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How Did We Emerge?

From Creation

Via The Big Bang

To Mankind

In Anthroposophy And Sciences

«God loves diversity.» *Muhanad Khorchide*

↑↑

«All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole truth and knowledge. (...) the most real things in the world are those that neither children nor men can see. (...) Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world. (...) Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond.» *Francis Pharcellus Church, The New York Sun, 9/21/1897*

↑↑

„Das Göttlich-Geistige kommt im Kosmos in den folgenden Etappen auf verschiedene Art zur Geltung :

1. durch seine ureigene Wesenheit ; 2. durch die Offenbarung dieser Wesenheit ; 3. durch die Wirksamkeit, wenn die Wesenheit sich aus der Offenbarung zurückzieht ; 4. durch das Werk, wenn in dem erscheinenden Weltall das Göttliche nicht mehr ist, sondern nur dessen Formen.“ (In the cosmos the divine-spiritual comes into its owns in the following stages : 1. by its very being ; 2. by the mere disclosure of its being ; 3. by the effectiveness, when this being withdraws from having disclosed itself ; 4. by what it achieved, when in the appearing universe the divine is no longer, but what it had formed.) *Rudolf Steiner (26 , keynote 112, 10/25/1924).*

↑↑

„Alle Materie ist letztlich kondensiertes Licht.“ (All matter finally is condensed light.)
Rudolf Steiner (120:187 , X : 5/27/1910).

↑↑

„Vom Lichte durch die Finsternis zum Lichte - das ist der Gang der Entwicklung der Menschheit.“ (From the light traversing the darkness and then to the light again - that is mankind's development.) *Rudolf Steiner (96:186).*

↑↑

“Eurythmy is anti-physics.” N. N.

↑↑

“Physics and chemistry are behaviors of multiple elemental beings. They can only perform one particular activity at a time and must therefore work together.” *Frank Burdich.*

↑↑

“He who allows love to arise from the depths of his inner being into his sensory perceptions and thoughts, no longer names the things and beings of the world with learned words : he greets them as brothers and sisters.” *Emil Bock **

↑↑

„Selbständig ist die Seele, die den Leib als Werkzeug benutzt, wie der Reiter und sein Pferd. (...) die Dinge werden tatsächlich schnell gehen, und ehe es sich die Menschen vermeinen, werden geisteswissenschaftliche Vorstellungen unter dem Zwange gerade naturwissenschaftlicher Tatsachen sich in unsere Zeitgenossen einleben müssen.“ (The soul is independent when using the body as a tool, the same as the rider and his horse. (...) things will indeed develop quickly, and under the compulsion of precisely scientific facts spiritual-scientific ideas will have to settle into our contemporaries earlier than people will realize so.) *Rudolf Steiner (126:43 , I : 12/27/1910).*

)

↑↑

„Durch das, was von alters her heraufkommt, ist die Welt am Ende. Neues kommt nicht daher. Neues muss kommen aus der geistigen Welt. Aber es kommt nicht, wenn der Mensch sich ihm nicht nähern will, wenn der Mensch es nicht in freiem Willen aufnehmen will. Rettung kann nur kommen, wenn Menschenseelen sich finden, die dem Geist entgegen gehen.“ (The world is drawing to a close with what comes up from of old. New things cannot come from there. New things must come from the spiritual world. But they will not come if man does not urge to approach them, if man is not ready to receive them in free will. Salvation can only come when human souls find each other on their ways towards the spirit.) *Rudolf Steiner (187:139)*

↑↑

«Die Gottheit ist wirksam im Lebendigen, aber nicht im Toten ; sie ist im Werdenden und sich Verwirklichenden, aber nicht im Gewordenen und Erstarrten. Deshalb hat es auch die Vernunft in ihrer Tendenz zum Göttlichen nur mit dem Werdenden, Lebendigen zu tun ; der Verstand mit dem Gewordenen, Erstarrten, dass er es nutze.» (The divine is effective in what is alive, but not in what is dead ; it is in what is becoming and realizing itself, but not in what has already come into existence and is solidified. So reason as well, in its tendency towards the divine, has to do only with what is becoming, what is living ; mind however has to do with what has become, that which has solidified, so as to use it.) *Goethe , talks with Eckermann, 2/13/1829 **

↑↑

«If you know little, you love little. Love is the daughter of knowledge. The more deeply you know, the more does love glow. Perfect knowledge and perfect love must be the same.» *Leonardo da Vinci **

↑↑

«I believe that the causes of most things in the world can be derived from God's love for human beings.»

*Johannes Kepler **

↑↑

«O thou believer ! Stand up for righteousness when thou witnessest before God, even if it be against thyself or against thy parents and relatives.» *Qur'an 4 : 135*

* as quoted by Frieda Margarete Reuschle [ed.] : „Wandlung“ (Conversion), 1982

This book consists of five parts :

Part 1 Prearrangements

This book Calls Upon ...

In Short !

- A. How Did We Emerge ?
- B. Spiritual Aspects
- C. Scientific Aspects

Part 2 Core Part

- D. Mankind and Matter
 - 1. *The Solar Cosmos Coming to Life*
 - 2. *During EARTH : An Overview*
 - 3. *Geological Layers Older Than Fossils*
 - 4. *Dating Clues by D. Bosse*
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 - 6. *Time Lines*
 - 7. *Did Lemuria or Atlantis Ever Exist At All ?*
 - 8. *Our Remote Past And Remote Future*

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- E. How the Brain and Thinking Evolved
- F. How Consciousness and Soul Aspects Evolved
- G. Conclusions

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Part 1

Prearrangements

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This Book ...

This Book ...

... is dedicated to the universal spirit.

To Him who cannot be defined, whom we cannot understand by reason because in the concrete world we are living in for the moment, we may understand anything just by its limits [Karl Popper]. The universal spirit comprises everything. As this is so incomprehensible to us, and since we prefer defining, we are giving Him many names, from God via Dao ['way', 'path', 'road', 'doctrine', 'principle'] as far as the Nirvana ["blown out, extinguished"].

... aims at ...

... overcoming contraries by perceiving them within ourselves, then taking them up from each other, considering them earnestly and thoroughly, growing together with them, and superseding them because they are not contraries any more although they remain contradictory [„coincidentia oppositorum“, contradictories cooperating, Nicolaus Cusanus [1401 - 1464] in : De visione dei , chap. X , work edition in German pg 133].

... joins ...

... an esoteric path because reason does not help by itself. It is just because of our respective life stories that we authors chose the esoteric path of Rudolf Steiners [1861 – 1925].

What Motivated Us, ...

... is that in the last 100 years since Steiner died scientific findings were uncovered that cannot be brought into line at first sight with Steiner's world view insofar it refers to the concrete world here. For instance :

galaxies were recognized only in 1922,

individual, not instinct-bound behavior with apes, popularly published in 2007,

the chance that black matter may have resulted from black holes, with a course of time all of their own similar to our big bang, popularly published in 2021.

It Does Not Aim at ...

... a private view of anthroposophy, as might be supposed from the name of our website «meine-anthroposophie.ch». On the contrary we authors wish to join our «meine-anthroposophie.ch» to as many «my-anthroposophies» as may be to have as many contradictions cooperating as we all of us can wish for, for the sake of vivid, developing minds.

Concretely It Aims at ...

... harmonizing esoterics - anthroposophy in our example - and sciences.

What Reinforced Us ...

... was the information we had from anthroposophists that sciences and anthroposophy just could not come to terms. Nicolaus Cusanus encouraged us.

So We Are Turning to ...

... non-esoterics - whoever would not like to deal with spiritual matters in the first place - wishing to read their ways into an esoteric view of the world - here anthroposophy, for example - without being keen on putting their scientific convictions in the background. Perhaps you are searching to bridge world views without rejecting any ? Excellent : Let's go looking together !

This Book Would Like to ...

... gain clarity about the way we developed, starting from creation. It would like to consider *spiritual-scientific* aspects together with the sciences. So this book leads us from the *spiritual* origin via the singularity, the Big Bang and the first chapters of Moses I as far as the development of the "I" and consciousness. Even the near future will be hinted at.

Esoterists may join the endeavor, of course. Anthroposophists, for example. Perhaps you, too, would like to continue having a keen eye on lifelong views - to take to heart even more closely those items you may feel touched by. So this book is not meant to be complete. It wishes to give just so much information for anybody to decide for himself which world view to take to for the moment. Or, better still, how to keep several world views side by side in his or her mind, and how to weigh them. Perhaps he or she will feel encouraged to turn to research of his or her own. This is entirely what we are hoping for.

To begin with we would like to suggest, low-key, it is true, how to read more easily. There will be quotations all over. Quotations mostly from more than a hundred years ago, using a different linguistic style from today. In our days we often find it hard to understand a style like that. Moreover many quotations are taken from lecture transcripts which R. Steiner did not correct later on. Instead, proofreaders gathered the text from compilations of various transcripts, looking for sensible consistency only. - Quotations however are important to us authors. The reader should be enabled to deal with what the reading means - doubting, asking - and to form an opinion of his or her own. So we did not like to do without quotations.

They might however seem too difficult for reading. So we headed many quotations with short sentences of our own. We heard of people limiting themselves to our resumes first - only to see questions of their own arising leading them to read the quotations in the aftermath.

Since some readers will wish to improve our translations we placed original Steiner quotations in German and our translations side by side. To facilitate the texts we added slide-ins to quite a number of the translations, marking them of course. We suppose we will not find consent with some anthroposophers. What if we did not understand the quotation? At any rate everybody can compare both sides. May our attempts at understanding Rudolf Steiner help readers to thoughts of your own. Personally we found there is music in Steiner's wording to be heard after many a readings. - Readers gifted with imagination will be happy with the original. We authors envy them. Of course quotations are shortcuts every time. We authors are sure one or the other reader will wish by and by to take all the lecture to heart when the issue touches you. This is entirely what we hope to encourage.

But - are we sure it is the thing to do? Does it make sense at all quoting short passages as we are doing here? Do quotations not change the overall context, meaning the shorter for the worse? Steiner himself rejects having his lectures quoted out of context. With a smirk we will make this our first quotation. Which incidentally shows Steiner's difficult syntax, too. Heads up!

„Was ich genötigt bin zu sagen über die tieferen Untergründe des Erdendaseins, zum Beispiel was ich mich bemühen werde, in der präzisesten Form auszusprechen, und was sogleich falsch sein würde, wenn es in anderem Zusammenhang oder gar ohne Zusammenhang gesagt würde und deshalb zu Missverständnissen Veranlassung geben würde, davon bitte ich, dass es nicht anders behandelt werde als so, dass man es eben aufnimmt. Auch ich muss daher gerade bei diesen Dingen darauf halten, dass niemand sie als ein Lehrgut betrachten sollte, das er irgendwie weitergeben könnte, weil nur der Zusammenhang eine solche Darstellung rechtfertigt und weil eine

I should like you to take to heart and nothing else what I will need to tell you about the deeper layers of existence on Earth. I shall take care for instance to express myself with utmost precision, but it would be all wrong if it was said in some different context, or even no context at all, giving rise to misunderstandings. I kindly ask you not to take such things up differently from just taking them up. So I myself must insist that nobody will take them as instruction material which he might wish to hand on. For the context only justifies my lecturing,

solche Darstellung nur gerechtfertigt ist, wenn dahinter das Bewusstsein liegt, wie man solche Worte zu prägen hat, um derartiges in Gedanken zum Ausdruck zu bringen. -“
(R.Steiner 120:187 f, X : 27.5.1910).

and the justification can only come from my being conscious of how such words are to be coined to express such thoughts. -

So better forget about quotations ? How would you know, dear reader, that everything that follows does not come from phantasies on our, the authors' part ? So quote at length ? Poor us ! Poor you ! All we can do is looking for a reasonable compromise.

As you may have found in the above quotation already we even went one better by shortening phrases and changing punctuation characters on the translation side and never even marking so. At least we left the original punctuation in the German original. In his lectures Rudolf Steiner had not dictated punctuation, of course. They were added by proofreaders who followed what Steiner used to do in his books. He had chosen commas most of the time. In Steiner's long phrasings commas had multiple meanings. Substituting a comma by some more meaningful punctuation would facilitate reading, we hoped. In fiction this would not mean acting responsibly. But in nonfiction books ?

By no means do we wish to claim any final truth by our slide-ins, punctuation, or interpretations. They are meant to add to questions and discussions ensuing, not more. We authors are keen to learn about how other readers will understand the texts, especially when they conflict with our translations or views. We are sure only in this way can we come to contradictions cooperating. Just send us an e-mail, please : khvpusch@web.de , or hrs@schmuck-schmiede.ch .

Just one more hint : Our actual proposal for a solution can be found in part 3 , chapter G.2 , subsection «Attempt at a Synthesis». We can assure you : If you look it up right now, all the rest will be a bore, including the solution itself. What is needed, is to walk the way.

Now some formalities for refreshment :

Characters, Fonts, and Abbreviations

- ◆ -- The following characters aim at reading more closely. For first readings these differentiations need not be worried about.
- ◆ -- Generally we are using a serif font : Times New Roman. As a non-serif font : DejaVu Sans, for our personal remarks.
- ◆ Round brackets (...) designate anthroposophic view points based on *spiritual* findings.
- ◆ -- Angular brackets [...] quote contemporary scientific findings, mostly taken from en.Wikipedia.net or Wikipedia.de, i.e. popular-scientific presentations. We did not always indicate quotations from either of the two since quite often we altered the style, and did not infringe on authors' rights, and since Wikipedia updates and corrects articles continuously. Translations of specialized terms, mostly from ancient Greek, were taken from Wikipedia.de .
- ◆ -- Curvy brackets {...} are for our slide-ins, questions, and remarks. - In quotations angular or curvy brackets show our slide-ins. - Any kind of **emphases**, in quotations or not, are ours.
- ◆ -- *Italics* denote anthroposophic concepts. If in a quotation a slide-in is set in *italics* { }, it repeats something said just before the quotation began.
- ◆ -- *Italics* in “**quotation marks**” show anthroposophic quotations.
- ◆ -- «**French quotation marks**» in the text denote other than anthroposophic quotations, or head lines in this book.
- ◆ -- Time data : «... years ago» denotes the scientific logarithmic scheme based on 2025 AD. Time data «BC» or «AD» use the linear Sun scale. To relate the two see the diagram in part 4 , chapter I.1 , and the description in part 2 , chapter D.4 .
- ◆..... -- Abbreviations used : Ga=bya / Ma=mya / ka=tya / ya : billions / millions / thousands of / years ago.
BC : before Christ ; AD (Anno Domini) = CE (Christian Era): after Christ. - =/= : is not so, or is the contrary of.
-- Abbreviated referrals to literature : Abounding quotations suggest abbreviating referrals :
(*R.Steiner 112:56 , III : 6/26/1909*) : Rudolf Steiner CW volume 112 : page 56 , chapter / lecture III : and date.
Whenever there was a choice we cited the German pocket book available defined in part 5 , chapter .
[Buber & Rosenzweig I:2] : Martin Buber, Franz Rosenzweig : «Die Schrift» (The Scripture), volume I, page 2.
This oeuvre, edited between 1936 and 1954, cites the Torah Scriptures in the sequence of the Bible's Old Testament. It has not been translated into English, probably because most of those interested know Hebrew and German by family tradition. - We authors respect Die Schrift deeply and did not really dare translate it into English, of course, but had found Steiner's Bible interpretations drew nearer to Die Schrift than to official Bible texts both in English and German. So we did not wish to subdue Die Schrift although we had to stick to the original in German. At places we dared adding a translation of our own in brackets, asking the reader for forgiveness.
(*Delor 3:4*) : Andreas Delor : „Atlantis aus hellsichtiger und naturwissenschaftlicher Sicht” (Atlantis from Clairvoyant and Scientific Views), volume 3 , page 4.
[KJV I:2] : «The English Bible, King James Version» [original in 1611 ; 2012], Genesis, chapter I , verse 2. - With just one exception we are quoting from the 1st Book of Moses «Genesis», and mostly from its 1st chapter : the Seven Days of Creation ; a few times from chapter II : how Adam was formed from clay, and received the breath of life ; just one passage from chapter III : Adam's and Eve's fall from grace, and their expulsion from paradise ; and finally one passage from chapter IV : Adam's and Eve's children Cain, Abel, and Seth.
Most of the time whenever the literature referral is missing and the author living, the communication was oral.

Now let's have a go at last !

Terms and Their Meanings

To avoid misunderstandings from ambiguities we shall mention in this pre-chapter nothing but ambiguous terms as well as terms which Steiner used in meanings different from today's. Misunderstandings from ambiguities are meant to be avoided. Special terms, in anthroposophy or other fields, are to be found in the glossary : in part 5 , chapter J.2.

Special terms cannot be dealt with all in one go. They will show up in varying connections. The connections already dealt with will be repeated in short. May the iterations add to the reader's pleasure remembering.

For years and years we authors felt puzzled as R. Steiner used various denominations for the same notion, as well as the same denomination for varying notions. We found it was rather troublesome to feel our ways both into differentiations and his complicated syntax. Until we found his lecture course "Rosicrucian Wisdom: An Introduction" (CW 99 , 1907). We authors should like to **recommend it warmly** to any new readers. Not only as a propaedeutics, because there the notions are clear almost all the time, but also because the syntax used is easier and more legible than in most of Steiner's works. Before gasping in relief we were to read that these lectures were not stenographed in Steiner's wording, and published four years later. Still we recommend this lecture course as an introductory reading and basis for discussion. - In this book we authors shall try to avoid ambiguities by using italics for anthroposophic notions, and by putting certain meanings in capital letters. May it be useful to the reader just as the above lecture course helped us authors here : written by puzzling Steiner-seekers in an easier language with many years of reflection.

By "**cosmos**" R. Steiner denotes all the boundless *spiritual world* (e.g. in 122:39 , II : 17.8.1910) as well as, astronomically speaking, all that was known of the universe in his life time : the fixed stars and the solar system. Galaxies, outside the Milky Way, had not yet been understood as such and were thought to be nebular clouds. Dark matter was not thought of yet. Steiner mentions fixed stars in *spiritual* contexts, and the positions as we see them from Earth. - As a compromise we suggest to use **solar cosmos** : the physical cosmos within its limits to the solar system but regarded in esoteric aspects. We shall see there are special aspects that forbid identifying the *solar cosmos* with the astronomic solar system. For instance, the *solar cosmos*' planets are agglomerated all in one in an undifferentiated mass until they are separated one by one. Furthermore the *solar cosmos*' *spiritual* origin is emphasized whereas in astronomy the solar system expanded in the Big Bang after an original singularity - concepts yet unknown in Steiner's lifetime, too. - What about preliminary stages of the *solar cosmos* ? Steiner leaves this issue open (R.Steiner II:130 , X).

"**Earth development**" has two meaning with Steiner. **On the one hand**, *Earth development* in a strict sense which we are going to explain shortly. So far let us just say we are living in just after the middle of it. So this is something we may still empathize with at times to some degree. In this book we shall spell it "**EARTH**" - in capital letters. - It is subdivided into **ages** : **Polaris**, **Hyperboreis**, **Lemuris**, **Atlantis**, and contemporary **Post-Atlantis** so far. There will be two **ages** to come : the **age of the Seven Signets**, and the **age of the Seven Trumpets**. The names are taken from the Revelation of St. John. Seven in esoterics is the number of development. The **ages** are subdivided into **epochs**. As just **Post-Atlantis** deals with what we call cultures, just **Post-Atlantis** is subdivided into **cultural epochs** or **cultural periods**.

What is important to know for what is going to follow : There are transitions between the **ages**. - What is important in the long run : Steiner uses the term **ages** in six different meanings, just two of which he distinguishes by suitable adjectives. As they are too specialized in the moment to present the difference here, they are listed in part 5 in the glossary to be looked up any time. In the present pre-chapter we are going to use '**age**' just in the above sense, as parts of the *Earth development* in a strict sense.

On the other hand '**Earth development**' in a broad sense - or just '**Earth**' with low form letters - may mean all the *Earth's* development states, i.e. what we just called the *solar cosmos*, but now in an aspect of time. One by one Steiner calls them **planetary development states**. To avoid misunderstandings mentioned further down we shall spell them in italics and capital letters. For instance above : **EARTH**, not to be confused with *Earth*, which is its superordinate concept. {Of course '**Earth**', not in italics, may mean the astronomic planet, and '**earth**' the ground or the astronomic planet.}

EARTH is one of the *planetary development states*, seven in all. In fact it is the middle one. The past three *planetary development states* of the *solar cosmos* before **EARTH** came up, are called : **OLD SATURN**, **OLD**

SUN, and **OLD MOON**, ...

„Man sagt nun wohl auch, der Mensch habe, bevor er die Erde betrat, andere Planeten bewohnt. Doch hat man unter diesen 'anderen Planeten' nur frühere Entwicklungszustände der Erde selbst und ihrer Bewohner zu verstehen. Die Erde mit allen Wesen, die zu ihr gehören, hat, bevor sie 'Erde' geworden ist, die drei Zustände des Saturn-, Sonne- und Mondeseins durchgemacht. Saturn, Sonne und Mond sind gewissermaßen die drei Inkarnationen der Erde in der Vorzeit.“ (R.Steiner 11:129 , X).

It is true they say man had inhabited other planets before stepping down on Earth. Yet, by 'other planets' we ought to understand earlier development states of the Earth itself and of its inhabitants. The Earth with all the beings belonging to her went through three {planetary development} states before becoming 'EARTH' : the Saturn, the Sun, and the Moon existences. Saturn, the Sun, and the Moon are the three incarnations of the Earth in antiquity as it were.

... and the three future *planetary development states* are *JUPITER*, *VENUS*, and *VULCAN*. All the six names are taken from planets of the solar system - Vulcan being a planet known in esoterics, inside Mercury's orbit, i.e. quite near to the sun.

So *Earth*, *Earth development*, *solar cosmos*, and the entirety of the seven *planetary development states* mean the same thing : Steiner's entire world view, which he sometimes calls *universe*, too, corresponding to what was known in his lifetime. In this meaning these names are notions of time - so far.

The *planetary development states* are separated from each other by purely *spiritual* interim states, *pralayas*. We may see them in analogy to a person's life after death and before a new life. In the same way transitions are not possible between *planetary development states*. In this they are different from the subdivisions of the *EARTH* : the *ages*. Still *pralayas* make sense. It is in them that each *planetary development state* matures toward its next incorporation (e.g. R.Steiner 99:120 , X : 6-3-1907). The same as humans mature during their purely *spiritual* time 'after they died' towards their next life on Earth, their next incarnation.

Every time a *planetary development state* reincorporates, most of its planets are as if reborn, too, developing new characteristics. Every *planetary development state* has *physical* characteristics which build up from one *planetary development state* to the next. In a similar way newborns come to the world with characteristics which base on their previous lives on Earth - of course inherited from their parents - , and have the chance to develop further characteristics in the course of their actual lives.

In how far are *planetary development states* connected to planets, as their names seem to indicate ? They hardly are. In (R.Steiner 132:33 , II : 11/7/1911) for instance he states that *planetary development states* cannot be compared to today's planets. Their concepts are largely taken from gods of antiquity : Saturnus, who slaughtered his father and devoured his children until he was killed in turn by his son Jupiter ; furthermore Sol [Sun], Luna [Moon], Gaia [Earth], Jupiter, Venus, and Vulcanus, the god of fire, whose hypothetical planet is suitably nearest to the sun. The rest of the planets of the solar system are mostly named by gods of antiquity, too : Mars and Mercury, and the larger ones of the dwarf planets such as Ceres, and the larger ones of the asteroids, too, such as Pallas.

When a *planetary development state* ended, Steiner calls it by the name of the one planet that separates from the rest of the *solar cosmos*. Since such a *planetary development state* fulfilled its time, Steiner calls it mostly - by no means every time - "old" : "old Saturn", "old Sun", and "old Moon". That is the spelling we can read in his writings as well as in transcripts and shorthand notes, and in the quotations in this book. - Today's sun cannot have existed yet during "OLD SUN", nor the moon during "OLD MOON". Both of them were still united to the *Earth* at their respective time.

We however cannot elude today's parlance. When Steiner writes or lectures "on the old moon" we authors cannot help thinking of the manned moon landings from 1969 to 1972. That was definitely not what Steiner thought of. Every time when mentioning "old" in connection with *planetary development states*, he means a *planetary development state* that is about to end. So when lecturing "on the old moon" (e.g. R.Steiner 112:56 , III : 6-26-1909) he can only have meant a course of time : 'during old Moon'. Even when omitting "old" : "on the Sun" (e.g. R.Steiner 99:122 , X : 6-3-1907) or "on the Moon" (e.g. R.Steiner 13:189 ff , IV) - on the one hand.

We authors feel all the more confused in that *planetary development states* do not only mean a notion of time but a notion of space, too, at the same time, so that on the other hand ...

... “*Earth*” - in German the first letter is capitalized every time - may mean what exists during *EARTH* with its ages, the Earth as a planet as well as the ground on there. So “*Earth*” may mean four things : locally the ground and astronomically the planet - and thinking of time : the development of this planet, called *EARTH*, and the entirety of the *planetary development states*, called the Earth. This enumeration may confuse but it is important to make the difference because we can distinguish the four just by the context - and in this book by capital letters. For instance Steiner described the local aspect during the *OLD MOON* :

„Das, was heute Mineralien sind, auf denen Sie herumgehen, gab es auf dem Monde noch nicht. Was wir Felsen, Ackerkrume und Humussubstanz nennen, gab es damals noch nicht. Das niedrigste Reich stand zwischen Pflanze und Mineral. Aus dieser Substanz bestand die ganze Substanz des Mondes. Die Mondoberfläche glich einem heutigen Torfboden, wo Pflanzen eben daran sind, eine Art Pflanzenbrei zu bilden. Die Mondwesen gingen herum auf einer breiigen Pflanzenmineralmasse.“ (R.Steiner 99:124 , X : 6-3-1907).

What are minerals in our days as to walk on, did not exist yet on the Moon {during OLD MOON}. What we call rock, plowed layer, and humus, was not there yet. The lowest realm {during OLD MOON} stood between plant and mineral. All the substance of the Moon {during OLD MOON} consisted of this substance. The Moon's surface resembled peat soil where plants are just under way of building up some kind of plant mash. The beings on the Moon ambled around on a slurry mineral mass of plants.

We flounder. In addition to the misunderstandings mentioned above there is not a language yet able to describe the conditions of the *planetary development states* before or after *EARTH*. As yet ?

As indicated above, when this respective *planetary development state* ends each planet whose name was given to the respective *planetary development state*, is ejected from the rest of the *solar cosmos*. Every time this rest remains in the center. Will that be the *Earth's* fate as well ? - It cannot really come so. We are still to learn that in Steiner's geocentric world view the *Earth* is at the center of the *solar cosmos*. To eject the Earth would leave the *solar cosmos* without a center. While there will still be three more *planetary development states* to accomplish before the *Earth development* has drawn to the end.

So “*Planet*” may mean with Steiner : either in time a *planetary development state*, or astronomically a planet of the solar system. Sometimes however Steiner calls the Earth a planet, too. Since in the *solar cosmos*, the geocentric system, the Earth is in the middle of the *solar cosmos*, this center of the *solar cosmos* according to Steiner's wording is a *planet*, too.

“*Mystery*” and “*occult*” are used by Steiner in very special meanings. Contrary to everyday usage *mysterious* or *occult* are things *spiritual*, *supersensory*, which are worthwhile striving for, something like ‘mysterious’.

“*Spiritual*” or “*supersensory*” is to Steiner everything that cannot be detected by the general five senses, and cannot be probed with suitable instruments : life, soul, feelings, thoughts, ideas, concepts - and all the “*spiritual worlds*”, of course, whose inhabitants, “*spiritual beings*”, we are unable to detect with our senses or instruments of the hereabouts world of ours.

“*Spiritual science*”, “*spiritual-scientific*” means ‘cognition of *supersensory worlds*’. The concept derives from anthroposophy's claim : ‘*Results of Soul Observation According to the Natural-Scientific Method*’ (R.Steiner 4:3 , subtitle), meaning soul observations of the *supersensory worlds*. *Soul Observations* would show to be as unequivocal as results in sciences. {Which is not the case in scientific research.} This method is to furnish *supersensory objectivity*. *Clairvoyance* is its basic tool.

“*Clairvoyants*” are humans receiving *spiritual insight* into the *spiritual worlds* from *spiritual beings* after having striven for it for many lives. Not included in this term is insight into non-sensory perceptions such as thoughts. They may be viewed as the rim into *supersensory worlds* pertaining to most humans interested.

This concept of *clairvoyance* does not include non-sensory perceptions such as general thinking. Most interested people will know about them. General thinking may be envisaged as the rim of *supersensory worlds*. So most thoughtful people already might be thought of as having access to rims of *super-sensory worlds*. An encouraging view.

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Contrary to *spiritual*, “**material**” to Steiner means ‘something equipped with a visible gestalt’. - “**Physical**” to Steiner is something we might have detected by at least one of our senses of today. So *physical* is a more general concept than *material*, holding true with the *OLD planetary developmental states*, when the *physical* stages we know today had only partially developed. It is also true during *EARTH*, when the *ages* repeated the preceding - *OLD - planetary developmental states* in short. Only after that, during the *Atlantean age*, the middle *age* of *EARTH*, the *material* came up. It is the latest state of the *physical*, and the only visible one. - In physics «**matter**» comprises, differing from Steiner's terms, gases, elementary particles, and even photons under certain experimental conditions.

«**Objective**» in science is an «**object**» or a result that can be reproduced, depending on nothing but the set-up of experiments. This view point does not take into account that any set-up depends on the experimenter, a person devising the experiment «**subjectively**». Most of the time «**subjective**» are thoughts, feelings, also errors on the experimenter's side, the «**subject**». In science, set-ups repeated by other experimenters ought to lead to the same results - ideally.

In anthroposophy, on the other hand, *objective* is what opens up to the soul with overwhelming clarity and irrefutability : gifts of the *spiritual world* for personal insight. Of course such insights change with their contents. The contrary is illusion, *Maya* : whatever pretends objectivity, mostly in the world of sense perceptions. Rudolf Steiner declares his *spiritual* insights are *objective* : Ideally similar contents result in similar results the same as in science {which they don't in scientific research}.

This may be true in advanced stages, as will be explained in part 3 chapter F.7 . Still, on our everyday level, *spiritual insights* result in varying contents with varying persons, depending on soul maturity or life experience because we are not all the time open for *spiritual insights*. *Spiritual insights* may vary with a single person during his or her lifetime, depending on growing soul maturity and even on moods. Even *clairvoyance* has its limits and developments. - We authors think we will not personally attain this stage even in a long row of coming lives. Still we can begin looking for *objective truth* in our present lives already. Then we will observe rather soon that discrepant opinions are not important at all.

“**Body**” in anthroposophy is by no means just a “**physical body**”. Humans if they are *clairvoyants* may discern a living being's “**ether body**” or “**life body**” with its “**ether forces**” or “**life forces**”, i.e. its strength to live. With animals it is rather bigger than the skull. With humans it is just slightly larger than the skull. - Advanced *clairvoyants* are able to discern the “**astral body**” or “**sentient body**”, too, with humans or animals : It shimmers in many colors, showing the living being's feelings, emotions, yearnings, fears : anything emotional.

“**Element**” in anthroposophy and other esoterics has no bearing on the chemical periodic table. Instead they are just four elements from antiquity : fire, air, water, and earth / ground. During the three *OLD planetary development states* and *EARTH* these four *elements* originate one by one defining the corresponding chances of *physical* development. For instance, *spiritual beings* living during the *planetary development state* of *OLD SATURN*, the first *physical* stage, came to be equipped with a clearly perceptible form of *warmth*, the only *element* during *OLD SATURN*, but could not have been perceived by other senses. To others of today's senses they would have been undetectable, and in particular they would have been invisible (*R.Steiner 122:167, IX : 8-24-1910*). In the same way every being and everything consisted of nothing but *warmth* and gas-like / air-like during *OLD SUN*, and during *OLD MOON* of nothing but *warmth*, gas-like / air-like, and liquids / watery. Only during *EARTH* did things and life evolve so solid that earth / the ground could be seen, and gas and liquids grew solid enough, too, to be visible.

«**Eons**» in common scientific usage are just the four largest-scale categories of the Earth's development : HADEAN, ARCHEAN, PROTEROZOIC, AND PHANEROZOIC. Each is subdivided in four steps : **era**, **system**, **period**, and **series**. - In esoterics, in Gnosis for instance, “**eons**” - from Greek : «eternities» - are *spiritual beings* whose activities complement each other in sequence (*R.Steiner 122:98 f, V : 8-20-1910*).

Man with Steiner is a *spiritual being* living in a human body nowadays, although he had different physical shapes in preceding lives on his developmental journey. This denomination of Steiner's seems justified by the fact that finally those preceding beings came to live in as humans. Physically however these preceding humans in animal shapes of their time were not to be distinguished from those animal shapes that did not become humans after all. Again and again Steiner emphasizes (e.g. in *R.Steiner 288, 12-30-1921, as quoted by Bosse 2002, pg 454*), that man “*was a being organized totally different*” from today, and looked very much unlike today's aspect in his developmental road. Steiner merely hinted however at their material shape in rough sketches or descriptions, e.g. “*like a jellyfish*” (*R.Steiner 346:167*).

According to the anthroposophic view “man” by and by on his developmental path left any creature, living or not, behind. - The Darwinian view of evolution, on the other hand, limits itself to the mere physical development of plants, animals, and mankind. Readers may decide for themselves whether to call *emerging man* merely by today's aspect of his, or - on the other hand - to name man in his development over many, many millennia by the respective names of their shapes.

Suitably D. Bosse (e.g. in 2012, pg 61) names man's essence the “*spiritual core of man*”.

Sometimes Steiner puts “man” in quotation marks in writings (for instance in some chapters in R.Steiner 11). If in lectures he ever expressed the quotation marks by gestures, they were not added in transcripts. Probably he distinguished between man in his development, and man of today. It just is not always clear in transcripts. - In a later stage Delor (e.g. 7:326) distinguishes between “Man's 'I'” and “man's predecessor lacking an 'I', containing man's shape only”. Whenever Steiner is speaking of “man” and does not mean contemporary man only, the reader may add in his mind : 'the human core / man in development / the disposition of future man in an animal shape feasible during this specific *planetary developmental state or age*'.

Man developed from the *spiritual* to the *physical* and then to the *material* as the latest expression of the *physical*. In the remote future man is to develop into the *spiritual worlds* again. Yet he will not be what he was like before the Earth began developing. He will be able to live in the spiritual worlds consciously, and able to influence development. Dreams of the future ? Or rather notions ? Still we would do good to prepare in this direction.

For readers of the quotations in German : „*Selbstbewusstsein*“, literally consciousness of the "I" or self, is what Steiner uses synonymously with 'conscious insight of oneself' (e.g. R.Steiner 101:18 f, I: 10-7-1907), in English self-awareness. Steiner never uses «Selbstbewusstsein» in the German contemporary meaning, in English something in between self-confidence, assertiveness, and self-conceit.

“*Real*”, “*right*”, “*true*”, even “*rightful*” indicate with Steiner - other than everyday parlance - the necessary development road for mankind, i.e. towards the *spiritual*. “*Real / objective truths*” contain the ideas of all notions. We might attain them when having overcome any personal interest.

Still more remarkable is Steiner's use of *realism*. Contrary to today's everyday usage a realist for Steiner is somebody feeling ideas. Steiner invokes the middle ages. During scholasticism the nominalists began separating from the realists. In the 19th century nominalism was revived developing to the philosophy of the sciences. The realists, on the other hand, referred - and are still referring - to Plato who had expressed in his famous cave allegory that the basis of anything can only be sensed approximately : the world of ideas. - How does Steiner express this ?

„Es kämpfte nun vom frühen Mittelalter an das,
was instinktiv in den Menschen als geistiger
Zusammenhang gefühlt wurde, mit der Gestalt,
die das Denken (...) angenommen hatte. -

Man fühlte die Ideenwelt in sich. Man erlebte
sie als etwas Reales. (...) So entstand der
Realismus, der die Realität in den Ideen
empfand (...). -

From the middle ages on there
fought what people felt instinctively
to have a spiritual connection, with
the kind of thinking that (...) had
ensued. -

The world of ideas was felt inside
oneself. It was felt as something
real. (...) That is how realism came
up, feeling the reality in ideas (...).
-

Not : 'feeling the ideas in the reality'. This would have led to idealism.

The counterpart is called **nominalism**.

Der Nominalismus, der sich ihm
entgegenstellte, leugnete, weil das Sprechen
nicht verstanden werden konnte, dass es
überhaupt vorhanden sei. Für ihn war die
Ideenwelt nur eine Summe von Formeln in der
menschlichen Seele ohne Verwurzelung in
einer geistigen Realität. -

Nominalism opposed realism, denying
speech was real because it could not be
understood {fully} it existed at all. For
nominalism the world of ideas was just
a sum of formulas in the human soul
without rooting in a spiritual reality. -

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- namely without any roots in a spiritual reality of ideas. - In favor of nominalism we may state that there are not any originally universal designations, just those by conventions, most of them having come up in modern times. {The universal babble of young babies is not what we authors would call conscious speech although parents' baby speak, not universal any more, develops from their babies' babble.} Even onomatopoeically similar designations such as Indo-European 'mater' [the 'a' pronounced as a deep, open-mouthed 'o' like in Irish 'mothir'] may well be etymologically different. For instance 'mater' differs etymologically from the Arabic word of 'mother' : 'umm'. 'umm, on the other hand, sounds similar to 'Om', which in all India means something definitely different : the essence of the supreme Absolute, consciousness, Ātman, Brahman, or the cosmic world [en.wikipedia.org 6/24].

The Steiner quotation terminates :

Was in diesen Strömungen wogte, es lebte fort bis in das 19. Jahrhundert. Der Nominalismus wurde die Denkungsart der Naturerkenntnis. Sie baute ein großartiges System von Anschauungen der sinnenfälligen Welt auf, aber sie vernichtete die Einsicht in das Wesen der Ideenwelt. "
(R.Steiner 26:273 f, LXIII : 3/29/1925).

These trends swayed, alive up to the 19th century. Nominalism came to be the way of thinking in science, building up a magnificent system of views of the sensory world but crushing any insight of the essence of the world of ideas.

How does non-anthroposophic philosophy see things ?

In metaphysics, **nominalism** is the view that universals and abstract objects do not actually exist other than being merely names or labels. There are at least two main versions of nominalism. One version denies the existence of universals – things that can be instantiated or exemplified by many particular things (e.g., strength, humanity). The other version specifically denies the existence of abstract objects – objects that do not exist in space and time. (...) Most nominalists have held that only physical particulars in space and time are real, and that universals exist only *post res*, that is, subsequent to particular things. (...) Nominalism is primarily a position on the problem of universals. It is opposed to realist philosophies, such as Platonic realism, which assert that universals do exist over and above particulars, and to the hylomorphic substance theory of Aristotle, which asserts that universals are immanently real within them. However, the name 'nominalism' emerged from debates in medieval philosophy with Roscellinus. [en.wikipedia.org 6/24].

Hylomorphic : (...) every physical entity or being (*ousia*) [is] a compound of matter (potency) and immaterial form (act), with the generic form as immanently real within the individual. The word is a 19th-century term formed from the Greek (...). [en.wikipedia.org 6/24].

Philosophical realism – usually not treated as a position of its own but as a stance towards other subject matters – is the view that a certain kind of thing (ranging widely from abstract objects like numbers to moral statements to the physical world itself) has *mind-independent existence*, i.e. that it exists even in the absence of any mind perceiving it or that its existence is not just a mere appearance in the eye of the beholder. (...) This can apply to items such as the physical world, the past and future, other minds, and the self, though may also apply less directly to things such as universals, mathematical truths, moral truths, and thought itself. However, realism may also include various positions which instead reject metaphysical treatments of reality entirely. / Realism can also be a view about the properties of reality in general, holding that reality exists independent of the mind, as opposed to non-realist views (like some forms of skepticism and solipsism) which question the certainty of anything beyond one's own mind. Philosophers who profess realism often claim that truth consists in a correspondence between cognitive representations and reality. / Realists tend to believe that whatever we believe now is only an approximation of reality but that the accuracy and fullness of understanding can be improved. In some contexts, realism is contrasted with idealism. Today it is more often contrasted with anti-realism, for example in the philosophy of science. / The oldest use of the term 'realism' appeared in medieval scholastic interpretations and adaptations of ancient Greek philosophy. / The term comes from Late Latin *realis* 'real' and was first used in the abstract metaphysical sense by Immanuel Kant in 1781. [en.wikipedia.org 6/24].

Already this excerpt from Wikipedia shows the huge difference between Steiner's realism and today's general meaning. Steiner above "*feeling the reality in ideas*" rather describes idealism, which the previous Wikipedia entry contrasts to realism. There we are having all the riddle with what terms mean.

So let us turn to today's colloquial usage - and probably this was what it was like 100 years ago, too :

"What can you see over there ?" - "A tree." - "How come ?" - "What the heck, I can see it,

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dammit. I am a realist for you to know. I'm not babbling ideas like you." - Mostly there would ensue a rant containing "idealist" as the most moderate word. Or icy silence. Or, worse still, a tolerant smile.

How come today's colloquial use approached the term 'realism' to 'nominalism' ? - Most probably it is due to modern times taking the sciences as the proper representation of reality. Steiner's endeavor is to correct this view by witnessing the spiritual world in writing as well as in lectures.

Unfortunately he hardly ever mentioned that some of his designations had different meanings in the colloquial usage.

What should anthroposophists do ? - We are an insignificant minority in the mainstream. We ought to beware of drawing back in isolation. Already there are reunions reserved to anthroposophists, songs of our own, music of our own, slogans of our own, even the Christian Community of our own. It is up to us to take care not to be called a sect.

Before it's all going haywire we had better come to what it is all about.

In Short !

First what is most important of all : According to anthroposophy we come from the *spiritual worlds*, and shall return there after sufficient detours into *material* existence which means to us : life on Earth. We shall return to our origin when we die, but also after many more lives until we matured enough to remain in the *spiritual*. So will the Earth and all the universe. - For the sake of truth be it said : This is part of what we authors believe in. This book however deals primarily with how we developed on Earth. Concrete connections are to be examined. At the same time we would like to take to heart that we can understand anything on Earth and in the universe sufficiently only when considering that the essence can only be found in the *spiritual*. May this heart-felt thinking of ours accompany all our thinking on the way we are taking in this book, too.

We are going to need just a few paragraphs for the scientific world view in the tactile, visible world we are used to. It is known well enough as far as we shall need it here. To emphasize the differences with esoteric world views in very short : While **scientific** natural laws are thought to be true in the entire universe, won't ever change, and are just recognized truly or falsely, there are, on the other hand, countless possibilities in **esoteric** world views. Each one is true by itself. - Here we are taking anthroposophy as an example of esotericism.

Who initiated everything ? - This is a question that neither concerns sense perceptions nor thoughts about them. Therefore it is not a scientific question, it has no scientific object, it does not make sense in **science**. - **Esoterists** rely on what they believe in. Beliefs cannot be proved. Even if we might find intrinsic logical contradictions, any such findings will not convince believers.

In **science** the experimenter is not meant to matter with results. Anybody might discover scientific laws, and probe the boundaries of what they are true in. He just needs enough support in our society, enough of good luck in his discoveries, stamina enough, and intelligence. By the way lined up here according to what is important. - In **esotericism**, on the other hand, much depends on the person's feel, on the researcher's sensitivity for *spiritual* contents. In our time we will discover these contents within ourselves. That is why there is a manifold scope of diversities in esotericism. Does this make esotericism inconclusive ? - Taken formally : yes. But we can gain a multiplicity when various schools of esotericism complement each other's view points (*Gerges pg 135*) instead of fighting, combating, controlling or trying to eradicate each other. As the saying goes : Two heads are better than one. So there isn't any right or wrong in esotericism ? - Wrong is just what is logically inconsistent after having considered every individual way of comprehending, which can be achieved ever so rarely. So an esoteric conversation asks for thoughtfulness and intellectual humility.

Here is a quote of a method that is ours as well :

“When reading questions that are answered right away, they are not mock or bogus questions, but it is the {esoteric} process that has been unfolding internally.” (Gerges pg 14).

Now let us move on from methods to topics.

According to **physics** our universe originated in the «original singularity». It is a moment without time, so it does not contain a sequence, and so there is not any scientific law to be detected. A «singularity», that is what it is called, a singular instant without a chance of being compared to anything else. What existed before that ? - We cannot know. As yet ?

Right after the «original singularity», from the very beginning of the universe, it consisted of matter, radiation, and energy all in one. In the first fractions of a second of the «Big Bang» the universe expanded with inconceivable speed, faster than light. Einstein's laws do not hold for a universe taken all in one. Just inside the universe any material object cannot ever reach light velocity. - Then, during the following fractions of the first second, the expansion speed of the universe dropped down as much as instantly. In our days our universe is still expanding continuously. Until when ? - We do not know. What will the end of the universe be like ? - We don't know either.

The Earth is a lesser planet of a star that produces radiation, called Sun. The Sun, again, is a lesser star among many billions in our galaxy, which is one of approximately 100 billion galaxies in the universe. Astronomers do not think man to be the center of the world. Likewise, for biologists humans stem from a species of animals, they belong to the primates.

Any matter on Earth comes from space. Atoms originated there in extreme heat or pressure. What created them ? - Chance, good luck. In early Earth's seething, swirling magma the atoms combined to form molecules. But

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presumably such molecules could have originated in space, too. Some of the atoms clung to each other and could not be separated any more by other atoms wafting about. So substances stabilized. Some of them tied to substances that were similar to them. These grew, eventually they split up and reduplicated. By and by reproduction evolved and life ensued - from dead matter. How ? - By mere chance, according to statistical laws. - Whatever recombined fairly reliably could survive as a species in surroundings that had proved favorable. The evolution does not aim at personal happiness but at the species' survival.

«Survival of the fittest» is a phrase that originated from Darwinian evolutionary theory as a way of describing the mechanism of natural selection. The biological concept of fitness is defined as reproductive success. In Darwinian terms, the phrase is best understood as «Survival of the form that will leave the most copies of itself in successive generations.» - Herbert Spencer first coined the above phrase - after reading Charles Darwin's «On the Origin of Species», in his «Principles of Biology» (1864) - drawing parallels between his own economic theories and Darwin's biological ones : «This survival of the fittest, which I have here sought to express in mechanical terms, is that which Mr. Darwin has called 'natural selection', or the preservation of favoured races in the struggle for life.» - Darwin responded positively to Alfred Russel Wallace's suggestion of using Spencer's new phrase «survival of the fittest» as an alternative to «natural selection», and adopted the phrase in «The Variation of Animals and Plants Under Domestication», published in 1868. In «On the Origin of Species», he introduced the phrase in the fifth edition published in 1869, intending it to mean «better designed for an immediate, local environment».
[en.Wikipedia.org].

By no means did Darwin mean the fittest to be the strongest, most pugnacious, most brutal individual, as it was widely thought of later on, by anti-Darwinists among them. Anti-Darwinists as well might leave their niche of prejudices and search the one their species might best flourish in. Taking heed of one's own future will keep us from abiding in refusal.

Neither Spencer nor Darwin were spared having their ideas specified posthumously. With some species males combat each other until death. Man is one of them. This sort of behavior will rather not help the species surviving. We had better be precise : Any individual aims at his own success in procreation.

What about Steiner ? Once and again they say he contradicted Darwin. Is that so ?

„Mit einem gewissen Recht spricht man so heute von der Entwicklung der tierischen Welt, dass man annimmt, diese tierische Welt habe sich aus unvollkommeneren Wesen zu vollkommeneren heraufentwickelt. Besser würde man sagen : Sie habe sich von undifferenzierten Wesen zu immer differenzierteren und differenzierteren entwickelt, bis herauf zur menschlichen Natur, insofern der Mensch ein physisches Wesen ist.“ (R.Steiner 182:12 , I : 11-29-1917).

In a way we might be right to speak of the animal world assuming it developed from imperfect specimen to more perfect ones. We had better say : The animal world developed from undifferentiated specimen to ever more differentiated ones - up to human nature insofar man is a physical being.

Steiner does conform with Darwin concerning the animal world specializing, and "human nature insofar man is a physical being". Saying so he implies here that man may contain other aspects, too.

After this crossover : What are such other aspects in question ? - So let us move on to Rudolf Steiner's *spiritual-scientific* world view, **anthroposophy**.

Once more, first of all what is most important in the way of proceedings : What is **esotericism** ?

„Fühlend zu erkennen sein Verhältnis zu der Welt, das ist dasjenige, was in die wirkliche Esoterik hineinführt.“ (R.Steiner 241:115 , VI : 3-21-1924).

What leads into true esotericism, is discovering one's relation to the world in a feeling way.

„Und wer in Esoterik eintaucht, taucht nicht in Lehre, nicht in Theorie ein, taucht in das Leben ein. Das Leben, das unsere Sinne gewahr werden, es ist nur die äußere Offenbarung, hinter dem ist

He who immerses into esotericism, is not going to immerse in a doctrine, nor in a theory either. He immerses into life. Life as we can

in jeder Stunde die geistige Welt. Wir dringen nicht in sie, wenn wir uns verschließen vor demjenigen, was in solchen Worten liegt. Vertiefen wir uns aber meditierend in solche Worte, dann erstarkt unser Denken, Fühlen und Wollen, dann wird unser Denken, Fühlen und Wollen in die Lage kommen, den Geist, in den wir eindringen müssen als Mensch, den Geist wirklich zu ergreifen.“ (R.Steiner 241:107 , V : 3-14-1924).

„Der Mensch muss auch, wenn er Esoteriker wird, wenn er an die wirkliche Erkenntnis herandringt, er muss einen Sinn haben für dasjenige, was ihn in der Welt umgibt, einen freien, offenen Sinn.“ (R.Steiner 241:147 , VIII : 4-18-1924).

become aware of, is merely the outer revelation. At any time there is the spiritual world behind life. We will not be able to penetrate into it when closing ourselves to what these words do mean. But when delving into such words by meditation, then thinking, feeling, and willing will become ready to really grasp the spirit which we are to enter since we are humans.

Even when becoming {sic !} an esoteric, i.e. when approaching true cognition, man must needs keep an open mind for what is around him in the world, a free and open mind.

Other aspects of esotericism are to be found in the glossary. - What does it feel like being an esoteric ? Steiner shows with an extreme example his feelings when discovering *OLD SATURN*. The feeling Steiner describes in the quotation below is so breathtaking that we authors refrain from giving a content in our own words.

„Um zu begreifen, was der Welt zugrunde liegt, genügt es nicht, dass man in Begriffen darüber redet, sich Begriffe, Ideen davon macht, sondern es ist viel notwendiger, dass man sich eine Vorstellung hervorrufen kann von dem Empfinden, das entsteht gegenüber der unendlichen Leere des alten Saturndaseins. Das Gespür ergreift dann, wenn es nur eine Ahnung davon erhält, das Gefühl des Schauderns. Wenn man hellseherisch aufsteigen will, damit man dann zum Schauen dieses Saturnzustandes kommt, muss man sich in der Weise vorbereiten, indem man sich in der Tat ein Gefühl erwirbt, das in gewisser Beziehung ausgeht von dem jedem Menschen mehr oder weniger bekannten Gefühl des Schwindels auf hohem Berge, wenn der Mensch über einem Abgrund steht und keinen sicheren Boden unter den Füßen zu haben glaubt, ein Gefühl, dass er an keinem Orte verbleiben könnte, so dass er sich übergeben fühlt an Mächte, an Kräfte, über die er keine Macht mehr hat. Das ist aber erst das Elementare, das Anfangsgefühl. Denn man verliert nicht nur den Boden unter den Füßen, sondern auch das, was die Augen sehen, Ohren hören, Hände greifen können, überhaupt das, was in der räumlichen Umgebung ist, und es kann nicht anders sein, als dass man entweder jeden Gedanken verliert, dass man in eine Art Dämmerung oder Schlafzustand verfällt, in dem man auch zu keiner Erkenntnis kommen kann, oder aber man lebt sich hinein in jene Empfindung, und dann gibt es nichts anderes, als

When trying to comprehend what is at the world's basis, it is not enough to speak in concepts, forming ideas from there. What is needed much more, is to evoke a notion of the feeling that comes up vis-à-vis the boundless void of OLD SATURN. There will be a feeling of shudders already when just feeling an inkling. When ascending clairvoyantly so as to envisage the {OLD} SATURN state, we need to prepare ourselves by indeed arriving at a feeling similar to dizziness on a high mountain, when the person is standing over a precipice and thinks he does not have safe ground under his feet any more. It is a feeling of not being able to stay at any spot, given over to powers, to forces, he could not control any more. This however is just the elementary stage in the beginning. For not only does he lose ground under his feet, but what his eyes can see, {or} his ears {can} hear, {or} his hands can grasp, too : He loses everything in the space around him. He cannot help either losing any thinking, dropping into some sort of gloaming or sleeping, which will impede any cognition. Or he lives himself into this feeling, and then there is nothing but shudders.

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*dass man zu jenem Schauerzustande kommt.
Aber man muss vorbereitet sein, sonst ist es ein
Erfasstwerden von einem Schwindelzustand, der
nicht besiegt werden kann.*“ (R.Steiner 132:18 f, I :
10/31/1911).

*But we need to be prepared, for
otherwise the shudder we are prone
to, cannot be overcome.*

As said before, the esoteric feeling needs not always be so strong as when experiencing *OLD SATURN*. But it helps knowing where it may lead.

Anthroposophy uses esoteric methods to enable us to take the *spiritual worlds* to heart. Steiner saw his own *clairvoyance* as irrefutable. Let us agree that *clairvoyance*, taken as it is here, is living deeply within any human. But it is living just within this person. It will express itself quite differently to anybody else, and contain different contents. This shows that for our kind of thought structure there are innumerable *spiritual worlds*. All of which we authors believe to be parts of a sole common truth.

Of course Steiner can explain the *spiritual worlds* just in terms of the world we are used to. Which is by no means sufficient for everything the *spiritual worlds* contain. We had better keep in our minds what Steiner is envisaging, and we should not let the everyday concepts we are used to distract us from what he means - provided we wish to understand him even remotely. Still, his wording remains a stumbling block to us.

In anthroposophy the *solar cosmos*' crowning goal aims at creating mankind. The *solar cosmos* exists merely for the sake of mankind. What for ? - For mankind to develop.

Where are we at all coming from ? From the *spiritual worlds*. Where are we going ? Into the *spiritual worlds* again. So why the detour into the *solar cosmos* ? For us to learn to decide during many incarnations whether to live up to a purpose in life which is to become more and more conscious. I.e. to decide again and again whether or not to aim at attaining the *spiritual worlds* again. We may learn to decide consciously only by living in matter, i.e. for us here in the *solar cosmos*. Because ambivalence, dissent and strife are possible in matter only - not in the *spiritual worlds* where everything is mingling with each other and pervading each other.

Why should we learn at all to decide freely ? What is desirable about returning to the *spiritual worlds* ? To follow the life path of all beings : to progress everlastingly in *spiritual* development ? - Ultimately we authors do not know. To our minds the reason is hidden in man's future developmental path. Being human we authors just feel that all the other *spiritual beings* we know of, the more developed ones too, did not undertake this development step of ours. A different one perhaps ?

Do other creatures on the material Earth need to go the same way ? - No. As far as we authors know there is no other creature partaking the chance to come to consciousness. The Earth, the *solar cosmos*, all matter has been created for the sake of man to learn to decide.

Are there helpers on the way sketched out to us ? - Indeed. First of all the Christian impulse. The Christ had bound his blood to the Earth on Golgotha for our sake to unburden us from our faults vis-à-vis the human community. Next, all the helpers on Earth, insofar we learned to accept their help. Furthermore *spiritual beings* of all competencies. Well, even the devil. - Any more questions ?

Do you think you might go a little bit more thoroughly ? - Sure.

In the very beginning the *solar cosmos* consists of nothing but what so far is to become mankind in our contemporary developmental state. In the beginning already this original creation was all alive. Namely consisting of living man, i.e. man's *spiritual* core plus his first developmental state. On Earth, too, for *ages* and *ages* man was not to be felt or seen as a gestalt, so as to remain flexible for further development. For *ages* and *ages* he remained a *spiritual* core which had taken on some preliminary *physical* state, and had stayed so. He incarnated later than any other living creature on Earth.

There were however some of mankind that had not attained their respective developmental purposes. While the more successful ones of mankind could continue with new purposes, the left-behinds had to repeat step by step the developmental workload they had not completed, without any chance ever to catch up with their brothers. As far as nowadays, when we humans have reached our actual state on Earth, the left-behinds still have fallen back.

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«Laggards» is an unfriendly word for them but describes the developmental course. What lagged little, is an animal today. Today's plants had lagged more. Minerals had lagged even more than that. All of them had had their chance to become today's mankind, and neither of them had the chance to catch up.

Laggards do not succeed in following *spiritual* mankind's development. They solidify earlier than *spiritual* mankind, and are less flexible in their development. They subdivide more and more, but within their respective state only. They develop as minerals, plants, or animals, without ever becoming man. Chance does not play a role. The genetic laws, too, are maintained by those beings who had created plants or animals.

Who was it then who had created minerals, plants, or animals ? - *Spiritual beings*. *Angels* are parts of them. All of them exist without space, time, or numbering. We can best conceive them as live, creative forces that interact continuously with each other and within each other, everywhere at the same time - and even within us and outside us at the same time. Even what we name the highest, the omnipotent and omniscient Being, is effective within us and outside us. That is how we conceive It. All the same we pray to Him as if He were a person we are confronting : «Our Father who art in heaven ...», and can feel a deeply convincing harmony. A paradox.

How can we solve this paradox ? - By observing our attitude while adorning «our Father». In His 'face' we may regress to infancy again. As long as we do not annoy our beloved ones with our inner regression He will stand it. On the social plane, as to what concerns our beloved ones, we had better stay adults and keep to adult ways.

What does being an adult mean to us ? Our thinking, our willing, or our feeling ? - That is what we will deal with quite often in the following text. Still we might take to heart : All of these three ways of experiencing comply within the limits of our actual developmental state. In our present age we can only think of these three together. It is just in the *spiritual world* that we can experience them as being separated, one by one. 'Up there' we need to get used to completely different worlds of notions, which appear altogether opposite ours'. When we were infants we had been nearer to them, unconsciously though. - Even if we believe in a sole, unifying Truth, there is one thing for sure : As adults we can only draw near It by thinking with our hearts, heart-thinking : by feeling our hearts' ways patiently, letting pass all alternatives we might think of. - Still, in our hearts we cannot understand this sole, unifying Truth in all its complexity, let alone reach it. By far too often do we not appreciate opposing views when confronted with them. «I know and you don't !» is an erroneous attitude for sure. So far. All the same we are so fond of flinging it at our dissenters. Another paradox.

This paradox, too, can be solved. Our temptations, by which we wish to draw a positive image of ourselves within ourselves, tempt us to denigrating other views. We hope however the sole, unifying Truth will find a good meaning in everything.

Let this be heard by all the smart alecks and righty-o's. - Tough talk : Are we authors smart alecks ourselves ? Would we, too, like to put dissenters in the wrong ? - No, our views should pertain just for ourselves, no more. We are just putting our topics up for discussion. We hope we can keep ourselves from erroneous behavior with all its irksome consequences if we know to distinguish between what is inside ourselves, and what is outside.

Is it at all feasible combining both world views, the anthroposophic one and the scientific one ? Or can we be just either a scientist or an anthroposophist, or any other esoteric ? - In „*Grundlinien einer Erkenntnistheorie der Goetheschen Weltanschauung ...*“ (R.Steiner 2) (*Baselines of an Epistemology of Goethe's World View*), just 25 years old Steiner showed how both world views lived together in Goethe : the scientific one which relies on pure observation, measurement in findings, and pre-known categories, limiting itself to the senses in the material world, - and on the other hand sensing what we may perceive within ourselves as the *spiritual worlds'* presents : *intuitions*. Only if living both insight paths side by side within ourselves, we may come up to our destination, which is to develop in a human way.

Can we forge links between the two ? - Yes, by our souls. We can exercise our feeling so as to connect our heart-felt thinking to the things of the *material* world, bound to the senses. Then contexts undreamed of are sure to get clear. Such contexts originate subjectively - by our individual feeling and heart-felt thinking. - We shall be able to perceive the *intuitions* of the *spiritual world* only after having exercised our individual feeling. We authors, too, believe that *intuitions* will not differ subjectively in the *spiritual worlds*. But hereabouts we perceive them by our individual feelings - depending on our momentary degree of maturity.

There is one more item of considerable importance. During his lectures Steiner used to tune himself in to his listeners. So we cannot generalize all the time what he was lecturing about. Let us take the Agricultural Course

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(*R.Steiner 327*) as an example, Steiner's last course of all. Giving these lectures in Silesia he recommended the studious farmers to plow and sow at certain seasons. He did not tie these seasons to the weather or temperatures but to zodiac signs. Evidently these seasons by zodiac signs he had recommended, were advisable for Silesia, not however for the southern hemisphere nor for both desert belts on Earth, and not even for the Upper Rhine Plane near Dornach, which is favored by its climate. Did Steiner err ? - No, he had given his recommendations to the local farmers who were listening there in Silesia. Why then his hints of the zodiac without mentioning the local climate ? - Because he saw different *spiritual beings* working together, and saw their workings originating from behind the stars. Could he not have told so ? - From his view point that wasn't what was needed. It was the listeners he was thinking of. When generalizing what he had said, we the readers are wrong.

Anything else ? - Well, yes. In part 2 , chapter D.6. , subsection «Snippets and Trifles» time lines can show us how small, short-lived, and scientifically insignificant we are. To this we authors contrast that we feel keen on aiming at a long-term future with all our might, patience, and endeavor. Where are we taking all this power from ? - From our innermost conviction that we are led with love in all the fields we have not matured to yet. One of the two of us {KvP} calls this helper 'God', the other one does not feel so sure.

Do you, dear reader, esteem this anthropocentric, geocentric, anthroposophic world view too complicated, too unclear, too unfamiliar ? - Wait a moment, contemporary *clairvoyant* visualizations will complicate things all the more. We authors are convinced in half a century our posteriors will be ready to take up further complicated notions, all of which all the more true.

Do you mind our simplistic, childlike language ? - Just wait, we can change that.

First however a basic exercise in tolerance in the very first chapter, and in humility, which ought to go with it.

A. How Did We Emerge ?

A.1. Is the Earth a Disc Really ?

Well, quite evidently so ! Why would we distrust our eyes ! The disk need not be flat. It might be wavy in itself like a saddle or a crumpled cloth. Its shape might be irregular like fried eggs. It didn't even have to be round.

But no, it was to have the simplest shape. Flat, evenly thin, and round. In the past years there were «Flat Earthers», verbatim a funny absurdity like «Cold Warriors», adherents of the Cold War. In DIE ZEIT [No. 14 /2018 of 3/28/2018] a short notice of this even got as far as page 1 . A Flat Earther from California, suitably named Mad Mike, was said to have himself rocketed some 1500 feet high up to verify his view by viewing. He was however clever enough to choose the Californian Mojave Desert as his site of inspection, which is surrounded by mountains from as much as all sides. So he could be sure to keep his view point without wavering.

This very first chapter will try to encourage listening to any opinion, especially dissenting ones, and forging an opinion of one's own. But by and by so, without coming to a personal judgment too fast. So as to proceed to more thorough insights. Sometimes this might include somewhat of a smile. For example :

The «Flat Earthers» did find an overshoot in the «Flat Mars Society». Hopefully the names were meant to be ironic ? Considering Mars might be a disc, we could stick to the idea only if it was turning one side to the Earth all the time - like the Moon does. Which is not flat, let us agree to that. Neither is Mars. To solve the problem photos from all sides of Moon and Mars prove their spherical shapes.

That is how we arrive at this book's first exhortation. There is not a single view point to be denigrated. Any conviction should be considered as logically as we can, describing its prerequisites as thoroughly as we can. In this way we might accept any opinion within its own scope. For example some scopes of «Flat Earthers» or the «Flat Mars Society» might be thought of as evidence deniers, pranksters or unconscious pranksters.

Creationists might be thought of as another example. They tend to take every word of the Genesis for true. Not worrying that it is a translation. The contradictions between the Bible and findings in paleogeology or paleobiology do not worry them, either. To them their belief stands above thinking, asking, and doubting. They are not even affected by the fact that established churches describe doubting as a path to believing. Sometimes. Let us take creationists seriously within their scopes. - We do however concede ruefully we do not succeed in taking others seriously every time. As seen above.

„«Intelligent Design» and «all animals emerged from early mankind» are some modern biologists' evidence in the direction of considering evolution spiritual. Whether you can go along, dear reader, or not - check to the best by utmost honest introspection -, will not depend on convincing arguments or conclusiveness but on your preexisting convictions. Unfortunately science today is not a matter of logic, evidence, or even persuasion, but of pure belief.“ (Delor 5a:33).

Here Delor is speaking from our hearts, and we might close the issue. Nobody should or even could challenge anybody's belief. This book turns to those who would like to question some opinions of their own.

Again and again we authors feel hurt when observing the ways arguments are exchanged. Here we are thinking of anthroposophists and scientists before all. By far too often gaps in the other's chain of evidence are sprawled out while gaps in one's own are overlooked. Emphatically Ms. Ursula zur Hausen, priest of the anthroposophic *Christian Community*, warns us of "I know and you don't !". We can only come to talking when opening our own shadow views to each other. Even though the opponent might exploit my handicaps. So let this book, too, be understood as an attempt to recognize incompatibilities of our own, realize our presumptions, and dissolve them in mutual considerations. As Delor said above, we will often finish up at creeds and assumptions of faith, even dogmas. Then these may be taken as the momentary limits of our thinking !

Anthroposophists and other esoterics might consider one more fact. We are a minute minority compared to the scientific mainstream. There are quite some mainstreamers capable of placing us in the madmen's corner, the unconverts, the headstrong ones, a sect. By far too often our reaction is pro-founder meditation instead of tackling talks. Too often the interlocutor will get the impression of an incor-

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rigible sect. Would this book counteract a trench between differing creeds like this. We can only lose when sticking to sheer opposition, especially when discussions are evaded or even silenced over.

Let us turn back to what appears to the eyes. Everybody knows inner experiences like the following ones even in adulthood : confiding in what we saw, and relying on our spontaneous feelings, we reacted «instinctively», at once. This may often have saved our lives, in avoiding traffic accidents, for instance. Rudolf Steiner calls this emotional demeanor *sentient soul*, and suggests that long ago we all of us ought ideally to have overcome this demeanor of acting spontaneously at all times. Still, remembering the «fifth season» in the Rhineland we authors can also think of state leaders in the same view. We remember even cultures predominantly based on spontaneity.
- We are pleading for discretion.

Are there other ways ? Can we rely on dates ? Whenever something has been proven, how can we dispute ?

In the third century BC already proof was established that eye witnessing can be wrong when concerned with observations on Earth. Eratosthenes [about 276 – 194 BC] from Cyrenaica, Eastern Libya today, had been told there was a deep well without any shadow inside at sun peak on just one day a year. Apparently this well was situated little more to the South of Syene or Seyene, Aswan of today.

In Alexandria however, Eratosthenes' city, there was a high obelisk never without a sun shadow ever, as would have necessarily been the case if the Earth were a disc, see Fig. A.1.1. So the Earth must be bent in some way. In which way ? Eratosthenes assumed the simplest spherical form, a ball.

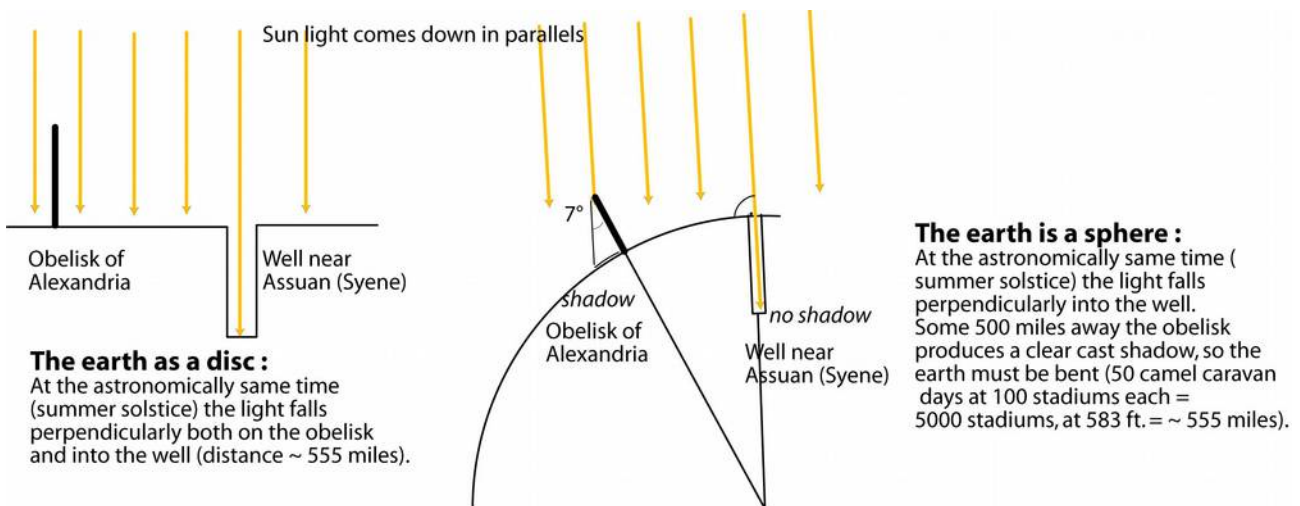


Fig. A.1.1. The Earth is a disc or a sphere.

Eratosthenes realized that the angle the sun rays formed at the top of the obelisk, would repeat itself at the center of the Earth, see Fig. A.1.1. Since the sun rays are practically parallel, the lines, too, are parallel which are opposite both the opposing right angles. Eratosthenes knew the distance to Syene. From the triplet :

$$\frac{\text{The Earth's radius we are looking for compares } \downarrow}{\text{to the distance Aswan - Alexandria}} \quad \text{AS} \quad \frac{\text{the obelisk's size } \downarrow}{\text{to the length of its shadow.}}$$

Eratosthenes calculated an Earth radius which is astonishingly near the 6371 km or 3950 miles recognized today. From there he could figure out the Earth's circumference to stunning exactness, presumably via another triplet comparing the Earth circumference to its known radius AS any large ball's circumference to half its diameter. The notion of π was described as late as 1647 . - Eratosthenes was lucky in that the caravan paths went as much as straight South, largely along the Nile River.

Eratosthenes was sure to be contradicted. The latest Earth depiction we authors know of to be intended as a disk, originated around 1300 AD. It was found rolled up in the formerly Benedictine convent in Ebstorf, Germany. Mice had found it good to taste, they had preferred the area of Brunswick, Germany. Originally it had extended to

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more than 100 square feet and was shaped in an approximate circle. Most probably it had hung on the windowless north wall of the convent church's large-scale gallery.

We can easily recognize this world map's religious background. It takes Jerusalem for center, and the upwards direction leads East, to sunrise, instead of North. Seeing Jerusalem painted as paradise the nuns were to hope for relief after life's work load on Earth. They must have imagined the Christ's Empire as the direction of straight up and the Earth disk's center as paradise, as they were sitting on the gallery viewing the world map while mass was read to them.

Not anybody should ironize their belief. We are still to learn in this book why paradise seen *clairvoyantly* may be imagined in the geographic location of Jerusalem. If something seems illogical to us because we are accustomed to something else, we might still move on to unknown connections - in scientific findings especially so.

How can we bridge the discrepancy between the urge to know, and believing ? - First of all by reason and mind.

Rudolf Steiner calls the tendency to question spontaneous notions *mind soul*. As our souls develop, reason and mind come up in addition to *sentient soul*. *Sentient soul* continues to pertain to us, but it is not the only motive any more. As anybody can perceive in himself or herself. How often would we have liked to continue acting spontaneously but our reason opposed, or our minds.

Just some 600 years ago our souls began developing the *consciousness soul* : the soul's development towards getting aware of itself, self-awareness. This does not replace earlier tendencies of the soul either but expands them. Sentiment, reason, and mind stay with us but not as totally as before. Any time we may switch off parts of our soul : ignore them willingly, or silence them with drugs. As once again everybody will have observed with himself or herself. While following such urges did we not cut off our soul's wealth ?

In Steiner's view the three modes of inner experiences, *sentient soul*, *mind soul*, and *consciousness soul* or *self-awareness soul*, ideally take 2160 years each, one twelfth of a *Platonic World Year*, during the present *Post-Atlantic age*.

As said above considering Steiner's ideal course of time, we are having the chance to practice our *consciousness soul* or self-awareness since more than 600 years. Are we ready to do so ? To endeavor for insight ? We shall need to scrutinize not only scientific findings but question *spiritual* visualizations and religious convictions as well. At his transition from theosophy to anthroposophy Steiner said in a lecture :

„Sie wissen ja, dass es hier Grundsatz ist, in gewisser Hinsicht treu festzuhalten an den Traditionen der theosophischen Bewegung, dass aber auch nichts ungeprüft hier wiederholt wird, das betone ich ausdrücklich, darauf kommt es an. (...) ungeprüft soll nichts einfach wiederholt werden. (...) wir kramen nicht sozusagen immerfort die alten Dogmen aus, wir prüfen auch das, was heute von anderer Seite geboten wird.“ (R.Steiner 126:59 , III : 12/29/1910).

You do know our baseline is to keep faithfully in some aspect to the traditions of the theosophic {here : anthroposophic} movement. Still I keep emphasizing what is imperative : not anything is to be repeated unsifted. (...) there is not anything to just be repeated unchecked. (...) we shall not fish out, to say so, the old dogmas all the time. We shall scrutinize what is offered from other sides as well.

More exactly still :

„Glauben Sie mir auf Autorität hin gar nichts, sondern betrachten Sie alles, was ich sage, nur als Anregung und prüfen Sie dann selbst.“ (R.Steiner 130:79 , V : 9/28/1911).

Do not believe anything for authority of mine. Instead, consider everything I am saying a suggestion, and go on verifying it for yourselves.

Steiner himself concedes there may be errors in his own domain, *imaginative cognition* :

„(...) auch Anschauung kann sich täuschen, kann ungenau, schief, verkehrt sehen. Von Irrtum frei ist auch in diesem Feld kein

(...) {spiritual} cognition, too, may deceive, may be inexact, awry, wrong. There is not one human free of errors in this field

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*Mensch; und stünde er noch so hoch.“
(R.Steiner 11:23 , I).*

*either, even though he may be
outstanding.*

In that case a dedicated specialist may be helpful. He or she need not master clairvoyance.

*„Es kann sogar vorkommen, dass ein Forscher,
der auf übersinnlichen Gebieten wahrzunehmen
vermag, sich Irrtümern in der logischen
Darstellung hingibt, und dass einen solchen dann
jemand verbessern kann, der gar nicht
übersinnlich wahrnimmt, wohl aber die Fähigkeit
eines gesunden Denkens hat.“ (R.Steiner 13:143 ,
IV).*

*Even a researcher apt of perceiving
in the supersensible field, might
indulge in errors when presenting
something logically. Such a person
may be corrected by somebody who
cannot perceive extrasensorially
but is gifted with healthy thinking.*

Does not Steiner express himself in an astonishingly self-critical manner concerning anthroposophy and an internal development of his own ?

*„(...) Anthroposophie ist diejenige Form, die für
die heutigen oder unmittelbar kommenden
Menschen taugt. In späteren Inkarnationen wird
in ganz anderen Formen die Wahrheit verkündet
und für sie gewirkt werden, und das, was man
heute Anthroposophie nennt, wird als eine
Erinnerung erzählt werden, wie man heute die
Sagen und Mythen erzählt. So unsinnig darf der
Anthroposoph nicht sein, zu sagen : Es hat in
alten Zeiten nur Dummheiten und kindliche
Anschauungen gegeben, und 'nur wir haben es
heute so herrlich weit gebracht'.“ (R.Steiner
103:106 f, V : 10/23/1908).*

*(...) anthroposophy is the form that
is good for contemporary or
immediately coming mankind. In
later incarnations totally different
forms of truth will be proclaimed
and worked for. What is called
anthroposophy today, will be told as
a remembrance, such we tell sagas
and myths today. The
anthroposophist must not be so void
of sense as to claim : In times of old
there were just stupidities and
childish views, and 'we are the only
ones to have been getting on so
wonderfully well'.*

*„Ich habe schon öfter betont : Wer die
Anthroposophie wirklich versteht und sich nicht
auf einen dogmatischen Standpunkt stellt, der
wird nicht glauben, dass die Form, in welcher
Anthroposophie heute ausgesprochen wird, eine
ewige sei, die so bleiben könne für die ganze
zukünftige Menschheit. Das ist nicht der Fall.
Nach 2500 Jahren werden dieselben Wahrheiten
nicht in diesen Formen mehr verkündet werden
können, sondern in andere Formen gegossen
werden, je nach dem Instrument, das dann da
sein wird. Wenn Sie das berücksichtigen, werden
Sie sich darüber im klaren sein, dass in jedem
Zeitalter in einer anderen Weise zu den
Menschen gesprochen werden muss und dass
auch von den großen Lehrern je nach den
menschlichen Fähigkeiten in einer anderen
Weise Stellung genommen werden muss. Das
heißt aber, dass diese großen Lehrer der
Menschheit selber Entwicklungen durchmachen
müssen, von Zyklus zu Zyklus, von Lebensalter
zu Lebensalter.“ (R.Steiner 116:9).*

*I have been emphasizing time and
again : He who really understands
anthroposophy, and will not keep to a
dogmatic standpoint, will not think
anthroposophy dealt with in today's
form to be eternal, remaining the
same for all coming mankind. This is
not so. 2500 years later the same
truths will not be revealed in these
forms any more but in other forms
depending on the instrument
disposable then. When considering
this you will understand mankind
needs to be addressed in different
ways in different ages. Mankind's
eminent teachers, too, need to take a
stand in different ways depending to
man's capacities. That means that
those eminent teachers of mankind
need to undergo development
themselves from cycle to cycle, from
life phase to life phase.*

A.1. Is the Earth a Disc Really ?

How can anthroposophic *spiritual science* be useful today ? - By encouraging us to think in a heart-felt way.

„Was teilt eigentlich diese Geisteswissenschaft mit ? Sie teilt mit Tatsachen, Wahrheiten aus dem Bereich der höheren, der übersinnlichen Welten, sie teilt mit dasjenige, was das hellseherische Bewusstsein in diesen höheren Welten erforschen kann. -

Nun ist es ja richtig, dass derjenige, dem solche Mitteilungen gemacht werden und der nicht selbst hellseherisch ist, sich von den Tatsachen als solchen zunächst nicht durch unmittelbare Anschauung überzeugen kann. Es ist richtig, dass er die Mitteilungen hinnimmt und dass er sie sozusagen durch den hellseherischen Augenschein nicht prüfen kann. Gewiss, das ist ganz richtig. Aber es wäre ganz falsch zu glauben, dass der Mensch, der nicht hellseherisch ist, die heute mitgeteilten Ergebnisse überhaupt nicht prüfen könnte. Das zu glauben wäre ganz falsch, und es wäre eine unrichtige Meinung, wenn man behaupten wollte, dass man bloß auf Treu und Glauben, auf bloße Autorität hin das aufnehmen müsse, was aus dem hellseherischen Bewusstsein heraus mitgeteilt wird. Es würde geradezu etwas im höchsten Grade Unvollkommenes in diesen Mitteilungen liegen, etwas Mangelhaftes, wenn diese Mitteilungen bloß auf Autorität, bloß auf Glauben Anspruch machen wollten. -

Was mitgeteilt wird auf rechtmäßige Weise, das kann - und das ist ja oft gesagt worden - erforscht werden nur durch das hellseherische Bewusstsein. Ist es aber, und meinetwegen auch nur von einem Einzigen, erforscht, und ist es einmal geschaut und wird es mitgeteilt, dann kann es jeder einsehen durch seine unbefangene Vernunft, durch das, was ihm zugänglich ist auf dem physischen Plan.“
(R.Steiner 117:71).

«That's a given!», tell KvP's wife, an anthroposophist, and HRS, a staunch questioner. But is it a given every time ? - We should beware of admitting of just one view.

„Allerdings muss auch in der Geisteswissenschaft das berücksichtigt werden, was in der ganzen Weltbildung berücksichtigt werden muss : dass Irrtümer vorkommen können. Aber auch derjenige, der noch nicht in die höheren Welten eindringen kann, kann genau prüfen und sehen, ob da und dort das Richtige verkündet wird : da müssen die Einzelheiten zusammenstimmen. Prüfen Sie das, was verkündet wird, alle die einzelnen Daten, die

What does *spiritual science* communicate ? Facts, truths out of the range of the higher, supersensible worlds. It is communicating what clairvoyant consciousness can research in these higher worlds. -

Well, it is true : If somebody receives such communications and is not clairvoyant himself, he will not be able directly to see the facts as such for himself. It is true he is going to take such communications for good, not being able to check them by clairvoyant eye sight, to say so. Well, that is true. Still it would be all wrong to think that somebody not clairvoyant would not be able at all to examine the results communicated today. Thinking so would be wholly wrong, and so would asserting we had just to accept in good faith, by authority, what has been communicated from clairvoyant consciousness. This would be something as much as imperfect to the highest degree in such communications, something insufficient, if they were to claim mere authority, mere belief. -

It has often been said : What is communicated in a rightful way, can be researched by clairvoyant consciousness only. If however it has been researched, and be it just by one, and viewed just once, and communicated, then anybody can understand it by his unbiased reason i.e. by what is accessible to him on the physical plane.

At any rate we ought to take into account what is to be recognized with all the education in the world : Errors are indeed possible. But everybody can examine closely and see whether the right thing is proclaimed, including those who cannot enter the higher worlds yet : Details must match. Check

A. How Did We Emerge ?

zusammengetragen werden von der Entwicklung des Menschen, die einzelnen Phasen des Christus und so weiter, und Sie werden sehen, dass sich die Dinge untereinander tragen.“ (R.Steiner 130:122 , VII : 11/4/1911).

whatever is proclaimed, every single item put together about man's development, Christ's phases one by one etc., and you will see that things do match each other.

For the sake of verifiability - that is exactly why we should be careful not to turn a blind eye to other views if it is not to be about just believing. That is to mean to us to this day,

„(...) dass es gut ist, wenn Sie sich für die anthroposophische Auffassung von allen Seiten her Hilfe holen, wenn Sie auch das kennenlernen, was von anderen Methoden her sich anschließt an unsere Esoterik.“ (R.Steiner 122:208 , XI : 8-26-1910).

(...) that it is good to look for help for anthroposophic comprehension from all sides {sic !} to know about other methods adjacent to our esoteric.

Is that a challenge to anthroposophists only ? - Oh no, it's necessary for everybody. Marion Dönhoff, later-on editor-in-chief and publisher of DIE ZEIT, demanded some 70 years ago

«not to discredit divergent ideas nor to persecute criticism of existing conditions as if it were heresy, but to safeguard minorities and practice open-mindedness vis-à-vis contraries» (Giovanni di Lorenzo , DIE ZEIT 9 / 2021 , 2/25/2021 , pg 1).

Might this be valid not for a weekly magazine only ! Only then we can hope to develop ...

Anthroposophy As a Life Practice.

Anthroposophy is not a creed.

„Ich möchte nur noch ganz kurz berühren, dass diese anthroposophisch orientierte Geisteswissenschaft nicht irgend etwas Sektiererisches sein will. Derjenige erkennt sie vollständig, der da glaubt, dass sie wie die Begründung irgendeines neuen Religionsbekenntnisses auftreten wolle. Das will sie nicht. Sie ist so, wie sie heute auftreten will, ein notwendiges Ergebnis gerade dessen, was die Weltanschauungsvorstellung, als allgemeine, selbst populäre Vorstellung der weitesten Menschenkreise, gerade die naturwissenschaftliche Entwicklung gebracht hat.“ (R.Steiner 178:11 , I : 11/15/1917).

I should like to hint very shortly that anthroposophically oriented spiritual science does not wish to be anything like a sect. Everybody thinking it would like to appear as a basis of some new creed, mistakes it completely. That is not what it aims at. The way it wishes to come up in our days is an evident result of what exactly the sciences developing brought about as a worldview to the general public.

It is true there is the anthroposophic *Christian Community*, as much as there are *Steiner schools*, *Demeter farms* and *eurythmy* courses. Yet participating depends on interest of one's own, in addition to participating in anthroposophy. There are Buddhists, Hindus, Muslims, and Taoists who are anthroposophists at the same time.

A.1. Is the Earth a Disc Really ?

Anthroposophy is meant to be lived.

„Anthroposophy must needs open up to the general public. It must leave its limited spheres to fulfill its great cultural task. It must get up and join the world.“ (Wolfgang Müller, info3 , Feb.'21 , pg 55).

„Anthroposophie muss nicht als eine Theorie, sie muss zugleich als eine Lebenspraxis betrachtet werden, aber als eine Lebenspraxis, die eben gelernt sein will. Und im Grunde genommen müssen wir uns klar sein, dass wir uns aneifern müssen, durch den wahren konkreten Inhalt der Anthroposophie, wenn sie Lebenspraxis für uns sein soll, nicht sagen zu wollen : 'Ich verstehe das von der Anthroposophie, und das ist das Richtige'-, sondern, dass wir uns erst tief, tief bekannt machen mit dem, was uns Geisteswissenschaft zu sagen hat. Dann muss sie uns Kraft des Lebens werden. Und das kann sie erst, wenn wir uns mit ihr durchdringen. Dann wird sie es aber im Kleinsten und im Größten, dann eröffnet sich uns die Perspektive für die Zusammenhänge des Menschenfortschritts und für die kleinsten Tatsachen des Alltagslebens.“

(R.Steiner 125:15 f, as quoted by „Spirituelle Perspektiven. Stichwort Anthroposophie“ (Spiritual Perspectives, Keyword Anthroposophy, pg 12).

Anthroposophy need not be regarded as {just} a theory. At the same time it should be seen as a life practice, but this life practice is meant to be learned. Basically we need to keep clear in mind to strive for the true, tangible content of anthroposophy, if it is to be a life practice. We are not to claim : 'That is what I can understand of anthroposophy, and it is the right thing' -, but to get acquainted ever so deeply with what spiritual science can tell us. Then it should become a life force for us. This will be possible only when we are pervading ourselves with spiritual science. Then it will pervade us in the smallest and in the greatest : It is then that will open up to us the perspective of how mankind's progresses are interconnected, and so are the pettiest facts of everyday life.

In how far are topics in anthroposophy sure to contain just one meaning ? Maybe they even depend on the teacher ?

„Niemals kann derjenige, der über Geisteswissenschaft sprechen will, nur auf eine Art verstanden sein. Er möchte auf so viele Arten verstanden sein, als Seelen da sind.“
(R.Steiner 125:122, V : 9/17/1910).

Never will he who wishes to speak of anthroposophy, be understood in just one way. He wishes to be understood in as many ways as there are souls listening.

„(...) auf dem Boden unserer geisteswissenschaftlichen Bewegung müssen Sie sich an völlige Autoritätslosigkeit gewöhnen. (...) Autoritätsglaube darf eben in unseren Reihen nicht blühen, sondern nur eigenes Anschauen, eigene Meinung.“(R.Steiner 182:131 , V : 6/30/1918).

(...) you will need to get acquainted with lacking authority completely. (...) Believing in authorities must not flourish among us, just everybody's considerations of his own do, everybody's view points of his own.

We might ask : What does all the anthroposophists connect ? What does unite them ? - Just their dealing with *spiritual science* : the conviction - which cannot be proved - that there is at least one *spiritual world* working on us, which we may be moved by, and which may then evolve more and more conscious to us.

„Es gibt zahlreiche Wege zur Anthroposophie. Man sollte darüber hinauskommen, sich zu stoßen an dem Wesen einzelner Menschen, die Anthroposophen sein wollen, und sollte versuchen, die Anthroposophie wirklich zu erleben. In der Gegenwart ist eigentlich Anthroposophie das einzige, das nicht dogmatisiert und das nicht darauf erpicht ist,

There are manifold ways to anthroposophy. We should overcome hurting ourselves against individuals wishing to be anthroposophists. We should try to really experience anthroposophy. Presently {1921} anthroposophy really is the only one not to be

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etwas in ganz bestimmter Weise hinzustellen, sondern das bestrebt ist, etwas von verschiedenen Seiten anzuschauen. Die Hauptsache der Anthroposophie liegt im Leben und nicht in der Form. (...) Sie sind so aufgebaut, dass sie sich metamorphosieren können, und dann können ganz andere Folgerungen für die kommende Zeit sich ergeben als für die jetzige. Es kommt darauf an, dass Leben Leben findet.“ (R.Steiner 217 a :44 , III : 3/20/1921).

dogmatic nor to present anything in a quite unique way. Instead it wishes to envisage things from various sides. What is important in anthroposophy, is life, not form. (...) They {Steiner's writings} are built up so they can metamorphize, and then conclusions in coming times may be all different from today's. It all depends on life meeting life.

We, too, can acquire *spiritual* ways by experiencing them. Still, *spiritual* or logical errors are not the only pitfalls. There may be cultural or period-related prejudices creeping in, and changing *spiritual-scientific* visualizations. We, Steiner adepts of today, might realize prejudices of our own when we react to a different opinion in a fiercely deprecatory way. This might show us that we do not yet understand some of our own prejudices, and might leave to others opening them up. - Even nowadays we might put contradicting views side by side for clarification. In here, for instance. Let us not prefer any view point in the first place. «God loves diversity.» [Muhanad Khorchide]. An outlook like that ought to teach us humility.

„Das andere ist, dass immer Rücksicht darauf genommen werden muss, wie sehr zur Bescheidenheit und Demut, und nicht zum Hochmut, nicht zum menschlichen Größenwahn wir durch solches Studium aufgefordert werden. -

Denn wahrhaftig : Im rechten Sinne sich das menschliche Selbstbewusstsein anzueignen, das heißt ja doch, es sich innerlich bewusst zu vergegenwärtigen. Und wenn wir anfangen zu ahnen, worüber wir unser Bewusstsein erstrecken können und wie weit der Horizont der Weltenrätsel ist, so werden wir nie auf den Gedanken verfallen können : 'Du bist als Mensch eine Zusammenfassung des ganzen Kosmos.' Ich glaube, ein solcher Gedanke wird uns ferne, recht ferne liegen. -

Dagegen wird uns näher liegen der Gedanke : 'Wie wenig weißt du in deinem Bewusstsein von dem, was wissbar ist ! Unendliches ist notwendig, um den Menschen zusammzusetzen, du hast es aber niemals weiter gebracht, als ein sehr, sehr kleines Stück davon zu wissen. '-

Bescheidenheit und Demut ist das, was sich gerade aus dem Wissen heraus, wenn es sich erweitert, in unsere Seele hinein senkt. Niemals kann man über die geistige Welt mehr wissen lernen, als man schon weiß, ohne zugleich wissen zu lernen, dass das Wissbare ein Unendliches ist. -

Und immer lebendiger wird die Empfindung von dieser Unendlichkeit, je mehr man weiß. Und man lernt verstehen, wie ein Teil des Lebens darin besteht, dass man sich so ergreifen lässt von den großen, gewaltigen Rätseln und

The other side is that we are asked to keep in mind all the time how much such studies do ask for modesty and humbleness, not haughtiness, not human megalomania. -

For truly : Acquiring human self-awareness in the right sense, really means making it conscious internally. When beginning to sense the range we can extend our consciousness to, and how far the world enigmas' horizon widens up, the idea could never strike us : 'Being human you are comprising all the cosmos.' I think a thought like this would be far from our minds, very far indeed. -

On the other hand the following thought will be nearer our minds : 'How little do I know consciously of what might be known ! An infinity is needed to put man together, and still I never came nearer than a tiny little step. '-

Modesty and humbleness will sink into our souls when our knowledge grows. Never will we be able to learn more about the spiritual world than we know already, without learning at the same time that there is an infinity to be learned. -

The more we know the more lively will be the feeling of such infinity.

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Geheimnissen, die das Dasein durchpulsen. “
(R.Steiner 175 b : III : 11/24/2015, as quoted by : „Mit
den Toten leben“ (Living With the Dead), in the edition
„Leben nach dem Tod“ (Life After Death), Archiati
Verlag 2009 pg 106 f).

*That is how we can learn to
understand that part of life consists
of having ourselves be seized by the
great, tremendous enigmas and
mysteries pulsing in existence.*

What then is anthroposophy ?

*„Anthroposophie ist ein Erkenntnisweg, der das
Geistige im Menschenwesen zum Geistigen im
Weltall führen möchte. Sie tritt als Herzens- und
Gefühlsbedürfnis auf. Sie muss ihre
Rechtfertigung dadurch finden, dass sie diesem
Bedürfnis Befriedigung gewähren kann.
Anerkennen kann Anthroposophie nur
derjenige, der in ihr findet, was er aus seinem
Gemüt heraus suchen muss. Anthroposophen
können daher nur Menschen sein, die gewisse
Fragen über das Wesen des Menschen und die
Welt so als Lebensnotwendigkeit empfinden, wie
man Hunger und Durst empfindet. -
Anthroposophie vermittelt Erkenntnisse, die auf
geistige Art gewonnen werden. Sie tut dies aber
nur deswegen, weil das tägliche Leben und die
auf Sinneswahrnehmung und
Verstandestätigkeit gegründete Wissenschaft an
eine Grenze des Lebenswegs führen, an der das
seelische Menschendasein ersterben müsste,
wenn es diese Grenze nicht überschreiten
könnte. Dieses tägliche Leben und diese
Wissenschaft führen nicht so zur Grenze, dass
an dieser stehen geblieben werden muss,
sondern es eröffnet sich an dieser Grenze der
Sinnesanschauung durch die menschliche Seele
selbst der Ausblick in die geistige Welt.“
(R.Steiner 26, keynotes 1 and 2).*

*Anthroposophy is a path to cognition
wishing to lead what is spiritual in
man, to the spiritual in the universe.
Anthroposophy turns up as an urge
we feel in the heart. Anthroposophy
must find its justification when it can
satisfy this urge. Only he can
acknowledge anthroposophy who
finds in it what he must search for
from his soul. So anthroposophists
can only be people who feel certain
questions concerning man and the
world as much to be necessary for life
as hunger and thirst. -*

*Anthroposophy conveys insights won
in spiritual ways. This because
everyday life and science founded on
sensory perception and reasoning, are
leading to a border of life where
man's soul life would have to die
unless it could cross this border.
Everyday life and science are not
leading to this border in a way to stop
still. Instead, at this border of sense
perception there opens up the outlook
into the spiritual world through the
human soul.*

A. How Did We Emerge ?

Well, what then is the use of anthroposophy for us ?

„Die gewöhnliche Lebenserfahrung weist die denkbar größte Abhängigkeit des menschlichen Geisteserlebens vom Körperdasein auf. Da erwacht in dem Menschen das Bewusstsein, dass in dieser gewöhnlichen Lebenserfahrung die Selbsterkenntnis verloren gegangen sein könnte. Es entsteht die bange Frage : Ob es eine über die gewöhnliche Lebenserfahrung hinausgehende Selbsterkenntnis und damit die Gewissheit über ein wahres Selbst geben könne ? Anthroposophie will auf der Grundlage sicherer Geisteserfahrung die Antwort auf diese Frage geben. Sie stützt sich dabei nicht auf ein Meinen oder Glauben, sondern auf ein Erleben im Geist, das in seiner Wesenheit so sicher ist wie das Erleben im Körper.“ (R.Steiner 26:22, end of keynote 5).

Ordinary life experience shows how much man's spiritual experience depends on his physical existence. Then the insight awakes in man that self-awareness might be lost in ordinary life experience. The timid question arises : May there be a self-awareness exceeding ordinary life experience ? So may we be certain of a true self ? Anthroposophy wishes to answer this question on the basis of safe spiritual experience. Therein anthroposophy does not rely on guessing or believing, but on experiencing spiritually the essence of what is as safe as experiencing in the body.

Encouraged by Steiner's indications we can now turn to concepts and purposes of this book.

After the chapter A.2. «Introduction» following here, we shall deal with some contexts important to our topic : spiritual aspects, physical, astronomic, geological ones and those that deal with measuring time. Only then can we gradually come to this book's main chapter : How the aspects intertwine, in part 2 , chapter D.5 «During EARTH : Details».

In part 3 we shall deal with consciousness and self-awareness as they developed, as they are in our time, and how they will be in the near future. This will be about *Micheal's age*. It has been coming up for just a century and a half. All we can recognize is the beginning.

Several chapters in part 3 for discussions, then annexes (part 4), and the lexical part (part 5) will make up the end.

Enjoy !

A.2. Introduction

„By its topic this text can just add to discussions. There is not an end to it. It is meant to incite a reader's own researches which will spurn the topic. Any objection, any new aspect will be welcome. My own understanding of Atlantis is modified and enhanced all the time. This text can just be a screenshot.“ (Delor 2005 pg 9).

May Delor's touching avowal concerning his heart topic Atlantis and set into the preface then, be valid for this book here and its topics as well.

Readers may remember some of the denominations from «In Short!». May they all the more enjoy reading further details.

Although anthroposophy claims to be valid all over the Earth - incidentally very much the same as any other wider-spread ideology or religion - we still cannot deny its cultural home is middle and southern middle Europe, and its religious background is Christendom. It may be of interest that anthroposophy denies the scientific laws to hold outside the solar system, arguing *clairvoyant* insights. The sciences repudiate by demanding scientific findings. There we go quarreling. Each side sticks to criteria of its own. Is there some other way? - That is what we are aiming at.

How did we emerge? We will consider ways of how the Earth was created and developed, and man with it. The **sciences** describe the path differently from Rudolf Steiner's **anthroposophy** or the **Bible**, for that matter. Steiner's views help us sensing the *spiritual world* working on us. We shall put these views side by side in part 2, chapter D.5. «During *EARTH*: Details». But already in the present part 1, chapter B.5., the Genesis will be dealt with rather thoroughly, mainly from anthroposophic views.

Such juxtapositions are to help find correspondences. In case of correspondences we will have less difficulties assuming some sort of veracity. Even though some time later other findings may show our insight to be out of date. - If insights are confined to just one world view, we might presume myths. Myths are highly important culturally. They help us look back at *ages* when our ancestors had more direct and trusting connections to the *spiritual world* than we do. Furthermore we may hope more readily to have found a veracity from Earth's history if cultural elaborations of various peoples' myths, about sunken worlds, for instance, are somewhat similar. A. Delor did follow this aim thoroughly in his volumes „*Atlantis nach neuesten hellstichtigen und wissenschaftlicher Quellen*“ (*Atlantis by most recent clairvoyant and scientific sources*). Certainty cannot be obtained by mere comparison. But hopefully can insight in progress. May we feel consoled and reassured by parsons preaching nowadays: «Doubting is a way to believing.»

Let us get to **anthroposophy** first: What moves any human internally? - **Feeling** something, **thinking** something, and **willing** something. Considering our present development stage we might strive to have these three internal activities directed by

The “I” or self in the spiritual worlds

For us humans the “I” is part of the *spiritual*, just 'beyond' our personal border to the *spiritual worlds*. It develops *spiritually* in an individual person in actual life and by our own endeavor.

If you like we may distinguish a concept of the *eternal “I”*. It guides us over more than actual life. The same as the “I” in actual life the *eternal “I”* “develops” (R. Steiner 182:124, V: 6/30/1918) after we died, i.e. in anthroposophic terms: during life between death and another birth.

Some may call the *eternal “I”* their guardian angel, for others it is God, meaning the monotheistic comprehensive term of what comprises everything. Whoever knows about ancestors will recognize well-meaning relatives. - Whenever we are exposed to hardships they will have been sent by the *eternal “I”* because we had not developed the “I” sufficiently so far. May the *eternal “I”* lead our souls and minds not to follow our short-sighted will too much. For then the *eternal “I”* will be sure to take care that our will power, misled if it is, would show in the body in hardships.

The “I” is to direct

The soul, the mind and the body

The **soul** is the non-physical place wafting with feelings. On Earth it is intrinsically tied to the **body**. By **mind** we are to understand reasoning that does not exclude feeling.

Ten Human Members-of-the-Being

i.e. essential parts. In one of the Steiner's views (*R.Steiner 104:176 ff, IX: 6/26/1908*) the "I" may be regarded as the top one of ten human *members-of-the-being*. Which are the other nine ? - The **body**, the **soul**, and the **spirit** may be subdivided into three sub-parts each, i.e. nine *members-of-the-being*.

The **body's** three *members-of-the-being* are already indicated in this book earlier than the first chapter, in the pre-chapter «Terms and Their Meanings» :

- The **physical body** : man's only material, heavy part. We are thinking of it as tied to the ground. Of all the *members-of-the-being* it is the only visible one, so existing with animals, plants, and so-called lifeless matter, too.
- The **life body** or **ether body** : It contains man's *life forces* and drives as well as memories, but no feelings. This is hard to understand. All the time we connect feelings to life experiences and drives as well as memories. This is the first hint that *thinking, feelings, and willing* are connected on Earth but unconnected in the *spiritual worlds*. - The *life body* is invisible. Why then is it called a "body" ? - Just *clairvoyants* can recognize it as a smoke-like form, pale and colorless around the *physical body*. - The name *ether body* comes from imagining it as consisting of ether. The Earth's *ether* - which incidentally was proved not to exist in physics when Steiner was 20 of age - Steiner says to form the Earth's surroundings, between the stars and the ground, connecting both, and likewise the *etheric body* forms the connection between the *physical body* and the *astral body* to Steiner.
- The **sentient body** or **astral body** : containing all feelings. It is led by the *spiritual worlds*, which we may imagine to find in the stars. That is why there is the second name (astra = stars). It is invisible, too, but some *clairvoyants* can recognize it shimmering in colors, and ever changing forms. That is why to Steiner it is a *body* as well.

Next the **soul's** three *members-of-the-being* : - the **sentient soul**, - the **reasoning soul** or **mind soul**, and - the **consciousness soul**. All three of them have been dealt with in the preceding chapter.

The entire **soul** is the non-physical 'place' weaving and wafting with any feelings - the same as with animals, not however with plants and so-called lifeless matter. When all its three parts have developed they form the **sentient body** and are getting visible to a *clairvoyant*. - At the actual development stage the **soul** is inextricably connected to the **physical body** while we are waking. At night however the soul is refreshing and invigorating itself in the Earth's spiritual 'surroundings', taking up images from the spiritual world, which are coming to the mind as dreams and helping us in our development. - Since the soul leaves the sleeping *physical body* at night time for a little while, we can understand why the ancient Greeks already called sleep «death's twin brother». So while sleeping we may take the **soul** as our connection to the **spiritual worlds**.

Spirit lives purely in the *spiritual = supersensible world*. That is why man's three *spiritual members-of-the-being* are not at our disposal yet since the *physical body* is still tying us to matter. The three *spiritual members-of-the-being* will be explained fully when dealing with the three coming *planetary development states* after **EARTH** : **JUPITER**, **VENUS**, and **VULCAN** in part 3 , chapter F.1 «Consciousness ...». In short they are :

- The *spirit-self* = *Manas* : combining itself to the **consciousness soul** when we die, i.e. when we are crossing over to life in the *spiritual worlds*. During the next *planetary development state*, **JUPITER**, we shall have the chance of integrating the *spirit-self* into our lives on Earth.
- The *life-spirit* = *Bu(d)dhi* we can work to introduce into our scope during **VENUS**.
- The *spiritual man* = *Atma(n)* will finally become our match during **VULCAN**.

Why should we at all become as conscious as we can of the three *spiritual members-of-the-being*, as yet inaccessible as they are ? - Because it will not be sufficient to strive to attain them during the coming *planetary development states* in an internally lively way. This kind of striving for something needs to be prepared - well,

A.2. Introduction

even now, during *EARTH*, while we should strive in an internally lively way to attain the “I” (*R.Steiner 130:207, XIII : 1/9/1912*). Just as the “I” had to be prepared during the *OLD planetary development states*.

Refreshingly, inspiringly enough Steiner is giving other schemes, too. For instance we may leave aside the “I” because it is the head above the other *members-of-the-being* : So there are **nine members-of-the-being** left instead of ten. - We may state as well that the three *members-of-the-being* of the *soul* are not *members-of-the-being* independently, but build up the **sentient body** or **astral body**. It is with their help that the “I” develops us. We may regard them as underlying the “I”. So we may add the “I” and take away the three developing parts of the *soul* : **seven members-of-the-being**. - Let us continue : The three *spiritual members-of-the-being* are not at our disposal yet. They are not actual *members-of-the-being* : That makes them **four actual members-of-the-being** at our disposal : the three *bodies* and the “I” or *self*.

All these are Steiner's ways to count the *members-of-the-being*. It is a refreshing example of how Steiner can help us to look at various view points of the same topic. That is how he can encourage us to try to understand him in various ways without simply imitating him.

How shall we proceed in this book ? - Concerning our primary topic there are

Three Physical Lines of Development

in the main section D in part 2 . They are each just excerpts from wider development lines. In parts they run parallelly, and their sections coincide just in parts. All the same it is worthwhile considering the three development lines side by side because they describe different aspects of how we emerged to become mankind.

Before that however we need to get clear : In how far did R. Steiner acknowledge scientific views at all ? Some anthroposophists claim he rejected them. We are not sure of that. He was educated to be a science teacher {although without a final exam}, and all the same he recognized scientific laws are valid within their boundaries.

„Das, was die heutige, aus bloßen materialistischen Vorstellungen herausgewachsene Weltentstehungslehre sagt, ist ja weiter nichts als eine materialistische Phantasie, ob sie nun Kant-Laplacesche Theorie oder als irgendeine neuere Theorie so genannt wird, darauf kommt es nicht an. Um das äußere Gefüge unseres Weltsystems zu begreifen, dazu sind diese materialistischen Phantasien von Nutzen, aber sie taugen nicht, wenn wir das, was höher ist als die äußeren Augenbilder, begreifen wollen.“ (R.Steiner 112:52 f, III : 6/26/1909).

What today's teaching of the world's origin says, is nothing but a materialistic fantasy. No wonder, it is coming from merely materialistic concepts. Might it be called Kant-Laplace-Theory or any newer theory - that is not the point. These materialistic fantasies are useful for comprehending the outer framework of our world system. But they are no good when we are trying to comprehend what is higher than the images to the outer eyes.

Steiner was able to look further than the field of his studies without turning it down altogether.

The subdivisions of the Earth's scientific development lines are called **eons, eras, periods, and series**. Those of the anthroposophic development lines are called **planetary development states, epochs, and ages**. Those of the Bible's Genesis are **creation days**.

The physical development line we shall deal with first, is concerned with the time from our galaxy's first origin, some ?10? billion years ago, up to the origin of the planet Earth, according to science some ?4.57? billion years ago. It is described in part 2 , chapter D.1. «The *Solar Cosmos* Coming to Life».

The next physical development line, in the 3rd chapter of the same main section D, describes «Geological Layers up to the Evidence of Fossils». Not considering the workings of tectonics and volcanism, they mirror timelines from some ?4,350? to 538.8 million years ago.

The third physical development line, the 5th chapter «During *EARTH* : Details» of the same main section D, juxtaposes the paleogeologic, paleobiologic, anthroposophic and biblical developments up to our days, describing how the atmosphere, from ancient Greek «steam sphere», developed life in it. That is why D. Bosse calls it “*life*”

A. How Did We Emerge ?

sphere". Finally in chapter D.6. «Time Lines» will visualize the developments juxtaposed in chapter D.5. , thus allowing to compare them.

Chapter D.7. , still in part 2 , will deal with whether Lemuris or Atlantis ever existed, and in how far Atlantis can still play a role for us, and this will lead us to chapter D.8. , terminating part 2 , which will lead us into our remote past and far future.

Why the question marks with some of the dating references given ? - There are problems when determining dates of long ago. They will be dealt with in the 4th chapter «Dating References» of the aforementioned main section D. Problems come up when estimating > ~ 538.8 million years by radiometric methods. Here we suggest you to take all dating references qualitatively, as a succession of scientific time categories, not quantitatively, as giving the age of an object. Especially so with dating references of > ~ 538.8 million years ago.

„Radiometric dating references presuppose the development of the Earth to be as dead as it is today. Anthroposophy considers the Earth as a living being which cannot be measured by radiometry.“ (D.Bosse).

For readers of the original quotations we need to clarify some variants in R. Steiner's

Nomenclature.

Ages, i.e. sections of the present *planetary development state* called *EARTH* {see below}, is what he calls sometimes : *epochs, periods, principal periods, or courses of time* - names of different meanings. This will awaken us from following his lines of thought blindly, will arouse our capacity to adapt to thoughts we are not used to, and keep us curious. - On the other hand he uses *ages* in six meanings, just two of which are clarified by adjoining adjectives. They are listed in the glossary so they can be looked up any time.

This book will limit itself, except in quotations, to the first meaning mentioned above, subdividing *ages* into - 7 - *epochs* each. Just the present *Post-Atlantean age* will be subdivided into - 7 again - *cultural periods*, since that is what concerns anthroposophy most in our *Post-Atlantean age*.

In "*Cosmic Memory ...*" (CW 11) Steiner divides mankind into "*root-races*" (pg 32 , edition in German). The which is an expression of his time. On other occasions he divides mankind into *races* or *main races*. In chapter B.5 «The Biblical Creation Story from the Anthroposophic Point of View» the origin of *races* is described, as the headline says : from the anthroposophic view point. In particular in chapter 3 "*Passage from the Fourth to the Fifth Root-Race*" of the aforesaid "*Cosmic Memory ...*" Steiner uses extensively the expression "*root-race*" which is specific but used-up in our days. Presumably he meant in today's lingo : 'mankind's developmental step in *ages*'. - When subdividing an *age* he calls such peoples very logically *sub-races*, a description without today's derogatory meaning, of course. *Atlanteans* were people of *Atlantis* and *Lemurians* people of *Lemuris* to him. Mankind of today's *Post-Atlantean age* is what he calls *Arians* (pg 32 , edition in German). Presumably he would have chosen a different denomination than *Arians* after Word War II.

Including the three aforesaid future *planetary development states*, *JUPITER*, *VENUS*, and *VULCAN*, there are seven *planetary development states* altogether. You can have an overall view at them with contemporary subdivisions in part 4 , chapter I.2 «The 7 Planetary Development States of the Solar Cosmos». - In this anthroposophic line of development we shall consider here the actual subdivisions each time. During *EARTH* we are now in the mineral realm because the basic substances of ours are minerals. Within this realm we need to envisage various forms. No wonder we shall deal with

The Physical Form-State during EARTH

because *physical* forms develop here. It is divided into - 7 , of course - *ages*. From the 3rd *age* on, the ground could have been seen and - very gradually - trodden on. This *age* and the two before repeat the aforesaid *OLD planetary development states* : *OLD MOON*; *OLD SUN*; and *OLD SATURN*. For instance the earliest *age* consists of nothing but *warmth* without any supporting substance - the same as *OLD SATURN* did, the earliest *planetary development state* of *EARTH*. It is hard for us imagining *warmth* without any supporting substance. We might feel reminded of soul warmth (D. Bosse).

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„Wenn Sie sich durchfühlen als ein in sich Wärme tragendes Wesen, wenn Sie sozusagen Eigenwärme fühlen, seelisch Eigenwärme erleben, dann wird es gut sein, wenn Sie dieses Eigenerlebnis, dieses Gefühlserlebnis als etwas betrachten, was Ihnen eine ungefähre Vorstellung von dem Ineinanderweben der Wärmeverhältnisse im alten Saturn geben kann.“ (R.Steiner 122:87 , V : 8-20-1910).

When feeling thoroughly like a being carrying warmth within itself, {i.e.} containing warmth of your own, to say so, then it will be good to regard this experience of your own, this feeling of your own, as something that can give you an approximate idea of how warmth wove together during OLD SATURN.

As the *physical form-state* on *EARTH* repeats the *OLD planetary development states* did, does it contain *physical* substances in the very same way ? - No. There is not anything repeated in exactly the same way. During the *OLD planetary development states*, too, the *physical* states differed depending on their possibilities to develop. It is true, we shall use the same word for all of them, *physical*, as Steiner did. But we shall differentiate them by Roman numbers : «*physical* {I}» confines itself to the development of the only element during *OLD SATURN* : *warmth* ; «*physical* {II}» adds the one during *OLD SUN* : *gas-like / air-like* ; and «*physical* {III}» contains in addition what is possible during *OLD MOON* : *liquid / watery*.

As everything proceeding must needs repeat what had passed before - although in a shortened way - so do the first three *ages* of the *planetary development state* of *EARTH* repeat. The three *ages* repeating the three preceding *OLD planetary development states*, are called *Polaris*, *Hyperboreis*, and the first half of *Lemuris*. Mind you : there is not anything repeated in the very same way.

„Alles wiederholt sich in einer anderen Form.“
(R.Steiner 122:77 , IV : 8/19/1910).

Everything is repeated in different forms.

„Eine direkte Wiederholung dessen, was schon da war, findet niemals statt. Alles, was ein Entwicklungsmoment ist, geschieht nur einmal und geschieht, damit es eben da ist, nicht um irgend etwas anderes zu wiederholen.“ (R.Steiner 122:148 , VIII : 8/23/1910).

Never will anything that had existed before, be repeated directly. Any moment in any development occurs just once. It occurs just to happen, not to repeat something.

The *ages* are not separated by *pralayas*, as the *planetary development states* are. They merge into each other.

„Sie werden schon sehen, wie die Wiederholungen nicht in ganz eindeutiger Weise geschehen können, sondern wie sie übereinander greifen.“ (R.Steiner 122:92 , V : 8/20/1910).

Indeed you will see things cannot be repeated unequivocally. They merge into each other.

As said before in a shortened way, the 1st *age*, *Polaris*, repeats *OLD SATURN*. The 2nd *age*, *Hyperboreis*, repeats *OLD SUN*. *OLD MOON* is repeated during the first part of the 3rd *age*, *Lemuris*. What is the next step, without *pralaya* again ? - Something that had not happened before during *EARTH* : The *element earthy / solid* developed to become *material*. They developed during the second part of *Lemuris* and the next one, the *Atlantic age*. Mind you : *Material* is not the same as *mineral* ! *Material* is an element that developed during *Lemuris* and the *Atlantic age*. *Mineral* is a stage above the *physical form state* even.

The *physical form-state* of *EARTH* is embedded in a *life-state* of *EARTH* called *mineral sphere*. Everything *d d* in the *mineral sphere* ought to be named “*mineral-physical*” (*D. Bosse*). We kindly ask the reader to insert «*mineral-*» in his or her mind whenever we forgot to do so.

During the 4th *age*, *Atlantis*, - it is the one before ours - mankind developed a *collective* “*I*” or *group* “*I*” for the first time. During the 5th *age*, *Post-Atlantis*, - it is the one we are living in - we are to accomplish an *individual* “*I*” each one of us. The coming two *ages*, the last ones of the *mineral-physical form-state* of *EARTH*, will lead us to feel morally, and after that to act morally. Every reader will know by himself or herself what that means to him or to her.

A. How Did We Emerge ?

This cursory preview into the future is to show that it will not suffice considering physical and material aspects only. Mankind's future demands of everyone of us to develop morally in his or her soul, and *spiritually*, too, for all intents and purposes. To discover the *spiritual* origins of how we emerged, we needs must follow *spiritual* paths.

„ ... man kann nicht von Bewegungen auf Geistiges schließen“ (R.Steiner 60:441).

... you cannot conclude anything spiritual from motions.

„So wie man auf dem Gebiete der physischen Welt niemals logisch beweisen kann, ob es einen Walfisch gibt oder nicht, sondern nur durch den Augenschein, so können auch die übersinnlichen Tatsachen nur durch die geistige Wahrnehmung erkannt werden. -

The same as we can never prove logically whether there is or is not a whale in the physical world, needing eye witnessing instead, so supersensible facts can be recognized by sensing spiritually only. -

Es kann aber nicht genug betont werden, dass es für den Betrachter der übersinnlichen Gebiete eine Notwendigkeit ist, bevor er in eigenem Wahrnehmen sich den geistigen Welten nähern will, zuerst sich durch die angedeutete Logik eine Ansicht zu verschaffen, und nicht minder dadurch, dass er erkennt, wie die sinnlich-offenbare Welt überall verständlich erscheint, wenn man voraussetzt, die Mitteilungen der Geheimwissenschaft seien richtig. (...) Es kann als Sinnliches nicht zu übersinnlichen Vorgängen durch sich selbst führen. Wenn man aber dieses Denken auf die übersinnlichen, durch die übersinnliche Anschauung erzählten Vorgänge anwendet, dann wächst es durch sich selbst in die übersinnliche Welt hinein.“ (R.Steiner 13:143 f, IV).

We cannot however underline often enough that an observer of supersensible fields wishing to approach spiritual worlds in his own way, needs first to learn about the logic hinted at {i.e. the ways applied in supersensible research}. Furthermore he needs to become aware that the world revealed in sensory ways, seems understandable any time, provided the communications of secret science are correct. (...) It {i.e. pure thinking} cannot lead to supersensible occurrences by itself. When however applying pure thinking to supersensible occurrences by regarding supersensible occurrences in supersensible ways, then pure thinking will grow into the supersensible world by itself.

Four Planetary Development States So Far.

As aforesaid there are three of them in the past : *OLD SATURN*, *OLD SUN*, and *OLD MOON*, and today's planetary development state called *EARTH*. Each of the four planetary development states develops in specific physical conditions. Each of them makes its way through 7 epochs - with the *OLD planetary development states* - or ages with *EARTH*.

There are three more development categories of *planetary development states* in the future but Steiner mentions them just once, in his lecture course „Die Apokalypse des Johannes“ (The Apocalypse of John) (R.Steiner 104). We know little of the subsections of the three preceding, the *OLD planetary development states, epochs*. - There are two more ages in the future, too. For the moment we will not deal with any of them.

Each of the *planetary development states* developed in specific *physical* steps. Just the present state, *EARTH*, however developed as far as matter and is called *material*. All the *physical* steps differed according to *physical* development possibilities. All of them built up one upon the other, depending on the *physical* possibilities of each *planetary development state*. Still, Steiner uses the same word *physical* for all of the *physical* possibilities in *planetary development states*. In his book however we shall use roman numbers to specify *physical* states according to *planetary development states*, hoping for clarity.

The *planetary development states* do not merge. There are phases of purely spiritual development dividing them, called *pralayas*,

„Zwischenzustände der Vergeistigung“ (R.Steiner 13:145 , IV)

Interim states of spiritualization

see Fig. B.3.1. So every *planetary development state* appears as a new beginning. We might imagine an analogy in human reincarnations : Consecutive lives on Earth appear to us separated from each other like a new beginning every time. Yet they are interconnected by phases of *spiritual* recollection, called *Kamaloka*.

We can do without analogies. Steiner relies on his clairvoyant spiritual research.

„Man kommt im Sinne der (...) geisteswissenschaftlichen Forschung durch die Verfolgung der Erdentwicklung nach rückwärts zu einem geistigen Zustand unseres Planeten. Setzt man aber diesen Forschungsweg nach rückwärts weiter fort, dann findet man, dass jenes Geistige vorher bereits in einer Art physischer Verkörperung war. Man trifft also auf einen vergangenen physischen planetarischen Zustand, der sich später vergeistigt und nachher durch abermalige Verstofflichung sich zu unserer Erde umgewandelt hat. Unsere Erde stellt sich somit als die Wiederverkörperung eines uralten Planeten dar. Aber die Geisteswissenschaft kann noch weiter zurück gehen. Und sie findet dann den ganzen Vorgang zweimal wiederholt. Unsere Erde hat also drei vorhergehende planetarische Zustände durchgemacht, zwischen denen immer Zwischenzustände der Vergeistigung liegen. Das Physische erweist sich allerdings immer feiner und feiner, je weiter wir die Verkörperung nach rückwärts verfolgen. (...) Man kann innerhalb des Erdengeschehens der Gegenwart das Urgeschehen schauen, wenn man nur die sich unterscheidenden aufeinander folgenden Entwicklungszustände auseinander zu halten vermag.“ (R.Steiner 13:145 f , IV).

By (...) spiritual-scientific research we may follow the Earth's development backwards {in time} as far as a {purely} spiritual {precursor} stage {= pralaya} of our planet {EARTH}. When continuing backwards still, we would find that there was a kind of physical incorporation {OLD MOON} before the spiritual stage {= pralaya}. So we would encounter a physical planetary state gone by {OLD MOON} which had spiritualized later {intermediately in a pralaya} and after that changed {during the planetary development state of EARTH} to the Earth by becoming physical once more. So the Earth shows it is a re-incorporation of a very old planet {OLD MOON}. But spiritual science can go still further back. Then it will find all the process reiterated twice {OLD SUN and OLD SATURN}. So the Earth {EARTH} has had three previous planetary {development} states. Each time there were interim states of spiritualization {pralayas} between them. The physical conditions show they are getting finer and finer the more we follow re-incorporations backwards {in time}. (...) In contemporary life on Earth we can see the Earth's primordial life only if we can distinguish the successive {planetary} development states.

The Spiritual Worlds.

did not limit themselves to creating the Solar System as far as we can see nowadays. They continue influencing us since we have not yet attained our destiny.

„(...) der Mensch ist noch nicht am Ende seiner Entwicklung angelangt (...)“
(R.Steiner 103:41 , II : 5/19/1908).

(...) man has not yet arrived at the end of his development (...)

There is still evolution going on - in our souls, in our *spiritual* development, and in the *physical* and the *material* one. We still need the *spiritual worlds*' presence and help, and to a changing extent their guidance, too. The way R. Steiner showed the Earth's *physical* development, will help us understand the workings of the *spiritual worlds* on us step by step.

Concerning the *material* sphere R. Steiner avows himself to the heliocentric system of Copernicus (R.Steiner 110:117 , VI : 4/15/1909). Concerning the *spiritual worlds* however he recognizes the world-guiding powers creating

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the *solar cosmos* for mankind's sake. This view point might be called anthropocentric and would lead to a geocentric world view. If however we would be content with such wordings - which certainly may be called correct - we would ignore and lose all the vivacity, all the life force, and all the joy of creating that swings in the *spiritual*. With such perceptions we can realize the *spiritual worlds* working in and around us, and how.

We could have felt united to the *spiritual worlds* up to some 9 thousand years ago. We were not conscious of it, though. Since then our tie to the *spiritual worlds* has been losing gradually. In our time we do not have a language for *spiritual* conditions. We do not even learn them from today's general cultures. During the next ~ 6 thousand years we shall have to understand *spiritual* work more and more consciously within ourselves. Hopefully we shall have acquired a language for the *spiritual* by then.

So far however we must content ourselves with describing anything *spiritual* with analogous wordings from the experiences of our five senses.

„(...) die Vorgänge, Wesenheiten und deren Schicksale (...) kann man (...) ja nur dadurch schildern, dass man zur Charakteristik die Vorstellungen benützt, welche den gegenwärtigen Erdenverhältnissen entnommen sind. Wenn also z.B. von Licht, von Wärme oder Ähnlichem für diese früheren Zustände gesprochen wird, so darf nicht außer acht gelassen werden, dass damit nicht genau das gemeint ist, was jetzt als Licht und Wärme bezeichnet wird. Und doch ist eine solche Bezeichnungsweise richtig, denn für den Beobachter des Übersinnlichen zeigt sich eben auf den früheren Entwicklungsstufen etwas, woraus in der Gegenwart Licht, Wärme usw. geworden ist.“ (R.Steiner 13:149 , IV).

(...) the only way to describe the occurrences, beings, and their fates {during OLD SATURN, OLD SUN, and OLD MOON} (...) is to use characteristics of concepts of nowadays' EARTH. When, for example, speaking of light, warmth, or anything alike, during these early {planetary development} states, we must not forget that we are not speaking of today's light or warmth. Still such an expression is correct because the observer of the supersensible will see early development stages of what has developed into light or warmth etc. today.

In a foot note (in 13:160 , IV) Steiner describes his difficulty formulating correctly and understandably the “*air sphere*” („*Lufkreis*“) on OLD SATURN, when there was not any air yet. He simply meant “*sphere*” («*Umkreis*»), but he chose a denomination close to the senses we could understand better. As late shortly before his 62nd birthday he still worried about the fact that notions of the world of senses just cannot express *spiritual* topics :

„Sie werden ja begreifen, dass es in der gegenwärtigen Sprache nicht eigentlich geeignete Ausdrücke gibt für Vorgänge, die in der gegenwärtigen Zivilisation ziemlich unbekannt sind, und dass daher die Ausdrücke für das, was da geschieht, nur ungenau sein können.“ (R.Steiner 235:65 , IV : 2/24/1924).

You will understand that in today's language there are not really suitable expressions for occurrences that are rather unknown in today's civilization. So the expressions of what happens there {during the OLD planetary development states}, can only be inexact.

To him it was a topic for life.

„Man kann gerade die wichtigsten Tatsachen der geistigen Welt im Grunde nur bildlich ausdrücken. Man muss nach Vergleichen suchen, wenn man die Dinge der geistigen Welt ausdrücken will. - Denn unsere Worte sind für das gewöhnliche Leben geprägt, für die physische Welt. So unmittelbar mit den Worten der physischen Welt können wir nicht über die geistige Welt sprechen, wenn wir ihre Tatsachen ausdrücken wollen.“ (R.Steiner 175 b; I : 11/22/1915, as quoted by „Mit den Toten leben“, (Living with the Dead) in „Leben nach dem Tod“ (Life after Death), Archiati Publishers 2009, pg 34).

The most important facts of the spiritual world can really be expressed in images only. We need to search for comparisons when expressing things of the spiritual world. - For our words are coined for everyday life, for the physical world. We cannot directly speak of the spiritual world with words of the physical world when wishing to express facts.

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How can we differentiate the two fields, the *spiritual worlds* and the visible one ? - Whenever Steiner is speaking of “true”, or “real”, he means the *spiritual worlds* as much as any time. In return “mistaken”, “seemingly”, or “illusion” or in Indian denomination “Maya” refers to the sense world of ours. It is important to be able to understand this differentiation. It does not correspond to what we mean to say generally.

Spiritual Hierarchies

We shall deal just with *spiritual beings* concerned with us. Steiner calls them “*the beings of the spiritual world immediately adjacent to the Earth*” (R.Steiner, e.g. 26:163 , XLVII : 12/7/1924), of course not meaning neighborhood in space but rather in terms of time : They guide the *planetary development states*. There are three *hierarchies* of *spiritual beings*, each of them containing three *grades*. There are several names to each *grade* : historical ones, denominational ones, and describing their characteristics or workings. Steiner noted names so extensively because for each grade there are so many aspects and tasks that we cannot express them in just one comprising notion of ours.

So far we shall best conceive of *spiritual beings* as living forces which pervade each other without space or time. They cannot be verified scientifically because they elude today's sense perceptions. But whoever came to know their *supersensible* existence, learns about their interactions. Recognizing them in the *supersensible* way we can be convinced of them right into understanding scientific phenomena : “*Physics and chemistry are behavior patterns of manifold elementary beings.*” (Frank Burdich). This is how we can recognize the individuality of *elementary beings*, but higher, more powerful *spiritual beings* can be experienced as well.

Michael Debus (pg 28 ff), for instance, uses the same *spiritual-scientific* method, but in a different way : According to classic teaching in physics, matter ideally is solid, hard, inflexible, and cannot move by itself. This cannot really be completely so because matter contains aggregate states that are less *material*. For instance, ice can pass over to become water, and then steam. Still further away from matter than steam or gas is an aggregate state wherein substances cannot be distinguished any more. We can find it in *OLD SATURN*, it consists of *warmth* only, i.e. without a supporting substance. In a *clairvoyant, spiritual-scientific* way we can experience an aggregate state finer still : “*light-like*”. So we can imagine a chain of merging aggregate states between *material* and *light-like*, from the sensory to the *supersensible* state. We can follow this chain the other way round as well : from the *light-like* to the *material*. This is the direction that religions have been following before all : from the *supersensible* to the sensory world.

„Alle Materie ist letztlich kondensiertes Licht.“
(R.Steiner 120:187 . X : 5/27/1910).

Fundamentally all matter is condensed light.

Debus even calls this field “*supersensible physics*”. Goethe, too, felt it :

«*Anything transitory is merely a parable*» {of the supersensible world} [end of Faust 2 , act V , mountain gorges, Chorus Mysticus].

and :

«*The light is one of the original powers and virtues, created by God. It is striving to represent its parable in matter.*» [Goethe : Farbenlehre, as quoted by Debus pg 29].

Debus pursues there is

“... further insight in this word of Goethe's - corresponding to Rudolf Steiner's spiritual-scientific research - : Behind the process of »Light condensing to matter« there are spiritual beings, »potestates« and »virtutes«.” (Debus pg 29). (»powers« and »virtues«).

It is because of our thinking habits that we need to imagine hierarchies when thinking of *spiritual beings* working. The spiritual worlds' powers cannot be hemmed in by time or space. With them there are no numbers in our sense. So there is not any difference ‘there’ between singular and plural. Quarrels as about monotheism, dualism, trinities and polytheism show our poor understanding. In the same line are the uncomprehending discussions about the plural form «*elohim*» in the Hebrew original of the Genesis, and the singular of «*God*» in almost all European translations of the Bible. Just Steiner is speaking of “*gods*” in the plural form.

We may feel reminded of linguistic habits. «*The human*», «*the European*», «*the plant*» may be thought to mean collective ideas when speaking of common characteristics of a species. In all the languages we know of there is a collective variant claiming a characteristic, i.e *spiritual* meaning, not an individual one. Steiner speaks of “*group*

A. How Did We Emerge ?

beings” in this case - except when concerned with mankind. Man is not to have group beings, but Steiner assigns variations of mankind's collective characteristics to “*races*”. Steiner really treats man as special in creation.

Time Segments and Gradual Transitions

R. Steiner describes mainly developments that merge into each other :

„(...) - *selbstverständlich sind solche Angaben so zu nehmen, dass sie eine mittlere Zeitangabe bilden, der Übergang geschieht ganz allmählich -* (...)“ (R.Steiner 26:81 , XXXI : 8/17/1924).

(...) - *of course such specifications are to be thought of as giving an average time span ; the transition takes place quite gradually -* (...)

Development steps merge during long time intervals. In the case of the above quotation it is about 1000 years, probably even 2000 years. When receding into the past in *spiritual-scientific* research, the transition phases expand more and more. - In personal life, too, everybody experiences transitions in his or her life phases, and difficulties maintaining development steps he or she had acquired already.

In esotericism the number seven is the number of development, and one or the other of us may have experienced so in his or her own life. Correspondingly Steiner divides everybody's life into

Sevens of Years

with particular development purposes for every seven years. Supposedly such numerical data and development steps should be taken as ideals. The purposes are not always achieved in time, or even aimed at for that matter. «Mishaps» from outside, which we authors believe to be expressions of our *karma*, may accelerate or decelerate attaining a certain purpose in life. In fact there are even people without any detectable karma rhythm at all (*Walter Seyffer*). Moreover there are people nowadays totally acting out their *sentient soul*, i.e. in the vernacular : their spontaneity. In our culture we ought to have overcome using the *sentient soul* as the only motive of actions since more than 2770 years. Still more, some contemporaries claim there are people around - not considering the ubiquitous angels - approaching the next development state of our consciousness : the *planetary development state* of *JUPITER*. - Steiner however discourages rushing ahead of time, although it may be an all-too-human endeavor. He claims we would surrender to *spiritual powers* harming to us.

We should be alert to wide transitions - not only in an individual's life but on mankind's plane, too.

„*Nur hat man sich das nicht so vorzustellen, als ob eine Unterrasse gleich verschwinden würde, wenn eine neue sich entwickelt. Es erhält sich vielleicht eine jede noch lange, wenn neben ihr andere sich entwickeln. So leben immer Bevölkerungen auf der Erde nebeneinander, die verschiedene Stufen der Entwicklung zeigen.*“ (R.Steiner 11:33 , II).

You should not imagine a sub-race vanishing at once when a new one is developing. Perhaps one may stay longer while other ones are developing aside. So all the time there are populations living side by side on Earth, showing different stages of development.

Time Scales

Almost all time data in this book are given in a logarithmic radiometric time scale, which is customary in popular science. At times however we are using the linear time scale of the Sun, saying so, of course. The time data on both scales can be compared from about the middle of the *Atlantic age*. Please have a look at the diagram excerpt in part 4 , chapter I.1 «Diagram Excerpt : Comparative Chronological Table by D. Bosse». There are astounding parallels. Some slight discrepancies are to be noted to Delor's presentation, which is listed in chapter I.5. «Spreadsheet Supplements».

Elements

To R. Steiner *elements* are *physical* substances in his sense only, i.e. everything material in physics plus *warmth*.

A.2. Introduction

Since the ancient Greeks perceived everything *spiritual* in a finer way than we do, Steiner considers the four *elements* of their world : fire, air, water, and earth, yet describing them more exactly as *fire-warmth*, *air-gas*, *watery / liquid*, and *earthy / solid*. These specifications shall be important when discussing the *planetary development state* of *EARTH*.

Ether

The ancient Greeks knew *ether* as a single substance only. In 1881 Albert Michelson [1852 – 1931] proved that ether does not exist physically (*Debus pg 16 ff*).

Steiner differentiates four *ethers*. They are meant to prepare the four *elements* of Antiquity *spiritually* (*Marti pg 11, 20 ff*). They are *spiritual* powers, i.e. not discernible with our senses, related to the life force. They originate among the “*building forces*” (*Marti pg 47*), *spiritual* powers creating the *ethers*, and the four *elements* via the four *ethers*. Today’s mankind cannot discern the *building forces* separately yet.

There are two concepts still missing :

Living on Earth ...

As we shall present the anthroposophic world view, life will play an important role. Let us begin with the **scientific view** of life arising. First, an interview excerpt in 2020 with Aleksandar Janjic, astrobiologist at the Technical University of Munich.

«Viruses ¹ and Virions ² are a fascinating mystery, although they are ubiquitous. They are the most common biochemical entities on Earth – an extraterrestrial visitor would probably think the Earth is a virus world in the first place, because even in the tiniest water samples there are thousands of times more viruses than any microbes. In this respect we often speak of “virus-sphere” - and on Earth it is extremely much bigger than the biosphere properly speaking.» [Dominik Irtenkauf, Telepolis, 5/7/2020].

¹ **Viruses** can be said to be close to life since they contain DNA or RNA. They do need however suitable host cells for reproduction and evolution. , ² **Virions** are virus particles outside cells.

«We do not yet know exactly how life originated on Earth. - We do not know either when and how viruses originated on Earth. There are mainly three competing hypotheses in evolutionary virology. Some of them suppose viruses to have developed later than cells – so to say from leftovers of RNA or DNA waste of cells [Virus escape hypothesis] or even severely reduced bacteria themselves [Virus regression hypothesis]. In fact there are a few rare cases of bacteria reducing their genome so severely that they behave like viruses really. - The Virus-First-Hypothesis however takes a different road: It conjectures RNA originated earlier on Earth than DNA. -

Nowadays we can originate RNA spontaneously in laboratories in rather simple ways, and this was possible on the original Earth as well. Interestingly most viruses are working with RNA, which is built up more simply than the DNA we know. The idea then is : Life did not originate in cells first. Initially so-called RNA-viroids ¹ and some time later RNA-virions came up, chemical snippets set free into the environment and whirring about as chemical carriers of information. We claim chemical information of RNA expanded in what was the environment then. So viruses may be older than cells, and not only are they to be seen as pathogenic agents or plagues, but perhaps the beginning of life itself.» [Dominik Irtenkauf, Telepolis, 5/7/2020 , too].

¹ **Viroids** are the smallest known subcellular pathogens with a genome, 80 to 100 times smaller than the smallest viruses. [Wikipedia.de 12/2023].

Prions : Atypically folded proteins / reproducing by transferring their structure onto other prions. [Wikipedia.de 12/2023]. «Viruses without genes, i.e. without genetic material.» [A.Schad, pg 48].

The sequence above : DNA-viruses, RNA-viruses, virions, viroids, Prions - might be understood as a sequence : from left to right starting from life, and from right to left starting from primordial soup.

A. How Did We Emerge ?

How did primordial soup emerge ?

«**Chemical evolution** or **abiogenesis** describes how living beings originated from non-organic and organic substances. It began some 4 billion years ago. The unknown mixture of non-organic substances that enabled life, is often called **primordial soup**, **primordial ooze**, or **primordial sludge**. The notion is controversial. -

There are various hypotheses existing concerning the course of chemical evolution. They are mainly founded on experiments based on geologic knowledge of how the Earth atmosphere, the hydrosphere, and the lithosphere were composed at the time, as well as knowledge of climatic conditions. Then there were observations how complex molecules necessary for biologic processes, could emerge chemically, but not yet so far as to find living systems originating. As yet the experiments are not sufficient for formulating a concise theory explaining how life came up. -

(...) Thermal and chemical gradients of hot sources in the ocean bottom are thought to most probably have supplied the energy needed. -

One concept however seems to be sure : Just one form of life asserted itself, i.e. based on nucleic acids {RNA and DNA} {in case others had ever existed or had been possible at all}. Significant evidence of this theory is that the components of the two most important macromolecules of life are the same in all known forms of life [i.e. the genetic code being valid universally, basing on the five nucleotides as components of nucleic acids, and the 21 amino acids as components of proteins].» [Wikipedia.de excerpt 12/2023].

As even the sciences admit they cannot yet comprehend completely how life emerged, it might be worthwhile considering anthroposophic thoughts : In the beginning all the creation was alive, even including everything *physical*.

„Die Naturforscher oder überhaupt die Menschen fragen danach : Wie ist das Leben entstanden ? (...) Für die Geistesforschung kann sich die Frage, wie das Lebendige entstanden ist, gar nicht stellen, sondern lediglich die Frage : Wie ist das Tote entstanden ? (...) Schauen Sie sich die Steinkohle an : Sie ist jetzt nichts weiter als Stein, und dennoch, wenn Sie Jahrmillionen in unserer Erdentwicklung zurückverfolgen könnten, dann würden Sie feststellen, wie das, was da in der Steinkohle ist, von riesigen Farnwäldern herkommt, die verkohlt sind. Was also ist die Steinkohle ? Aus ganzen Wäldern ist sie entstanden, ganz und gar lebendig war die heute tote Steinkohle. -

Könnten Sie sich den Meeresboden anschauen, so würden Sie mancherlei Kalkgebilde finden. Wenn Sie Meerestiere beobachten würden, so könnten Sie sehen, dass diese Tiere fortwährend Kalk absondern. Diese Kalkschale ist das, was festes Material bleibt. Sie haben hier wiederum das Tote als Produkt des Lebendigen. -

Hätten Sie die übersinnlichen Wahrnehmungsorgane entwickelt, um entsprechend weit in der Erdentwicklung zurückzugehen, so würden Sie finden, dass alles Tote vom Lebendigen kommt, dass auch der Bergkristall und der Diamant, überhaupt alles Tote vom Lebendigen herkommt. In der äußeren Natur ist das Versteinern ein ähnlicher

Scientific researchers and all mankind are asking : How did life emerge ? (...) For spiritual science there is no such question. Instead we might ask : How did death emerge ? (...) Have a look at charcoal : It is nothing but stone. Still you would conclude when tracing back the millions of years of EARTH's development, that what is in charcoal, is coming from huge woods of ferns that had carbonized. So what is charcoal ? It comes from entire woods. What charcoal is today, was altogether lively then. -

If you could have a look at the seabed, you would find multiple lime forms. If you would observe marine creatures you would see these animals discharging lime all the time. Lime shells are what remains as solid material. Once again you have here death as a product of life. -

If you had developed the organs of supersensible perception to proceed back far enough in the Earth's development, you would find that everything dead is coming from life. Rock crystals and diamonds, indeed everything dead originates from life. In outer nature petrification is a process similar to the bone system

Prozess wie die Entstehung des Knochensystems in uns. Sie wissen, es gibt auch Fische, die kein Knochensystem haben. Beim Menschen finden Sie in früheren Zuständen auch noch keine Knochen, nur Knorpel. Alles Knochensystem ist eine Art von beginnendem Leblosen im Menschen. Es ist derselbe Prozess der Verdichtung. -

So haben Sie sich auch den lebendigen Erdenkörper vorzustellen. Der ganze Erdenkörper ist ein lebendiger Organismus. Die richtige Frage ist also : Wie ist das Tote, das Leblose, entstanden ? - Es ist eine der unsinnigsten Fragen : Wie ist das Lebendige aus dem Toten entstanden ? - weil das Lebendige zuerst war und das Tote sich als Versteinierung, als Verhärtung abgesondert hat. So gab es einst auf unserem ganzen Erdkörper Leben, und das Leben, das damals vorhanden gewesen ist, als es noch kein Totes gab, war ursprünglich lebendige Materie.“ (R.Steiner 96:35 f, II : 4/16/1906). {In part repeated in part 2 , chapter D.5 , subsection «the Age Polaris», «When Did Life Emerge ?».

originating inside us. You do know there are fish without a bone system. Considering mankind you will find there were no bones in early stages, either, just gristle. Every bone system in man is a sort of lifeless beginning. It is the same process as densification. -

In the same way you might imagine the Earth as a living being. The Earth's entire body is a living organism. So the question to be asked is : How did emerge what is dead and without life ? - A most senseless question would be : How did life emerge from what is dead ?, - because life existed first, separating everything dead as petrification, as hardening. So at one time there was life on the Earth's entire body, the life that existed when there was not anything dead yet, being living matter originally.

Diamonds are pure carbon crystals. We might consider them as stemming from organic life if we consider any creation as stemming from living beings, as Steiner does. Rock crystal or quartz crystal, on the other hand, is crystallized quartz consisting of silicon oxide, SiO₂ [a transformation product of dead diatom algae, radiolarians, or horsetails]. Carbon is a kind of scaffolding builder to construct the organic world. Silicon, on the other hand, serves to construct the mineral world. {HRS}.

Some readers might feel astounded when an anthroposophist interested in science finds his personal synthesis within the limits of both extreme world views. We might be more interested in seeing a staunch non-anthroposophist, equally interested in science, balancing on the borderline between *spiritual* life and allegedly dead material, testifying inner experiences and observations by which we might have meant to detect an esoteric :

«My personal experiences : Gems - minerals - have been fascinating me over all the 30 years I was a freelance goldsmith and ever since. As techniques developed it was getting harder and harder distinguishing genuine gems from synthetic ones. So I began dealing with the origins of these wonder-ful gem beings : with their natural crystal forms. Well, once again I learned to be amazed.

The following questions and reflections have been a help mellowing in me the conviction that minerals - gems - just cannot be dead matter. They rather seem to be ‘sleeping’ or dormant beings, their lives extending to thousands of years. So their *building forces* and workings can hardly be measured or just verified by us, short-lived humans as we are.

- Why does a certain mineral produce rather rough crystal forms in our region, Europe, whereas in Columbia, for instance, the same mineral creates stupendous crystals with shining colors ? Do sun warmth and light intensity influence their growth ? Although minerals are growing in earth layers deeper than the earth crust where, by scientific standards, neither the Sun nor light can influence anything ? Or perhaps there are *building processes* that have not ended yet and proceed in varying time spans on different continents ?
- How can we explain totally novel kinds of gems appearing independently of fashion trends ? Astonishingly they match the zodiac. For example the Tanzanite, discovered in Tanzania in 1967 only, matches the age of Aquarius.
- Not once did a gem hurt me although I am often working and experimenting with razor-sharp crystal

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forms, taking them into bed and sleep. The gem beings have ever been guarding me.

- A fairly tall crystal top 'guarding' my atelier for more than 30 years, began clearing from its milky-turbid base. So, does the crystal live ? Is it a 'living being' ?
- Whenever I was looking for a certain gem in some mineral exchange, I found I did not have to search actively. Instead the gem was looking for me showing me the way to the sales booth.
- How can you explain the following occurrences : The turquoise is said to take its porter's illnesses inside itself, changing its color by and by. Is it able to take in so much of an illness that it will destroy itself ? For instance the turquoise plate some 40 mm in diameter in the legacy of a lady with cancer ? The plate lying on the working table in my workshop, was broken in three pieces the morning after she had brought it, without any external reason. - Or the gorgeous opal, some 25 mm in size, simply disappearing and not showing up any more in spite of intense searching. In the aftermath we learned that the owner, a lady, did not have any relation to opals.
- Time and again conversation between colleagues tell me that such thoughts are not just mine. It was getting clearer and clearer that gems are not simply dead matter. In my feeling they are wonder-ful mineral beings with strong powers. They are watching over us, they may give us energy and confidence. They accompany us on our ways on earth with their wisdom of thousands of years. Who knows they might not re-awake in a longtime future and regain life and powers ? This thought is a comfort to me.» {HRS}.

Life certainly is not defined by sexual procreation only. Amoebas, for instance, would be left out. In addition there are manifold forms of sexual and asexual reproduction mixing, all of them used by living creatures. Moreover asexual procreation is what biological viruses and even computer viruses can do. Computer viruses are definitely not defined as living creatures, biological viruses are not unequivocally so because of the RNA or DNA content. - So far we can recognize life in self-induced biochemical metabolism, to be discerned in self-induced changes, mostly self-induced growth or self-induced motion. Why «self-induced» ? - My writing-pad, for instance, is moved by the wind : Its motion is not self-induced. Another example : This book is growing but just by the authors' thoughts.

Both living growth and lively motion are initially and mostly recognized from physical reactions : We cannot foresee them. The way an earthworm we are touching will react, cannot be told in advance. Whether we are going to react to it, is what we decide by our emotions, our curiosity. In return, whether the earthworm will react by its dead stop reflex, or will curl in defense, is what it will decide - unconsciously, of course - neuro- and biochemically, by instinct and supposedly by its degree of exhaustion. - Plants, too, react biochemically. So do biological viruses, but they are not self-induced, just in a host cell's metabolism. - We agree we are not using a synthetically biological definition of life.

Can living be understood in a different way, too ? - Living consists in sharing another creature's life for one's own benefit. Mostly it is about food or protection. All life lives in symbioses, «any type of a close and long-term biological interaction between two biological organisms of different species, termed symbionts, be it mutualistic, commensalistic, or parasitic.» [en.Wikipedia.net].

«About half of our genome has a viral origin. Viral genes are found in the genome of any living creature. The viruses are part of the world of microbes as a world that lives in the periphery of life, enabling life on earth and so enabling our lives, too.» and : «Living consists in forming labile equilibria.» [A. Schad, pg 138 and 133].

Let us enlarge Schad's thoughts : Life does not only consist in forming labile equilibria, it strives to maintain them for as long as possible. In wider contexts changes can be a means of maintaining a group equilibrium : So can death or decay of a part, for example, come to having a new group equilibrium arising. - Moreover by the above definition living contexts can be discerned in quite different fields : the continental drift, weather phenomena, the water cycle, the rock circuit, finally the Earth altogether. To continue in astronomy : the Solar System, the Milky Way, and the universe. All of them are ready to sacrifice a part of themselves to bring about a new labile equilibrium. Keen on examples ?

In a Black Hole gravitation annihilates exponentially increasing amounts of energy [matter and radiation]. According to the principle of energy conservation all this energy must somehow show up 'on the other side', possibly with different natural constants [unproved yet].

A.2. Introduction

The Earth may have used the help of a hypothetical protoplanet Theia to rid herself from the as yet soft mass of her future Moon. This one stabilized her lurching movements, the ecliptic, so that periodic seasons could come up regularly for the benefits of life on her. The labile equilibrium that developed thereafter, could only come up because the Earth gave away the Moon substance, so creating the Moon.

Some 66 million years ago the Earth used the help of a meteorite to extinguish at least 50 % of all species, among them the big dinosaurs, to increase life conditions of some smaller pre-existing saurians, mammal precursors, to enhance development into mammals. In this connection we might ask ourselves which is the species the Earth may favor to replace mankind with since we are treating her that badly.

Or concerning human life : An embryo needs to be expelled from the paradisiac mother womb so that a new sibling might creep in. - Or concerning marital problems : Men ... let us get off it, it is too well known. Women, on the other hand, undergo a hormonal shift in their forties and fifties, are gradually renouncing fertility, are getting more energetic, more vigorous, to bring up their brood.

We may wonder to know how the Earth is going to react to what we are imposing on her nowadays. According to the above definition any activity on Earth is caused by life. - A principal argument against the Kant-Laplace-Theory is that not anybody can ever know all the conditioning facts. Vulcano outbursts, tsunamis, calving glaciers, destroying ice bergs, and hunger in the world will take us aghast again and again. Please don't argue the Earth is reacting according to physical or chemical laws. So do we when reacting with physical movements to the earth worm - movements we initiated biochemically. Or we might react just neurochemically when deciding against moving. Again, the earthworm will react biochemically and neurochemically to its - certainly unconscious - decision of how to respond to my endangering it, both of us reenacting - certainly unconsciously - physical and chemical natural laws. Recognizing natural laws, is not an argument against life on Earth, it is just a scientific description, showing the limits of our understanding.

In case we are wishing to try to understand the Earth as a living unit : She is keeping quite a many labile equilibria in balance, not just the exemplary ones mentioned above. While keeping her equilibria, or shifting them for the sake of her total equilibrium, she reacts as a whole, too, - unpredictably for us, as the above phenomena showed. We cannot foresee the Earth's reactions to conditions we changed. Conditions we, too, are responsible of. She will activate all her parts, all the life on her, for the sake of continuing their lives together : water, wind, rocks, virions, viruses, archaea - well, yes, they still exist for sure : at least in deep sea chimneys -, bacteria, protozoa, fungi, plants, animals, and mankind among them. All of them are living in physical symbioses, and solely by symbioses. We do not notice many of them because their individuals are too tiny for us to see. But all of them exceed our number by orders of magnitude, and dispose of corresponding powers to keep the Earth's labile equilibrium in balance. As far as she can.

Why do we define «living» as keeping labile equilibria, or calibrating them anew by changes ? - Because our insight has its boundaries, too. Not knowing about physical, chemical, or biochemical contexts, occurrences had been thought of as actions of gods or other *spiritual beings*. Which need not be wrong, and actually is correct in *spiritual science*. So far we feel in our minds *spiritual beings* apparently using physical, chemical, or biochemical means to work on creatures living on Earth, and on us among them. We might be so bold as to claim that *spiritual beings* express their activities in ways that make us recognize their working as natural laws.

Our cognition enlarges, going as far as interlinkages, syntheses. We may wonder how our definitions concerning life shall develop with increasing insights. For example we do not know anything about the lives of *spiritual* or *elementary beings* apart from their workings on and with us, their living creatures on Earth.

... and Loving the Earth, for Instance

Still we might continue a step further. In our contemporary state of development we can only understand *spiritually*, via loving, how life initiated. Whether a living creature moves self-induced, is what we can discern only by patient, loving observation. Well, yes, the same with rocks, although their changes will exceed our time scale by orders of magnitude. Let us take another step : Only by loving them can we discern them as living creatures. Let us take this imagination as a step towards recognizing the Earth as a whole, coherent living creature.

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Yet how ? How can we learn to love ? - We might begin with small steps. Brotherly love towards everybody, as Christ has been recommending us for two thousand years already, still is outside the range of most of us. In addition we should not forget that love is a feeling and falters the same as any feeling does. Whoever might think love to be constant, might overexert himself or herself. Craving for steady and unwavering faithfulness, may end up in a duty which is a burden and will quench any budding love.

In the beginning let us consider - in a heart-felt way all the time ! - whatever is around us. The partner, the pet, the plant on the balcony. We might observe - with our hearts all the time ! - its motions. We might empathize : What might a being moving like that wish for ? To begin with we will find our own notions, notions all too human. But by and by we can empathize more and more. There won't be ends to this kind of search. Over the years we will see it is worthwhile observing - with our hearts all the time ! - this being in our personal surroundings. - These are subjective feelings to be sure. But loving is subjective all the time, and in the beginning it can be felt in personal contact only.

Then we can widen the research just a little bit more : Calmly observing the grass blade in the park nearby. Or the tree overshadowing it. Let it be something tangible all the time. We will discover in growing degree that everything observed closely is infinitely rich in its form, and we will appreciate our research joyfully. We will marvel at the Earth's riches. We will have learned loving her.

Then we might turn to non-living objects. The apartment walls that contain us. The fence that guards us. The dirt track that supports us. The more we get to know them the more will we learn to cherish them, to love them, and to feel life in them. We will marvel at the richness of the Earth in a shorter span than we had thought of before. We will have learned to love the Earth.

Metamorphoses

When having observed over years what we cherish in toto - the partner, the pet, the plant on the balcony - , we shall be astounded to see they changed. Changed their stature - but their behavior, too. The partner matured and aged, the pet calmed down and died, the plant blossomed and perished. The Earth has been changing, too. Presently we can observe this most drastically with the climate change. Most certainly it is partly due to ourselves - a part we should be taking responsibility for. But on a large scale, too, everything changes, metamorphosizes. None of this however will we observe when not considering the whole, or without love. Observing metamorphoses we might discover spiral circuits a detailed scientific consideration cannot show us.

We shall come to learn about another reason to love the Earth, in part 3 , chapter F.6 «Summary and Actuality». There is a sense that pervades our personal development. Yet there is a long way to go so far. Just keep patient !

Why the devil should we struggle with any such concept ? - Because we might disagree with the debater, as shown in the next chapter, and might wish to come to terms not by cantankerousness or strife.

A.3. Ego-, Geo-, Helio-, and Galaxo-Centrism

[parts according to Raúl Rojas and Wikipedia.de]

Long, long before humans observed - certainly without thinking - their environment as a largely rippled disc, they had to stand the test of surviving. Originally the only way was to follow the maxim : «Who am I surviving for ? For myself, of course ! For MYSELF !» Any seed «wants» to drives its roots into the ground, not heeding the roots of competing plants. The earth worm reminds us of its survival instinct when we touch it ever so slightly, writhing frenetically. Even when acting to the contrary, by pretending to be dead, it shows its survival instinct. - In the human range we can discern a survival instinct with the higher ranking politicians. Well, other professionals can hide their private lives better. - Let us be discreet, will we ?

Did we not claim symbioses a short while ago ? A coexistence beneficial to both sides ? - Biology of the precedent century defined a symbiosis as an equilibrium of fights for one's individual benefit only. The same as in a war, for instance. Symbiosis as a war. - That is how outlooks and even definitions may change by time. Symbiosis as beneficial coexistence certainly leads to a more promising future.

Still we should not claim that we, rational and cultured people as we are supposed to be, had overcome personal feelings. We speak of the Sun rising, the winter going, and recite Homer chanting in three books of the Odyssey : «When the Sun arose with rosy fingers» : feelings from of old. We let our sensory impressions touch us - although did we not learn about Earth rotation and the ecliptic ? Finally we understand why the «Flat Earthers» appear absurd to us. Not because they confide in their observations - 1500 feet high up you cannot observe the Earth's curvature even on the Pacific coast - but because they shut themselves off from counter arguments. May this be an admonition for this book. Perhaps for our lives, too.

Any *material* living creature - at least on Earth - can survive only by its survival instinct. A drive stronger than the procreation drive, and even stronger than thirst, hunger, and the excretion drives. It is the same with humans : Yearning to love - or just respect - our partner for his or her own sake, must often step back to second stead. This kind of self-preservation often flames up before exams, and before finals especially so. Which is one of the reasons why married students often break up after graduation. - Furthermore this self-preservation drive may show up in idealizations : when choosing the university or the post-graduate institution : 'Maybe I myself am not much to show up with, but where I am studying / working ...'. or even the partner may be idealized to keep up - if only half consciously so - one's self-esteem. Narcissism isn't far. Seen from the outside self-preservation drives appear as egotism.

There is an exception to self-preservation egotism. Who would throw himself or herself in the way of an on-rushing car to save a child ? Sometimes a mother. More rarely an aunt. So for the - unconscious - sake of consanguinity ? So what about fathers ? - Quite rarely a stranger might be the rescuer, and of those a woman more often than a man. It looks like there is a drive of caring for anybody, which may grow into a nursing drive. It seems women are more often prone to these drives than men. This leads us directly to part 3 , chapter F.5 «Volunteers without Ambivalence». Angels will be mentioned there. - But let us get back to normal.

Entropy saves stones from continued erosion. Entropy shows how far a physical system neared an equilibrium. But we might just feel them to be living creatures to see them in a world where they may save and preserve themselves to some degree by chemical changes. In a similar way trees save themselves and each other biochemically from parasite infestation, and animals preserve themselves and each other from predators by pugnacious self-preservation instinct. Without self-consciousness, as far as we know.

Egotism, self-preservation instinct, is a necessary and even original drive, pervasive in the world of senses. We plead animals are innocent, and with them we wish to discern a whiff of an intuition of paradise. For all we know only man can become aware of his self-preservation instinct, and can restrain it by heart thinking. The myth of Cain's fratricide of Abel reminds us of our own self-preservation instinct - in each and every single one of us. Might we not try to become conscious of it so as not to act it out ?

Whenever we do not think with our hearts, we build up selfish, self-centered ideas which mirror the limits of our actual psychic and *spiritual* capacities for insight. Concerning the environment, for instance, we shun conflicts, and do not do anything to mitigate the oncoming climate catastrophe because our personal amenities lock us up from necessary consequences. Such as : Up to the Middle Ages Christians tended to the geocentric world view although the Bible never once utters this view in words. - Do you

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think we can trace every time the all too human desire to stand in the center of one's universe, back to the ubiquitous self-preservation instinct ?

Perhaps we are not in the center of the world after all ?

In the third pre-Christian century already man is known to have grappled with this presumption. There still exists a book from Aristarchos [310 – 230 BC] from Samos, a book that puts the Earth at the center of the world. But he is said to have authored another one with heliocentric content. This book has not been preserved. The Sun - that is what he is said to have presumed in this book - is at the center of the world known then. Such a presumption could not prevail against Aristoteles, who lived a generation earlier [384 – 322 BC]. Because Aristoteles had widened the search for the center of the world, detecting a natural law, valid always and everywhere, as far as known at the time. In his view substances, «elements», tended to the center of the world according to their weight. For him the element earth is heavier than the element fire. A heavy element such as earth or ground tended to sink down [centripetal motion]. A light element like fire would escape upwards [centrifugal motion]. The elements water and air acted in between, concerning the respective weight. The element earth or ground as the heaviest element would sink to the apparent center of the world, downwards. Well, no, Aristoteles did not find Newton's gravitational law. What he had in mind was just the Earth. - Geocentrism of Greek antiquity is named after Claudius Ptolemy [~ 100 - > 160 AD], who enlarged this world view in his lifetime achievement of 13 volumes known by its ancient Greek name which was adapted to Arabic grammar : *Almagest*, from ancient Greek 'Megiste Syntaxis' [«Largest Compilation»].

Quite a number of religious people adhere to the geocentric view because they believe God had created the world for man's sake, and had set him in the center of His creation. As late as 1600 AD Giordano Bruno [born in 1548] was burnt as a heretic for his heliocentric view, and rehabilitated in 2000 AD only, 400 years after his trial. This might be taken as another battle about world views, even about religious convictions in this case. Up to this day people see themselves standing in the center of their own convictions to a degree that they can solve larger discrepancies only by war.

Nicolaus Copernicus [1473 - 1543] [«De revolutionibus orbium celestium», 1543] rediscovered heliocentrism anew after the ancient Greeks, and gave it a mathematical basis. It is not sure he knew the ancient writings. He and Johannes Kepler [1571 – 1630], who discovered the three planetary laws, found the respect of the Church by presenting their heliocentric calculations as mathematical theories which would not impede the realities of the Bible's truths. Galileo Galilei [1564 – 1642] saved himself by repeal, and was rehabilitated as early as 1992, just 350 years after his trial. «Tanto se muove.»

There were compromising concepts. Tycho Brahe [1546 - 1601] found the Sun turned around the Earth including the Earth's Moon, but all the other planets turned around the Sun. William [Wilhelm Friedrich] Herschel [1738 - 1822] enlarged the debate about the geo- or heliocentric world view by galaxo-centrism : If man is not at the center of the solar system, at least the lens-shaped agglomeration of stars around it is at the center of the universe. Well, in fact the Sun is not even at the center of the Milky Way. Luckily.

At the beginning of the preceding century there was not any galaxy known apart from the Milky Way. R. Steiner, too, thought them to be “foggy spots” (*e.g. R. Steiner 344:279*) and even agreed with the Kant-Laplace-theory that every planet and the Sun were surrounded by a lens-shaped ether. But he opposed the main issue of this theory that the world, once it was initiated, would continue like a mechanical clock, and any events could be predicted if all the premises were known. Steiner, on the other hand, emphasized the role of the divine initiator.

At the beginning of the preceding century there was still not any galaxy recognized as such except for the Milky Way. R. Steiner, too, thought of “foggy spots” (*e.g. R. Steiner 344:279*), joining Herschel's conclusions and the Kant-Laplace theory stating that the surrounding of any planet, and the sun's, too, engulfed a lens-shaped ether. He objected however the core of this theory : The world, once initiated, would run like a mechanical clock, and be predictable if only all the prerequisites were known. Steiner emphasized the role of the divine creator.

What was left was the discussion whether the “foggy spots” were part of the Milky Way or not. As early as 1922 Edwin Hubble [1889–1953] ended this struggle. R. Steiner, too, dealt with what was occurring outside the *solar cosmos*, but in the *spiritual* realm, and explained his findings with analogies to what was occurring on Earth (*R. Steiner 136:116 ff, VII : 4/10/1912*).

Thanks to Hubble we can refute galaxo-centrism on an even broader scale : The Milky Way is not at the center of its galaxy cluster, this one is not at the center of its virgo super group, and this one is not at the center of its supercluster Laniakea. In part 2 , chapter D.6 , subsection «Snippets and Trifles» we shall be able to visualize with time lines how insignificant we appear scientifically. Do we need any more hints to see that scientifically we are

not in the center of anything ?

Well, yes. The Milky Way and the Andromeda nebula, both of them the largest galaxies in our local galaxy group, are racing head on at 120 km/sec [75 miles/sec , 270,000 miles per hour]. We shall have just a few billion years before they penetrate each other. A possible scenario from NASA shows they will drift apart after that, driven by their own velocity. But the gravitational forces of the other galaxy respectively will minimize each one's velocity so that both galaxies will rebound and pervade each other another time. This may happen several times, until finally they will unite. - We should presume this will have an effect on the orbits of stars and planets. The new gravitational forces will render impossible a life form as finally tuned as ours. We believe in a divine power that loves us, shelters us, and protects us. But supposedly we - and any living creature on Earth - are not the only ones He loves, shelters, and protects. In analogy to a father who loves each one of his children, but not any of them exclusively. So we authors tend to a heliocentric view in the present phase of the physical universe which will end some time. So do we in our religious beliefs.

Who Is Right after All ?

We may feel reminded of Rabbi Elia ben Joschua when he saw two brats clubbing each other. He separated them and asked one of them what it was about, listening with love. At last he deemed : «You are right.» Then he listened to the other one lovingly, and deemed : «You are right, too.»

Rabbi Elia ben Joschua had not enjoyed a modern mediator training, and cannot tell us a method we could learn of how to restore peace - at times. Still, his way shows us how to deal with cantankerous people. Especially those in our own souls.

Once again R. Steiner knows a piece of advice that extends further : First of all we might resolve contradicting views within ourselves, and turn to the opponent only then.

„Derjenige wird nicht die andere Meinung in der anderen Seele bekämpfen, der zunächst einmal das, was in ihm zu bekämpfen ist, bekämpft, der in sich die Harmonie herstellt, zwischen den verschiedenen Gliedern seiner Wesenheit. Er wird der Außenwelt so gegenüber treten, dass er nicht ein Streitender, sondern ein Liebender ist. Um die Ableitung des Streits von außen in das Innere des Menschen, darum handelt es sich. Die Kräfte, die in der Menschennatur walten, müssen sich innerlich bekämpfen. Zwei sich entgegenstehende Meinungen müssen wir in der Weise ansehen, dass wir sagen : So ist die eine Meinung, man kann sie haben. So ist die andere Meinung, man kann sie haben. Aber wenn ich nur die eine Meinung als berechtigt anerkenne, wenn ich nur das, was ich will, als berechtigt ansehe, und die andere Meinung bekämpfe, so komme ich auf dem physischen Plan in Streit. Nur meine Meinung festigen, heißt egoistisch sein. Meine Handlung als die einzige berechtigte ansehen, heißt egoistisch sein.“ (R.Steiner 112:214 , XI : 7/4/1909).

If somebody strives to overcome what is striving within himself, he will not strive against some different opinion in another person's soul. He will {first} harmonize the various parts of his essence. He will face the exterior not as a fighter but as a lover. It is about redirecting an outer quarrel into a person's interior. The powers working in man's nature must strive internally. We need to regard two opposing opinions in the following way : This is the one opinion ; it might be thought so. We will however end up in strife on the physical plane when accepting just one opinion, {i.e.} when considering as rightful just what I am wishing for, when striving against the other opinion. Just strengthening my opinion as the only rightful one, means being egoistic. Thinking my opinion the only rightful one, means being egoistic.

Nowadays this kind of connection is widely accepted, although by no means respected. In 1909 it had been published for just 14 years, and in a field Steiner did not appreciate, psychoanalysis. Still, for Steiner it was most probably a *clairvoyant* insight.

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What Is True ?

Is the Sun in the center of the Solar System, or the Earth in the center of the *solar cosmos* ? Or let us turn to our initial exemplary inquiry : The Earth is an undulated disc or an approximation of a sphere ? Why should we not opt for what is so conspicuously true ? Although all personal appearances may deceive us, as satellite photos show.

Because our world view may show itself to be untrue, not true enough. Stephen Hawking [1942 – 2018] reminds us of a «realism depending from the model» [from pg 53 on]. As long as a world view does not contain intrinsic contradictions, not anybody can recognize where are the borders of this world view are if he or she keeps living within the borders only. We might add a real-life imagination : Whoever lives in the same room all the time, how could he see the walls from outside ? So much for dogmatism.

To a Newtonian the general theory of relativity was needed to show him that a ray of light is bent by a mass, and a stone in vacuum will age differently depending on its velocity or direction. To an Einsteinian the Heisenberg indeterminacy principle was needed to show him that a particle will appear to contain a certain location or a certain velocity only by measurement, and that both findings can never be measured at the same time. An anthroposophist relying strictly on Steiner's *spiritual-scientific* insights, would find few contradictions in Steiner's arguments, and suppose shorthand errors if there were. Until listening to people in reincarnation therapies after wars and learning that his clients, taken from life by violence, had reincarnated shortly after, not waiting for the next half of his or her *cultural period* to develop further on Earth. Sometimes that had led to entanglements which had to be made conscious and resolved in reincarnation therapies. Even Stephen Hawking, who had elaborated the physics of black holes, had to recognize - just two years before he died - that there are not any totally black holes. At least not in the strict sense of his earlier years : when a black hole was defined and could be adumbrated by no particles leaving the gravitational field. Nowadays we can even photograph the surroundings of a black hole. Erring is human. Challenging one's own precepts is urgently needed.

Maybe we are right with exclusions when defining definitions closely enough. Yet what's the good side ? We would stay an inquisitor, a Newtonian, a Steinerian, an Einsteinian, an Islamist or an 'Early Hawkingian' and would miss the joy and the liveliness of experiencing the borders of one's own world view. Knowing about one's own borders of mind, can help us flourish again and again.

For exactly this reason we will not denigrate any view when dealing with our questions here. Because one day we might discover we ourselves are way behind our contemporaries unless we keep up with them discussing the borders of our world views.

R. Steiner, too, differentiates (110:117) : In physics and in astronomy he admits to Copernicus' heliocentric system. *Spiritually* however he takes into account that the world-leading *spiritual* forces wish to create mankind. So in this *spiritual* outlook he sees the Earth in the center of the *solar cosmos*, the Moon orbiting her, then Mercury, then {} Venus, then the Sun and the other three planets Mars, Jupiter, and Saturn, which had been seen with plain eyes in antiquity already. Steiner limits himself to these planets because in antiquity man was able to discern *spirituality* more than in our days. In this view each of these planets, and the Earth as much, can be seen as a living being influencing us for our own sake. All of these planetary *etheric spheres* of the *solar cosmos* are entities of the *spiritual worlds* but find suggestions of their physical correspondences in the *planetary spheres* of the solar system.

A corresponding quotation of Steiner's is just concerned with the widest circumference of the *solar cosmos*, the sphere within Saturn's orbit. The fact that Steiner polarizes *spiritual science* just a little bit against the sciences, shows how much he was challenged during his lifetime by scientific contemporaries who had limited their thinking to their own fields.

„Betrachten wir den Saturn mit dem physischen Blick, dann haben wir im Weltenraum - ich will absehen von dem Ring - eine Art leuchtender Kugel. Für den Okkultisten, für denjenigen, der die geistigen Verhältnisse im Kosmos verfolgt, ist diese Kugel, die da draußen gesehen wird, nicht dasjenige, was der Okkultist den Saturn nennt, wohlgemerkt, sondern für den Okkultisten heißt

When viewing Saturn with physical eyes, then there is a kind of shining sphere in the universe - {when} disregarding the {Saturn} rings. For the occultist, mind you, {i.e.} he who follows up the spiritual affairs in the cosmos, this ball seen out there, is not what the occultist calls 'Saturn'.

etwas ganz anderes 'Saturn'. Für den Okkultisten heißt Saturn dasjenige, was den ganzen Raum erfüllt, der begrenzt ist von der scheinbaren elliptischen Bahn des Saturn. Sie wissen, dass die Astronomie einen Weg des Saturn beschreibt, den sie auffasst als einen Weg des Saturn um die Sonne. Wie es damit sein mag, wollen wir jetzt nicht berühren, aber wenn Sie diese gewöhnliche Vorstellung zu Hilfe nehmen, sich hier in der Mitte die Sonne vorstellen und den äußeren Kreis als den Weg des Saturn, wie ihn die Astronomie annimmt, beschreiben, so ist alles das, was innerhalb der Saturnbahn, innerhalb der Saturnellipse ist, für den Okkultisten der Saturn. Denn für den Okkultisten ist nicht nur das, was das physische Auge als die äußerste physische Materie des Saturn sieht, nicht nur das, was da glänzt am Himmel, der Saturn, sondern der Okkultist weiß, der okkulte Blick lehrt es uns, dass tatsächlich eine Art von Substanzanhäufung besteht, welche von der Sonne bis zu der Saturnbahn hingehet, so dass, wenn wir alles das mit dem okkulen Blick ins Auge fassen bis zu dieser Saturnbahn hin, wir eine Art ätherischer Erfüllung in dem ganzen Raum haben. Sie müssen sich das, was innerhalb dieser Bahn liegt, erfüllt denken von ätherischer Substanz, allerdings nicht kugelförmig, sondern so, dass wir es mit einer Art stark abgeplatteter Kugel, mit einer Linse zu tun haben.“ (R.Steiner 136:102 f, VI : 4/8/1912).

The occultist calls something totally different 'Saturn'. For the occultist 'Saturn' is what fills all the space inside the seemingly elliptic course of {the planet} Saturn. You do know that astronomy describes a Saturn orbit around the Sun. Whatever that means, is not the topic now. But when considering this ordinary concept, imagining the Sun in the middle, and the outer circle as the Saturn's orbit, as astronomy assumes, then for the occultist everything inside the Saturn ellipse is 'Saturn'. Because for the occultist 'Saturn' is not only what the physical eye sees as the outer physical matter. The occultist knows, and occult viewing teaches us, that really there is a kind of substance accumulation reaching from the Sun up to the Saturn orbit. So that we have a kind of etheric filling in all the sphere when envisaging the Saturn orbit in the occult view. You should imagine everything within this orbit filled with etheric substance. Not like a sphere however but like a kind of sphere strongly flattened out, a lentil.

Unfortunately the quotation just differentiates between *spiritual science* and the sciences, it does not connect them. - The fact that it was proven as early as 1881 that ether does not exist physically, is described in chapter A.2. «Introduction». "Substance accumulation", "etheric filling", and "etheric substance" can only be meant *spiritually*.

Steiner was so much intertwined to the geocentric world view that still on his death bed in 1925, three years after Hubble's discovery, he felt the spiritual power of geocentrism, which is the only structure of the *solar cosmos*.

„Im räumlichen Kosmos stehen einander gegenüber : Weltweite und Erdzentrum. In der Weltweite sind die Sterne gewissermaßen 'ausgestreut'. Vom Erdzentrum strahlen Kräfte nach allen Richtungen der Weltweite. -

So wie der Mensch in der gegenwärtigen kosmischen Epoche in der Welt steht, kann ihm das Sternenscheinen und Erdkräftewirken nur als das Gesamtwerk der göttlich-geistigen Wesen, mit denen er in seinem Inneren verbunden ist, erscheinen. -

Aber es gab eine kosmische Zeitepoche, da waren dieses Scheinen und diese Erdkräfte noch unmittelbare geistige Offenbarung der

Facing each other in cosmic space there are : the huge world and the center, the Earth. In the huge world the stars are in a sense strewn out. From the center, the Earth, powers are spreading to all directions of the huge world. -

The way man stands in the world in the actual cosmic epoch, the stars shining and the Earth's powers working can only appear to him as the godly-spiritual beings working together, and man being connected to them. -

There was however a cosmic epoch when this {star} shine and these Earth

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göttlich-geistigen Wesen. Der Mensch in seinem dumpfen Bewusstsein fühlte die göttlich-geistigen Wesen wirksam in seiner Wesenheit. -

Dann kam eine andere Zeitepoche. Der Sternenhimmel löste sich als körperliches Wesen aus dem göttlich-geistigen Wirken heraus. Es entstand das, was man Weltgeist und Weltleib nennen kann. Der Weltgeist ist eine Vielheit göttlich-geistiger Wesenheiten.

Sie wirken in der älteren Epoche aus den Sternennorten auf die Erde herein. Was da von den Weltweiten erglänzte, das war in Wirklichkeit Intelligenz und Wille der göttlich-geistigen Wesenheiten, die an der Erde und ihrer Menschheit schufen.“ (R.Steiner 26:193 f, LI : 4/1/1925).

powers had been direct spiritual revelations of the godly-spiritual beings. Man in his dull consciousness felt the godly-spiritual beings in his essence. -

Then there was a different epoch. The stars in the sky detached themselves from the godly-spiritual workings, and became physical beings. There originated what may be called world-spirit and world-body. The world spirit is a multitude of godly-spiritual beings. During the more ancient epochs they were working from the stars' location onto the Earth. What was shining from afar of the worlds, really was the godly-spiritual beings' intelligence and will creating the Earth and mankind.

Even when we cannot follow his geocentric world view with its *spiritual* interrelationships we might at least respect it as part of his bequest, and allow ourselves to be touched.

But how ? How can we re-experience anything *spiritual* without giving up the heliocentric view of ours ? - Do you remember your childhood, dear reader ? When you were lying in bed wide awake at night ? «Mum is nuts, Dad is nuts, aunty Berta, too, and I'll not play with Jimmy any more, never again. Only my star is with me. He is shining into my face. He is speaking to me. He is understanding me. In a little while he'll be gone behind Kevin's house. But he is there all the time, only for me. I can tell him whatever I want. He is my star. He lives up there in the sky just for me.»

Do you remember ? and : «Truly I tell thee : Unless thou turnest back and becomest alike to children, thou shalt not enter the heavens.» {Mt. 18:3} ? The *spiritual worlds* can just be re-experienced, and when we were children we were nearer to them. The geocentric - and really anthropocentric - *solar cosmos* is one of them and can only be experienced in a child's way.

The *solar cosmos* cannot be discovered by outer, physical senses, or by reason for that matter. Steiner describes a way of self-cognition for adults to go towards the *spiritual worlds*, but at the moment let it suffice that we may keep them within ourselves side by side with our scientific views - without us contradicting any. Let us just respect whatever we find within us.

Apart from this, Bosse (2015, pg 608 – 614) proves convincingly that Steiner had meant a *spiritual* aspect when mentioning “*planetary spheres*”, namely the workings of *etheric {life} forces* of each planet. In a previous quotation he had named them “*etheric substances*”. We are still to come to the point that it will be wise to regard anything, the Earth for instance, as a living being. So it is with planets. Their life forces do not limit themselves to the near environment of the astronomic planets, such as in “*atmosphere*” or “*life sphere*”. Instead they work in the space ellipse, which is in the form of a lens, overlapping each other. Referring to the Earth, the Moon, and the Sun their three space ellipses are shown in a drawing by Steiner (in 323 ; 1-14-1921), copied here in Fig. A.3.1 following Bosse (2015, Fig. 1417 on pg 609).

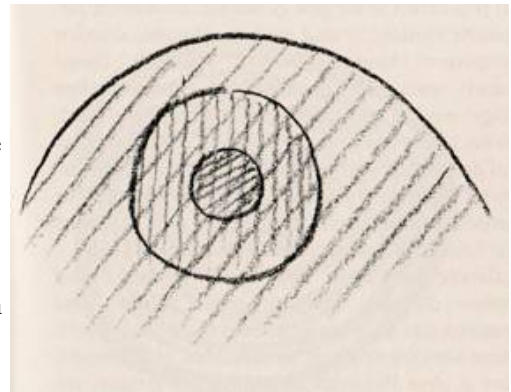


Fig. A.3.1. Three overlapping planetary spheres (D.Bosse).

Astronomic planetary orbits are quite different from geocentric ones, as shown in another drawing by Steiner (in 110, VI : 4/15/1909) , copied here in Fig. A.3.2. from Bosse (2015, Fig. 1420 , pg 611).

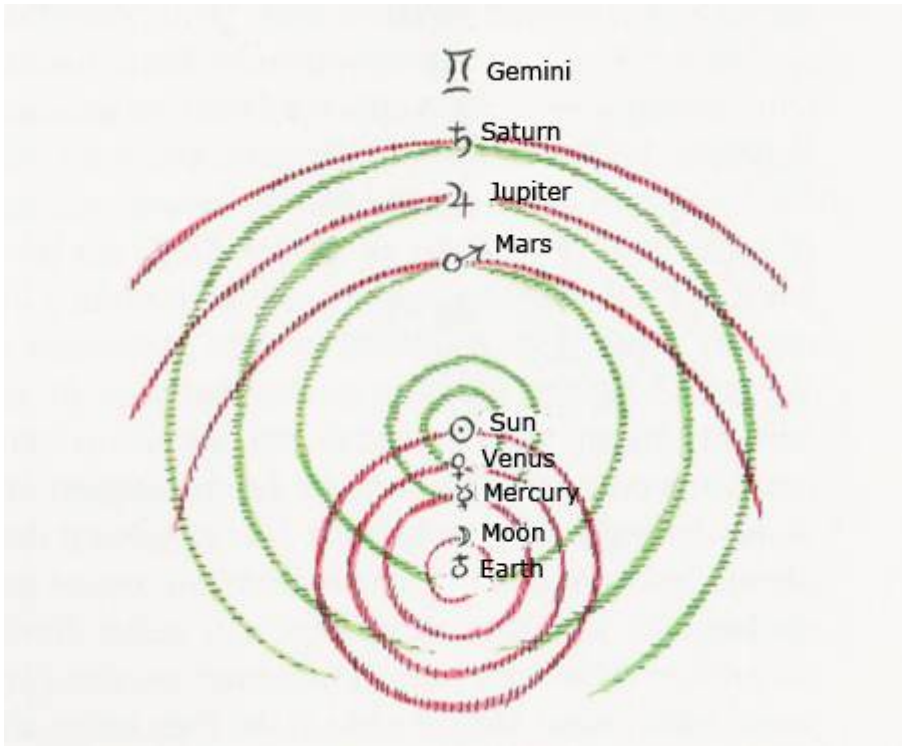


Fig. A.3.2. Astrology and astronomy (D.Bosse).
Astrological planetary spheres (red), and astronomic orbits (green, not true to scale).

Incidentally there is not an error in Fig. A.3.2 in that the Earth and Mars are on the same astronomic orbits. That is how it was, according to Steiner, in unnamed days or yore.

„... der Durchgang des Mars durch die Erde. Die Substanzen der beiden Weltkörper Mars und Erde war dazumal so dünn, dass der Mars seiner Substanz nach durch den Erdenkörper hindurchgehen konnte. Er ließ einen Stoff zurück, den die Erde früher nicht hatte, das Eisen. Das Eisen gliederte sich der Erde erst ein durch den Marsdurchgang, und dieses Eisen war die notwendige Vorbedingung, dass sich rotes Blut bilden konnte.“ (R.Steiner 101:88 , V : 10/28/1907).

... Mars' transit through the Earth. The substances of both planets, Mars and the Earth, were so thin then that Mars' substance could pass through the Earth's body. Mars left a substance on Earth which the Earth did not have before : iron. Iron integrated itself into the Earth only when Mars pervaded her, and iron is the prerequisite for the creation of red blood.

In fact the nucleus of Mars consists mainly of iron, such as the Earth's does [Wikipedia.de].

About three pages before in this book the reader may have noted «{!}». It drew attention to the astrologic sequence of planets as probably Ptolemy conceived it : Venus is nearer to the Sun than Mercury. It was only Copernicus who swapped them according to his astronomic heliocentric image of the solar system.

We are still to learn that the residual body of the *solar cosmos* dwindles while releasing the planets one by one. As *planetary spheres* are not ball-shaped but lens-shaped, they cannot overlap totally in their outskirts unless they are totally in the same plane, which would be rare. Mostly they overlap in the center only. In this respect what is central, is the Sun. It is the place where *spiritual beings* gather and lead the *planetary spheres*. We are challenged to understand *spiritual worlds*.

Did we not speak of the *solar cosmos* originally ? So what about its heliocentric aspect now ? - In the next

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chapter, at «Third», we shall see how obviously contradictory aspect may coexist in the *spiritual worlds*, showing themselves to be true as supplements, depending on the relevant aspect. Of course we mean *spiritual-scientific*, *clairvoyant*, honest cognitions.

Is there a world without isms at all ? An existence without anything contradicting each other ? - Well, probably not in the world of the senses. Any stone insists on and defends its space, any sand grain follows its entropy without fail. Still in other worlds, too ? - That is where part 3 , chapter F.5 «Voluntary without Ambivalence» will lead us. It is a long way to go. What is needed, are preliminaries. Let's begin right now !

B. Spiritual Aspects

B.1. Preliminaries

Just a few cues to begin with :

First : All the concepts in this chapter and the following ones will be repeated. There are various aspects to be considered, various connections and considerations to other topics to be dealt with. May the reader profit from iterations.

Second : The «-centrisms» in the previous chapter's headline are dealing with the *material* world and can be defined in two ways. For once : as part of something : We humans are part of the Earth, the Earth is part of the solar system, the solar system part of the Milky Way, and the Milky Way is part of the local galaxy cluster. On the other hand : We differ from each other although being colleagues.

Spiritual worlds are different. There are not any borders there. *Spiritual beings* cannot be hemmed in by time or space. They cannot even be counted. They are working all the time together and even pervading each other. We humans are accustomed to physical bodies and their limits, and cannot understand their pervading each other. Any attempt to understand *spiritual beings* with the experience of the world of senses, must needs fail, and cannot meet the *spiritual worlds*. When they pervade each other, we visualize them overlapping each other instead of merging as they do.

In the following chapters we shall emphasize just some of their workings. The *spiritual hierarchies'* tasks are dealt with in chapter B.4. «Mankind-Oriented *Hierarchies* in the *Spiritual Worlds*». Steiner and his predecessors * had presented them in a hierarchy the simplicity and rhythm of which appears plausible and convinces us. - At the end of the aforesaid chapter will be shown, based on Steiner, how the *spiritual beings* even cooperate in their workings. You may have a look at Tab. B.4.1. as well as B.4.2.

* The three-times-three *hierarchy of spiritual beings* was revealed to Christendom by Paul who shortly before his death transmitted it orally to his convert Dionysius the Areopagite [* and † around the 1st century AD in Athens ; see the Acts of the Apostles / Acts 17:34]. Shortly before his death Dionysius transmitted the *hierarchy* orally to another successor who consequently took over Dionysius the Areopagite's name in return. So cognition of the *hierarchies* was transmitted orally over the centuries of persecution to Christians, the successors taking the name of Dionysius the Areopagite every time (*N. Butin*) - usual at the time to emphasize credibility by using the presumed author's name like we would use a dedication today. Modern times only named each one of the uncounted successors : Pseudo-Dionysius the Areopagite. - Finally, after Christianity was legalized, the last one wrote down the *hierarchies* in the 5th or 6th century. Pope Gregory I the Great institutionalized them during his tenure of office from 590 – 604 AD, and {at least ?} Thomas Aquinas used it introducing it into his 'Hierarchia'. [Wikipedia.de].

Furthermore the arrow of time is not necessarily valid in the *spiritual worlds*. *Spiritual beings* are not tied to the future following the past, as we are in the world of senses.

„Mit dem irdischen Zeitbegriff glaubt der Mensch, dass das, was da oder dort einmal vorgeht, eine Wirkung nur haben kann in Bezug auf das Nachfolgende. In der geistigen Welt ist es aber so, dass das, was geschieht, sich in seinen Wirkungen schon vorher zeigt, dass es schon vorher in seinen Wirkungen da ist.“ (R.Steiner 107:250 , XVI : 3/22/1909).

Due to the concept of time on Earth man thinks that what happens here or there at all, can have effects just in the future. In the spiritual world however whatever happens, shows its effects beforehand. It is there in its effects before happening.

The same phenomenon shows up in physics with subatomic particles colliding. In a fog chamber two elementary particles may «vanish» when colliding, and at the same time a photon may originate as if out of nothing. Likewise a photon may «vanish», and at the same time two elementary particles may originate as if out of nothing. According to the second principle of thermodynamics there is not anything originating from nothing, nor could it vanish into nothing. We might feel reminded of the *spiritual worlds*. In the subatomic realm of the world of senses, too, we can never tell the direction of the time arrow without a convenient experiment. - In chapter B.6. «The Double Direction of Time» the arrow of time will be dealt with more thoroughly.

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How then are we to understand the following quotation ? Isn't there some contradiction somewhere ?

„Es muss, wenn geisteswissenschaftlich gesprochen wird, immer die Grenze eingehalten werden, innerhalb deren etwas gesagt wird.“ (R.Steiner 120:125 , VI : 5/21/1910).

Whenever we are speaking in a spiritual-scientific way we should stick to the limits of what we are talking about.

A notable point ! Above there was the question what *spiritual beings* are like, and in how far we might understand them. We should get clear with all our thinking - even with everything we can perceive, too, - what are the limits we can understand. We do need categorizing because of our notions and ways of thinking, because we can understand the world of apportionments only. As we just saw above with the example of the *hierarchy of spiritual beings*. It's all different from speaking of *spiritual beings*. We can understand them just rudimentarily. May we respect all the time this difference to our ways of thinking since its origin is in the limited ways of our thinking. - Incidentally not only when thinking of *spiritual beings* but with any other topic as well. All the time we ought to be able to distinguish between what the topic contains, and which excerpt we are able to grasp in the moment. Not only here concerning the initial topic of this book but with everything that ensues as well.

Third : In a similar way the truth as we can discern it, may mean different things in the *material* world compared to the *spiritual* one. In the *material* world of senses something is true when we can show the contrary does not hold true under the same circumstances. This is not so in the *spiritual worlds*. In 'there' something may be true, and so may the contrary. Our logic cannot hold in 'there' because our rules of logic do not hold in 'there'. We had better not follow the question of truth or untruth, but instead whether a truth is suitable to our collective life, or not. For instance we would do damage to ourselves when concentrating on *material* criteria while friendship may help us to build our future together. We should not evaluate anything just from the viewpoint of our world of senses.

Furthermore we cannot yet prove or disprove whatever is *spiritual*. So when arguing something *spiritual* in the following chapters, it might sound like proven facts, but really it is about *spiritual* experiences, maybe Steiner's or contemporary *clairvoyants*'. The reader is free to believe them or not. - Personally we authors could achieve more insight when confiding and questioning at the same time. We found it was important never to give up putting things at stake fruitfully.

Let us get on. Not only could we never prove or disprove *spiritual-scientific* insights in toto. Such insights may vary, from one person to another, and at various times with the same person, too. Even for Steiner a one-time insight need not be the last one. Even his *clairvoyant* insights may change. He considers them under various aspects (*Joh. W. Schneider, pg 51 f*). They need not be errors. We may take contradicting *spiritual-scientific* insights as parallel truths. Only in the sensory world of ours there are fake news, conscious untruths. In the *spiritual worlds* there are parallel truths, although they may contradict human logic. It all depends on the context and honest insight. So in our logic we may well speak of *spiritual worlds* in the plural form.

Four : What does anthroposophy wish to attain with *spiritual science* ? - Sure enough : Show us a path to the *spiritual worlds*, and show us, too, how we can experience them manifold, in many ways.

„Ein Prophet will, dass man an ihn glaubt, die Geisteswissenschaft will aber nicht zum Glauben, sondern zum Erkennen führen. (...) 'Das Einfache wird geglaubt und ist Sache der Propheten', sagt er. 'Das Mannigfaltige aber wird erkannt', sagt die Geisteswissenschaft. - Versuchen wir, immer mehr uns damit bekannt zu machen, dass Geisteswissenschaft etwas ist, was mannigfaltig ist, nicht ein Glaubensbekenntnis, sondern ein Weg zur Erkenntnis, dass sie daher die Mannigfaltigkeit erträgt.“ (R.Steiner 103:236).

A prophet wishes us to believe. Spiritual science, on the other hand, wishes to lead us to recognize. (...) 'What is simple, is believed in, is a matter for prophets.', he {Voltaire} says. 'But what is manifold, is recognized.', says spiritual science. - Let us try to get acquainted all the more that spiritual science is something manifold. It is not a creed but a path to cognition. So it supports diversity, multiplicity.

When considering the following chapters we should come to cognition while questioning with the heart. We should not accept things in blank belief. At least in our era what should go with it, is delightful questioning, searching, researching, is widening consciousness, and never fading. In this way our doubts

will lead us to personal convictions. These may be doubted again and again, thus coming to deeper insight. So we shall come to progressing certainties the end of which we cannot foresee.

Steiner already saw a maximum value in manifold thinking. He addressed early anthroposophists before all.

„In der Darstellung anthroposophischer Wahrheiten wird umso mehr Leben sein können, je mehr das Dargestellte in der mannigfaltigsten Art von den verschiedensten Gesichtspunkten betrachtet auftritt. Man sollte deshalb sich nicht scheuen, als tätiges Mitglied der ¹ Gesellschaft, denselben Gegenstand in den Zweigversammlungen immer wieder zu behandeln. Aber man wird nötig haben, an ihn von verschiedenen Seiten heranzutreten. (...) Man lernt dabei die Lebendigkeit der anthroposophischen Einsichten erst recht kennen. Man fühlt, wie jedes Gedankenbild ein unvollkommenes sein muss. Man empfindet, dass, was man in der Seele trägt, unermesslich viel reicher ist als dasjenige, was man in Gedanken aussprechen kann. Wird man dies mit immer größerer Deutlichkeit gewahr, dann steigert sich in der Seele die Ehrfurcht vor dem geistigen Leben. Und diese Ehrfurcht muss in aller anthroposophischen Darstellung walten. Sie muss einer der Grundtöne sein, welche diese Darstellung durchziehen. Wo diese Ehrfurcht fehlt, da ist in dem Besprechen anthroposophischer Wahrheiten keine Kraft.“
(R.Steiner 26:31 , X : 3/23/1924).

When explaining anthroposophic truths, there will be more life if things are explained in the most manifold way, seen from most various viewpoints. So as members of the {anthroposophic} society we should not shy away from considering the same item over and over in {anthroposophic} congregations. But we shall need to consider things from various viewpoints. (...) That is how we may experience the vivacity of anthroposophic insight. We will feel that every imagined thought cannot but remain incomplete. We will feel that what we bear in our souls, is immeasurably more comprehensive than what could be expressed by thoughts. If we realize this with ever growing clarity, then we will feel in the soul the awe vis-à-vis spiritual life. This kind of awe must prevail in any anthroposophic explication. It must be one of the fundamental tones pervading this kind of explication. Wherever this kind of awe is missing there is no conviction in communicating anthroposophic truths.

But can that be at all allowed ? Do we not tend to ways harming people when hoping to open the *spiritual worlds* ?

„Rechtmäßig dringt jemand in die geistige Welt, wenn er bezüglich der Clairvoyance sich darauf beschränkt, die Geheimnisse der Natur zu enthüllen und bezüglich der Magie nur die Kräfte zu benutzen, welche von dem Ich-Bewusstsein aufgenommen werden können. Er darf nicht die Geheimnisse der Menschen enthüllen wollen, und er darf nicht Beeinflussungen durch die unbewussten Kräfte der Natur auf den Menschen üben wollen. Er darf Aufklärung bewirken durch Lehren der Naturgeheimnisse, und er darf die Wege angeben, durch welche die Menschen richtige Angehörige der geistigen Welt sind und richtig in ihr wirken können. (...) Man kann, wenn man sich an das hält, was der Naturwissenschaft als Methode eigen ist, nicht in die Seelengeheimnisse des Anderen unbefugt eindringen. Sich halten an dasjenige, was in das Bewusstsein aufgenommen werden kann.“

We may enter the spiritual world rightfully if we restrict ourselves in clairvoyance to revealing nature's secrets - using in magic merely powers that can be received by self-awareness. We must not wish to unveil a person's secrets, and we must not wish to influence a person by nature's unconscious powers on man. We may clarify by teaching nature's secrets, and we may show ways whereby mankind is a true member of the spiritual world and is ready to work therein. (...) We cannot intrude into the soul secrets of a person unauthorized when sticking to the methods special to science. {We should} keep to what {the person addressed} can accept into {his or her}

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„Man überwältigt nicht den Menschen, indem man ihm die Natur aufnötigt, ohne dass er sie mit seinem Bewusstsein aufnimmt. Solche Naturwirkungen aber lässt die Naturwissenschaft nur gelten.“ (Contributions to Rudolf Steiner Gesamtausgabe, notebook no. 106: pg 24-41 : „Notebook entries of 1922 AD“, as quoted by Rudolf Steiner Editions : „Consciousness or Spirituality ?“, pg 229 f and 233 f).

consciousness.

We are not to overwhelm a person by imposing nature on him without his {being able to} accept it into consciousness. Such however are the workings of nature that science allows to apply.

Probably he means one's own consciousness as much as that of another person. A text refreshingly meditative.

So we may try to open up to the *spiritual worlds* as long as we respect our contemporaries. Modesty should be the clue, and humbleness and confidence that benevolent *spiritual beings* will let us feel the ways suitable for any individual at the actual moment. Hoping they will correct us when we are walking on aberrant ways at this particular moment. Only when aging do many of us realize that trusting in God is a sensible attitude. Challenging, and questioning habitual patterns frees us towards new insights.

Five : Are all the *spiritual beings* dealing with life on Earth ? - Not at all. Probably there are innumerable *spiritual beings* with all the more innumerable tasks in the *solar cosmos*, not to speak of other world regions. Neither do all the *spiritual beings* that are busied with life on Earth, deal with humans. Moreover not all the *spiritual beings* dealing with humans, are benefactors, i.e. turned to further man's development towards the *spiritual worlds*.

Those *spiritual beings* whom we call 'good', meaning 'benevolent to us', are guided by the Christ in the Christian cultures and denominations - let us rather say : by His impulse. We tend to 'localize' Him *spiritually* 'behind' the sunlight, and so we call Him *sun spirit*. Those *spiritual beings* however whom we call «evil», are led by the Christ's counterpart. We call him *sun demon* or *Sorath*. In the Arabic alphabet - and probably in other Semitic alphabets as well - every letter is assigned a numeric value. The numeric values of the letters combining *Sorath* give a total of 666. In the year 666 AD the first assault of *Sorath* on mankind is said to have occurred (*Perlas*, pg 55). What is important for us : In 1998 AD, equaling $3 * 666$, *Sorath* is to have begun his final attack on mankind (*Perlas*, pg 55 ; *Lievegoed*, pg 109). We do not know what it will consist of. But we should defend ourselves to remain faithful to mankind's development towards the *spiritual*. All of *Perlas'* book gives instructions well worth paying attention to.

Here we shall limit ourselves to how mankind emerged and developed. We are concerned with *Sorath's* minion *Lucifer*. He accompanies us since the temptation in paradise at the tree of cognition, and the expulsion therefrom. Both occurred at the beginning of the late phase of the *Lemurian age*, see Tab. D.5.2. Later there came another minion of *Sorath's*, *Ahriman*. This one accompanies us since the *Atlantic age*, see *Bosse 2012*, pg 118 f. - In the present part 1, chapter B.3. «Anthroposophic Development Principles of the Earth» we will consider how we might redirect *Lucifer's* and *Ahriman's* power so that they may help us in our development towards the *spiritual*. For it is exactly their influence that gives us a chance to come to the freedom of deciding whether to turn to them or to our development towards the *spiritual*. So we can learn - without them planning so - to bear responsibility for whatever we decide. This is one of the prerequisites for us to become creative ourselves. But this shall happen, if ever, in *development states* to come after a long, long time to come.

Can we ever distinguish 'good', benevolent *spiritual beings* from 'evil' ones, who would impede our development ? - They help us or do us damage by actions of our own, for instance. When confronted with actions of our own we can recognize how hard it is to distinguish what is useful and what damages us. Not at all with actions only.

Spiritual beings are predominately working in the *spiritual*, of course. So when trying to recognize *Lucifer* and *Ahriman* we should pay attention to thoughts, feelings, and intentions within ourselves. Then we can feel how difficult it is to make the difference.

Let us take an analogy for example. When playing chess it may make sense to sacrifice one's own queen to checkmate the counterpart's king within several moves to go. He who cannot think of the following moves, may lose the game.

Another analogy which concerns us more directly : A three-years-old asks for a sweet. The mother says : «No». In his mind the mother is evil. Explanations would not help any, he cannot understand arguments. Only after having matured for years and years will he have recognized mum's reasons.

B.1. Preliminaries

In a similar way we authors see us humans connected to the benevolent *spiritual beings*. We cannot understand their motives, and so we think some of their workings would harm us. So we may think they are 'evil', harmful *spiritual beings*.

We cannot distinguish 'evil' and 'good' *spiritual beings*, at least not in the wider connections they decide by. In our time we cannot recognize *Sorath* directly, for we lack the overall view. Still we need to defend ourselves against him arriving, and the followers of his. By turning to those insights that further our development according to *spiritual-scientific* insight. That shall be dealt with in part 3, at the end of chapter G.2. «Conclusions, Discussions, and Outlook».

Six : We may say that in general the *spiritual worlds* and our *material*, visible world of senses differ like Yin and Yang. If the one is white, the other is black. If the one is alert, the other tends to stagnation - and vice versa. From our viewpoint they differ diametrically. Still they belong together for the sake of our future. For many people such seeming contradictions are difficult to support. For instance :

Seen *spiritually* materials are holes in the universe. Even Steiner himself apologizes for such an impertinence like that vis-à-vis our observations (see in between Fig. B.3.1. and B.3.2., and *R.Steiner 113:103 f, as quoted by Delor 8:47 f*).

Let's get on ! What are deeds in our lives here, will become inner feelings in the life beyond death (*R.Steiner 26, keynotes 26 and 28*), and as such they will be experienced internally during life at times, they will be regretted after death at the latest, and turned and interwoven to intentions for the next life on Earth. Likewise, what are thoughts, opinions, and intentions in our lives here, will be deeds in the life beyond death (*R.Steiner 26, keynotes 27 and 28*), preparing us for the next lives on Earth.

„Diejenigen, welche öfters Vorträge von mir gehört haben, wissen, dass in Bezug auf die äußere Erscheinung in der geistigen Welt, sobald wir sie nur betreten, alles im Spiegelbild, alles umgekehrt vorhanden ist. Wenn also jemand (...) hellseht wird, wenn ihm der Blick für die geistige Welt aufgeht, so muss er erst langsam lernen, sich auszukennen in der geistigen Welt, denn da erscheint alles umgekehrt.“
(*R.Steiner 112:189, X : 7/3/1909*).

Whoever took part in my lectures time and again, knows that - referring to the outer appearance - upon entering the spiritual world everything is present, seen from the outside, as if in a mirror. Everything is the other way round. So when anybody is getting clairvoyant (...), i.e. when his view opens up to the spiritual world, he will have to learn slowly to come to know his way around there. For everything will appear the other way round.

Consequently we should clarify any time whether we are turning to the *material* world of ours, or to the *spiritual worlds*. Clarifying this, is more difficult than we might think. By far too often are we mixing up observations with thoughts, memories, associations resulting from them. Any conscious observation in our world of senses will as much as inevitably provoke memories and thoughts about contexts. Any memory, any thought, and any imagination are at the beginning of the *spiritual worlds*. In our lives hereabouts we know them as ambivalence, as a tendency to think something and almost at the same time discover the contrary in one's soul. Do you not find it is quite difficult for us to change our ambivalent feelings into intentions and demeanor suitable for life ?

Some of us may have had the following experience of how to turn ambivalence to advantage. Asking ourselves whether to follow an intention which we recognize as helpful, or whether to go in a damaging direction, we might set out firmly to follow the harmful direction. Again and again we might intend to go the damaging way. When having reached the moment to act, ambivalence will have grown so far that we will find it easier to take the turn towards what is helpful. It's a paradox. But it's a paradox that helps us at times. {The other way will work as well but it won't help.} Being ashamed of being prone to temptation, will drive us into Ahriman's hands all the more. So will regret which we imposed on ourselves, be it for intellectual, world view, or religious reasons. We can evade Ahriman only when striving for a change internally, earnestly, and never failing.

How can we experience our freedom to decide ? - Not in the angels' way. As far as we know they are doing their duty without ambivalence, just because it is the right thing to do, but that is beyond our scope. - It won't help us either doing the good because it is good. For who will tell us what is good ? Would we not just accept a higher instance ? Obeying it we would give up our freedom. Filling our freedom with ambivalence, would make things all the worse because then we are following the harmful spirits' maxims. For the same reason we could not experience our freedom to decide by doing what harms us. - So far we might think we could experience our freedom to decide only by ignoring all the leading

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powers, harmful or helpful ones. It is another paradox. Imagine an infant insisting : "But I want to !" and ignoring mum's intention. A caring mother will not allow him to do what would harm him. In the same way - it's an analogy - our guardian angels will keep us from harmful steps, and will be increasingly strict about it. - So it does not make sense striving to get conscious of our freedom of decision ? - Well, obviously we have not yet developed so far as to become gods, creators.

True, but still there is a way to get out of this paradox. In my examples above man considers himself intellectually, without feeling, relying just on himself. If however he confides *spiritual* powers that lead him in helpful ways, and of whom he wishes to be led, then he can live his freedom of decision without fearing to lose his self in external rules. At any time the loving *spiritual beings* will respect the momentary limits of our capacity to decide. Logically this is a contradiction to our purpose of not falling prey to Lucifer or Ahriman. Still, confiding - confiding while considering carefully - will help more when coping with life than following logic without compromises.

Compromises of what ? - We conclude it is not our demeanor that is important when trying to recognize Lucifer or Ahriman, but our inner attitude of confiding within our personal momentary limits.

Somebody might ask : All the *spiritual beings*, do they work within you or outside ? What is your truth ? - The question is justified. For instance we thank helpful spirits, so we localize them outside us. On the other hand we try to cope with our harmful aspects, so we deal with them from inside us. - We authors think both aspects, inside and outside, are true. We cannot grasp whatever is true or untrue on a deeper level. So we accept a part of truth which will help us in our lives : When thanking, my thankfulness will change the way I see the world. I shall be happier, more active even. So I am not thanking for the sake of the *spiritual beings* - they do not need my thanking them - but in the aftermath I can observe my thankfulness drawing my life into a positive direction. Without thanking our lives would be miserable, and we would make our lives ever more miserable. Finally, what concerns the damaging yearnings within ourselves, we can only solve them internally. If we would externalize them, we could never solve them, just complain of them. - If however we are thanking exclusively for the sake of being of a thankful mind, i.e. for our own sake, then all the effort was good for nothing.

How does that concern our topic ? - If ever some Steiner text seems curious to us or incomprehensible, we might ask ourselves whether his *clairvoyant* insights apply to the actual *material* world around us, or to one of the *spiritual worlds*. Unfortunately, by far too often Steiner does not state his aspect. Then we might remember that he speaks of the *spiritual worlds* most of the time. Quite frequently he calls intentions that aid us in our innermost aspects, "true" or "truthful" or "in the right manner". Then he means they will help us in our ways into the *spiritual worlds*, ways we should undertake at a slow pace, coming to more and more consciousness.

He even describes how on our way we might realize we are very subtly led ...

„Bei der okkulten Forschung wird man auch, und zwar oft in Anlehnung an das, wozu einen das Karma führt, ganz stufenweise und sachte geführt.“
(R.Steiner 149:78 , Kristiania V : 10/6/1913).

In occult research we are led step by step, and very subtly so, often where {our own} karma will lead us.

... and we can realize at once why *spiritual* cognition will have various, manifold, and many-colored aspects with any human. We can just let us be touched by the *spiritual beings'* way of leading us "step by step, and very subtly so". Here, too, Steiner describes what will help us, encouraging us at the same time :

„Wer solches erlebt, der findet nicht, dass man über diese Dinge viel grübeln sollte, denn diese Dinge wirken zu erschütternd auf die Seele. Man fühlt auch sehr bald, dass menschliche Gedanken nicht hinreichen, um sie tief genug zu ergründen. Die Gedanken hält man dann nicht für fähig, an diese Dinge heran zu dringen. Aber die Eindrücke graben sich nicht nur tief in die Seele ein, sondern werden zu einem Teil des Seelenlebens selber. Man fühlt sich wie verbunden mit dem Teil der Seele, in dem man solche Erkenntnisse

He who had experiences like these, will not wish to ruminate much, for all such things shatter the soul exceedingly. In addition we would feel very soon that human thought will not be sufficient to fathom deeply enough. We will not think thoughts capable of approaching these things. These impressions however will not only dig deep into the soul but will become a part of soul life itself. We might feel as if tied to this part of the soul wherein we had

gesammelt hat, wie verbunden mit den Erlebnissen selber; man trägt diese Erlebnisse weiter durchs Leben.“ (R.Steiner 148:70 f, Kristiania IV : 10/5/1913).

collected such cognitions, {and} as if tied to such experiences themselves. We would carry them through life for good.

{Denn} „(...) *die wirklichen Realitäten der Welt sind Wesen in den verschiedenen Bewusstseinszuständen (...)*“ (R.Steiner 148:306 , Cologne II : 12/18/1913).

{Because :} (...) *the true realities of the world are beings in various stages of consciousness (...)*

{Dennoch :} „(...) *höhere Forschung ist nicht möglich ohne innere Tragik, ohne inneres Erleiden. So glatt abstrakt, dass es nicht weh tut, so wie die Forschungen in der physischen Welt verlaufen, so ist eine Forschung in den höheren Welten nicht zu erlangen, wenn sie mehr sein soll als Phantasterei.*“ (R.Steiner 148:305 , Cologne II, too).

{Still :} (...) *higher research is not possible without inner tragedy, without inner suffering. Research in the higher worlds, if it is to be more than mere fancifulness, is not to be had smoothly, abstractly, such as research in the physical world is.*

Steiner had profoundest demands towards himself as much as towards us. Still we should not let his harshly condemning words discourage us. We should follow our own paths of cognition, happily accepting his incitements or those of other, later *clairvoyants*. Otherwise we might run the risk of drowning in sheer adoration, helpless towards his manifold, deeply touching *clairvoyant* insights. Personally I {KvP} think we anthroposophists are especially prone to this danger. It would not be what Steiner had had in mind. In spite of his showing us the aim that is far ahead, we need tiny steps on our own paths. Still we should not forget about this aim far ahead, or even be proud of our achievements when stepping on slowly.

Seven : Sure enough, man contains *bodies*, soul, and *spirit*. Sometimes we look at them as if they were contrary to each other. Are they really juxtaposed to each other as if disjointed ? - Not at all ! In a lecture on 9/6/1921 in Stuttgart, Germany, which we authors are not sure to match with *R.Steiner 255 b “Anthroposophy and its Adversaries”*, R. Steiner expresses himself with temperament and unambiguously : We must needs go - he claims in this lecture - beyond scientific observations because they mirror static states. We should envisage, too, what is living in them, how it is growing and changing. This can be achieved by imagination only. Truly we can speak of insights only when imagination adds up to scientific observation.

„Diese inneren Organe erforschen wir in Physiologie, in Biologie nach ihrer Gestaltung, nach ihrer Struktur. Wir können nicht anders, wenn wir uns zunächst auf dem Boden der in der neuen Zeit gewonnenen Naturforschung bewegen. Aber in Wirklichkeit sind Lungen, Magen, Herz, Leber, Nieren sind alle Organe des Menschen nicht dasjenige, als was sie sich dem Blick darstellen, wenn dieser Blick sie anschaut in ihrer umschlossenen Gestalt, mit ihrer, ich möchte sagen, in der Hauptsache doch ruhenden Struktur, insbesondere ruhend für das menschliche sinnliche Anschauen. Nein, diese Organe täuschen nur diese Gestalt vor; denn im lebendigen Menschen sind diese einzelnen Organe in einer fortdauernden lebendigen Bewegung. Sie sind gar keine ruhig gestalteten Organe, sie sind lebendige Prozesse, und wir sollten eigentlich gar nicht sprechen von Lunge, Herz, Nieren, Leber. Wir

We are doing research on these inner organs {of the human organism} in physiology, {and} biology according to their form, {and} structure. We cannot do otherwise when keeping to the sort of scientific research of modern times as a first step. But in reality the lungs, the stomach, the heart, the liver, the kidneys : all of them are not what they show to be when we look at their encapsulated shapes with their I might say mainly quiescent structures. Well, quiescent structures just for the human sensory view. No, these organs are merely pretending their structure because in a living human these organs are one by one continually in living motion. They are not at all organs in quiescent shapes. They are living processes, and really we ought not to speak of the lungs, the heart, the kidneys, the liver.

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sollten sprechen von einem Herzprozess, von einer Summe von Herzprozessen, von einer Summe von Lungenprozessen, von einer Summe von Nierenprozessen, denn was sich da abspielt, ist eine fortdauernde Metamorphose, die sich nur in solcher Verschllossenheit abspielt, dass das Ganze für eine Gestalt gehalten werden kann, ja, für die äußere Anschauung gehalten werden muss. Vordringen aber von dem Anschauen dieser Gestalt, die eigentlich nur das Äußere offenbart, zu dem, was lebendiger Prozess ist, zu dem, was im Grunde genommen in jedem Augenblick ein anderes wird in diesen Organen, zu demjenigen, was den Lebensprozess von diesen Organen eigentlich macht, vordringen zu dem kann man nicht mit dem Anschauen der Sinne, sondern mit dem bewegten inneren Anschauen, das in der imaginativen Erkenntnis da ist. -

We ought to speak of a heart process, of a sum of heart processes, of a sum of lung processes, of a sum of renal processes. Because what is going on there, is a continual metamorphosis. It is just taking place in such caginess that the entire form may be taken for fixed. In fact we cannot avoid this impression. We cannot proceed by sensory observation. We can proceed however from looking at the form which is revealing nothing but the outer shape really, to what basically is the living process of these organs, {i.e.} basically changing these organs any moment. We cannot arrive there by sensory observation but being moved we may proceed to inner contemplation which will be accompanied by imaginative cognition. -

In our days there is a third chance to observe *living processes* : by visualizing organs over various spans of time such as ultra sound, electro-cardiograms, or electro-encephalograms. These techniques show us moving organs or their electric workings. Still *imaginative* cognition goes a definitely different way.

What Steiner describes as "*the living process*", might be called from the scientific standpoint : scientifically repeating iterations of life with results we can predict only statistically. A description like that however would ignore the loving attention and the deeper understanding in our souls, which resound in Steiner's lectures. - The quotation continues :

(...) so sind die Prozesse in Lunge, Herz, Leber, Nieren so, dass sie durch dasjenige, was wir für diese gewöhnlichen naturwissenschaftlichen Begriffe erfassen, eigentlich ihr inneres Wesen verbergen. Und man kommt hinein in die so verdichteten Prozesse mit der Imagination. (...) {Sie, die Imagination, ist} in der Lage, dasjenige, was uns ruhende Gestalt vortäuscht in den menschlichen Organen, in das bewegte Leben der Organprozesse aufzulösen, die dann, unmittelbar angeschaut, nicht erspekuliert, nicht erschlossen werden. Denn das Denken muss stehenbleiben, wenn Sinnenforschung vorliegt, bei demjenigen, was in den Phänomenen da ist, und von da muss es sich umwandeln zu lebendiger übersinnlicher Anschauung. (...) -

(...) so the processes in the lungs, the heart, {or} the kidneys are in fact hiding their inner beings when we understand them as usual scientific concepts and nothing more. It is by imagination that we can enter the processes condensed by their inner beings. (...) {Imagination} can make us feel the moving life of organ processes which pretend to us to be a quiescent form in human organs. Then organ processes are directly seen, are not speculated on, are not concluded. For thinking must stop when sensory research has the upper hand with what is in the phenomena, and it is from them that thinking must change to living supersensible perception. (...) -

Does Steiner really mean just "*human ... organ processes*" here ? We authors presume they apply to animals as well. - The quotation continues :

(...) Geistesforschung will nicht an die Seite der Kurpfuscherei, nicht an die Seite des Mystelns auf therapeutischem Gebiet treten. Geistesforschung will rechnen auch auf

(...) Spiritual research does not intend to take the side of charlatanism, nor the side of mystery in the therapeutic field. In this field, too, spiritual research

diesem Gebiete mit echter, wahrer Forschung, mit echter, wahrer Sinneserkenntnis, diese aber fortführen bis zu denjenigen Geheimnissen des Daseins, die wir auch noch erforschen müssen, wenn wir in das Gesamtleben eindringen wollen, so dass uns dieses Eindringen wiederum Früchte liefert für das unmittelbare Leben (...). Das führt zu einer Anschauung der Lebensfrüchte, die sich aus der übersinnlichen anthroposophischen Erkenntnis ergeben. -

(...) Was Geisteswissenschaft anstrebt : das ist, mit dem Geiste, mit dem sie sich durchdrungen hat, nun überall unterzutauchen, zu sagen : wie lebt geistige Artung, geistig Wesenhaftes in jedem einzelnen Organ des Menschen ; wie ist die Wesenheit von Lunge, Leber, Herz, Magen und so weiter, geistig durchschaut ; wie durchdringen Geist und Seele den gesamten menschlichen Organismus, mit dem Geiste hineinzuleuchten bis in die einzelnen Zellen, so dass nichts mehr übrig bleibt, was nicht von dem Licht des Geistes durchleuchtet ist. Dann hat man gar nicht mehr auf der einen Seite Materie, auf der anderen Seite den abstrakten Geist, dann ist zur Einheit zusammengewachsen dasjenige, was Geist auf der einen Seite in Abstraktion und Materie auf der anderen Seite in Abstraktion ist. (...) -

wishes to deal with true, sincere research, with true, sincere sensory cognition. It wishes however to lead on to those secrets and enigmas of existence which we need to explore if we still wish to understand life in its entirety. So that our exploring may bear fruits for life itself (...). This will lead to envisaging the fruits of life as they result from supersensory anthroposophic cognition. -

(...) Everywhere from now on spiritual science strives at immersing with the spirit it pervaded itself with, claiming how spiritual essentials live in every single organ of man ; {and :} what is the essence of the lungs, the liver, the heart, the stomach and so on, comprehended spiritually ; {and :} how spirit and soul pervade all the human organism : {i.e.} shining spiritually into every single cell so that there will not be anything left without being pervaded by the light of the spirit. Then we will not have any more : matter on one side {and} abstracted spirit on the other. Then will have merged into unison what is spirit in abstraction on one side, and matter in abstraction on the other. (...) -

That is how anthroposophy and the sciences may meet. - The quotation continues :

(...) Was sonst in theoretischen, in abstrakten Begriffen erfasst wird, das wird in freier Geistigkeit selber als lebendiges Erlebnis so durchsichtig, wie nur Ideen sind, und so lebendig aber auch auf der anderen Seite, wie nur das Leben ist, und so frei, wie nur die freieste Handlung sein kann ; deshalb aber durchaus objektiv, wenn auch das Objektive in diesem Falle in freier Geistigkeit erfasst werden muss. Deshalb ist es nötig, diejenigen Fähigkeiten, die sonst beim Menschen unbewusst sind, an die Oberfläche ringen, von dieser Geistesforschung, von dieser Geisteserkenntnis aus zu beleben. “ (R.Steiner 255 b ? : pg 126 – 129 , 9/6/1921).

(...) What is comprehended in theoretic, in abstract concepts otherwise, will turn so translucent in free spirituality as only ideas can be. On the other side it will be so lively at the same time as only life can be, and so free as the freest activity. But at the same time it will well be objective, although objectivity must be comprehended in free spirituality in this case. That is why what is needed, is to lift to the surface man's capacities that are otherwise unconscious in man, {i.e.} enliven them starting with this kind of spiritual research, {and} this kind of spiritual cognition.

Striving for scientific cognition : Is it a part of observation or *imagination* ? What did Copernicus, Bruno, Galilei, Kepler, Newton, Einstein, Heisenberg, Hawking and many, many others do ? Did they just observe or did they use their *imagination* ? Or Kékulé : The structure of benzene with its six delocalized, wavering pairs of electrons - he had dreamed of it. You see : In the sciences, too, discovery cannot do without vivifying *imagination*.

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Eight : Rudolf Steiner emphasizes again and again the importance of respecting the zodiac. We remember 'the Agricultural Course' (R.Steiner 327), for example, which had been mentioned at the end of the preamble here «In Short !», in a different connection, though. Is the zodiac the place where certain *spiritual beings* are working ? - No, for Steiner star constellations are just indicators. Steiner compares them to the digits of a clock. They do not bring about the time, they just indicate time. In the same way the constellations of the zodiac indicate the workings of certain *spiritual beings*, whom Steiner 'localizes' "behind" corresponding constellations. It is not the constellations that influence a newborn's character, but first and foremost those *spiritual beings* whom our ancestors had felt from the direction of a certain constellation which had recurred at the newborn's birth. This is a distinction to be noted. For the constellations invite us to imagine corresponding characters as enshrined by the *spiritual worlds*. *Spiritual beings* however as we have come to know them, give us permission to manifold diversity - and responsibility going with it. - Belief in the workings of constellations may show that many of us still need considering our traditional concepts as irrefutable. This tendency contradicts Steiner's wish to help us towards *spiritual freedom*.

Nine : A spirited - maybe *inspired* - quotation may show us in how far the *supersensory worlds* are important to Steiner. He went so far as to disparaging scientific findings. We might understand this when considering that more than a century ago, even a year before the first World War ended, Steiner saw himself confronted by a phalanx of strictly effect-orientated scientists who did not even shun from using poison gas. - We, on the contrary, need not stick to his opinion any more. We may let two sides live within ourselves, merging them even.

„Eines wird man einsehen, was man heute noch nicht einsieht. Heute denkt man, da ist irgendein Lebewesen, sagen wir ein Huhn. Wenn in diesem Lebewesen ein neuer Lebenskeim entsteht, so untersucht gewissermaßen der Biologe, wie gleichsam aus diesem Huhn das Ei herauswächst. Die Kräfte untersucht er, die aus dem Huhn selber das Ei wachsen lassen sollen. Ein Unsinn ist dieses. Aus dem Huhn wächst gar nicht das Ei heraus, das Huhn ist nur die Unterlage ; aus dem Kosmos herein wirken die Kräfte, die auf dem Boden, der im Huhn bereitet ist, das Ei erzeugen. Was der mikroskopierende Biologe heute unter seinem Mikroskop sieht, davon glaubt er, dass da, wo sein mikroskopisches Feld ist, auch die Kräfte sind, auf die es ankommt. Was er da sieht, hängt aber von den Sternenkraften ab, die in einem Punkt in einer gewissen Konstellation zusammenwirken. Und wenn man hier das Kosmische entdeckt, wird man erst die Wahrheit, die Wirklichkeit entdecken : Das Weltenall ist es, das in das Huhn hinein das Ei zaubert.“ (R.Steiner 178:223 f, IX : 25.11.1917).

We will be sure to realize something not generally realized yet. Let us think of a living being, let us say a hen. When there is some new life sprouting in this living being then the biologist scrutinizes how the egg grows out of this hen to say so. He examines the forces that are to grow the egg out of the hen by themselves. That's utter nonsense. The egg does not grow out of the hen. The hen is just the carpet pad. It's the forces from the cosmos which create the egg within the basis which is in the hen. Whatever the microscoping biologist sees under the microscope, he believes to be the forces in question. {Instead,} what he sees in there depends on the stars' forces interacting in some certain constellation. Only when discovering what is in the cosmos, shall we discover the truth, the reality : It is the universe that conjures the egg into the hen.

We are cordially invited to discover in what Steiner calls "cosmos", the workings of *spiritual beings* that guide us and all life and everything. Is there anything special about it ?

Ten : Indeed ! The *spiritual beings* were kind enough to give us humans the chance of - by and by, *intuitively* - thinking over in life on Earth our actions, thoughts, feelings, and intentions even when they are just partly conscious yet. We may judge them ourselves and develop intentions for our coming years on Earth. It is what we call conscience, and it will give us the chance to form our destiny on Earth.

We are sure to have the same chance after dying. Then, too, we may plan to do better in future lives on Earth : Then, too, our conscience leading us to our **karma**. Then, too, we are to plan our karma, namely for future lives on Earth. The same as with life on Earth it depends on us whether we wish to do better - or will rather wait for future lives on Earth. We may well be tempted to lag behind because so far we are not conscious of these chances all the time. We need to internally work for this kind of consciousness. Still it is well worth while trying for the

B.1. Preliminaries

sake of maturing ! Especially since it is about future lives on Earth.

Especially when thinking of our otherworldly conscience and our **karma** for future lives, we may include fateful blows, acute and chronic illnesses, even accidents and supposed coincidences. Because in the other world, in the life before being born, we decided exactly to live the life we are living actually. Although we lost all consciousness when being born, because this is the only way to learn how to decide in our lives on Earth within our personal momentary scope, and to bear responsibility for our decisions.

'Fate' need not mean any more being doomed to any prescribed or accidental path of life. We may influence more and more our fate in our lives on Earth as well as - more effectively still - future lives. For the same as we must bear the consequences of our mistakes in life on Earth, we are obliged to *spiritually* make good for them after we died if we did not succeed on Earth. *Imagine the spiritual beings' gift !*

Perhaps it shows to be worthwhile getting to know them {chapter B.4. } ? Before that however we should come to know the ways of how we are getting ready to receive the *spiritual beings* {chapter B.3. } , and which are the general principles enabling them on Earth {chapter B.2. }.

B.2. General Principles of Creation as to Anthroposophy

This chapter relies mainly on Steiner's cycle of lectures "*The Mysteries of the Biblical Genesis*" (R.Steiner 122).

„Wir müssen uns immer klarer darüber werden, dass allem Gröberen ein Feineres, allem, was nach dem Physischen strebt, ein Geistiges zugrunde liegt.“ (R.Steiner 122:186, X : 8/25/1910).

We should realize all the time that there is something finer at the bottom of coarser things, {and that there is} something spiritual at the bottom of whatever is striving towards the physical.

What is *material* originates from the *spiritual*, not vice versa :

„Aus dem Feineren entsteht das Gröbere, nicht aus dem Gröberen das Feinere.“ (R.Steiner 122:168, IX : 8/24/1910).

What is coarser, emerges from what is finer. What is finer, does not emerge from what is coarser.

Here we authors may be permitted to insist on a slide-in that we once more would like to suggest modesty. In both preceding quotations Steiner may be - and has been - thought of aiming at Darwin's teachings among other topics. What he calls "*coarser*" signifies with Darwin «the earlier, anatomically less differentiated species». What Steiner calls "*finer*" signifies «the later, anatomically more differentiated species» with Darwin. In the anthroposophic image of the world however Steiner understands the *material* world by "*coarser*", and the *spiritual* world by "*finer*". - So seemingly fundamental differences of world views may prove to be concepts that do not concur in the least. Let us take to modesty when tempted to condemn, though it may be difficult resisting this kind of temptation. In every day life this aspect may help in many a misunderstandings :

Well, who is right after all ? - Both are ! Each one in his scope. Because everybody acts the way that appears right from his or her view point. So judging anybody harshly, can only mean misunderstanding that person. Even juridical judgments are handed down first and foremost in the name - and for the benefit - of the people, and understanding the accused only comes in second line. - Would you like another example, a contemporary one ? 'There is not any higher purpose for any true Russian than to restore the former Grand Russia. Even when he may speak just a Russian dialect such as they do in Kiev, which had been as much as the principal city of Rus up to the Mongol invasion in the 13th century. To attain this objective, it is rightful to extinguish foreign enemy forces opposing this idea of Grand Russia, even with military means. Because anybody resisting can only be foreign or of an enemy mind.'

This kind of logic, intangible from the inside - namely when accepting all the assumptions -, resembles the totalitarian pretension of the Third Reich as well as other totalitarian ideologies and even one or the other denomination, such as the Roman-Catholic Church of the Middle Ages. Unfortunately some believers - laymen as well as priests - may pervert their denomination towards totalitarian pretensions. Sometimes even with the dogma and the justifications of charity.

Now let us assume somebody is saying : '2 plus 2 equals 5'. Isn't he wrong ? - Then his frame of reference is that of somebody challenging what is apparently self-evident.

So, what is true ? - Everything according to its respective frame of reference. We authors believe everything is a part of the one and only all-comprising truth. Which some may call God. But which we shall never be able to come up to. We cannot even understand His decisions. We can understand just partial truths.

Back to Steiner. He finds his worldview verified even in creation reports of old :

„Wenn wir das ins Auge fassen, dann wird es uns auch begreiflich erscheinen, warum in so vielen Schöpfungsberichten davon die Rede ist, dass das Werden des Menschen als ein Herabsteigen aus dem Umkreise der Erde aufzufassen ist.“ (R.Steiner 122:168 f, IX : 8/24/1910).

When envisaging this {the previous quotation : R.Steiner 122:168} we will be ready to understand why so many creation sagas are relating that man descended from the surrounding spheres of the Earth.

B.2. General Principles of Creation as to Anthroposophy

We are grateful to A. Delor for following this indication of Steiner's in his nine-volume-account of the creation of the world.

In how far can the sciences help us with insights that are leading into the *spiritual*? Well, and why don't they?

„Diejenige Betrachtungsart, welche nur auf die physischen Sinne baut, kann nicht zu den Schlussfolgerungen gelangen, die mit diesem Erdenanfang etwas zu tun haben. (...) Denn für die Geistesforschung handelt es sich darum, nicht bloß die materiellen Vorgänge der Erdentwicklung in Betracht zu ziehen, sondern vor allem die hinter dem Stofflichen liegenden geistigen Ursachen. (...) Für ihn sind alle Umwandlungen in dem Stofflichen des Erdenplaneten Offenbarungen geistiger Kräfte, die hinter dem Stofflichen liegen. (...) Es entwickelt sich dieses Stoffliche aus dem Geistigen heraus. Vorher ist nur Geistiges vorhanden. Man nimmt durch diese geistige Beobachtung das Geistige wahr und sieht, wie in weiterem Verfolg sich dieses Geistige zu dem Stofflichen gleichsam verdichtet.“ (R.Steiner 13:139 f, IV).

When regarding things just the physical way we cannot come to conclusions appropriate to the Earth's beginning {not even EARTH beginning}. (...) Because spiritual science is bent on not only dealing with the material occurrences of the Earth developing. What matters instead and before all, are the spiritual causes at the back of everything material. (...) For him {the researcher schooled in spiritual cognition} all transformations in the material world are revelations of spiritual powers behind the material. (...) Whatever is material, developed from the spiritual. Before that there is nothing but the spiritual. By this kind of spiritual observation we can perceive what is spiritual, and how the spiritual densifies, so to speak, to become material.

If the last sentence claimed to prove something, we would have circular reasoning. Never could we prove anything just out of its own set of prerequisites. Steiner does not wish to prove! What is more, *spiritual* occurrences can never be proved. Steiner wishes to present his clairvoyant findings so that we might be able to feel them. His intention asks us whether we will try to be ready to open us to them. So we can continue:

Everything emerges from the *spiritual* (R.Steiner 122:186, X: 8/25/1910) and can evolve into the *physical*, finally *materializing*, only via - mostly several -

Densification Stages

{see Tab. B.2.1 next page}. For instance certain *spiritual beings* (the *thrones*) created our earliest *physical* precursor stages in the very beginning of the *solar cosmos' planetary development* by sacrificing an aspect of theirs: Parts of themselves densified by creating - quite gradually - within themselves the *physical element warmth*. It is the earliest *element*, the only one during this earliest *planetary development state* by name of *OLD SATURN*. Steiner calls *corporality* what the *thrones* sacrificed in the *spiritual world*, thus initiating all the creation step by step, stage by stage (R.Steiner 122:165, IX: 8/24/1910). *Corporality* is what is to come to have a body quite gradually, at first becoming *physical - mineral-physical*, to be exact - and later even *material*.

Furthermore, during the 2nd *planetary development state* named *OLD SUN*, other *spiritual beings* densified parts of the first *physical element: warmth* to a new *physical element: air-gas*. It was not by any means like today's air or gas, but their first preliminary stage. - So there were gradually two *physical elements* during *OLD SUN*: *warmth* and *air-gas*.

Going further, during the 3rd *planetary development state* called *OLD MOON* still other creating *spiritual beings* densified the new *physical element: watery / liquid* from parts of the *physical element: air-gas*. Again, *watery / liquid* was not by any means similar to today's water or liquid, but their first preliminary stage. - So there were gradually three *physical elements* during *OLD MOON*: *warmth*, *air-gas*, and *watery / liquid*.

Only during the 4th *planetary development state*, *EARTH*, we finally have the 4th *physical element: earthy / solid* very gradually originating out of *densified* parts of the *physical element: watery / liquid*.

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„Man hat sich aber nicht vorzustellen, dass jemals alles Geistige sich in Stoffliches umwandelt; sondern man hat in dem Letzteren immer nur umgewandelte Teile des ursprünglichen Geistigen vor sich. Dabei bleibt das Geistige auch während der stofflichen Entwicklungsperiode das eigentlich leitende und führende Prinzip. -

You should not imagine however that everything spiritual would ever transform itself into matter. Instead what we can see in matter, are just transformed parts of what originally was spiritual. The spiritual remains the guiding and leading principle while matter evolves. -

Es ist einleuchtend, dass diejenige Vorstellungsart, welche sich nur an die sinnlich-physischen Vorgänge halten will - und an dasjenige, was der Verstand aus diesen Vorgängen erschließen kann -, nichts auszusagen vermag über das in Rede stehende Geistige.“
(R.Steiner 13:140 f , IV).

Obviously the kind of imagination that tries to cling to sensory-physical occurrences only, cannot inform of anything spiritual, this being our topic. Nor can any reasoning conclude from these occurrences.

There is an impressive overview (in *R.Steiner 122:101 , V : 8-20-1910 , altered*). It demonstrates how more and more ether forms and physical elements came up and complimented each other during the planetary development states. To be more clear in the text we used roman numbers for ether forms and elements of the different planetary development states :

During the planetary development state	OLD SATURN	OLD SUN	OLD MOON	EARTH
= No.	{I}	{II}	{III}	{IV}
there gather the ether forms of step	<i>(spiritual) {I}</i>	<i>(spiritual) {II}</i>	<i>(spiritual) {III}</i>	<i>(spiritual) {IV}</i>
and the elements of step	<i>(physical) {I}</i>	<i>(physical) {II}</i>	<i>(physical) {III}</i>	<i>(physical) {IV}</i>

More exactly now :

During the <i>planetary development state</i> :					
<i>planetary development state</i>	<i>OLD SATURN</i> {I}	<i>OLD SUN</i> {II}	<i>OLD MOON</i> {III}	<i>EARTH</i> {IV}	
'there were gradually emerging by <i>refinement</i> :					
<i>ether forms</i> :	(<i>finer</i>) ↑		→ <i>light ether</i> <i>fire ether</i>	→ <i>life ether</i> <i>rhythm ether</i> <i>light ether</i> <i>fire ether</i>	
		<i>fire ether</i> (<i>spiritual</i>) {I}	(<i>spiritual</i>) {II}	(<i>spiritual</i>) {III}	(<i>spiritual</i>) {IV}
At the same time there were gradually emerging by <i>densification</i> :					
<i>elements</i> :	↓ (<i>denser</i>)	(<i>physical</i>) {I}	(<i>physical</i>) {II}	(<i>physical</i>) {III}	(<i>emerging material</i>)
		<i>warmth</i>	<i>warmth</i> → <i>air-gas</i>	<i>warmth</i> <i>air-gas</i> → <i>watery / liquid</i>	<i>warmth</i> <i>air-gas</i> <i>watery / liquid</i> → <i>earthy / solid</i>

Tab. B.2.1. Ether forms and elements developing during planetary development states.

Refinement.

Something can only *densify* if another aspect thereof emerges lighter, more *spiritual*, *finer*.

„Wer die Dinge kennt, der weiß, dass da, wo eine Verdichtung geschieht, auch immer eine Vergeistigung stattfindet. Was sich also nach unten verdichtet, hat sein Gegenbild nach dem Geistigen, nach oben.“ (R.Steiner 104:228 , IX : 6/26/1908).

Whoever knows about things, knows that wherever a densification occurs, there is always a spiritualization. Whatever densifies downwards, has its counter-image upwards, towards the spiritual.

For example during *OLD SATURN* the *thrones* densified parts of themselves to the *warmth element - physical* {I} - and in return *refined* in themselves *spiritual fire ether*, sometimes also called *warmth ether*. - During *OLD SUN*, again, parts of the *physical element : warmth* densified to the *physical element : air-gas* and in return parts of *fire ether* or *warmth ether* refined to *light ether*. - During *OLD MOON* parts of the *physical element : air-gas* densified to the *physical element : watery / liquid* and in return *light ether* refined to *rhythm ether* (R.Steiner 122:182 , X : 8-25-1910). Since any *refinement* was accompanied by *densification*, and the *densified* part separated, the *thrones* - just to stay with the example of *OLD SATURN* - are rose *spiritually* (R.Steiner 122:165 , IX : 8-24-1910).

The same occurred to the Earth. She could *materialize* only after those of her parts that would evolve too *spiritual*, are separated to become the Sun - *physical* {II} - , called *Sun separation*. Later, but again before there was the *planetary development state* of *EARTH*, those of her parts that would have become too hard for her, separated to become the Earth's Moon - *physical* {III} - , called *Moon separation*. - Now at last we can understand how the *OLD planetary development states* had their names : from the astronomic planet that separated at the end of the respective *planetary development state*. The planet that separated took with it the conditions the Earth needed to overcome shortly. Each time the emitted planet was not part of the residual body of the *solar cosmos* any more, i.e. from the next *planetary development state* on. Remember : In astrology the Sun is a planet of the Earth. In the geocentric world view we are at the center of the residual body of the *solar cosmos* during all the *planetary development states*. Remember, too, : We cannot view from the outside what we are an intrinsic part of. So the Sun could have been seen only after the *Sun separation*, and the Moon after the *Moon separation* - if there had been an eye to look.

Once again we see how Steiner was not just concerned with how things evolved. As much as possible he was bent on lively insight comprehensible in the world of senses. So he was concerned with making us understand in these two examples how we might have seen things, had we been there with today's eyes to see. - Now back to development history :

After *OLD SATURN* primordial plants and primordial animals, too, were able to develop from an *etheric* and

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physical precursor stage only because they differentiated in themselves a *physical* side (*densification*) from an *etheric* side (*refinement*). In the same way man *densified* from an *etheric*, i.e. invisible being to a species that included both genders within each individual, to develop later to a *material* being that differentiates man and woman. At the same time he developed his *etheric body* by *refinement* (R.Steiner 122:198 f, XI : 8/26/1910). His *etheric body* contains his *life forces*, which are *supersensory* and cannot be experienced with the senses.

The same with the *spiritual beings* even : The seven *elohim* {*spirits of form*}, *spiritual beings* that continually support man in his development, : One of them split off and directs the Earth from nearby, from the Moon (*densification*). While the other six *elohim* joined the Sun to pursue their own *spiritual* development (*refinement*) (R.Steiner 122:200 f, XI : 8-26-1910).

There is another creation principle to be added. Development steps do not occur just once. They repeat, not in constant reiteration according to natural laws but in changing aspects. We may recognize

Development Steps in Spiral Form

That is to say : Basic topics reiterate, the circumstances vary. Developments begin in the *spiritual* or finer realm, developing into the *material*, coarser, so far. - This is different from how Darwin shows the physical development of species. For him any development goes from the undifferentiated to what is differentiated, creating ever more variants. Anthroposophy deals with variants as well, and the same as Darwin in the *material* sphere only. In the *spiritual* anthroposophy calls variants : development, *hierarchies*, or soul differentiation.

These general anthroposophic principles of creation : How far do their

Effective Areas

extend ? They are *spiritual* and do concern the geocentric world view only. Do they just concern the Earth or the planets as well ? The constellations of the zodiac as well ? What about the fixed stars of other constellations ?

There are probably not many of us capable of sensing answers to these questions even rudimentarily. Starting with the geocentric world view humans can hardly *imagine* themselves into *etheric planetary spheres*, and less into the spheres of fixed stars. Steiner, too, refers effective areas to *spiritual* contexts only.

Lothar Hollerbach, formerly GP in Heidelberg, emphasizes on *spiritual* aspects (pg 153-164), too. He describes the workings of various *etheric planetary spheres*. Human souls 'pass' through them on their 'way' from *spiritual* eternity to the *material* Earth, to master their lives here in various aspects. So with Hollerbach, too, the geocentric aspect of the *material* Earth prevails.

The anthroposophic creation principles above - we can just understand them from the point of view of the Earth. So far we do not know what they mean on other planets. In Steiner's aforesaid lecture cycle "*The Secrets of the Biblical Genesis*" (R.Steiner 122) he describes how *spiritual man germinating* was roaming to *etheric spheres* of other planets. He did not ponder however on whether there were original living beings there. So we cannot but be satisfied with what we do not know. Both the following chapters will limit themselves to the *spiritual* development on Earth.

Yet what for ?

Steiner sees the sense of the *solar cosmos* in creating mankind, ...

„Wir müssen uns natürlich immer vor Augen halten, dass das Wesentlichste, das uns interessieren kann an diesem ganzen Erdenwerden, die Entwicklung, die Heranbildung des Menschen selbst ist. Wir wissen ja, dass der Mensch in unserer ganzen planetarischen Evolution sozusagen der Erstling ist. Wenn wir den Blick zurück wenden auf das

We need always bear in mind what is the most important aspect of interest to us. Of course, considering all the Earth's development, it can only be man developing. We know that man is the firstborn, so to say, in all the planetary evolution. What evidently strikes us when looking back to OLD

B.2. General Principles of Creation as to Anthroposophy

alte Saturndasein, so fällt uns ja auf, dass wir während dieses Wärmewebens nur die erste Anlage zum physischen Menschen zu verzeichnen haben und dass von alldem, was uns sonst noch heute umgibt, was wir antreffen im tierischen, im pflanzlichen, im mineralischen Reich, noch nichts vorhanden war. Diese Reiche kamen zum Menschenreich erst hinzu.“ (R.Steiner 122:156 , IX : 8/24/1910).

SATURN, is the fact that there is just man's first preliminary stage in all this agitating warmth. Everything around us today, any animal, any plant, {and} any substance, all that was not yet present during OLD SATURN. All these realms were only added later to mankind.

... and in mankind developing back to the *spiritual* again ...

„Das ganze Menschengeschlecht, soweit es auf der Erde lebt, stammt ab aus einem geistigen Reich, aus einem göttlichen Dasein. Wir können sagen : Bevor irgendwie die Möglichkeit vorhanden war, dass ein äußeres physisches Auge Menschenkörper sah, irgendeine Hand Menschenkörper greifen konnte, war der Mensch als eine geistige Wesenheit vorhanden, und in den ältesten Zeiten war er vorhanden als Teil der göttlich-geistigen Wesenheiten. Die Götter sind sozusagen die Vorfahren der Menschen, und die Menschen sind die Nachkommen der Götter. Die Götter brauchten die Menschen zu ihren Nachkommen, weil sie gewissermaßen nicht imstande waren, ohne solche Nachkommen herunterzusteigen in die physisch-sinnliche Welt. Die Götter setzten damals in anderen Welten ihr Dasein fort und wirkten von außen herein auf den Menschen, der sich nach und nach auf der Erde entwickelte. -

All mankind living on Earth stems from a {sic !} spiritual realm, from a divine existence. We may say : Man existed as a spiritual being before there was any chance for an external physical eye to see a human body, or for a hand to touch it, and in most ancient times man existed as part of divinely spiritual beings. The gods are mankind's ancestors, so to say, and mankind is the gods' descendant. The gods needed mankind for posterity because in a way they were not capable of descending into the physical-sensory world without such offspring. At that time the gods continued their existence in other worlds, and acted from the outside on mankind by and by developing on Earth. -

Und nun mussten die Menschen von Stufe zu Stufe jene Hindernisse überwinden, die das Erdenleben bewirkte. Was sind das für Hindernisse ? -

Now man had to overcome step by step all the hindrances of life on Earth. What are such hindrances ? -

Das ist ja das Wesentliche für den Menschen, dass die Götter geistig geblieben sind, und die Menschen als ihre Nachkommen physisch geworden sind. Der Mensch, der das Geistige nur als das Innerliche des Physischen hatte und als äußeres Wesen physisch geworden war, musste alle die Hindernisse, die eben das physische Dasein gab, überwinden. Innerhalb des materiellen Daseins musste er sich weiterbilden. Dadurch entwickelte er sich von Stufe zu Stufe herauf, wurde immer reifer und reifer, und dadurch wurde es ihm immer mehr und mehr möglich, sich hinauf zuwenden zu den Göttern, aus deren Schoß er herausgeboren ist.“ (R.Steiner 112:32 f, II : 6/25/1909).

What is most important for man, is that the gods remained spiritual while mankind, their descendants, evolved physically. Man contained the spiritual just as an inner part of the physical, his outer being having evolved physically. So man had to overcome all the hindrances there are in physical existence. Man had to continue developing. So he developed from stage to stage, matured step by step, and by and by he came to acquire the chance of turning upwards to the gods from whose fold he had been born.

... , to reunite with the gods, who are *spiritual beings* themselves.

B. Spiritual Aspects

„Also ein Heruntersteigen von den Göttern und ein Sich-wieder-Hinaufwenden zu den Göttern, um die Götter nach und nach wieder zu erreichen und sich wieder mit ihnen zu vereinigen, das ist der Weg des Menschen durch das Erdenleben.“ (R.Steiner 112:33 , II : 6/25/1909).

Descending from the gods, and turning upwards to the gods again to reach them and unite with them again : That is man's road through life on Earth.

The next ages in the present *physical form state* of *EARTH* as well as the following *spiritual planetary development states* will lead us back into the *spiritual*. Unless we mar this way intended for us.

Keen on details?

B.3. Anthroposophic Development Principles of *EARTH*

„Alles Weltwirken ging in Urzeiten von der Erdumgebung aus. Die Erde war selber erst im Entstehen. Sie bildete ihr Wesen in der kosmischen Entwicklung aus dem Wirken ihrer Umgebung heraus. Die göttlich-geistigen Wesen waren die an ihrem Wesen Schaffenden. Als sie weit genug war, ein selbständiger Weltkörper zu werden, da stieg Göttlich-Geistiges aus dem allgemeinen Kosmos auf sie hernieder und wurde Erdgottheit.“

In ancient times all the working in the world began in the Earth's surroundings. The Earth herself was in the process of being created. In the cosmic development she built her being up from the workings in her surroundings. The divinely spiritual beings were working on her essence. When she had evolved enough to become an independent planet in the world, a divinely spiritual being descended from the general cosmos down to her and became divinity on Earth.

This magnificent ultra-short version of the Genesis up to Christ can be found in (R.Steiner 26:184; 12/28/1924).

Let's try a little more deliberately. At the beginning of the *solar cosmos* parts of the *spiritual hierarchies*, the *thrones*, created something that is alive. Steiner calls it their *corporality* (R.Steiner 122:165, IX: 8-24-1910). That is what was to develop to become today's mankind. This *corporality* is the earliest substance in the *solar cosmos* : *physical* {I}, filling it completely. There is not any other substance then in all the *solar cosmos*, and it is entirely alive. By and by this living substance, the *thrones'* creation, develops, evicting parts that do not develop with it. That is how life-forms less developed emerge, less developed as far 'down' as matter which is lifeless to our eyes. That is how life originated before the lifeless, the lifeless emerging out of life. This earliest primordial substance that originated as the very first form of life, is the earliest primordial form of mankind.

„Darauf beruht ja alle Entwicklung, dass erst aus dem Leben der Umgebung selbständige Wesenheit sich absondert, dann in dem abgesonderten Wesen sich die Umgebung, wie durch Spiegelung, einprägt und dann dies abgesonderte Wesen sich selbständig weiter entwickelt.“ (R.Steiner 13:191, IV).

Any development is based on any individual being separating from life surrounding it. Then this separated being is imprinting itself into its surroundings as if by mirror reflection, and then it continues its development independently.

The same as in the quotation before this one, “*surroundings*” may refer to (1st) the original cosmic surroundings, all *spiritual* as they are, “*all the surrounding development of worlds*” (R.Steiner 13:191, IV, too), earlier still than *OLD SATURN* ; (2nd) to the *spiritual-astral* surroundings of the *solar cosmos* of *OLD SATURN*, and (3rd) later on to the foggy *life sphere* of *Lemuris* and *Atlantis*.

R.Steiner (in 26:184, L: 12-28-1924) does not explain what he refers to, but in (R.Steiner 13:191, IV) he explains the first and second ones of the above three possibilities. We shall meet the third one in part 2, chapter D.5 «During *EARTH*: Details».














Any development step is based on the good-will of *spiritual beings*. Even the *planetary development states* may expand when *spiritual beings* take pains for them, and may deteriorate when they draw back. Steiner describes this, taking *OLD SATURN* as an example, in (R.Steiner 13:172, IV).

In the beginning of the *planetary development*, during *OLD SATURN*, the *solar cosmos* consisted of a homogeneous, extremely fine substance : of *warmth* and nothing else. What we call the astronomic planet Saturn today, separated from the rest of the *solar cosmos* at the end of *OLD SATURN*. The rest of the *solar cosmos* remained at its center. Then a purely *spiritual* interim stage occurred, a *pralaya*. After that we have other *planetary development states*, each one separated from the other by another *pralaya*. Other planets of the *solar cosmos* came up as more substance separated from the respective rest which remained at the center. With each separation there remained less substance at the center of the *solar cosmos*, which dwindled step by step. Until at the *planetary development state* of *EARTH* the *mineral-physical* Earth is the only planet at the center of the *solar cosmos*. A geocentric world view.

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May the following figure clear our thoughts by combining temporal developments - the y-axis from above to below - with the residual body of the *solar cosmos* dwindling and *densifying* : the gray color of the residual body of the *solar cosmos* intensifies step by step until the Earth is colored black.

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PLANETARY DEVELOPMENT STATE		the geocentric solar cosmos consists of		Refinement brings about	Densification brings about	What happens ?	Residual body		
1	OLD SATURN		The solar cosmos (in gray) consists of : Saturn + Jupiter + Mars + Sun + Moon + Earth.	Fire-ether.	Warmth : physical {I}	The physical Saturn separates.	Then the residual body of the solar cosmos (in gray) consists of : Jupiter + Mars + Sun + Moon + Earth.		
<i>Pralaya</i>									
2	OLD SUN (1)		Saturn (in blue) separated.	Fire-ether + light-ether.	Warmth + air-gas : physical {II}	The physical Jupiter (in orange) separates.	Then the residual body of the solar cosmos (in gray) consists of : Mars + Sun + Moon + Earth.		
	OLD SUN (2)		Jupiter (in orange) separated.			The physical Mars (in red) separates.	Then the residual body of the solar cosmos (in gray) consists of : Sun + Moon + Earth.		
	OLD SUN (3)		Mars (in red) separated.			The physical Sun (in white) separates.	Then the residual body of the solar cosmos (in gray) consists of : Moon + Earth.		
<i>Pralaya</i>									
3	OLD MOON		The Sun (in white) is separated ; the Sun separates from Venus + Mercury (not colored).	Fire-ether + light-ether + rhythm-ether.	Warmth + air-gas + watery / liquid : physical {III}	The physical Moon (in violet) separates.	Then the residual body of the solar cosmos (in gray) consists just of the Earth (black).		
<i>Pralaya</i>									
4	EARTH		Moon (in violet) separated.	Fire-ether + light-ether + rhythm-ether + life-ether.	Warmth + air-gas + watery / liquid + earthy / solid : physical {IV} = evolving material.	Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon evolve material.			
			residual body in shades of gray		Saturn		Mars		Moon
			Jupiter		Sun		Earth		

Tab. B.3.1. The geocentric solar cosmos.

In the following quotation Steiner speaks of “the three incarnations of Saturn, the Sun, and the Moon”. He takes them for preceding incarnations of the Earth. They must have taken place at the end of the planetary development

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states of *OLD SATURN*, *OLD SUN*, and *OLD MOON* respectively. What is important, is that all incarnations can take place only in the *physical* conditions possible within the respective *planetary development state*. These corresponding conditions are *ethers* and *elements*. They are stated in Tab. B.3.1. in the columns «*Refinement brings about*» and «*Densification brings about*».

„Wir wissen, dass unsere Erde durchgemacht hat, bevor sie Erde wurde, die drei Verkörperungen des Saturn, der Sonne und des Mondes, so dass also die vorgehende Verkörperung unserer Erde der alte Mond war. Wenn solch ein Planet das Ziel seiner Entwicklung erreicht hat, geht es ihm ähnlich wie einem Menschen, der in einer Inkarnation sein Lebensziel erreicht hat, der Planet geht über in ein anderes unsichtbares Dasein, das man das Pralaya-Dasein nennt, und dann verkörpert er sich von neuem. So lag auch ein Zwischenzustand zwischen der ehemaligen Verkörperung unserer Erde, wie es der alte Mond war, und der heutigen Verkörperung. Sozusagen aus einem geistigen, in sich belebten Dasein, das aber äußerlich unsichtbar war, glänzte die Erde in dem ersten Zustand auf, aus dem dann diejenigen Zustände wurden, die wir gestern beschrieben haben. Damals, als unsere Erde aufglänzte in jener alten Zeit, war sie noch verbunden mit allem, was zu unserem Sonnensystem gehört. Da war sie noch so groß, dass sie noch hinüberreichte bis zu den fernsten Planeten unseres Sonnensystems. Alles war noch eins, und die einzelnen Planeten zweigten sich erst später ab. Die Erde war verbunden bis zu einem gewissen Zeitpunkte mit unserer heutigen Sonne und mit unserem heutigen Monde. Es gab also eine Zeit, da waren Sonne, Mond und Erde ein Körper, so, wie wenn Sie den heutigen Mond und die heutige Erde nehmen und mit der Sonne zusammenrühren und einen großen Weltkörper daraus machen würden.“ (R.Steiner 103:135 f, VII : 5/26/1908).

We know the Earth had undergone three incorporations before becoming the Earth : the {OLD} incorporations of Saturn, the Sun, and the Moon {respectively}. So the preceding incorporation of the Earth took place during OLD MOON. When a planet accomplishes the objective of its development, it experiences something very similar to a human who accomplished the objective of his or her life in an incarnation : The planet transitions to a different, invisible existence called pralaya. After that it incorporates again. So there was an interim state between the preceding incorporation of the Earth, {during} OLD MOON, and today's incorporation {during EARTH}. We might say : From a spiritual, intrinsically vivid existence - which was invisible however - the {emerging} Earth shone up in the first {planetary development} state from which emerged the {planetary development} states we describes yesterday. Back then, when the {emerging} Earth shone up at that ancient time {OLD SATURN} she was still connected to everything pertaining to our solar system {solar cosmos}. Then she was still so extended {together with all the other planets} that she reached as far as the most distant planets of our solar system {solar cosmos} {as far as Saturn}. Everything was all in one. Only later did the planets branch off one by one. Up to a certain time {up to shortly before the ending phase of OLD SUN} the Earth was in one with today's Sun and today's Moon. Indeed there was a time {during OLD SATURN and OLD SUN} when the Sun, the Moon, and the Earth were one body. Like if you were to take today's Moon and today's Earth and mixed them up with the Sun, forming one big body in the world.

During *OLD SATURN*, is man *physical* ? - Yes, but in the conditions of *OLD SATURN* only ! During *OLD SATURN* there is just one *element*, *warmth*. This is the only *element* man *germinating* can appear in during *OLD SATURN*.

„(...) es gab schon während der Saturnzeit physisches Dasein, wenn auch nur als Wärmesubstanz.“ (R.Steiner 122:167 , IX : 8/24/1910).

(...) during {OLD} SATURN already there was physical existence, although just as warmth substance.

During *OLD SATURN* sensory organs, if there had been any, could have sensed *preliminary man* as densified

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areas of *warmth* moving about on their own. They were *physical* {I} : They could be felt, but they were not *material*, not visible. That is how man was possible during *OLD SATURN*, “*the firstborn, to say so*” (R.Steiner 122:156 , IX : 8/24/1910) of the *solar cosmos*.

Before comparing anthroposophic insights with physical concepts let us begin by

Summarizing

the **spiritual aspect first**, and enhancing the summary just a little bit. During the *planetary development state* of *OLD SATURN* there emerged the *physical element warmth* together with the fire force of *ether, fire-ether*, see Tab. B.2.1. The impulses came from *spiritual-etheric spheres* {see the next chapter «Mankind-Oriented Hierarchies in the Spiritual World»}.

During this *planetary development state* of *OLD SATURN* all the *solar cosmos* existed of nothing but *warmth, physical* {I}, invisible to today's eyes. All the *solar cosmos* consisted of living beings, man's very first preliminary state.

In a similar way, during *OLD SUN* the creating *spiritual* beings added another *element* to *warmth*, namely *air-gas*, thus altogether evolving *physical* {II}. Now the very first, preliminary life forms became possible of what has become plants in our days. But just the *species-beings* of plants ; today we can just *imagine* and think them. All of them consisted - quite gradually - just of *warmth* and *air-gas*, so that we could not have seen them with today's eyes, either (R.Steiner 122:72 , IV : 8-19-1910). - So there were two kinds of living beings during *OLD SUN*.

In a similar way, during the *planetary development state* of *OLD MOON* there were *species-beings* of plants and - gradually emerging, too - *species-beings* of animals, all of them consisting of *warmth, gases*, and - for the first time now - an additional *element* : the *watery / liquid* : altogether evolving *physical* {III}, invisible to today's eyes as well. As man still existed, there were three kinds of living beings during *OLD MOON*.

It was only much later that substances were to become visible to us, i.e. when evolving *material*. This is what happened - very gradually - during our present *planetary development state, EARTH*. The *element earthy / solid* came up. In the prefix already we saw that “*physical*” does not mean “*material*” to Steiner.

That is how in the course of the *planetary development states* the concept of *corporality* evolves. Earlier than the *planetary development state* of *EARTH*, *corporality* did not describe *material* ; *material corporality* came up with *EARTH* only. Since in this book we differentiated *physical* into the development stages I to III corresponding to *OLD planetary development states*, we might as well call the *material* stage reached during *EARTH* : *physical* {IV}. Steiner however doesn't, probably to emphasize this new development stage which is last so far.

Finally, as a **transition to physics**, let us turn to the differing concepts of *warmth* with Steiner and in physics. Steiner sees an ultimately fine substance in *warmth*. - With each physical developing step there are centrifugal forces working in the solar system as well as centripetal forces. In the beginning of the solar system we might regard *warmth* energy as centrifugal forces radiating to the periphery and beyond. By centripetal forces we might understand the gravitational forces of parts which we might as well presume to be fine substances. - Physics know *warmth* in the sensory field only, namely as radiation needing a medium all the time, a view point definitely different from Steiner's. To free us from this sort of contemporary thinking we can understand *warmth* in Steiner's sense as nearing soul warmth (D. Bosse).

Next, **physics** know the origin of light as ensuing after a non-transparent phase of the universe : the «plasma» stage, from ancient Greek «moldable substance» [en.wikipedia.org 11/24]. Again, physics know matter originating from radiation, according to the quantum field theory. In a similar way physics know the double aspect of photons, at times as an oscillation and as a particle : wave-particle dualism, see in the present part I , chapter C.1 «Singularity, Big Bang, Plasma and Radiation Energy». «Sun wind», gases from the Sun, too, may have been at the origin of centrifugal forces (Martineau pg 298). The Sun wind consists mainly of ionized Hydrogen - protons - as well as 8 % Helium-4-atomic nuclei = Alpha particles : two protons plus two neutrons without electrons. They attract electrons, so molecules originate, so that chemo-physical effects may well have occurred.

Let's move on with the summary ! The solar cosmos, how does it develop ? - Whenever energy or substance - depending on how you prefer to look at it - escape to the periphery of the *solar cosmos*, the rest of energy or substance will dwindle. With every loss of energy or substance to the periphery the residual body in the center of the *solar cosmos* will get smaller, *densify* and solidify finally. As an example an apple will shrink by evaporating

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water. In our example there are two forms of *densification* : In the center the apple will shrink and solidify, and in the periphery the evaporated water will condense and remain in the area nearby unless it is hindered by other forces {HRS}. Likewise there are both forms of *densification* in the *solar cosmos* : the *solar cosmos* ' residual substance *densifying* in the center, and the separated planets *densifying* one by one in the periphery.

Steiner (60:331f, XI : 2/9/1911) calls both forms of *densification* : "destruction processes", caused by "fatigue". Steiner thinks of everybody's experience every night. In the *solar cosmos*, *spiritual beings* bring about fatigue and destruction processes by *separating* peripheral planets from the center. Step by step the earliest ones separated were Saturn (*Saturn separation*), Jupiter, and Mars. By then the center of the *solar cosmos* just consisted of the Sun, the Moon, and the Earth - all in one. Then the Sun separated from the center, too (*Sun separation*). When the Moon was the last planet to separate from the Earth (*Moon separation*), too, the Earth was the only one remaining in the center.

-- **Physics** do confirm parts of this : the planets Saturn and Jupiter are astronomically thought of as gas planets, i.e. planets with no or just a small core of minerals. This supports the thesis that the Sun wind before all may have created the gas planets. The other planets including the Moon separated later and have a material surface. They may have congested from asteroids from the early *solar cosmos* (*Martineau* pg 298). - This juxtaposition does not fit with Mars, however. In *spiritual science* it is said to have separated early, but its surface is definitely solid. Astronomy differentiates between gas planets and planets with a solid surface - not by the criterion "*higher or lower than the Sun*" as astrology does referring to the geocentric world view. Instead astronomy sees the separating indicator in the asteroid belt between Mars and Jupiter. The asteroid belt is itself wider still than Mars' distance from the Sun, and does not even take half the space between Mars and Jupiter. Regarding the astronomic distance of planets from the Sun, Mars clearly belongs to the inner planets, those with a solid surface. All these physical facts had not been known during Steiner's life time. Still we do not know, of course, whether Mars did have a gas atmosphere at the time of the *planetary development states* Steiner is speaking of, loosing it later because its gravitation power may not have been sufficient.

How did today's, i.e. material planets emerge in the spiritual-scientific view ? - That is when our comprehension is tried, the clairvoyant view contradicting today's physical thinking so much. To tune us in : At the end of chapter A.3 «Ego-, Geo-, Helio-, and Galaxo-Centrism» there is described how the *etheric* spheres of planets were created : *Spiritual beings* created them. Once again these *spiritual beings* were the *elohim*, or *spirits of form*. *Spiritually* they live on the physical Sun. Here once again we are dealing with the *spiritual* view. Please remember the last quotation in chapter B.1. «Preliminaries» : We must never forget to distinguish speaking of today's *material* world or of the *spiritual worlds* (*R.Steiner* 112:189, X : 7/3/1909).

Strong meat : Seen *spiritually* any matter is a hole in the *solar cosmos*, elicited by the "*abnormal spirits of form*".

„Die Geister der Form dehnten die ätherische Substanz von der Sonne her aus bis zu einer gewissen Grenze, hier wirkten entgegen die abnormen Geister der Form und stülpten die Materie ein, so dass eigentlich ein Loch entsteht in der Äthersubstanz. In Bezug auf die ursprüngliche ätherische Substanz des Planeten ist nämlich dort gerade nichts, wo das physische Auge den Planeten zu sehen glaubt, und der wirkliche Planet ist dort, wo das physische Auge nichts sieht. Das ist gerade das Eigenartige der Maja : an der Stelle, wo der physische Planet gesehen wird, ist ein Loch. – Sie werden vielleicht sagen, das sei eine kuriose Vorstellung, dass eigentlich da, wo der physische Planet gesehen wird, ein Loch sein soll, denn Sie werden sich berufen auf unsere Erde. Unsere Erde müsste ja im Sinne dessen, was auseinandergesetzt worden ist, nun eigentlich auch eine abgeplattete Kugel sein, die ihren Mittelpunkt in der Sonne hat, und

The spirits of form expanded the etheric substance, starting with the Sun and going up to a certain limit. That was the point where abnormal {recalcitrant, rebel} spirits of form inverted the matter, so that really there was a hole in the ether substance. Because concerning the planet's primordial etheric mass there just isn't anything where the physical eye thinks it can see a planet. The real planet is where the physical eye sees nothing at all. Exactly this is the curious thing about Maya : There is a hole where the physical planet is to be seen. – You will probably tell me : It's some curious idea there were a hole where the physical planet is to be seen. You will probably refer to the Earth. The Earth {Steiner is speaking of the esoteric meaning : all the space enclosing the Earth's orbit ; the space ellipse in lentil shape ; see Fig. A.3.1. : The planet sphere of the Earth.} ought to be an oblate ball with the Sun in the middle, and her rim

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sie müsste ch am äußersten Rande solch eine Einstülpung, solch ein Loch sein. Sie können sagen : Schöne Sache das, wir wissen doch ganz genau, dass wir auf der festen, massiven Erde herumgehen !

{i.e. the Earth herself} *ought to be such an inversion, such a hole. You might say : That's a pretty kettle of fish, we know quite well we are walking on the solid, massive ground !*

Before despairing we might imagine Steiner had a *clairvoyant* premonition of black holes. By now even high-ranking physical scientists admit that the inconceivable amounts of energy vanishing in a black hole may reappear on some other side to comply to the energy conservation principle, forming a new universe with different natural constants. Steiner's *clairvoyance* need not astound us. - The above quotation continues and generalizes :

Ebenso könnten wir annehmen, dass da, wo der Saturn, der Jupiter, der Mars ist, dass da selbstverständlich massive Ausfüllungen sein müssten, nicht Löcher. Und dennoch, auch da, wo Sie herumgehen auf unserer Erde, wo Sie glauben im Sinne der Majawahrnehmung auf festem, massivem Boden zu gehen, auch da gehen Sie in Wahrheit auf einem Loch herum. Unsere Erde selber, insofern sie eine physische Massenanhäufung ist, ist ein Loch im Weltenraum, eine Einbohrung im Weltenraum.

In the same way we might think there were massive fillings, not holes, where are Saturn, Jupiter, and Mars. Yet wherever you are walking on the Earth, {and} wherever you think you were walking on solid, massive ground as a perception of Maja : There, too, you are strolling on a hole really. The Earth herself, in so far she is a heap of masses, is a hole in space, a bore hole in space.

Matter is one aspect of the Earth and all the life on her. So are we. Then we are holes in the universe, too ? Our *imagination* is overtaxed, and we would like to back out to what was said at point «Six» in chapter B.1. «Preliminaries» : The world of senses and the *spiritual worlds* complement and contradict each other as Yin and Yang do. Is something true in one world, then the contrary is true in the other. - If however we would settle for this explanation, we would be liable to dogmatism.

Perhaps an analogy from physics can help us on ? Particles and anti-particles, electrons and positrons for instance, may be distinguished by their electric charge only. A particle is the anti-particle of its anti-particle, and we cannot know whether we are living in a world of particles or anti-particles.

Steiner continues his quotation with a *spiritual* explanation : Abnormal *spirits of form* and normal ones {*elohim*} collide with each other and destroy any *spiritual* form. Our conclusion : Matter originates according to the analogy of Yin and Yang. Matter is the result of *spiritual beings* warring. The quotation continues :

Alle physische Materie kommt nämlich dadurch zustande, dass sich Kräfte begegnen, die von den Geistern der Form herrühren. So haben wir hier die Begegnung von Kräften der normalen Geister der Form und von Kräften der abnormen Geister der Form. Die prallen aufeinander. Es entsteht in Wahrheit eine Einstülpung, und damit zugleich ein Zerbrechen der Form, aber eben nur der Form. Die Form zerbricht, und es entsteht diese Einbohrung. Und zerbrochene Form, zersplitterte Form : das ist in Wahrheit Materie. Materie im physischen Sinne gibt es nur da, wo Formen zersplittert werden. So sind auch die Planeten zersplitterte Formen.“ (R.Steiner 136:107 f, VI : 4/1912).

Because all physical matter materializes from forces that originate from spirits of form. So we have here forces of normal spirits of form meeting forces of abnormal spirits of form. They clash. There is an inversion really, and so the form breaks up at the same time, but just the form. The form breaks up, and there is this bore hole. Broken form, splintered form, really is matter {in the etheric world}. Matter in the physical sense is only where forms are splintered. In the same way the {astronomic} planets are splintered forms, too.

So assuming that what is important to Steiner is the *spiritual worlds* and the *spiritual worlds* only, we might realize that the *spirits of form* {*elohim*} created form, which to Steiner is *spiritual* only. When *abnormal spirits of form* put their oar in and destroy *spiritual* forms, destroyed forms come in, garbage of forms : *matter* due to

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workings of the *abnormal spirits of form*. Then we might realize once more how necessary the *abnormal spirits* are for man's development. Because what is the sense of creating *matter*? - To help the *spiritual essence of man* *germinating* develop into *matter*.

„Was sich aber auf dem Boden unserer Erde abspielt, das ist sozusagen nur die eine Strömung, die aus früheren, zunächst mehr lebendig organischen und dann geistigen Vorgängen geblieben ist. Dieser Boden musste entstehen, sich bilden, damit auf seinem Grunde sich nun ein anders geartetes Leben abspielen kann, dasjenige Leben, das allmählich zu unserem Leben wurde, damit sozusagen nach und nach solche Gehirnwerkzeuge bei den Lebewesen sich ausbilden konnten, wodurch diese nun den Geist innerlich sich vergegenwärtigen können, innerlich sich Gedanken und Empfindungen bilden können, die gleichsam die äußeren Vorgänge erkennend und fühlend wiederholen. Daher muss die gesamte Stoffmasse unserer Erde erst 'durchgeseibt' werden, die heute bloß mineralischen Stoffe ausgeschieden werden und diejenigen zurückbehalten werden, welche heute die Organismen bilden können, die nur von einem Teile des alten Stoffmassives durchsetzt sind. Das sind die Teile, die sich erst jetzt bilden können, zum Beispiel zu dem, was heute der Mensch ist.“ (R. Steiner 60:335, XI: 2/9/1911).

What however happens on Earth on the ground, is just one aspect, to say so, staying over from former occurrences which had been something like organic life and {looking back in time} then spiritual. The ground had to originate and build up so that now a different kind of life can exist on this very ground. Namely the kind of life that evolved to become our kind of life. So that by and by certain cerebral tools came to develop in living beings, who thereby could realize spirit internally, forming thoughts and feelings that could repeat as it were outer occurrences by realizing and feeling. That is why all the Earth's mass of substances had to be 'sifted through', {i.e.} what is merely mineral today, had to be secreted, retaining just those substances that can build up today's organisms. These are merely in part pervaded by the old mass of matter. Those are the parts that can build up only now, for instance to what is mankind today.

Matter comes up for the sake of mankind. This is an anthropocentric view, similar to what we met before.

There is still the question why man needs to live in *matter*. To answer this we must stick to *EARTH*, the *planetary development state* that has *matter* emerging.

Once again we need to prepare ourselves. Some further observations are important about man's development. First there is the question of how often the planets that had *separated*, are reborn: First the Sun: According to the next quotation she was reborn for the first time during *OLD MOON*, after the *pralaya* - see Tab. B.3.1. - between *OLD SUN* and *OLD MOON*. Then she should have been reborn another time, a second time, at the beginning of nowadays' *planetary development state*, *EARTH*, namely after the *pralaya* between *OLD MOON* and *EARTH*?

Does that apply to other planets as well? The Moon, was it reborn for the first time at the beginning of *EARTH*? Jupiter and Mars for the second time just as the Sun? Saturn for the third time? We authors do not know. We did not find supporting evidence.

Next **question**: What were the *physical* possibilities the Sun was equipped with when she was reborn for the first time at the beginning of *OLD MOON*? - During *OLD MOON* the central residual body of the *solar cosmos*, consisting of the Moon and the Earth, developed a third *element*, see Tab. B.3.1. During *OLD SUN* there were *warmth* and *air-gas* already. Now, during *OLD MOON*, the *element watery / liquid* developed quite gradually. It was not like today's water, the same as during *OLD SUN* *gas-air* was not alike to today's air, and in the same way *gas-air* still was not like today's air during *OLD MOON*, either. Well, and the reborn Sun, did it develop *watery / liquid* during *OLD MOON*? No, says the quotation below, she stays with her two *elements*. So there were planets during *OLD MOON* with different *elemental* furnishings?

The promised quotation below deals with how substances came up during *OLD MOON*. The Sun had separated at the end of *OLD SUN*, was reborn during *OLD MOON* but cannot build up the new *element*: *watery / liquid*. Only

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the residual body of the *solar cosmos* can : the Earth and the Moon. Yes, is the answer to the above question : Yes, during *OLD MOON* there are planets with differing *elemental* furnishings : The Sun with *warmth* and *air / gas*, and the Earth including the Moon with *watery / liquid* in addition.

„Die Substanzen mit bloßen Wärmekräften und jene mit bloßen Luftkräften durchsetzen auch die Menschenwesen. So kommt es, dass diese auf dem Monde in sich eine Saturn- und eine Sonnennatur tragen. Dadurch ist in die Menschennatur eine Art von Zwiespalt gekommen. Und durch diesen Zwiespalt wird nach dem Einsetzen der Tätigkeit der 'Geister der Form' innerhalb der Mondenentwicklung etwas sehr Bedeutungsvolles hervorgerufen. Es beginnt, sich da eine Spaltung im Mondenweltkörper vorzubereiten. Ein Teil seiner Substanzen und Wesenheiten trennt sich ab von den anderen. Aus einem Weltenkörper werden zwei. Den einen machen gewisse höhere Wesenheiten, die noch vorher inniger mit dem einheitlichen Weltenkörper verbunden waren, zu ihrem Wohnplatz. Der andere dagegen wird von dem Menschenwesen, den beiden vorhin charakterisierten niederen Reichen und gewissen höheren Wesenheiten eingenommen, die nicht zu dem ersten Weltenkörper übergegangen sind. Der eine der beiden Weltenkörper mit den höheren Wesen erscheint wie eine wiedergeborene, aber verfeinerte Sonne, der andere ist nunmehr die eigentliche Neubildung, der 'alte Mond', als dritte planetarische Verkörperung unserer Erde, nach der Saturn- und Sonnenverkörperung. Von den auf dem Monde entstandenen Substanzen nimmt die wiedergeborene Sonne bei ihrem Heraustreten nur die 'Wärme' und die 'Luft' mit, auf dem, was wie ein Rest als Mond übrig geblieben ist, findet sich außer diesen beiden Substanzen noch der wässrige Zustand. Es wird durch diese Trennung erreicht, dass die mit der wiedererstandenen Sonne ausgezogenen Wesenheiten zunächst in ihrer weiteren Entwicklung durch die dichteren Mondwesenheiten nicht gehemmt werden. Sie können so ungehindert in ihrem eigenen Wesen fortschreiten. Dadurch erlangen sie aber eine umso größere Kraft, nun von außen, von ihrer Sonne aus, auf die Mondwesen zu wirken. Und auch diese erlangen dadurch neue Entwicklungsmöglichkeiten : Mit ihnen sind vereint geblieben vor allem die 'Geister der Form'. Diese verfestigen die Begierden- und

Substances with mere warmth capacities and substances with mere air-gas capacities are pervading man, too. That is how man of OLD MOON is partially equipped with some Saturn characteristics and some Sun characteristics. So the human character came to undergo some kind of dilemma. This dilemma evokes something very important during OLD MOON after the 'spirits of form' {elohim} had begun working. There is a fission beginning to prepare in the {residual body consisting of the Earth plus the} Moon. A part of its substances and beings separates from the others. There are two planets emerging from one. One part is occupied by certain higher beings that had been connected more closely to the unified residual body {composed of the Sun, the Moon, and the Earth all in one} before {i.e. during OLD SUN}. The other {part} is taken up by man, both the lesser realms I had characterized before {animal realm and plant realm}, and certain higher beings that did not transit to the first-told part. Which resembles to a Sun reborn but refined {refined most probably by her development during the preceding pralaya}. The other part constitutes what really forms anew : the 'old Moon' {the Moon + the Earth during OLD MOON}, this being the third planetary incorporation of the Earth after the Saturn incorporation and the Sun incorporation {during OLD SATURN and OLD SUN respectively}. When separating {from the residual body of the OLD MOON, i.e. the Moon and the Earth} the reborn Sun takes with her just warmth and air{-gas} of the substances of the OLD MOON. What is left over as Moon {including the Earth} contains these two substances plus the watery {/ liquid} state. By this separation the beings that had separated together with the reborn Sun, are not hemmed in for the time being by the more densified Moon beings. So they can proceed unobstructed in their own development thereby obtaining a power all the more forceful enabling them to work on the Moon beings from the outside, from the Sun. The Moon beings obtain new

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Wunschnatur, und dieses drückt sich allmählich auch in einer weiteren Verdichtung des physischen Leibes der Menschenwesen aus. Das vorher bloß Wässrige dieses Leibes nimmt eine zähflüssige Form an, und entsprechend verdichten sich die luftförmigen und wärmeartigen Gebilde. Ähnliche Vorgänge finden sich auch bei den beiden niederen Reichen. “ (R.Steiner 13:189 ff, IV).

development chances as well : Those who had remained united with them, are primarily the {abnormal, recalcitrant, rebel} 'spirits of form' {elohim}, densifying lust and cravings, and this expresses itself by and by in further densification of man's physical body. What had been just watery in the body before, takes up a viscous consistence, and likewise the air and warmth forms densify, too. There are similar processes in both the lesser realms {plant and animal realms}.

A few pages back, just beneath Tab. B.3.1. , you could read : «What is important, is that all incarnations can take place only in the *physical* conditions possible within the respective *planetary development state*.» Now we are obliged to differentiate : So far, during *OLD MOON*, this holds for the central residual body of the *solar cosmos* only.

There are questions arising concerning analogies. During *EARTH*, does the Sun consist of just two elements, too ? - Concerning physics we might think so, obviously there are neither water nor rocks on the Sun's surface. Likewise the Moon, does it still consist of just three *elements*, excluding *matter* ? - Evidently not, to our knowledge it consists of nothing but *material* rock. Whether it had ever contained water, is hotly debated. Furthermore there is neither an atmosphere around the actual Moon nor does it produce temperatures. Then Mars and Jupiter, do they contain just the same *elements* as the Sun ? Mars photos show its surface is rock as the Moon's. Jupiter consists «mainly» of gas. Finally Saturn, does it just consist of *warmth* ? Apparently not : It is thought to be almost purely a cold gas planet such as Jupiter. - So far we cannot yet generalize the above example of *OLD MOON*.

Whether analogies are permitted at all, must remain controversial. «To me my rose's fragrance is the same as yours.», states a subjective partial identity. «My rose is the same as yours.» : An expression like that states complete similarity - which does not exist, not even in clones. «My rose's fragrance is the same as yours.», claims a subjective partial identity claiming objectivity. Such seeming facts are often used for analogies. Unfortunately we forget by far too often to state the limits of an analogy. - We should remember that analogies can state just partial identities, see in part 3 , chapter G.3 «Supplement 1 : Advantages and Dangers of Both Views». Without stating the respective reference framework we cannot conclude logically from analogies. So we cannot know whether our questions above are making sense at all.

Before all we cannot compare the *forms* of non-material *elements* during *OLD MOON*, the way they belong to Steiner's world view, to the *forms* of the *matter* during *EARTH* of our days.

Steiner continues the above quotation. He describes how ambivalence came up in developing man, resulting from the above development during *OLD MOON*.

„So auch sonderte sich der Mondenkörper vom Sonnenkörper ab und strahlte zunächst das Leben des Sonnenkörpers zurück. Wäre nun nichts anderes geschehen, so hätte man es mit folgendem Weltenprozesse zu tun : Es gäbe einen Sonnenkörper, in welchem diesem Körper angepasste geistige Wesenheiten in dem Wärme- und Luftelement ihre Erlebnisse hätten. Diesem Sonnenkörper stünde ein Mondenkörper gegenüber, in welchem andere Wesen mit dem Wärme-, Luft- und Wasserleben sich entfalteteten. Der Fortschritt von der Sonnenverkörperung zu der Mondenverkörperung bestünde darin, dass die Sonnenwesen ihr eigenes Leben von den

So the Moon separated from the Sun, too, radiating back life of the Sun. If there had not been anything else happening, we would have to deal with the following world processes : There would be a Sun wherein spiritual beings adapted to the Sun would have their experiences in the elements warmth and air{-gas}. Vis-à-vis the Sun there would be a Moon {+ Earth}, wherein different beings would unfold in life of warmth, air, and water. There would be a progress from the Sun to the Moon in that the Sun beings would see their own lives like mirrored by the Moon

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Mondenvorgängen wie im Spiegelbilde vor sich hätten und so dasselbe genießen könnten, was ihnen während der Sonnenverkörperung noch unmöglich war. -

Nun blieb es aber nicht bei diesem Entwicklungsvorgange. Es geschah etwas, was für alle folgende Entwicklung von der allertiefsten Bedeutung war. Gewisse Wesenheiten, welche dem Mondkörper angepasst waren, bemächtigten sich des ihnen zur Verfügung stehenden Willenselementes (des Erbes der Throne) und entwickelten dadurch ein Eigenleben, das sich unabhängig gestaltet von dem Sonnenleben. Es entstehen neben den Erlebnissen des Mondes, die nur unter dem Sonneneinflusse stehen, selbständige Mondenerlebnisse, gleichsam Empörungs- oder Auflehnungszustände gegen die Sonnenwesen. Und die verschiedenen auf Sonne und Mond entstandenen Reiche, vor allem das Reich der Menschenvorfahren, wurden in diese Zustände hineingezogen. Der Mondkörper schließt dadurch geistig und stofflich zweierlei Leben in sich : solches, das in inniger Verbindung mit dem Sonnenleben steht, und solches, welches von diesem 'abgefallen' ist und unabhängige Wege geht. Diese Gliederung in zweifaches Leben drückt sich allen folgenden Vorgängen der Mondenverkörperung nun aus.“ (R.Steiner 13:191 f , IV).

processes. So they would be able to enjoy them. This had not been possible to them during the {OLD} Sun incorporation. -

This however was not the only item developing. Something happened that was of utmost significance for all the following development. Certain beings adapted to the Moon, usurped the will elements at their disposal (the thrones' inheritance) developing a life of their own, independent of Sun life. Beside what could be experienced during {OLD} Moon under the influence of the Sun and no other influence, there develop independent Moon experiences, quasi disgust or defiance vis-à-vis the Sun beings. The various realms originating during OLD SUN and OLD MOON, and before all the realm of mankind's ancestors {EARTH}, were drawn into these attitudes. So the Moon contains two sorts of lives spiritually and physically within itself : a life standing in inner connection with the Sun life, and another life that 'dropped away' from the Sun life and went its own ways. This separation into a twofold life expresses itself in all the future processes of the Moon incorporation.

Still continuing man's development during OLD MOON, Steiner tells us what later, during the planetary development state of EARTH, during its Lemurian age, is the prerequisite for Lucifer settling down in what is to become man.

„Geistig gesehen können die hier in Betracht kommenden Vorgänge in der folgenden Art geschildert werden. Der Menschenvorfahr war veredelt worden von Wesenheiten, die vom Sonnenreiche abgefallen waren. Diese Veredelung erstreckte sich vor allem auf alles, was im Wasserelemente erlebt werden konnte. Auf dieses Element hatten die Sonnenwesen, die Herrscher im Wärme- und Luftelemente waren, den geringeren Einfluss. Für den Menschenvorfahren hatte dies zur Folge, dass sich in seiner Organisation zweierlei Wesenheiten geltend machten : der eine Teil dieser Organisation war ganz durchdrungen von den Wirkungen der Sonnenwesen. In dem andern wirkten die abgefallenen Mondenwesen. Dadurch war der letzte Teil selbständiger als der erste. Im ersten konnten nur Bewusstseinszustände

Seen spiritually the occurrences considered here may be told in the following way. Mankind's ancestors had been refined by beings who had dropped away from the Sun realm. This refinement extended before all over everything that could be experienced in the water element. This was the element the Sun beings, lords in the warmth and the air elements, had less influence over. Consequently there were two kinds of beings in mankind's ancestors asserting themselves : One kind was completely permeated by the workings of the Sun beings. In the other one there were the Moon beings working that had seceded. So the second kind came to be more independent than the first one. It was merely in the first kind that could arise

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*entstehen, in denen die Sonnenwesen lebten ;
in dem letzteren lebte eine Art
Weltbewusstsein, wie es dem Saturnzustande
eigen war, nur jetzt auf einer höheren Stufe.
Der Menschenvorfahr kam sich dadurch als
'Abbild der Welt' vor; während sich sein
'Sonnenteil' nur als 'Abbild der Sonne'
fühlte. - Es traten nun in der Menschennatur
diese beiden Wesenheiten in einen Kampf.“
(R.Steiner 13:193 f , VIII).*

*the sort of consciousness wherein the Sun
beings were living. In the second kind
there lived a sort of world consciousness
common to OLD SATURN, but on a
higher level now. So mankind's ancestors
felt like they represented some 'image of
the world', whereas the Sun kind just felt
like an 'image of the Sun'. These two
beings in mankind's character began
fighting.*

Why then did the Moon have to leave the Earth at all ? - Once again for the sake of man's development.

*„Wir haben gesehen, wie die erhabenen
Wesenheiten, die auf der Sonne ihren
Fortschritt genommen hatten, nicht einwirken
konnten auf die menschlichen Substanzen und
Wesenheiten, bevor der Mond sich
abgespalten hatte, dass sie dann aber
verjüngend wieder auf sie wirken konnten, so
dass die eigentliche Menschheitsentwicklung
erst möglich war von dem Zeitpunkt an, wo
sich der Mond von der Erde abgetrennt hatte.
Diese Mondabspaltung bedeutet etwas
ungeheuer Wichtiges für die ganze
Entwicklung (...).“ (R.Steiner 112:67 , IV :
6/27/1909).*

*We saw how the sublime {spiritual}
beings who had progressed onto the
Sun, had not been able to influence
human substances and beings before
the Moon had separated. But after that
they {the Sun beings} could begin
rejuvenating them {the Earth beings} again,
so that mankind's development properly
speaking came to be possible only when
the Moon had separated from the Earth
{both of them physical {III} still}. The Moon
separation meant something extremely
important for all the development (...).*

*„Dadurch trat gleichsam mit dem, was sich als
menschliche Wesenheit entwickeln sollte, ein
Verjüngungsprozess ein.“ (R.Steiner 112:67 , too).*

*{Namely} that is how quasi a
rejuvenation process began with
what was to develop to humanity.*

For otherwise all life on Earth including mankind would have hardened, mummified, and died finally.

*„Wir haben gesehen, dass die Erde, wenn sie
mit der Mondensubstanz verbunden
geblieben wäre, hätte veröden, verhärten
müssen, dass alles Leben auf ihr erstorben
oder, besser gesagt, mumifiziert wäre. Es
musste zu einer bestimmten Zeit der Mond
mit dem, was er heute in sich schließt,
herausgeworfen werden aus der
Erdentwicklung.“ (R.Steiner 112:67 , too).*

*We saw that the Earth {physical {III} still}
would have been desertified, hardened if
she had remained connected to the
Moon's substance {physical {III}}. All the
life on her would have died or, better to
say, mummified. At a certain time the
Moon {physical {III} still} had to be ejected
from the Earth's development with
everything {material !} it includes today.*

Mankind's Members-of-the-Being.

What is *emerging mankind* furnished with ? - It contains preliminary stages of the *physical body*, the *etheric body*, and the *astral body*. Preliminary stages of the *physical body* since *OLD SATURN*, of the *etheric body* since *OLD SUN*, and of the *astral body* since *OLD MOON*. «Preliminary stages» means they had not yet developed as far as today's *physical body*, *etheric body*, and *astral body*. See Fig. B.3.1. for their development and for what ensues.

The following figure would like to show how man's *members-of-the-being* developed. The same as in Tab. B.3.1. the development runs from above to below. In Tab. B.3.1. however the *EARTH's* development was dealt with.

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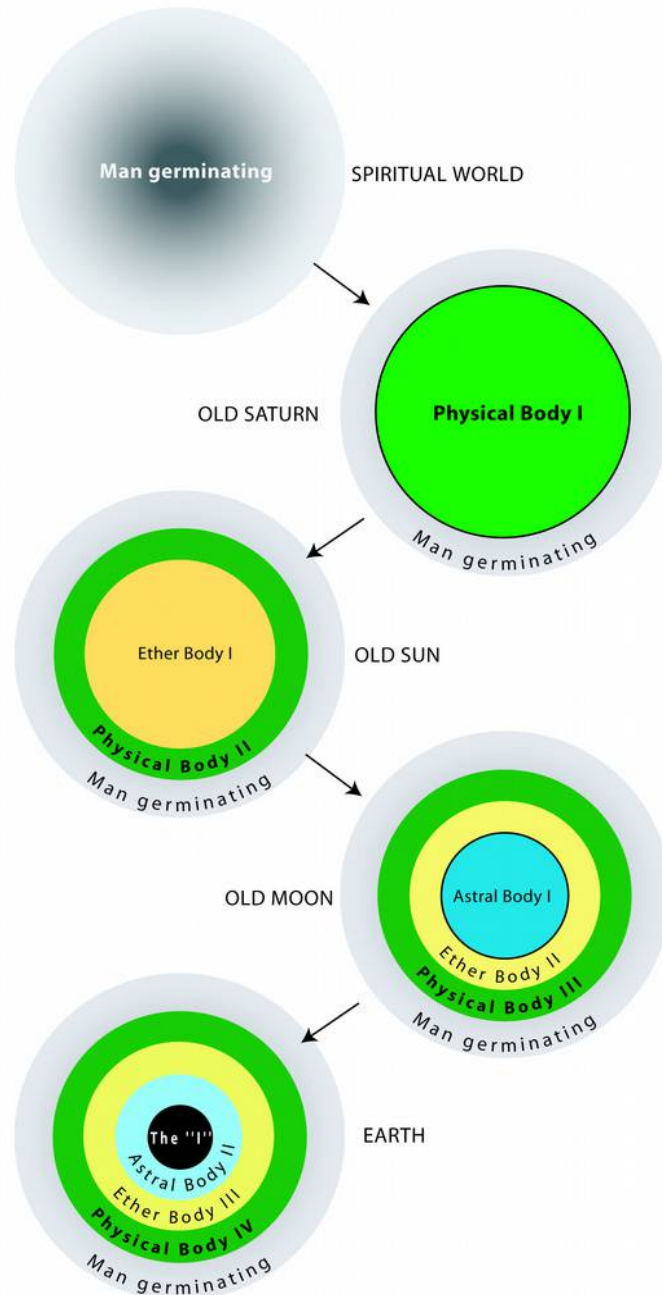


Fig. B.3.1. Man's members-of-the-being developing during the planetary development states.

Any kind of development originates from a previous developmental stage, changing it because it developed more highly than its predecessor. Any more highly developed stage determines over the lower one, although it may be its descendant.

In a similar way any sort of *body* is changed by what had continued developing, upgrading, from its predecessor. For instance during *OLD SUN* the *physical body*, which had originated in its first stage during *OLD SATURN*, engenders out of itself the first stage of the *etheric body*, and now underlies its influence. This influence causes the *physical body* to develop into its second stage. - Likewise during *OLD MOON*, the *etheric body's* first stage gradually engenders out of itself the first stage of the *astral body*, and now underlies its influence. This influence causes the *etheric body* to develop into its second stage, which again influences the *physical body* to develop into its third stage. - All this can be seen with Fig. B.3.1. Whether the *physical body* influences purely spiritual *man germinating*, which the *thrones* had created during *OLD SATURN*, is what we authors could not find out. Fig. B.3.1 may be seen to show so, but had we not learned that *spiritual* stages influence *physical* ones, not vice

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versa ? During *OLD SATURN* had not *man germinating* been created out of the *spiritual*, out of eternity ?

That is how man's *members-of-the-being* have been developing up to today's mankind - and will develop further. *Members-of-the-being* are all the stages that contain *physical* and *spiritual* mankind up to today and in the future. Actually, during the present *planetary development state* of *EARTH*, we are building up the "I" out of our *astral bodies*. Hopefully the "I" will influence our *astral bodies*. Our *astral bodies* will influence our *etheric bodies*, and our *etheric bodies* in turn our *physical bodies*. So there is a development chain : What is 'higher', influences what is 'lower', what is newer influences the older, and what is more *spiritual* influences the more *physical*.

This is not something we need not accept as a dogma either. We can experience the chain within ourselves. For instance when hiking our *life forces* (*etheric body*), although subconscious, strengthen our muscles (*physical body*). Our high spirits (*astral body*) mobilize our *life forces* (*etheric body*) and our muscles (*physical body*) with it. Our "I" will safeguard us from exaggerating our high spirits (*astral body*), preserving our *life forces* (*etheric body*) and saving our *physical bodies* from charley horse.

The same in the negative aspect : Our overshooting *life forces* (*etheric body*) are tempting us to daredevil actions and accidents (*physical body*). Our craving for pleasure (*astral body*) brings us to drugs and alcohol impairing our *life forces* (*etheric body*) and *physical bodies*. In the end we need to mobilize our "I" so as not to succumb to short-term satisfaction (*astral body*) with the well-known harmful consequences to one's *life forces* (*etheric body*) and *physical body*. Probably all of us went through similar experiences, at least in our minds.

Back to *OLD MOON*. At this *planetary development state*, *man developing* consists of non-incarnated preliminary stages of the *physical body*, the *etheric body*, and the *astral body*. This state does not yet contain however the "I", which is going to originate as late as during *EARTH*. - As far as *OLD MOON* man contains the same *members-of-the-being* as animals do today. Humans are not animals then, they just contain the same *members-of-the-being*. Steiner (98:178 , 3-17-1908) specifies : "... the value of animals", the difference being that man has the potential of developing further and animals don't.

It is similar with what plants are today. During *OLD MOON* they contain just a *physical body*, as rocks do today, developing *life forces* (*etheric body*) only during *EARTH*. So during *OLD MOON* plants "value" the preliminary stage of what rocks consist of today, *physical* {I}. It is a different enumeration system than in Fig. B.3.1. although roman ciphers are used in both cases. In there it is about development steps, here about development stages.

„Wir finden also während der Mondenentwicklung den Menschen in einem Zustand, wo er besteht aus physischem Leib, Ätherleib und astralischem Leib. Er hatte also jene Stufe der Entwicklung, welche das heutige Tier hat. Auch das Tier hat physischen Leib, Ätherleib und astralischen Leib. Nur dürfen Sie sich nicht vorstellen, dass der Mensch auf dem alten Mond wirklich ein Tier gewesen wäre. Die Gestalt des Menschen auf dem alten Mond schaute ganz anders aus als das irdische Tierwesen heute. Sie würde Ihnen sehr phantastisch erscheinen, wenn ich sie Ihnen schildern wollte.“
(R.Steiner 112:56 , III : 6/26/1909).

So during the {OLD} Moon development we find {developing} man consisting of {the preliminary stages of} the *physical body*, the *etheric body*, and the *astral body*. So he had reached the development stage animals have reached in our days. {Today's} animals have a *physical body*, an *etheric body*, and an *astral body*. Still you must not imagine man on the old Moon {during OLD MOON} to have been an animal really {as in our days}. {Developing} man's {physical} gestalt on the old Moon {during OLD MOON} looked quite different from today's animal beings on Earth. It would seem quite fantastic to you if I would describe them to you {from spiritual-scientific view}.

Three or four pages back Steiner was quoted speaking of *Sun beings*. What do they have to do with us, humans ? - They are guarding mankind.

In the purely *spiritual Sun*, what corresponds to mankind on the residual body of Moon and Earth {*physical* {III}}, man's primordial being is adequately called *spiritual man*.

„Was waren das für Wesenheiten ? (...) Die fortgeschrittensten geistigen Wesenheiten,

Who were the {spiritual Sun's} beings ? (...) The most advanced spiritual beings taking

B.3. Anthroposophic Development Principles of EARTH

die jetzt auf der Sonne ihren Wohnplatz nahmen, das waren die Wesenheiten, welche man bezeichnen kann als 'Menschen-Urbilder', als 'Geistes-Menschen' im eigentlichen Sinne. (...) Sie sind sozusagen geistige Gegenbilder dessen, was sich da unten auf der abgetrennten Erde plus Mond entwickelt. "
(R.Steiner 112:60 , III : 6/26/1909).

their {spiritual} dwelling on the Sun {physical {II}} now {during OLD MOON} : they were the beings we might name '{spiritual} man's primordial images', 'spiritual man' in the true sense of the word. (...) They are spiritual counter-images, to say so, of what develops down there on the separated Earth plus Moon {physical {III}}.

On our way to deal with the *EARTH* there is still another topic we need to understand with *OLD MOON*. How do Mercury and Venus originate ? - There were *spiritual beings* that could not stand the hardships and lack of love during *OLD MOON*, which included the Earth at the time {physical {III}} . They would have preferred to become *Sun beings*, but they were not mature enough. They could not perform the *spiritual* development 'leap' to the new, *spiritual Sun*. They formed Venus and Mercury as offshoots of the Sun. So Venus and Mercury may be seen as planets arising out of *spiritual beings'* desire to live on the Sun without however being able to reach her.

„Bevor sich die Sonne trennen konnte, erwies sich schon die Notwendigkeit für gewisse Wesenheiten, sich besondere Schauplätze abzutrennen. Das, was sie abtrennten, figuriert heute als die äußeren Planeten Saturn, Jupiter und Mars. Wir können also sagen : In der allgemeinen Materie, wo Sonne und Mond drin waren, waren auch Saturn, Jupiter und so weiter drinnen, und gewisse Wesenheiten trennten sich zuerst mit diesen Weltenkörpern heraus. Das waren Wesenheiten, die solche Lebensbedürfnisse hatten, wie sie gerade durch ein Leben auf diesen Planeten befriedigt werden konnten. Dann trennte sich mit den höchsten Wesenheiten die Sonne los, und es war zurückgeblieben die Erde plus Mond. Das entwickelte sich weiter, bis der Mond in der geschilderten Weise hinausgeworfen wurde. Aber nicht alle Wesenheiten, die mit der Sonne mitgegangen waren, waren fähig, auch die Sonnenentwicklung mitzumachen. Wenn wir etwas bildlich sprechen dürfen - es ist schwer, Worte aus der prosaischen Sprache dafür zu finden ; daher ist es manchmal notwendig, vergleichsweise zu sprechen - dann können wir sagen : Als sich die Sonne losspaltete, glaubten gewisse Wesenheiten, sie könnten es ertragen, die Reise der Sonne mitzumachen. In Wirklichkeit konnten es nur die höchsten Wesenheiten, die anderen

Before the Sun {physical {II}}, earlier than the end of OLD SUN} could separate {from the residual body of the solar cosmos during OLD SUN}, certain {spiritual} beings needed some separate special locations. What they separated on their own behalf, are called the outer planets Saturn, Jupiter, and Mars today. So we may say : In the general matter {here : substance, physical {II}}, where the Sun and the Moon {including the Earth} were contained {physical {II}, during OLD SUN}, there were Saturn, Jupiter and so on {Mars}, too. Certain {spiritual} beings separated first {earlier than the Sun} together with these planets. They were {spiritual} beings with life needs that could be satisfied by life on these planets. Then {at the end of OLD SUN} the Sun {physical {II}} separated together with the highest {spiritual} beings, leaving the Earth plus the Moon {still just so physical {II}} {in the residual body of the solar cosmos}. Further development continued {up to the end of OLD MOON, i.e. } until the Moon {physical {III} in the meantime} was ejected {from the Earth plus the Moon} in the way outlined before {Moon separation}. Not all the {spiritual} beings however that had gone with the Sun {physical {II}}, were capable of joining the Sun's development. When speaking in an imaginative way - it is difficult finding words from prosaic language ; so sometimes we need to speak in comparisons - we may say : When the Sun {physical {II}} separated, certain {spiritual} beings believed they could join the Sun's journey. Really {still during OLD SUN, physical {II}} just the highest {spiritual} beings could. The others had to separate later {during OLD MOON}. Well, and because those {spiritual} beings

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mussten sich später herauspalten. Und dadurch, dass sich diese Wesenheiten besondere Schauplätze schufen, entstanden Venus und Merkur. So sehen wir die Abspaltung von Saturn, Jupiter, Mars vor der Trennung der Sonne von der Erde. Nachher spalten sich von der Sonne ab Venus und Merkur, und dann trennt sich der Mond von der Erde.“
(R.Steiner 112:79 , IV : 6/27/1909).

„Es gab also Wesen, die damals im Begriff standen, Sonnengeister zu werden, und solche, die zurückgeblieben waren, die tiefer standen als die Sonnengeister, jedoch höher als der Mensch, die die Entwicklung der Sonnengeister nicht mitmachen konnten, weil sie nicht nicht so reif waren wie diese. Sie konnten nicht mit der Sonne herausgehen, die Sonne hätte sie ‚versengt‘. Für die Erde waren sie aber zu edel, daher hatten sie sich die besonderen Substanzen, die an Feinheit zwischen Sonne und Erde stehen, die ihrer Natur entsprachen, herausgenommen und sich Wohnplätze gebildet zwischen Sonne und Erde.

{unsuccessful during OLD SUN} created special sites, Venus and Mercury originated. That is how we see Saturn's, Jupiter's, {and} Mars' separation before the Sun {physical II} separated from the Earth {including the Moon, as yet still physical {II}}. After that {i.e. during OLD MOON} Venus and Mercury {physical {II}} separated from the Sun {physical {II}}, and then the Moon separated from the Earth {both of them physical {III}, Moon separation}.

So there were indeed {spiritual} beings that were about to become Sun spirits, and others that had fallen short. They stood lower than the Sun spirits but higher than mankind. They were unable to join the Sun spirits' development because they were not that mature. They could not separate together with the Sun, she would have 'scorched' them. They were too noble however to stay on Earth {plus Moon}. So they had taken out the special substances that corresponded to their nature, the finery of which is between the Sun and the Earth. They built dwelling places for themselves in between the Sun and the Earth.

“between the Sun and the Earth” probably is to indicate both the finery level and the localization ?

So spalteten sich heraus Venus und Merkur. Da haben wir zwei Gruppen von Wesenheiten, die nicht so hoch gekommen waren wie die Sonnengeister, aber weiter waren als der Mensch. Sie wurden Venus-, sie wurden Merkurgeister. Diese Wesenheiten sind die Veranlasser der Entstehung dieser beiden Planeten. (...)

So sehen wir, wie Geister die Ursachen von der Entstehung der Planeten sind. Nun darf man nicht glauben, dass diese Wesenheiten, die die verschiedenen Körper des Sonnensystems bewohnen, dass die nicht in Zusammenhang stehen mit den Erdbewohnern. Wir müssen einsehen, dass die physischen Grenzen nicht die wirklichen Grenzen sind, dass auch über diese Grenzen hinaus vielfach die Möglichkeit besteht für die Wesenheiten der anderen Himmelskörper, magische Wirkungen auszuüben auf die Erde. So erstrecken sich die Wirkungen der Sonnen-, Mars-, Jupiter-, Saturn-, Venus-, Merkurgeister und so weiter in die Erde hinein. Die beiden letzteren stehen der Erde

That is how Venus and Mercury separated {from the Sun}. There are two groups of beings that did not come as high up as the Sun spirits but higher than mankind. They became Venus spirits and Mercury spirits. These beings induced both these planets. (...)

So we can see how spirits are the causes of the planets' origin. Still we must not think these {spiritual} beings living on various planets of the solar system {cosmos rather}, were not in connection with the Earth's inhabitants. We need to understand that the physical borders are not the real borders. There are many chances for the other planets' beings to work magically beyond their borders with effects on Earth. That is how the workings of the Sun's, Mars', Jupiter's, Saturn's, Venus', Mercury's and so on {Volcano's, too ?} spirits are reaching as far as into the Earth. Venus' and Mercury's spirits are

näher, sie haben den Menschen geholfen, als die Sonne herausgetreten war, die Erde so vorzubereiten, wie wir sie jetzt vor uns haben.“ (R.Steiner 106:51 , IV : 9/5/1908).

nearest to the Earth. After the Sun had separated, they helped mankind to prepare the Earth in the way we have her now.

Once again “*nearer*” concerns both the localization and the *spiritual* tasks ? - Once again we cannot be sure whether the *spiritual* and the *physical* plane are well kept apart in our thinking. - Astronomically the planets neighboring the Earth are helping to keep her in track.

Finally we are getting to

The Fourth Planetary Development State i.e. EARTH

Gradually some of its *watery / liquid element* densifies to *matter* for the first time. Only now can the Earth gradually be seen because there are *material form* stages emerging for the first time.

The ways and life conditions when the *physical planets* had *separated* during the three preceding *planetary development states*, are repeated in short. This occurred during the three earliest *ages*.

„Aber jetzt muss alles das noch einmal wiederholt werden, was sich früher schon entwickelt hat. Das ist ein kosmisches Gesetz : wenn irgendein höherer Zustand geschehen soll, muss vorher wiederholt werden, was früher schon da war. Zuerst muss die Erde also noch einmal durchmachen den alten Saturnzustand. Noch einmal entwickelte sich aus dem Weltenkeim heraus die erste Anlage zu dem physischen Leib. Dann kommt die Wiederholung des Sonnenzustandes und eine Wiederholung des Mondzustandes. -

But now everything that had developed earlier, must be repeated again. It is a cosmic law : Whenever any higher stage is to occur, whatever had existed before, must needs be repeated. So the Earth once again had to go through the OLD SATURN state {during the Polaric age, physical {I}}. Once again the first preliminary stage of the physical body {physical {I}} developed from the world's {spiritual} germ. Then there is the {OLD} Sun state repeated {during the Hyperborean age, physical {II}}, and the {OLD} Moon state repeated as well {during the early Lemurian age, physical {III}}. -

Noch sind Sonne, Erde und Mond zu einem Körper vereint. Dann tritt eine Wiederholung dessen ein, was früher schon geschehen war : Es spaltet sich die Sonne wieder ab. Wiederum gehen mit der Sonne heraus jene höheren Wesenheiten, die diesen höheren Schauplatz der Entwicklung brauchen. Sie nehmen mit sich die feineren Substanzen, damit sie sich darinnen eben ihren Weltenschauplatz begründen können. (...) Sie können sich denken, dass unter diesen Wesenheiten vor allen Dingen diejenigen waren, die früher als die Urbilder funktioniert hatten. Alle diese Wesenheiten, welche während der alten Mondenzeit die richtige Reife erlangt hatten, die schritten vorwärts und konnten infolgedessen nicht mehr in den gröbereren Substanzen und Wesenheiten wohnen, welche die Erde plus Mond in sich hatte.

As yet {while OLD SATURN and OLD SUN were repeated, physical {I} and then {II}} the Sun, the Earth, and the Moon were united in one {world} body. Then a iteration occurs which had occurred {once} before already {at the end of OLD SUN} : The Sun {physical {II}} separates again. Once again the higher {spiritual} beings that need the new site for their development, leave {the residual center of the solar cosmos, consisting of the Earth and the Moon} together with the Sun. They take with them the finer substances so as to found their own site. (...) You can imagine there are among them those before all that had been archetypal images {of the EARTH's ages} in earlier times {during all the OLD planetary development states}. All of these {spiritual} beings, having achieved appropriate maturity during OLD MOON, progressed and could not stay with coarser substances

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Sie mussten sich loslösen, mussten sich auf der neuen Sonne, der heutigen Sonne, ein neues Dasein begründen.“ (R.Steiner 112:59 , III : 6/26/1909).

and beings which remained with the Earth and the Moon. They had to separate and found a new existence on the new Sun, today's Sun.

{The *ages* are dealt with more thoroughly in part 2 , chapter D.5 «During *EARTH* : Details» as well as in part 4 , chapters I.5. «Spreadsheet Supplements» and I.6. «Ages by Cues»}.

Within the *planetary development states, pralayas* do not separate their subdivisions, the *epochs*. Likewise during *EARTH* the *ages* are not separated and merge with each other. So we shall have to remember there are wide transitions between the *ages*.

By now, after the *physical* Moon had taken with him the harshness of the residual body of *Earth + Moon* during *OLD MOON*, the Earth became habitable again for those souls of *spiritual* Earth beings that had emigrated to the neighboring planets on an interim basis before the Moon separated. Moreover the *Sun spirits* could influence the Earth souls again. When was that ? When did the Moon separate from the residual Earth ? Sure, at the end of *OLD MOON*. But when was that repeated during *EARTH* ? That is, during which *age* ? - Just about the middle of the *Lemurian age*.

„Und dann wurde der Mond hinausgestoßen aus der Erde. Dadurch konnten wiederum die Sonnenkräfte wirken auf die menschlichen Gestalten. Die menschliche Gestalt erhielt einen neuen Antrieb und wurde wieder weich und biegsam und plastisch, und in diese plastisch gestalteten Menschenleiber konnten diejenigen Seelen wieder einziehen, welche auf Saturn, Jupiter und so weiter gewartet haben. Während diese Seelen früher die Erde verlassen mussten, kamen sie jetzt nach dem Mondaustritt nach und nach zurück und bevölkerten die durch die Erfrischung neu erstehenden Leiber. So haben wir nach dem Mondaustritt eine Zeit, wo immer neue und neue Leiber herauskommen. Wir haben über die Mondkrisis hinüber nur eine ganz geringe Anzahl von Menschen, Nachkommen haben die Menschen immer gehabt. Aber die Seelen konnten, wenn sie herunter kamen, die Gestalten verkümmern. Das Menschengeschlecht starb nach und nach aus. Als aber wieder die Neubelebung eingetreten war, da waren die Nachkommen derjenigen Menschen, welche die Mondkrisis überdauert hatten, wiederum fähig, die Seelen von Saturn, Jupiter und Mars aufzunehmen. Die Erde wurde nach und nach mit Seelen bevölkert.“ (R.Steiner 112:80 f , IV : 6/27/1909).

Then the Moon was expelled from the Earth {both of them still just so *physical* {III}}. *So the Sun forces could work on the human gestalts* {during the late *Lemurian age*} *again* {as after the *Moon separation* at the end of *OLD MOON*, and the middle of the *Lemurian age*}. *Human gestalt had a new incentive and became soft and flexible again. It was into these human bodies* {evolving *material*} *that those souls could move again that had been waiting on* {the planets} *Saturn, Jupiter, and so on* {Mars}. *While these souls had to leave the Earth in earlier times* {up to the *Hyperborean age*}, *they returned* {during the late *Lemurian age* as well as during the *Atlantic one*} *by and by after the Moon had separated* {up to the middle of the *Lemurian age*} *populating the* {*physical*} *bodies which arose anew* {by and by evolving *material*} *because they were refreshed* {after the hardship of the Moon's powers}. *So there is a time after the Moon separation* {during the late *Lemurian age*} *when ever so new* {*physical*} *bodies originate* {by and by evolving *material*}. *During the Moon crisis* {up to the *Moon separating*} *there is merely a minute number of people : There had been human offspring all the time, but the souls when coming down* {from the other planets, earlier than the *Moon separation*} *could not use the bodies* {that were lacking an "I"}, *leaving them withering away. By and by humanity became extinct. When however life came back again, then the offspring of those people who had outlasted the Moon crisis, became again capable of receiving the souls from Saturn, Jupiter, and Mars. The Earth* {evolving *material*} *was by and by populated with souls.*

B.3. Anthroposophic Development Principles of EARTH

Man, the very first living being of the *solar cosmos* to be created (*R.Steiner 122:156 , IX : 24.8.1910*), is the first one to *materialize*, too, on the *materializing Earth* ? - No. Man is more *spiritual*, less robust than rocks, plants, or animals. It is only late that man can take up his task of accepting Earth souls from other planets. During the *OLD planetary development states* man had been the first *physical* creation, although in a first anlage {*physical* {I}}, during *OLD SATURN*, the earliest *planetary development state*}, staying so during *OLD SUN* and *OLD MOON*. During *OLD SUN*, the 2nd *planetary development state*, the first anlage of animals was created, although as species souls, {*physical* {II}}. Then during *OLD MOON*, the 3rd *planetary development state*, there originated the first anlage of plants, although as species souls as well {*physical* {III}}, and finally during *EARTH*, the 4th *planetary development state*, matter {*physical* {IV}}. While *materializing* during *EARTH* however what became visible first, were minerals, then plants, then animals, and finally man, too. That is how the sciences, the Bible and anthroposophy agree in describing the creation on Earth. The chronological order of emerging *physically* during the *OLD planetary development states* was reversed during *EARTH* while the creation *materialized*.

„Während sich vorher zuerst das Menschenreich, dann das Tierreich, dann das Pflanzenreich und zuletzt das Mineralreich entstand, ist jetzt das Mineralreich am ehesten fähig, die wiederbelebenden Kräfte zur Geltung zu bringen. Dann kommt das Pflanzenreich und entwickelt sich zu den höchsten Formen hinauf, dann das Tierreich, und zuletzt kann sich das Menschenreich zu den höchsten Formen hinauf entwickeln. Nach dem Mondaustritt kehrt sich der ganze Sinn der Entwicklung um. Und die Wesenheiten, die sozusagen am längsten haben warten können, um sich mit ihrem Geistigen dem Physischen zu vereinigen, das sind solche, die, im höchsten Sinn des Wortes, nach dem Mondaustritt in eine geistigere Sphäre hinaufgestiegen sind. Jene, welche mit ihrer geistigen Entwicklung früher zum Abschluss gekommen sind, sind auf einer weniger vollkommenen Stufe zurückgeblieben. Nach dem Mondaustritt erscheinen die Zurückgebliebenen früher. (...) So müssen alle die Wesenheiten, die sich zu früh verkörpern, auf untergeordneten Stufen stehen bleiben. Diejenigen, die warten können, kommen zu höheren Stufen. Die höheren Tiere sind deshalb auf der Tierstufe stehen geblieben, weil sie nicht haben warten können nach dem Mondaustritt. Die haben vorlieb genommen mit den Körpern, die sie gerade haben erhalten können. Diejenigen, die später herunterkamen, konnten die Körper nur gestalten zu den niederen Menschenrassen, die ausstarben oder im Aussterben waren. Dann kam der Zeitpunkt, der gerade recht war, wo sich die Seelen mit den

Whereas before {during *OLD SATURN*, as the earliest preliminary stage} *there originated the human realm first, then* {during *OLD SUN*, the earliest preliminary stage of} *the animal realm, then* {during *OLD MOON*, the earliest preliminary stage of} *the plant realm, and last* {during *EARTH*} *the mineral realm, - there now* {on Earth evolving material} *the mineral realm is the first to be capable of bringing the revitalizing forces to the fore. Then comes the plant realm developing to the highest forms. Then the animal realm. Finally mankind developing up into the highest forms. So all the sense* {the sequence} *of development is turning upside down after the Moon separation. Those beings that had been able to wait for the longest time to unite the spiritual side of theirs with the physical one* {i.e. the emerging human being}, *are the ones that rose after the Moon separation to a more spiritual sphere, in the word's highest sense. Those who had come earlier to an end with their spiritual development* {animals, plants, and minerals}, *were left back on a less perfect stage. After the Moon separation those left back* {on the development 'road'} *appear* {materialize} *earlier* {than emerging mankind who had stayed physical {I}}. (...) *So all the beings* {physical {III}} *that had incorporated too early* {animals, plants, and minerals}, *have to remain on lower stages* {of the spiritual development}. *Those that can wait, reach higher stages* {of the spiritual development}. {For instance} *the higher animals* {of today !} *remained on the animal stage because they could not wait after the Moon separation. They were happy with the bodies* {evolving material} *they could just get at. Those* {i.e. human souls} *that came down* {from the other planets' etheric spheres onto the Earth which was evolving material} {somewhat} *later* {than what are animals today}, *could form bodies becoming lesser human races* {primordial peoples}. *They died out or were dying out* {or dissipated in other primordial peoples}. *Then there came the time when the* {human} *souls*

B. Spiritual Aspects

*Leibern vereinigten, und der schuf
dasjenige, was eigentlich menschlich
entwicklungsfähig war.“ (R.Steiner 112:81
f, IV : 6/27/1909).*

{that had mainly come from other planets} *united with
the {human} bodies {evolving material on Earth},
and that was the time really for man to
develop.*

Here Steiner does not refute a physical development such as Darwinism presents. Before the Moon had separated, developing mankind had shapes similar to the animals of that time. But they had lacked the “I”, being equipped with instincts up to an *astral body* at a stage of their own. - Steiner just does not deal with the *physical* development only. It is the *spiritual* and soul development that concerns him before all. More conspicuously still :

*„Die Erde, so wie sie wirklich ist als
Element, macht uns noch nicht zum
Menschen, die macht uns zum Tiere. Da sind
wir Tier. Von Erden wegen sind wir Tier. Und
da das Erdige immer da ist, so ist immer die
Gefahr vorhanden, dass wir in die Tierheit
hinuntersinken.“ (R.Steiner 241/242:115 , VI :
3/21/1924).*

*The Earth as she is really, does not
change us into mankind. She makes
animals of us. With her we are animals.
Concerning the Earth we are animals.
Well, and since there is ground all the
time, there is the danger all the time of
sinking down into the animal realm.*

Above we had Steiner speaking of “*lesser human races*”. This does not comply with today's usage. Probably it should be regarded as a topic of Steiner's lifetime, colonialism. Delor (5a:66 , 113 , 95 , for instance) proposes to change Steiner's then contemporary expression “*race*” - sometimes even “*lower race*” - in what he had probably meant to say : «ethnic main group» or «ethnic development stage» or «ethnic consciousness stage». Or to change “*root race*” into «primordial people» in today's diction. Still there is Steiner's “*lesser human races*” which we would not like to maintain, although probably he meant «primordial peoples».

“*Realm*” in the quotation above is to mean «category». Here “*human realm*”, “*animal realm*”, “*plant realm*”, and “*mineral realm*” mean the category beginning to develop at the corresponding *OLD planetary development state*. - The same names in altogether different meanings are used when describing the *life states* during *EARTH*, see in part 4 , subsection I.2.2. «The 7 *Life States* during *EARTH*».

A new *member-of-the-being* comes up. Man needs to achieve the “I”. Man's primordial being widens. Man does not consist of just *physical body*, *etheric body* and *astral body*, as he did during *OLD MOON*. By and by man is to contain the “I”, which is to become man's still closer, *spiritually* pure connection to the *spiritual worlds*. The “I” is to govern and lead the three bodies that the animals contain already. An imagination of the future. We are just starting. Trying to start.

Here we need another short slide-in. Without saying so Lothar Hollerbach (pg 153 – 164) enlarges Steiner's image of the *solar cosmos*. He describes the *planet's etheric spheres* which Steiner does not mention. Steiner just considers the seven planets up to Saturn, known since antiquity because they could be seen with plain eyes. Steiner confines himself to them because man's intuitively *spiritual* access to the gods was more lively during antiquity than it is today. Taking up the geocentric world view the *planets* are : the Earth, the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. According to Hollerbach the spheres of the seven planets of the geocentric Earth are working on the *spiritual* development of any human individual. The *planet's etheric spheres* of Uranus [astronomically discovered in 1781], Neptune [1846] and Pluto [1930] however are working on the *spiritual* development of terrestrial time trends, peoples, and cultures. The *spiritual beings* in fixed stars, finally, regulate the advancement during *ages*.

The second preceding quotation suggests that any *densification* step seems to diminish further development, as it is with a rock, a plant, or an animal, for instance (see Bosse 2012, pg 60).

We authors keep asking ourselves : Is that so ? Steiner does not reject Darwin's evolution theory. He just sees it - correctly - limited to the *material* world. According to Darwin animal species develop *physically*, namely trying to cope with life in a way that will help progeny to adapt to changing environmental conditions. Moreover instincts are helping animals to survive and propagate. Their consciousness however had not developed - at least that is what had been thought until shortly. Since then different re-

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actions had been observed with primates living in the wild, reactions that could not be understood as pure instincts. Even with female perches individual reactions were observed [DIE ZEIT No. 25 /'19 of 13.6.'19 , pg 30] : optimistic and pessimistic moods in connection with choosing a partner. Such observations may prove individuality, they do not however prove consciousness.

There is a similar observation with ravens in Tokyo. One of them lifts up parts of a net attached to the ground to enable its swarm mates to pick at the garbage sacks beneath in search for foodstuff. Then of course it comes away empty-beaked. Even when imagining that it might consider it was another swarm member's turn next time, its bearing would prove some longer-term memory, and would show it was ready to renounce to food for the moment. We cannot yet recognize it would renounce to food, for example, without longer-term gratification. We being humans can renounce in such a condition, still we do not always exert this developmental chance. In a similar way we do renounce quite often to being conscious of ourselves.

Are there really categorical differences in soul experiences with animals and man ? Will behavioral research discover further findings with other primates than man ? Findings showing that some other primates, not just man, are capable of individual decisions and action, not just instinct-dependent ones ? That would indicate soulful reflection. Of course we ought to observe wildlife animals.

In fact wildlife chimpanzees on the Ivory Coast were observed [DIE ZEIT 24/19 of 6.6.19 , pg 32] not only using tools - namely unearthing termites with little branches - but improving the branches by working on them : They fiberized the little branches and removed the foliage, which was interpreted as early toolmakers' work. - Other wildlife chimpanzees on the Ivory Coast showed hunting strategies that differentiated group members' tasks according to their experience, and the reward in food considered the individual chimpanzee's performance [De Waal, pg 239]. - A chimpanzee in Gabon lifted his prey onto a forked branch and fed on it the next day. The scientists concludes it had planned for its near future, as the example with Tokyo's ravens suggests. - But jaguars, too, lift their prey up into trees - to guard it from hyenas before these arrive ? Instinct, foreshadowing due to unclear memory - or conscious precautionary aspirations ?

Chimpanzees in a zoo show gratitude and empathy [De Waal, pg 239 again]. Evidently they can put themselves in someone else's situation, even with those of a different species. Wildlife dolphins and elephants show the same. A bull elephant may endanger its life for the sake of the herd. Dolphins help newborn or hurt conspecifics to come to the water surface, or help conspecifics out of nets so they will not drown.

We are drawing near to proving that chimpanzees and other animal species living in groups can think and act strategically. Then the notion might mature that not just man can think and develop consciousness, which is an important pillar in Steiner's *spiritual-scientific* interpretation of the biblical creation (Steiner 122) :

Only man, Steiner claims, is nowadays gifted with developing the *consciousness soul*, so far the latest gift of creation. That is how we might see that only man had the privilege of incarnating fully, while all plants and animals had to content themselves with developing within their *physical* possibilities respectively.

In the meantime mirror experiments showed that chimpanzees, bonobos, orangutans, and gorillas, too, are able to recognize themselves. Dolphins can pass the mirror test, too, and some birds do, magpies, pigeons, and ravens, for example. Even cleaner wrasses, fish that are living with a host fish and need to respect its demeanor. At the same time they need to ward off parasites of their own. They had color spots put on parts of their bodies which they could not see. Confronted with a mirror they were unable to distinguish the color spot from parasites. In the wild they grate the parasites from their bodies. That is what they did when seeing the color spot on their mirrored bodies : They recognized it was themselves with the presumed parasite spots they had seen in the mirror [Rötzer 13.10.19].

It appears cognition of one's *physical* self goes at least with an early precursor stage of consciousness of one's "I", a stage corresponding to a toddler. Possibly quite a few of the so-called higher animals, social vertebrates, can develop that far. We authors are asking for counter-opinions.

Another video seems to go further. It looks like it proves a drive shift, which according to human thinking can come about only by memory and "I"-*awareness*, perhaps even by reflection : A Koala-mother is calmly looking on while a male Koala hunts her cub up a eucalyptus tree. The two of them are climbing higher and higher until in the highest treetop the cub is afraid and begins screaming. Only then does the mother climb up the tree and offers sex to the male. The cub is saved. - Unfortunately this kind of

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peace-making is rarely to be found in the human public. If the Koala mother had fought the male we might have interpreted her behavior as an instinctive protective reaction in favor of her cub - at least in human thinking. Instead she turned to a different drive, and very successfully so. We cannot regard this fact as an instinctive reaction. She must have been conscious of herself, of the situation, of the male's intentions, and of her chances to change the situation - even though all that may have been due to her experience and conscious memory.

What are humans and animals different in ? What does man have that animals don't ? the facts that man is the only naked primate, and the only primate able to oppose his thumb touching his smallest digit, will not be sufficient. - Furthermore man's frontal brain adds just little parts to that of bonobos or chimpanzees. «We may be a part of the animal world, of mammals, of primates, of apes ...», writes a die-hard behavioral scientist [Sapolsky pg 76].

«... but», the same author continues, «still we are profoundly unique.» For to our knowledge it is man only capable of striving for long-range benefits, even beyond death : Grand-parents save so their grand-children may inherit. Men sacrifice themselves for religion or country. That man may live as free from sin as he can so as to enjoy paradise, is wide-spread religious belief. At least anthroposophists are going one better : Humans might strive for the *spiritual*, so at times occupying themselves with conditions of life after death, while living here. To our knowledge there is not one animal going so far. But does all that justify presuming a special Genesis for man ?

Steiner refers to *spiritual-scientific* research. The logic of our senses cannot reach so far. Still we can try to approach the *spiritual worlds*. In case we should like to exert this capacity, which presumably is specific for our species, we might be led to our creation task.

Creation Task

According to Steiner and Bosse we should try to keep ourselves in an unfixed evolutionary state for as long as we can. That is what man succeeded best in so far : As *spiritual man germinating* he came to be the earliest creation, evolving *physical* {I}, and step by step he separated from all the development forms that solidified. That is how originated rocks, primordial plants, primordial animals, plants, and animals.

„Rocks, plants, and animals separated one by one from this sprout {spiritual mankind germinating} in the course of the Earth's development history, sinking down to the becoming Earth earlier than mankind did. Quite generally spiritual beings led the development path from the spiritual to the soul and to life, the nature beings {rocks, plants, and animals} secluding themselves, individualizing, and densifying through stages of warmth, air{-gas}, and water {liquid} as far as what is solid and dead.“ (Bosse 2012, pg 61).

According to Steiner *spiritual human germinating* was the only *spiritual being* to become physical in the beginning of the *solar cosmos*. The fact that *germinating human* had developed apart from all the rocks, all plants, and all animals, must have occurred in accordance with the *spiritual hierarchies'* will, for the sake of mankind developing. So did rocks, plants, and animals sacrifice themselves for man's development ? Of course unconsciously so, and in concordance with the *spiritual worlds*. - This is what we might conclude from the quotation of (*R.Steiner 60:335, XI : 2/9/1911*). It is listed in the present chapter, some four pages after Tab. B.3.1. , and some four pages earlier than Fig. B.3.1.

We should accept such a present of the *spiritual worlds* with gratitude. In the *physical* world however we should stay modest. We should remember that all astronomic observations since the beginning of the present *cultural period* hint that we are not in the center of the *physical* world. Possibly we are not even the only living beings in the universe, nor the only ones endowed with intelligence.

While looking for a possible connection between the *spiritual worlds* and the physical one, we might come to a psychic synthesis somewhat alike to the following one. Let us presume we are yearning for and believing in God's loving care vis-à-vis us seeing ourselves as the needy ones. Then we authors hope the all-embracing deity will allow us to stay with this illusion : Putting ourselves in the center of our own survival drive, self-centered.

D. Bosse explains a future-oriented, rather anthroposophic view : *Living beings* as well as rocks sacrifice themselves for mankind. He considers it our future task to redeem them and transform them back into the *spiritual worlds*. (Personal communication).

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Friends told us, the self-sacrifice of living beings and rocks includes a liability to redeem them. Neither Steiner nor Bosse speak of a liability, but of a possibility to free them so they can regain the *spiritual worlds*.

Do we prove ourselves worthy of the Trinity treating us in a very special way on Earth, at least to all we know? Are we still taking pains to keep our feeling, thinking, and willing from stagnation? Anthroposophists, too, might feel addressed. Next question: Are we still looking for *spiritual-scientific* insights? Exactly this is R. Steiner's own desire. Considering the past he described this in (*R. Steiner 73:208, IV: 11/14/1917, the last paragraph but one*). Next question: Could we think of somebody coming to an insight that would come to a *spiritual-scientific* view complementary to Steiner's and broadening it? This thought is not absurd by any means. We can find it with Steiner himself, as shows the quotation of (*R. Steiner 11:33, II*) in chapter A.2., shortly before subsection «Time Scales».

Would some advancement in *spiritual-scientific* insight correspond to the advancement of today's sciences? In the sciences any observation is valid at the moment only, and is recognized as true just within limits, and until it were falsified. Would then *spiritual science*, when complying to the sciences' conditions, fulfill Steiner's wish: "*Soul observation results* {of the supersensible worlds} *according to scientific methods*" (*R. Steiner 3:4, subtitle*)? Do we wish to cope in the same way in soul and *spiritual sciences*, striving for progress in soul and *spiritual* respects? - An answer from anthroposophy: Certainly, by schooling our thinking capacities by meditation (*D. Bosse*). Meaning at the time: meditation with anthroposophic background, of course.

Would progress in spiritual-scientific cognition correspond to general procedure in sciences of today? With them all cognition is esteemed valid just within its boundaries. Would a similar attitude in *spiritual science* fulfill Steiner's desire: "*Results of Soul Observations* {of the supersensory worlds} by Scientific Methods" (*R. Steiner 4:3, subtitle*)? Do we wish to proceed with the *spiritual sciences* in the very same way, i.e. striving for *spiritual* progress? - An anthroposophic answer: Indeed, by exercising the thinking powers by meditation (*D. Bosse*). He meant: by meditation with an anthroposophic background.

What for ?

Striving for what sort of progress ?

Man might win freedom for his soul. Freedom not what from but what for: to learn to decide on his own, and to bear responsibility for his decisions. A capacity that according to some esoteric views is missing with *spiritual beings* - except for the Trinity, the All-One. We should remember however that we can only partially understand *spiritual beings*.

Those *spiritual beings* by whose temptations we might learn this capacity, are working in the *material* world. For bodies can bump into each other in the *material* world only, unable to pervade each other - as *spiritual beings* can in the *spiritual worlds*. For mankind the *material* world is the *material* Earth. For us egoism in space or time is possible only here. Egoism will necessarily come to envy, rivalry, jealousy, resentment, fights, murder, or war.

We need not wonder why Christendom called such *spiritual beings* «prince of the world». The monotheistic religions demonize him as seducer, tempter, Satan or Shaitan, demonstrating that they do not yet recognize the precious development chance for mankind. Hinduism and Buddhism call them Asuras - in the plural form, of course.

Without wishing so, *spiritual beings* like these lead man to the decision whether or not to live consciously, and to bear responsibility for decisions. That is how we would enlarge our *spiritual* freedom. So such *spiritual beings* do make sense in our development, although they purpose at the contrary. As far as we know this kind of development of ours is possible in the *material* world only. That is how our lives on Earth inevitably make sense. Namely to gain the capacity of deciding in growing freedom. That is why *germinating human, spiritual* so far, had to incorporate on Earth. It is worthwhile getting to know these *spiritual beings*.

Lucifer and Ahriman

Anthroposophy differentiates between **Lucifer**, Latin for «light porter», and **Ahriman**, in ancient Persian «Angra Mainyo» (*Delor 3:214, and Ursula zur Hausen*), «destroyer». In our age both *spiritual beings* are experienced in our souls. Both try to keep us from finding ourselves and developing. Namely to strive to attain the *spiritual worlds*, and to feel soul and *spiritual* freedom on the way. Lucifer and Ahriman seduce man to the contrary, to bondage

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for their ways. Since they are *spiritual beings*, we may take them in the singular as well as in the plural term - the same as all the *spiritual hierarchies*. In fact we can experience them as a multitude, depending on how lively and in how many fields we realize them.

A rough idea first : We might associate Lucifer with a partial aspect of male characteristics, the enterprising, sky-high rejoicing trait. Ahriman might be associated with a partial aspect of female characteristics, the tendency to envisage what could not be avoided, and to submit. There we may realize already : Lucifer and Ahriman can never be experienced within ourselves isolated from each other. In our own souls they are working together as much as all the time, complementing each other, although to the contrary of each other. These characteristics are to be found in widespread connections. Following up we shall see why it is worthwhile finding out which is the one of them we are primarily dealing with at the moment, and in how far with both of them at the same time.

Once again it helps turning to Steiner. In his lecture course "The Fifth Gospel" (*R. Steiner 148:86 ff, V : 10/6/1913*) he describes the Christ's temptation, which is dealt with the most thoroughly in Luke chapter IV :

„(...) *Luzifer, wie er waltet und wirkt und an die Menschen versuchend herankommt, wenn sie sich selbst überschätzen, wenn sie zu wenig Selbsterkenntnis und Demut haben. Herantreten an den falschen Stolz, den Hochmut, an die Selbstvergrößerung der Menschen, das will Luzifer ja immer versuchen. (...) Der eine wollte seinen Hochmut aufstacheln : Luzifer ; der andere wollte zu seiner Furcht sprechen : Ahriman.*“

(...) Lucifer, the way he works approaching man, tempting him whenever man is overestimating himself, being not self-aware enough nor humble enough. Approaching false pride, self-conceit, man's self-magnification : That is what Lucifer tries all the time. (...) Lucifer tried to stimulate his {the Christ's} conceit. The other one tried to speak to his fear : Ahriman.

The same Bible scene describes the sly way how psalm verses are misinterpreted by omission. The famous verses {Psalms 91:9 – 12} ...

«*Because thou hast made the Lord, which is my refuge, even the most High, thy habitation, / There shall no evil befall thee, neither shall any plague come nigh thy dwelling. / For he shall give his angels charge over thee, to keep thee in all thy ways, / They shall bear thee up in their hands, lest thou dash thy foot against a stone.*» [KJV]

... which may have touched you in Mendelssohn's «Elias» :

«*Denn der HERR ist deine Zuversicht, der Höchste ist deine Zuflucht. / Es wird dir kein Übel begegnen, und keine Plage wird sich deinem Haus nahen. / Denn er hat seinen Engeln befohlen, dass sie dich behüten auf allen deinen Wegen, / dass sie dich auf den Händen tragen und du deinen Fuß nicht an einen Stein stoßest.*» [Luther Bible]

... or translated more exactly from the Hebrew psalms :

«*Du hast den Höchsten zum Hag dir gemacht, Böses wird dir nicht widerfahren, deinem Zelt ein Streich nicht nahen. Denn seine Boten befiehlt er dir zu, dich zu hüten auf allen Wegen, auf den Händen tragen sie dich, an einen Stein könnte sonst stoßen dein Fuß.*» [Buber & Rosenzweig IV:139].

Simply by omitting nothing but the first one of these verses, Lucifer appeals at man's big-man addiction : by reminding him of his special position in creation. At the same time Ahriman offers man a treacherous security in God's will which seems to allow man his arbitrariness. An example of cooperation between Lucifer and Ahriman, which we humans mostly cannot but succumb to.

Back to nowadays. Once again a rough idea first : How can we distinguish the two of them while they are working on us ? - Lucifer seduces us to applying our own rules to others. For example : «My dog is to learn 'Heel !' ...» : Lucifer's influence. Ahriman teaches us to accept other people's rules : «...because otherwise the neighbors will become afraid of him.» Yet the two of them are not only working in the field of obligations, obliging us and making us feel obliged. They may connect to other feelings, too : «I shall pluck these pretty wild flowers ...» - Lucifer -, «... for then my beloved one will be happy.» - Ahriman -. But : «... so for me to bring joy to my beloved one.» would comprise Luciferian traits. Even love underlies their working : «I surely must be quite some guy because my beloved one accepts my flowers !» - Lucifer and Ahriman -. «But am I really worthy of her ?» - Ahriman. Even in neighborly love : «Will I ever be able to love neighborly, as Christ's gospels oblige us to do ?» - Ahriman. - All at once we realize how Ahriman can bluff his way into denominations : Because we humans do not understand them because we are not mature enough.

What about feeling guilty ? Lucifer claims we are not guilty, our rules are fine for us. This can be ob-

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served most easily with some assertive political or economic leaders. Ahriman, on the other hand, bows us under painful feelings of guilt. As can be seen with adherents of traditional aspects of some denominations. Once again we realize : Both Lucifer and Ahriman pervade our lives. We need to cope somehow with them working on us. Can we overcome them ? - How ?

That is why we might have a closer look. Let us turn to physiology first. Some of Lucifer's workings can be recognized in the so-called sympathetic nervous system. It boosts heart and breath frequency and raises blood pressure, it enhances muscle power and widens the corresponding blood vessels, it prepares us for action and furnishes the energy needed. We may stimulate it by gently caressing along both sides of our partner's vertebral spinal column. He or she will feel animated, respected, and cherished : elevated in Lucifer's sense, and ready for action. - The parasympathetic nervous system works contrariwise, compensating the sympathetic nervous system. In addition it enhances bowel activity. It assures we can recover from strains. We may discern some aspects of Ahriman in it, for instance whenever we are down, feeling guilty, or when we feel we need help. - It is true in the body as well : Both nervous systems are working together all the time, in intensities that vary from one moment to the next.

Anthroposophists recognize Lucifer in the *astral body*, our feelings, in envy for instance. Ahriman can be recognized in the *etheric body*, our life forces, for instance in our urge to lie, an urge without feelings at first impression (Steiner 125 ; 26.11.10 , quoted from «*Spirituelle Perspektiven*» {*Spiritual Perspectives*} «*Stichwort Lüge*» {*Keyword Lies*}, pg 23 f). What is important is to find at any moment one's personal middle course between both extremes.

Lucifer as well as Ahriman promise man he can fulfill his present physical existence in an agreeable way. Lucifer promises we can live out the inherent capacities for our own good. - Ahriman promises we need not worry about values or decisions of our own ; we should just cling to predefined rules hereabouts because it can be seen they are logical and make sense.

Ideals vary according to individual purposes. Lucifer presents Tarzan - in the *physical body* -, or Superman - in the *ether body* / life forces. Lucifer may present any role model in the *astral body* / our feelings, from our parents up to Christ and God : namely when we strive for them more than our momentary forces will permit. Mind you : the greater the role model the more destructive the ahrimanic deception of not having come up to it. Especially in the religious field. - Ahriman presents us with deterring role models : not starting with the road traffic offender, and not ending with the tax saver deceiving the public - «Gentleman offenses», that is what Lucifer calls them - up to the sinner prone to condemnation. Once again we find the most destructive condemnations in the religious sphere, namely when we do not recognize God's love.

Lucifer began working on developing mankind during the middle of the *Lemurian age*, perhaps even before the Moon separated (Bosse 2012, pg 103). The Bible presents Lucifer working as the temptation at the tree of knowledge in paradise. - Ahriman came to us somewhat later, about the first half of the *Atlantic age*. In the Bible this is presented as the banishment from paradise, which however began during the second half of the *Lemurian age* already (according to Delor 7:38). Both of them, Lucifer and Ahriman, have been accompanying our development : to our *group-“I”* during the *Atlantic age*, and tempting us still during the present *Post-Atlantic age* while we may strive developing our individual “I”.

During the actual phase (*cultural period*) of the *Post-Atlantic age* it is with our souls that we can deal with Lucifer or Ahriman. That is while the soul is getting conscious of itself and of its *spiritual* connections (*consciousness soul*). At least in our time Lucifer's lure is narcissism, i.e. sinking into one's own greatness. Which we once again can notice the most easily with other people, especially when they cannot guard their privacy, for instance politicians, or in the show business. - Ahriman's lure, at least in our times, is when we fear consequences of our decisions. Our actual antidote ? - To come to know ourselves.

Lucifer lives in us by our individual or collective big-man addiction. In psychoanalysis and psychotherapy Lucifer is recognized in drives - which are to be overcome by sublimation. All Christian denominations and all Muslim traits speak of sinning and overcoming it by confidence in Christ's salvation through God's love - or by confidence in God's mildness and justice. Biography therapy tries to overcome Lucifer's influence by encouraging the individual to take up life purposes which he or she might recognize as appropriate, i.e. adequate to his or her momentary development. May such life purposes satisfy him or her without overtaxing - in actual human interaction as well as in the personal future on Earth, which may well lead him or her into the *spiritual worlds* or into future lives. Perhaps the guarding angels will help us.

Ahriman feeds on our feeling guilty. Assigning blame for rule violations ensures his power - in econ-

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omy, politics, with law, the police, the military, and all the communities that do not recognize how much a dominant position can corrupt our personal decisions. Bona fide communities from families via world views as far as denominations are endangered before all. Especially when ideals are presented in pure mind but not lived up to. Most endangered are communities that are striving for the *spiritual* so decidedly that they cannot recognize what binds them to the ground.

How are Lucifer and Ahriman to be recognized within ourselves ? - Lucifer most easily so by asking ourselves in how much our intention is to serve ourselves. What is often called a «win-win-situation» mostly proves to be a way to deceive oneself. - Ahriman is most easily recognized by asking oneself whether fear dominates one's motives. - Yet there is a more scrutinizing way : When ambivalence diminishes, i.e. when contradicting feelings are not felt any more within us, both Lucifer and Ahriman may be drawing near. Toddlers already show ambivalence, if they are not enraged at the moment. Even intelligent dogs. Imagine the despair Lucifer can dip us into when we fail in our exaggerated purposes. Or the baseness Ahriman can press us down to by leading us away from ambivalence ! We can realize a situation when we lack ambivalence, i.e. whenever some other person has quite unequivocal traits in our view - mostly negative ones [«projections»] , and more rarely positive ones [«idealizations»]. Projections will lead to strife, idealizations to disappointment. In both cases we despair in what we do recognize within ourselves in the end. This is what both Lucifer and Ahriman aim at.

Furthermore we can recognize them by what puts us to shame, for instance. Shame, contrary to contrition, often makes us try to look away. But consider that shame hints at exactly what we would like to hide in our «shadow», in our «double». Only when accepting our double as part of our personality, will we evolve to be a whole.

There is a third point of how to recognize Lucifer and Ahriman. Let us take into consideration that both of them promise they could lift us up and beyond ourselves. Unfortunately we often do not listen to the price. Which is that both of them do not respect that our cognition is limited, the limits changing every moment. Of course they wish to lift us up beyond ourselves, but with their help only. That is how we can find them out : by asking ourselves whether the decisive step meets our inner conscience. Of course the inner answer will vary. This will show us that we are still maturing in the problem concerned. That is what we may do, and that is what we should do. If our inner answer shimmers too little, AND there is help offered which we do not feel coming from our inner momentary state, then we ought to find back to our inner voice. We already found out in chapter B.1. , subsection six : The benevolent *spiritual beings* will consider our momentary development state at any time. Which does not mean their counsel will please us all the time.

When recognizing both of them, Lucifer and Ahriman, we may be able to cope with both kinds of inner temptation. Both kinds should not be spurned. Instead we should recognize our momentary personal tempter, accept him, and by and by integrate him into our inner equilibrium. That would be another step in our individual development, to well-advanced ambivalence, for instance.

Unfortunately however most of the time Lucifer and Ahriman do not appear separated from each other. They may seem to cooperate, although under different aspects. This may happen within ourselves - or in the social surroundings :

Uniforms are a largely accepted example in society as a whole. They are giving a Luciferlike elevated feeling : 'Am I not important to be a member of the military / the police / this shop / this profession ?' - up to narcissism. This may change into the Ahrimanic feeling of power which may continue into lusts for power : 'Hunch upwards, kick downwards.' There are less conspicuous situations, namely when clothing connects to a Luciferic-Ahrimanic temptation by a - mostly unconscious - moral aspiration, as with a medical doctor for instance, or a priest, or a judge, or in feudal times with a potentate. By our time Ahriman and Lucifer combining have even been moving in with company-specific clothing. Such aspirations always deceived sooner or later, leading to individualism finally.

Within ourselves, too, Lucifer and Ahriman may hide in aspects of society as a whole. This is what we are calling ambivalence, too, or ambiguity, or inner conflict : 'On the one hand I like walking my dog because I am a good person, taking into account what he needs ; on the other hand I am not going to be enslaved by my good aspirations !' It is easily seen we will not come to an even-tempered feeling when dealing with this kind of logic. - More often there may be ambivalence between Lucifer or Ahriman and the "I". For example the above dilemma might be resolved as follows : '... I'll just walk along and see on the way what I am feeling like : Whether to walk on for my dog's sake or my conscience's, or respect that I am feeling tired.'

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These are ways how to confront Lucifer and Ahriman in our day, at about the end of the first third of the fifth cultural period of the *Post-Atlantic age*.

Steiner's advice can lead us on. We may recognize Lucifer and Ahriman with two more signs within ourselves. We may feel whether they aim at keeping us in our internal past - Lucifer - or pushing us on inopportunately into our future, disrespecting our personal momentary capacity of insight - Ahriman -. That is what the six following quotations indicate. Steiner writes of our personal, i.e. ontogenetic past and future. In fact it is about our species-appropriate, i.e. phylogenetic past - during the *Atlantic age* and the *Lemurian one* - and future. Would Lucifer and Ahriman prevail, we could not arrive at our *spiritual* destination, namely to arrive at the *spiritual worlds*.

Steiner helps us a great deal by adding two more hints how to resist both Lucifer and Ahriman. - Firstly we may diminish Ahriman's influence by detecting our love for the world. With an attitude like this we may approach the *spiritual worlds* once again - with other *spiritual beings* helping, see in part 3, chapter F.4 «Bursting into bloom : Michael's age is dawning».

„Indem der Mensch, seine Freiheit entfaltend, in Ahrimans Verlockungen fällt, wird er in die Intellektualität hineingezogen wie in einen geistigen Automatismus, in dem er ein Glied ist, nicht mehr er selbst. All sein Denken wird Erlebnis des Kopfes, allein, dieser sondert es vom eigenen Herzerleben und eigenen Willensleben ab und löscht das Eigensein aus. Der Mensch verliert immer mehr von seinem innerlich wesenhaften menschlichen Ausdruck, in dem er Ausdruck seines Eigenseins wird. Er verliert sich, indem er sich sucht, er entzieht sich der Welt, der er die Liebe verweigert. Aber der Mensch erlebt sich nur wahrhaft, wenn er die Welt liebt.“
(R.Steiner 26:143, XLV : 11/23/1924).

Unfolding one's freedom and succumbing to Ahriman's temptations man is drawn into intellectuality as if into a spiritual automatism, whereof he will be a limb, and not his own self any more. All his thinking turns to experiences just of the brain, which then separates thinking from heart experience and from will experience, thus wiping out the self. Man will lose more and more of his inner essentially human expression wherein he might have come to express his individuality. He will lose himself while searching for himself {purely intellectually}, dodging the world by refusing to love it. Man however experiences himself to be true {to himself} only when loving the world.

The following clue will help us recognize Lucifer's incapacity to lead man to meaningful imagination.

„Sie {die luziferische Macht} möchte den Menschen verhindern, die volle Orientierung in der physischen Welt zu finden. Sie möchte ihn in geistigen Regionen, die ihm in der Vorzeit angemessen waren, mit seinem Bewusstsein erhalten. Sie möchte in sein traumhaft-imaginatives Weltanschauen nicht rein Gedankliches, das auf das Erfassen des physischen Daseins gerichtet ist, einfließen lassen. Sie kann sein Anschauungsvermögen in unrechter Art wohl von der physischen Welt zurückhalten, sie kann aber das Erleben der alten Imaginationen nicht in der rechten Art aufrechterhalten. So lässt sie ihn in Imaginationen sinnen, ohne ihn seelisch ganz in die Welt versetzen zu können, in denen Imaginationen vollgültig sind.“ (R.Steiner 26:153, XLVI : 11/30/1924).

It {the Luciferian power} wishes to keep mankind from finding complete orientation in the physical world. It wishes to keep his conscience in spiritual realms adequate in ancient times. It wishes not to let pure thinking, directed to comprehending physical existence, flow into his dream-like imaginative view at the world. Indeed it can keep his visualization skills back from the physical world in an inappropriate way, but it cannot keep up the experiences of ancient imagination in an appropriate way. So it keeps him pondering in imaginations without being able to transfer him wholly into the {spiritual} world where imaginations are fully valid.

Going beyond, Steiner considers the connection to further *spiritual worlds*. It is about Lucifer and Ahriman trying to undo the workings of angels.

„Es müsste eigentlich der Mensch, wenn er sich so recht seiner eigenen Natur überließe, zu der Anschauung desjenigen kommen, was der Engel in seinem astralischen Leibe entfaltet. Aber die luziferische Entwicklung, sie geht dahin, den Menschen abzudrängen von der Einsicht in die Arbeit der Angelos-Hierarchie. Und diese luziferischen Wesen, sie machen es in folgender Weise, um den Menschen abzudrängen : Sie machen es so, dass sie den freien Willen des Menschen hemmen. Sie versuchen, dem Menschen Dunkelheit zu geben über die Praxis seines freien Willens, indem sie ihn zwar zu einem guten Wesen machen - Luzifer will von diesem Gesichtspunkte aus, den ich jetzt berühre, beim Menschen eigentlich das Gute, das Geistige -, aber er will ihn automatisch machen, ohne freien Willen, (...) die luziferischen Wesenheiten wollen dem Menschen seinen freien Willen, die Möglichkeiten zum Bösen, nehmen. (...) Diese luziferischen Wesen haben ein hohes Interesse daran, den Menschen so zu ergreifen, dass er nicht zum freien Willen kommt, weil sie selbst den freien Willen nicht errungen haben. Der freie Wille kann nur auf der Erde errungen werden. Aber sie wollen mit der Erde nichts zu tun haben, sie wollen nur Saturn-, Sonnen-, Mondentwicklung und da stehenbleiben, nichts mit der Erdentwicklung zu tun haben. Sie hassen gewissermaßen den freien Willen des Menschen. Sie handeln hoch-geistig, aber sie handeln automatisch - das ist außerordentlich bedeutsam -, und sie wollen zu ihrer Höhe, zu ihrer geistigen Höhe, den Menschen erheben. (...) Dadurch würde auf der einen Seite die Gefahr erzeugt, dass der Mensch, wenn er zu früh, bevor seine volle Bewusstseinsseele funktioniert, zum geistig automatisch handelnden Wesen wird, jene Offenbarung verschläft, die kommen soll (...).“ (R.Steiner 182:150 ; VI : 10/9/1918).

„Aber auch die ahrimanischen Wesen arbeiten dieser Offenbarung entgegen. Sie streben nicht danach, den Menschen besonders geistig zu machen, aber sie streben danach, in dem Menschen das Bewusstsein seiner Geistigkeit zu ertönen. Sie streben danach, dem Menschen die Anschauung beizubringen, dass er eigentlich nur ein vollkommen ausgebildetes Tier ist. Ahriman ist in Wahrheit der große Lehrer des materialistischen Darwinismus. Ahriman ist

If we could leave ourselves to devices of our own, we ought to realize really what the angel unfolds in our astral bodies. The Luciferian development however pushes mankind away from insight into what the Angelos hierarchy works for. Those Luciferian beings push mankind aside in the following manner : Man's free will is what they hem in. They try to give man over to darkness concerning the way he might practice his free will. It is true they try to make man a good being - concerning this point of view Lucifer wishes for the best really, for the spiritual - , but he wishes him to be an automaton, without free will. (...) the Luciferian beings wish to take man's free will, the chance to do evil, away from him. (...) These Luciferian beings are highly interested in snatching man in a way so he will not come to his free will, because they themselves had not achieved a free will of their own. Free will can only be achieved on Earth {during EARTH}. But they do not want to be involved in Earth {EARTH} affairs. They just prefer {the OLD} Saturn-, Sun-, and Moon developments, wishing to stop there. They do not wish to be involved in EARTH development. They hate, so to say, man's free will. They act highly intellectually, but they act automatically - this is extremely meaningful -, wishing to lift man high up, to a spiritual height of theirs. (...) So on the one side the danger would be ensued that man would become a being that acts with spiritual automatism too early, {namely} before his consciousness soul is working fully. Then he would oversleep the revelation that is to come {into our consciousness souls} (...).

But the ahrimanic beings, too, work against this revelation. They do not strive to make man especially spiritual. Instead they strive to subdue man becoming conscious of his spirituality. They strive to bring man to the opinion he was just a perfectly instructed animal. Ahriman truly is the great teacher of materialistic Darwinism. Ahriman also is the great

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auch der große Lehrer all derjenigen technischen und praktischen Betätigungen innerhalb der Erdenentwicklung, die nichts gelten lassen will als das äußere sinnenfällige menschliche Leben, die nur eine ausgebreitete Technik haben will, damit in raffinierter Weise der Mensch dieselben Ess- und Trinkbedürfnisse und sonstigen Bedürfnisse befriedigt, die auch das Tier befriedigt. In den Menschen ertönen, verdunkeln das Bewusstsein, dass er ein Abbild der Gottheit ist : das streben für die Bewusstseinsseele durch allerlei raffinierte wissenschaftliche Mittel die ahrimanischen Geister in unserer Zeit an.“
(R.Steiner 182:151 ; VI : 10/9/1918).

teacher of all technical and practical activities in the EARTH's development which does not allow applying anything else than outer sense-orientated human life, wishing for extended techniques only for man to satisfy his eating and drinking and other needs as animals satisfy them, too. Subduing man's consciousness, darkening his becoming conscious of being an image of God : That is what the ahrimanic spirits of our time aim at by all sorts of cunning scientific means concerning man's consciousness soul.

So Steiner does oppose Darwin's teachings after all ? - Yes, against Darwinism as it was taught in his time, which did not admit anything beyond the physical world of senses and the sciences. At the time the concept of validity scope did not yet exist in public. Most of the time things were regarded as totally right or totally wrong. Since Steiner opted for the *spiritual world* only, the *physical world* was just Maya.

Nowadays however ever more scientists admit moral aspects while sticking to Darwin's teachings within their scope of validity. Nowadays we would name other symbols to describe pure materialism, for instance MacDonald's, IKEA, banking, vaccinations etc. Every time has its own symbols to describe aversion. It all depends on opening oneself to others' attitudes, and not to disavow them. May this apply to anthroposophists as well.

Another view point of Steiner's considers the different ways of thinking in the fourth and fifth *cultural period* of the present *Post-Atlantic age*. In this respect, too, *Lucifer* plays the part of the preserver, brakeman in our time, and *Ahriman* wishes to continue leading man's thinking into the direction of having him fail in his path toward *spirituality*.

„In dem ursprünglichen Sein verharren, die ursprüngliche naive, im Menschen waltende Göttergüte beibehalten wollen und vor dem vollen Gebrauch der Freiheit zurückbeben, führt den Menschen in dieser Welt der Gegenwart, in der alles auf die Entwicklung der Freiheit veranlagt ist, doch zu Luzifer, der die gegenwärtige Welt verleugnet wissen will.

-

Sich dem gegenwärtigen Sein übergeben, die jetzt dem Intellekt erreichbare Weltnatürlichkeit, die gegen Güte sich neutral verhält, allein walten lassen wollen und den Gebrauch der Freiheit nur im Intellekt erleben wollen, das führt den Menschen in dieser Welt der Gegenwart, - in der die Entwicklung in tieferen Seelenregionen fortgesetzt werden muss, da in der oberen Freiheit waltet -, doch zu Ahriman, der die gegenwärtige Welt ganz in einen Kosmos des intellektuellen Wesens umgewandelt wissen will.“ (R.Steiner 26:137 , XLV : 11/23/1924).

When contemporary man wishes to abide in his original state, {i.e.} wishes to keep his original naive notion of God's clemency, shrinking back from using freedom fully, he will indeed be led to Lucifer, who aims at having the present world denied, although everything seems bent on developing freedom. -

When however delivering oneself to contemporary views, {i.e.} sticking to nothing but the natural world that is neutral towards benevolence, such as the intellect is prone to nowadays, and wishing to use freedom only intellectually : This will lead mankind of the contemporary world - wherein development must be pursued in deeper regions of the soul, since freedom is in the upper ones -, to Ahriman, who wishes to change the contemporary world into a cosmos of intellectuality.

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Using a wider, cosmological context :

„Es sind gegen dieses Zusammenfinden die luziferischen und ahrimanischen Kräfte am Werk. Die luziferischen wollen am Menschen nur das zur Entfaltung kommen lassen, was ihm in seiner kosmischen Entfaltung zu eigen war, die ahrimanischen, als Gegner und doch mit ihnen zusammenwirkend, möchten die in späteren Weltaltern erlangten Kräfte allein entwickeln und die kosmische Kindheit verdorren lassen.“ (R.Steiner 26:163 , XLVII : 12/7/1924).

There are both Luciferian and Ahrimanic forces working against {Michael and the human soul} meeting. The Luciferian ones mean to allow unfolding only what had been special to mankind in its cosmic development. The Ahrimanic ones, on the other hand, opposing {the Luciferian forces}, and yet still working together with them, would like to develop the forces of later eons all by themselves, withering away the cosmic childhood {of man's soul}.

Accept recommended ideas or rules trustfully - not only within ourselves does Ahriman recommend us this access. That is what all ideologies, world views, and denominations do from the outside, too. Our individual selection criterion might be to see whether the group elected will permit us our own thinking, sensing, and evaluating with our hearts, and whether they will accept with love when we break away. - Even before engaging with them we may recognize Lucifer and Ahriman : Whenever we see somebody founding his or her views on nothing but the literature of his own views, denying other sources, and demanding a turn-around from the other mindsets only, he or she might be a dogmatist : ahrimanic.

There is a passionate, touching philippic of Steiner's against dogmatism and in favor a living core with anthroposophy (in R.Steiner 26:58 ff. XXV : 7/6/1924) :

„Es ist ein Unterschied zwischen dem sektiererischen Eintreten für irgendetwas, was man sich als dogmatische Anthroposophie zurechtgelegt hat, und dem geradsinnigen, offenen, unversteckten und unverbrämten Eintreten für dasjenige, was durch Anthroposophie an Erkenntnis über die geistige Welt so zutage tritt, dass der Mensch ein menschenwürdiges Verhältnis zu dieser Welt gewinnen kann. (...) Durch die Weihnachtstagung soll bewirkt werden, dass Anthroposophie und Anthroposophische Gesellschaft immer mehr zusammenwachsen. Das kann nicht geschehen, wenn die Saat weiter blüht, die dadurch ausgestreut worden ist, dass man immer wieder zwischen 'Ketzerei' und 'Rechtgläubigkeit' innerhalb des Kreise derer unterschied, die sich in der Anthroposophischen Gesellschaft zusammengefunden haben. (...) Es sollte unter den Anthroposophen gar nicht das Wort aufkommen : «Wir glauben dies ; wir weisen jenes zurück.» So etwas kann sich als die naturgemäße Folge des anthroposophischen Wirkens ergeben ; als Programm darf es nirgends zur Geltung gebracht werden. Es kann nur das Urteil geben : «Anthroposophie ist da, sie ist erarbeitet worden ; ich trete dafür ein, dass in der Welt das Erarbeitete bekannt werde.»

There is a difference between opting in a sectarian way for something you might have set up in your minds as dogmatic anthroposophy on the one hand, and on the other for opting in a straightforward, open, unconcealed, and unveiled way for cognition of the spiritual world that may come to light by anthroposophy so that man can gain a humane relationship to this world. (...) The Christmas conference is to have anthroposophy and the Anthroposophic Society growing together more and more. This would be impossible if the seed would continue spreading that had been strewn once and again by distinguishing between 'heresies' and 'orthodoxy'. This has been occurring in circles that had come together in the Anthroposophic Society. (...) Among anthroposophists we ought not to have coming up : «We believe this ; we reject that.» Something like that may occur naturally as what follows from anthroposophic working ; it must never however be brought to the fore as a program. There can only be the opinion : «Anthroposophy does exist. It has been worked out. I am opting for spreading in the world what had been worked out.» In anthroposophic circles it is felt by far too rarely that there is as much of a

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Dass ein Unterschied wie zwischen Tag und Nacht zwischen den beiden hier angeführten Urteilen besteht, das wird in Anthroposophenkreisen viel zu wenig empfunden. Sonst könnte man nicht immer wieder sogar den grotesken Ausspruch hören : «Die Anthroposophische Gesellschaft glaubt dies oder jenes.» Ein solcher Ausspruch hat in Wirklichkeit gar keinen Inhalt. Dass man dies empfinde, darauf kommt es an. -

Wollte man etwa herumfragen, um über Anthroposophie klar zu werden : Was für eine Meinung oder Lebenshaltung hat der oder jener, der in der Anthroposophischen Gesellschaft als Mitglied eingeschrieben ist, so würde man einen ganz falschen Weg einschlagen, um zu dem Wesen der Anthroposophie zu kommen. Dennoch wirken viele tätig sein wollende Mitglieder so, dass diese Frage immer wieder auftauchen muss. Es sollte aber nur die Meinung entstehen : Da gibt es in der Welt Anthroposophie ; die Anthroposophische Gesellschaft gibt Gelegenheit, sie kennenzulernen. -

Jeder, der neu in die Gesellschaft eintritt, sollte das Gefühl haben : Ich trete ein lediglich, um Anthroposophie kennenzulernen. Dass solch ein Gefühl in rechter Art entstehe, kann durch die Haltung der tätig sein wollenden Mitglieder bewirkt werden. Heute aber wird vielfach etwas ganz anderes bewirkt. Die Leute haben Angst davor, der Gesellschaft beizutreten, weil sie aus der Haltung tätig sein wollender Mitglieder den Eindruck empfangen, sie müssten sich mit dem innersten Wesen ihrer Seele gewissen Dogmen verschreiben. Davor schrecken sie natürlich zurück.“ (R.Steiner 26:58 ff , XXV : 7/6/1924).

difference between these two opinions as between day and night. Else you would not hear even the grotesque expression over and over again : «The Anthroposophic Society believes this or that.» Such an expression does not mean anything really. It all depends on feeling this. -

Trying to get clear about anthroposophy, we would take the altogether wrong road so as to arrive at anthroposophy's essence, if we asked something like : What does this one or that one think, since he is inscribed with the Anthroposophic Society, or how does he lead his life ? - Still many members that wish to be active are working in a way so that this question must arise again and again. But the only opinion coming up should be : There is anthroposophy in the world ; the Anthroposophic Society is providing the opportunity to become familiar with it. -

Everybody entering the {Anthroposophic} Society should have the feeling : I am joining to get to know anthroposophy. Such a feeling may come up in the right way with members' attitude who are longing to be active. In these days {1924} however things occur in altogether different ways. People are afraid of joining the {Anthroposophic} Society, because they have the impression from the attitudes of members wishing to be active, they were to agree to certain dogmas with the innermost essence of the soul. Of course they shun back.

We modern people might ask ourselves : Did we overcome the erroneous, damaging attitude of the time ?

In (R.Steiner 26:26 , IX : 3-16-1924), just before keynote No. 11, Steiner pleads in a similarly moving way to respect one's own inner experiences - and to integrate them into one's answers when being questioned, i.e. in favor of human interaction on an equal footing.

„Dadurch, dass Anthroposophie tief in das Denken, Fühlen und Wollen des Menschen Impulse bringt, wird sie auch wieder von dem Seelenleben des Menschen stark beeinflusst. Man kann ihren Inhalt in allgemeine Sätze

Since anthroposophy brings impulses deep into our thinking, feeling, and willing, it is strongly influenced by man's soul life in return. We may formulate its contents in general

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fassen, wie man das auf den verschiedensten Gebieten des Geisteslebens tut. Allein, so notwendig dieses ist, man sollte dabei nicht stehen bleiben. Die allgemeinen Sätze werden lebensvolle Färbungen dadurch erhalten können, dass sie ein jeglicher, der sie in seinem Gemüt trägt, aus seinen eigenen Lebenserfahrungen heraus ausspricht. Und mit jeder solchen individuellen Gestaltung kann etwas Wertvolles für das Verständnis der anthroposophischen Wahrheiten gewonnen sein. -

Legt man dieser Tatsache Gewicht bei, so wird man die Entdeckung machen, dass man in dem Wesen der Anthroposophischen Gesellschaft immer wieder neue Seiten gewahr wird. -

Jedes in der Gesellschaft tätige Mitglied wird oft genug in der Lage sein, über dieses oder jenes gefragt zu werden. Der Fragende sucht Belehrung durch die Antworten, die er erhält ; der Gefragte kann Belehrung suchen durch die Art, wie die Fragen gestellt werden. Man sollte an dieser Belehrung nicht unaufmerksam vorübergehen. Man lernt vor allem an den Fragen das Leben kennen. Es tritt oft der Anlass zutage, aus dem heraus gefragt wird. Der Gefragte sollte dankbar sein, wenn Fragende so zu ihm sprechen. Er wird durch ihre Hilfe imstande sein, immer besser in seinen Antworten sich verhalten zu können. Was insbesondere sich bessern wird, ist der Gefühlston, der durch die Antworten hindurchklingt. Und dieser Gefühlston ist ein Wesentliches im Mitteilen anthroposophischer Wahrheiten. Es kommt dabei durchaus nicht bloß darauf an, was man sagt, sondern vor allem, wie man es sagt. -

(...) Befriedigt damit sein, auf alle Fragen nach einem zurechtgelegten Schema zu antworten, sollte kein tätiges Mitglied der Anthroposophischen Gesellschaft. -

Man betont - mit Recht - oft, Anthroposophie müsse Leben in Menschen werden, nicht bloß Lehre bleiben. Aber Leben kann nur etwas werden, das fortdauernd vom Leben angeregt wird. -

Durch die Pflege eines solchen Verhaltens in

sentences, as we do in highly various fields of intellectual life. Although this might be needed, we should not stop dead there. The general sentences will shine in colors full of life if everybody keeping them in his heart, will utter them according to his own life experience. Any such individual presentation will win something worthwhile towards understanding the anthroposophic truths. -

When keeping this fact in mind, we will discover we are becoming conscious of many new sides in the Anthroposophic Society's essence. -

Any member active in the {Anthroposophic} Society will ever so often be asked questions of this and that. The person asking is looking to be taught by the answers, and the person asked will be looking to be taught by the way the questions are asked. We should not pass by this kind of mutual teaching carelessly. We get to know life by the way questions are asked. We can often discover the occasion that led to the question. The person asked ought to be grateful whenever being asked in this way. He is the one the questioners are helping to improve his answers. What is going to be improved, is the feeling, the tone resonating through the answers. This feeling, this tone is highly important when communicating anthroposophic truths. It really does not depend only on what you say, but on how. -

(...) No active member of the Anthroposophic Society should ever be content of answering all questions by a fixed scheme. -

Often it is emphasized - and rightly so - that anthroposophy ought to be alive in people. It should not just remain some kind of teaching. Something can only turn alive if it is continually stimulated by life. -

When striving for such a demeanor,

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der Anthroposophie wird diese zum Antrieb der Menschenliebe. Und in diese sollte alles Wirken auf anthroposophischem Gebiet getaucht sein.“
(R.Steiner 26:26 ff, IX : 3/16/1924).

anthroposophy will lead us to human love. This is what ought to pervade all working in the anthroposophic field.

Let us ask ourselves: Does human love work in us anthroposophists as well ? To which individual and momentary extent ?

This leads us to still another way of guarding ourselves from Ahriman. Whenever a decision is coming up we might check the possibilities under the perspective whether they will strengthen us or not. Strengthen, of course, in the sense of our conscience. Lucifer and Ahriman are keeping us in insecurity, a feeling of void, of failing vis-à-vis one's conscience. On the other hand prospects that strengthen us internally, make themselves felt by a equilibrated gut feeling. If we cannot yet distinguish both of them, we did not yet mature enough to decide, and we ought to wait. We ought not to let us be urged on by external haste or the necessity of a rational solution. Both of them are mostly directed by Ahriman, and act by other aims than what they proclaim to be our own welfare. Beware of any ads. They mean to seduce, not to lead us to maturity.

In a wooden sculpture more than 20 feet high Steiner presents the hassle of gaining one's own equilibrium between Luciferian and Ahrimanic forces (Fig. B.3.2.).

The Christ, the Bible knows, resisted to his tempter. Saying in contemporary language, they were Lucifer as well as Ahriman who succumbed to him, Ahriman *however* just partly so. That is what the sculpture shows clearly. Steiner calls the Christ “*man's representative*”, because he shows us wherein lies our future, and how to strive for it. By now however we did not get that far. Everyone of us contains all the sculpture : the representative, Lucifer, and Ahriman.

So who is actually winning within us ? Lucifer ? Ahriman ? Man's representative ? How are things going on ?

Lucifer and Ahriman were described above, and the chances to oppose them. Still they are far from having only damaging effects on man's development. Lucifer's origin and his important role for mankind, is what we shall know in «... and *wisdom beings* : Lucifer» in part 2 , chapter D.5 , subsection «Middle Lemuris». Hardly ever did Steiner consider anything under just one aspect.

„Wir müssen also diesen luziferischen Einfluss unter die wahrhaftigen Bildekräfte der Menschen zählen.“
(R.Steiner 122:171 , IX : 8/24/1910).

So we need to count this Luciferian influence among man's true building forces.

{This is a cutout of a quotation in chapter B.5 «The Biblical Genesis in an anthroposophic view», subsection «... *Yahweh-elohim* changes mankind into a new being».

Building forces are *spiritual* forces within us, building and forming our *ether forces*, thus helping us to build our *life forces*. They are described more exactly at the end of chapter A.2. , «Introduction».

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Fig. B.3.2. Christ as man's representative between Lucifer and Ahriman. Wooden sculpture by Rudolf Steiner with Edith Maryon (from Anthrowiki).

Whereto ?

Hopefully we are learning to bear responsibility for the Luciferian and Ahrimanic sides within us so as to integrate them into us responsibly, thus overcoming their power in us. Then Michael, so far holding the dragon at bay, finds his *spiritual* task changed. *Michael's age* began a century and a half ago, about 1879, as a part of today's *cultural*

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period, wherein we are meant to develop the *consciousness soul*. Michael offers to lead us to becoming more *spiritual* again. We may strive to live in love for living beings, and to carry responsibility for how far we can do so.

„Michaels Sendung ist, in der Menschen Ätherleiber die Kräfte zu bringen, durch die die Gedankenschatten wieder Leben gewinnen. Dann werden sich den belebten Gedanken Seelen und Geister der übersinnlichen Welten neigen, wird der befreite Mensch mit ihnen leben können (...).“ (R.Steiner 26:104 , XXXIX : 10/12/1924).

Michael's mission is to bring into man's etheric body those forces by which shadowy thinking can regain life. Then souls and spirits of the supersensible worlds {sic !} will bow to the thoughts revived. Then liberated mankind {- liberated from Lucifer and Ahriman -} will be able to live with them {the souls and spirits of the supersensible worlds} (...).

We should not forget however that as Michael is growing within us, Lucifer is flourishing, and Ahriman defending a strong position. Just think of how many social institutions support him unconsciously. How can we brace ourselves against him ? How recognize him as early as possible ? - Whenever we behave with a cold heart, purely intellectually, neglecting our conscience's personal, felt decisions.

„Nun hat Ahriman sich die Intellektualität in einer Zeit angeeignet, als er sie nicht in sich verinnerlichen konnte. Sie blieb eine Kraft in seinem Wesen, die mit Herz und Seele nichts zu tun hat. Als kalt-frostiger, seelenloser kosmischer Impuls strömt von Ahriman die Intellektualität aus. Und die Menschen, die von diesem Impuls ergriffen werden, entwickeln eine Logik, die in erbarmungs- und liebloser Art für sich selbst zu sprechen scheint - in Wahrheit spricht eben Ahriman in ihr -, bei der sich nichts zeigt, was rechtes, inneres, herzlich-seelisches Verbundensein des Menschen ist mit dem, was er denkt, spricht, tut.“ (R.Steiner 26:140 , XLV : 11/23/1923).

Ahriman indeed accumulated intellectuality at a time when he could not internalize it. It remained a force within his core that did not have anything to do with the heart or soul. Intellectuality is emanating from Ahriman as a cold-frosty, soulless cosmic impulse. People seized by this impulse develop a logic that seems to speak for itself in a merciless, loveless way. Really it is Ahriman speaking. There is not anything in there that might show any rightful, inner, cordial feeling of being connected with what this person is thinking, saying, or doing.

We may feel reminded of manifold experiences in politics as well as in personal interaction, one's own, too.

Feeling and demeaning with affection, at the same time free to decide how to behave - versus loving yourself only : Our motives lie between those two, deciding over our personal development.

„Wenn der Mensch die Freiheit sucht, ohne Anwendung zum Egoismus, wenn ihm Freiheit wird reine Liebe zur auszuführenden Handlung, dann hat er die Möglichkeit, sich Michael zu nahen. Wenn er in Freiheit wirken will bei Entfaltung des Egoismus, wenn ihm Freiheit wird das stolze Gefühl, sich selber in der Handlung zu offenbaren, dann steht er vor der Gefahr, in Ahrimans Gebiet zu gelangen. -

When man seeks {spiritual} freedom without being tempted by egotism, {i.e.} when to him freedom means pure love of what he does, then will he be able to approach Michael. If he wishes to act in freedom while unfolding egotism, {i.e.} if to him freedom is the proud {Luciferian} feeling of revealing himself in action, then he is in danger of entering Ahriman's field. -

Die oben geschilderten Imaginationen leuchten auf aus des Menschen Liebe zur Handlung (Michael), oder seiner Eigenliebe zu sich selbst, indem er handelt (Ahriman). -

The imaginations described above are shining with man's love to act (Michael), or with self-love {Lucifer} while acting (Ahriman). -

When considering one's own lifestyle we feel painfully how difficult it is to distinguish the three in various life situations. Even after having decided they are still wafting to and fro because thereby plea-

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sure is to be gained. - The quotation continues by Steiner encouraging us to learn to make the difference :

Indem sich der Mensch als freies Wesen in Michaels Nähe fühlt, ist er auf dem Weg, die Kraft der Intellektualität in seinen 'ganzen Menschen' zu tragen. Er denkt zwar mit dem Kopf, aber das Herz fühlt des Denkens Hell oder Dunkel. Der Wille strahlt des Menschen Wesen aus, indem er die Gedanken als Absichten in sich strömen hat. Der Mensch wird immer mehr Mensch, indem er Ausdruck der Welt wird. Er findet sich, indem er sich nicht sucht, sondern in Liebe sich wollend der Welt verbindet. -

*(...) Er verliert sich, indem er sich sucht, er entzieht sich der Welt, der er die Liebe verweigert. Aber der Mensch erlebt sich nur wahrhaft, wenn er die Welt liebt.“
(R.Steiner 26:142 f , XLV : 11/23/1923).*

If man feels himself nearing Michael as a free being, he is on the way of bringing the power of intellectuality into all his being. It is true he thinks with his head, but the heart feels the light side and the dark side of thinking. His will power radiates his being because he has his thoughts streaming in the guise of his intentions. As he becomes an impression of the world, he evolves all the more human. He finds himself not by searching within himself but by connecting to the world willingly in love. -

(...) {Or} he will lose himself when looking for himself, {and} he will er dodge the world when scorning love. Yet man can only experience himself when loving the world {within himself as in the neighbor}.

Summarizing.

Finally let us repeat, have a look at the future, and maybe we shall be consoled :

„(...) so sind es genau die drei Glieder, die dem Menschen gegeben waren vor seiner irdischen Laufbahn. Was da genannt ist der physische Leib, das ist auf dem alten Saturn veranlagt worden ; was genannt ist der Ätherleib, das ist auf der Sonne veranlagt ; und dasjenige, was da genannt ist der Seelen- oder Empfindungsleib, ist auf dem alten Mond veranlagt. Jetzt ist auf der Erde nach und nach dazugekommen die Empfindungsseele - die eigentlich eine unbewusste Umänderung, eine unbewusste Bearbeitung des Empfindungsleibes ist. -

*In der **Empfindungsseele** hat sich verankert **Luzifer**, da hinein hat er sich geschlichen, da sitzt er drinnen. Weiter ist entstanden durch die unbewusste Umarbeitung des Ätherleibes die **Verstandesseele**. (...) In diesem zweiten Glied der menschlichen Seele, der **Verstandesseele**, also in dem umgearbeiteten Stück des Ätherleibes, da hat sich festgesetzt **Ahriman**. Da ist er drinnen und führt den Menschen zu falschen Urteilen über das Materielle, führt ihn zu Irrtum und Sünde und Lüge, zu*

*„(...) so these are exactly the three members-of-the-being given to man before he started his course on Earth : What is called the **physical body**, had its first preliminary stage on {during} **OLD SATURN**. What is called the **etheric body**, had its first preliminary stage on the {during **OLD**} **SUN**. What is called the **sentient body** or **feeling body**, had its first preliminary stage on the {during} **OLD MOON**. Now what was by and by joined on Earth {during **EARTH**}, is the **sentient soul**, which is an unconscious alteration, an unconscious processing of the sentient body. -*

***Lucifer** clings to the **sentient soul**. That is where he has been creeping in, that is where he is for good. The **reasoning soul** originated from unconsciously processing the etheric body. (...) **Ahriman** clings to this second part of the human soul, the reasoning soul, which is unconsciously processed from the etheric body. That is where he is, and leading man to false opinions concerning what is material, leading him to errors, sins, and lies, in short*

allem, was eben aus der Verstandes- oder Gemütsseele kommt. In alledem zum Beispiel, dass der Mensch sich der Illusion hingibt, mit der Materie sei das Richtige gegeben, haben wir Einflüsterungen des Ahriman, des Mephistopheles zu sehen.

*Drittens kommt an die Reihe die **Bewusstseinsseele**, die in der unbewussten Umarbeitung des physischen Leibes besteht. (...) An dieser unbewussten Umarbeitung des physischen Leibes, an der Bewusstseinsseele, arbeitet der Mensch auch heute noch immer im Grunde genommen. Und in der Zeit, die jetzt kommen wird, werden sich hineinschleichen in diese Bewusstseinsseele und damit in das, was man das menschliche Ich nennt - denn das Ich geht auf in der Bewusstseinsseele -, diejenigen geistigen Wesenheiten, die man **Asuras** nennt. Die Asuras werden mit einer viel intensiveren Kraft das Böse entwickeln als selbst die satanischen Mächte der atlantischen oder gar die luziferischen Geister der lemurischen Zeit.*

*to anything coming from the mind soul. Whenever, for instance, man gives himself over to the illusion, matter was the right thing, then we have insinuations of Ahriman, of Mephistopheles. Third in the line is the **consciousness soul**, unconsciously processing the physical body. (...) Still in our days does man work unconsciously on processing the physical body, {i.e.} on the consciousness soul. In the time coming up spiritual beings called **Asuras** will creep into the consciousness soul, which means into what is called the human "I" because the "I" merges into the consciousness soul. The Asuras are going to develop the evil with an utterly more intense power than even the satanic powers of the Atlantic age or, which is more, the Luciferic spirits of the Lemurian age.*

How can the asuras be detected ? - To compare them we shall first have a look at in how far we shall not be exposed to the Luciferic and the Ahrimanic *spiritual beings* for good. But as to the Asuras ?

Das Böse, das die luziferischen Geister den Menschen zugleich mit der Wohltat der Freiheit brachten, das werden sie {die Menschen} alles im Verlaufe der Erdenzeit ganz abstreifen. Dasjenige Böse, das die ahrimanischen Geister gebracht haben, kann abgestreift werden in dem Ablauf der karmischen Gesetzmäßigkeit. Das Böse aber, das die asurischen Mächte bringen, ist auf eine solche Weise nicht zu sühnen. (...) Denn diese asurischen Geister werden bewirken, dass das, was von ihnen ergriffen ist - und es ist ja des Menschen tiefstes Innerstes, die Bewusstseinsseele mit dem Ich -, dass das Ich sich vereinigt mit der Sinnlichkeit der Erde.

Es wird Stück für Stück herausgerissen werden, und in demselben Maße, wie sich die asurischen Geister in der Bewusstseinsseele festsetzen, in demselben Maße muss der Mensch auf der Erde zurücklassen Stücke seines Daseins. Das wird unwiederbringlich verloren sein, was den asurischen Mächten verfallen ist. Nicht dass der ganze Mensch ihnen zu verfallen braucht, aber Stücke werden aus dem Geiste des Menschen herausgeschnitten durch die asurischen

The evil which the Luciferic spirits had brought to man together with the benefit of freedom, is what man will totally cast off in the course of EARTH. The evil which the Ahrimanic powers had brought, may be cast off in the course of karmic regularity. The evil however which the Asura powers bring, cannot be atoned for in the same way. (...) For those Asura spirits are going to have the "I" united with the Earth's sensuousness. Remember that the "I" is with the consciousness soul, which is man's deepest, innermost being. It will be torn out from man bit by bit. As the Asura spirits are going to take hold of the consciousness soul, man must leave pieces of his being behind on Earth. These will be irretrievably lost. It is not the entire person that needs to become a slave to them {the Asuras}. But pieces will be cut out from man's spirit by the Asura powers. In our time these

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Mächte. Diese asurischen Mächte kündigen sich in unserem Zeitalter an durch den Geist, der da waltet und den wir nennen könnten den Geist des bloßen Lebens in der Sinnlichkeit und des Vergessens aller wirklichen geistigen Wesenheiten und geistigen Welten. Man könnte sagen : Heute ist es mehr theoretisch, dass die asurischen Mächte den Menschen verführen. Heute gaukeln sie ihm vielfach vor, dass sein Ich ein Ergebnis wäre der bloßen physischen Welt. Heute verführen sie ihn zu einer Art theoretischem Materialismus. Aber sie werden im weiteren Verlauf - und das kündigt sich immer mehr an durch die wüsten Leidenschaften der Sinnlichkeit, die immer mehr und mehr auf die Erde hernieder steigen - dem Menschen den Blick umdunkeln gegenüber den geistigen Wesenheiten und geistigen Mächten. Es wird der Mensch nichts wissen und nichts wissen wollen von einer geistigen Welt. Er (...) wird nicht nur lehren, dass der Mensch nicht bloß seiner Gestalt nach mit dem Tier verwandt ist, dass er auch seiner ganzen Wesenheit nach vom Tier abstamme, sondern der Mensch wird mit dieser Anschauung Ernst machen. -

Heute lebt ja niemand nach dem Sinne des Satzes, dass der Mensch seiner Wesenheit nach vom Tiere abstamme. Aber diese Weltanschauung wird unbedingt kommen, und sie wird im Gefolge haben, dass die Menschen mit dieser Weltanschauung auch wie die Tiere leben werden, heruntersinken werden in die bloßen tierischen Triebe und tierischen Leidenschaften.“
(R.Steiner 107:247 ff, XVI : 3/22/1909).

Asura powers announce themselves by what we may call merely living in sensuousness, forgetting all really spiritual beings or spiritual worlds. Somebody might claim : Up to now the Asura powers' seduction of man, is rather theoretic. Up to today they feign to him in a multitude of cases, his "I" were just a result of the mere physical world. Up to today they seduce him to a sort of theoretic materialism. In time coming however they will darken man's view of the spiritual beings and the spiritual powers. This shows more and more with the wild passions of voluptuousness that descend onto the Earth ever more. Man is going to ignore everything of the spiritual world, nor will he wish to know. Not only will he (...) learn that man is related to animals not only by his gestalt, {and} that by all his being he descends from animals : He will be getting serious about such views. -

In our days nobody lives up to claiming man's being were essentially an offspring from animals. Yet this sort of world view is sure to come. Consequently people with this sort of world view are going to live like beasts, are going to sink into mere animal drives and animal passions.

Probably Steiner did not mean just sexual instincts. Probably there are sufficient signs of Asuras working to be found in rampant cruelties which Germany before all committed shortly after Steiner's lecture course by beginning two world wars and murdering millions for racial reasons. Life in times like those may remind us of the basic law in animal life : the 'right' of the strongest one.

How can we recognize Asuras in everyday life ? - Whenever any kind of violence is executed justifying itself by itself : «I am doing it because I can.» This attitude often goes along with an appearance of subjective rightfulness which does not need arguments. On the other hand justifying violence with any argumentation, be it totalitarian, racist, nationalistic, or religious, would show Ahrimanic motives. This would go with a show of indifference. In this context we should think of the violence games in the internet. Mostly there are youngsters involved. He - or she - learns he can restart after every 'death'. The gamer - a youngster mostly - learns he can restart after any 'death', - and he or she will transfer this experience to his surroundings. Leading to ugly bad mischief - from mobbing up to murdering. The theory of drive removal by violence games was a failure. Seduced youngsters are spoiling and wasting their lives on Earth : Sorath's doing, and the Asuras'.

B.3. Anthroposophic Development Principles of EARTH

Are there ways out ? - Once more first an antidote from helpful *spiritual beings* against Luciferian ...

*“Wodurch ist es gekommen, dass der Mensch nicht in seine Interessen und Begierden der sinnlichen Welt verfiel ? - Das ist dadurch gekommen, dass die Geister, die den Menschen vorwärtsbringen, ihre Gegenmittel ergriffen. Sie haben ihre Gegenmittel in der Art ergriffen, dass sie die menschliche Wesenheit mit etwas durchsetzt haben, was sonst nicht in dieser menschlichen Wesenheit wäre : Sie haben sie durchsetzt mit **Krankheit und Leiden und Schmerzen**. Das ist das notwendige Gegengewicht geworden gegen die Taten der luziferischen Geister. -*

(...) Das war die gegenseitige Aufeinanderwirkung der luziferischen Geister und der Geister der Form im lemurischen Zeitalter.“ (R.Steiner 107:244 , XVI : 3/22/1909).

*How come man did not succumb to interests and cravings of the sensory world ? - That came from the spirits that advance man's taking up counter-measures of theirs. They did so by pervading the human being with something that would not have been included in the human being otherwise : They pervaded it with **illness and suffering and pains**. That has grown into the necessary counterweight against what the Luciferian spirits do. -*

(...) That was how the Luciferian spirits and the spirits of form counteracted each other during the Lemurian age.

... and Ahrimanic spirits :

„Also von der Mitte der atlantischen Zeit an wirkt auf den Menschen die Schar der ahrimanischen Geister ein. (...) Sie hat ihn dazu verführt, dass er das, was in seiner Umgebung ist, für stofflich, für materiell hält, dass er nicht durch dieses Stoffliche hindurch sieht auf die wahren Untergründe des Stofflichen, auf das Geistige.

So from the middle of the Atlantic age there is the crowd of ahrimanic spirits working on man. (...) They seduced him to deeming everything in his surroundings to be material, {and} to not looking behind it at the true bedrock of matter, which is spiritual.

To counteract the Ahrimanic seductions the helpful *beings* found *karma* ...

*Was haben nun dagegen diejenigen geistigen Wesenheiten, welche den Menschen in seinem Fortschreiten erhalten wollen, gegen diese Verführung, gegen Irrtum und Illusion aus dem Sinnlichen unternommen ? Sie haben dagegen unternommen, dass der Mensch tatsächlich nunmehr erst mit Recht - natürlich ist das langsam und allmählich gekommen, aber hier liegen die Kräfte, warum das gekommen ist - sozusagen in die Lage versetzt wird, aus der sinnlichen Welt heraus wiederum die Möglichkeit zu gewinnen, über Irrtum und Sünde und das Böse hinweg zu kommen, das heißt, sie haben dem Menschen die Möglichkeit gegeben, sein **Karma** zu tragen und auszuwirken. Haben also diejenigen Wesenheiten, welche die Verführung der luziferischen Wesenheiten gutzumachen hatten, Leiden und Schmerzen, ja auch das, was damit zusammenhängt, den Tod in die Welt gebracht - so haben diejenigen Wesenheiten, welche auszubessern hatten, was aus dem Irrtum über die sinnliche Welt fließt, dem Menschen die*

*What did those spiritual beings wishing to keep man progressing, do to counteract seduction, error, and illusions of the sensory world ? They counteracted by once again - {and} all the more rightfully - enabling man to overcome error, sin, and the evil in the sensory world. They gave man the chance to bear his **karma**, and to work on it. Of course that came about ever so slowly and gradually, but these are the forces that made things work. On the one hand there are those {helpful} beings that had to make up for the Luciferian beings' seducing man, by bringing into the world suffering and pains, even death, which is connected. On the other hand there were those {helpful} beings that had to repair what is inundating the sensory world with*

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Möglichkeit gegeben, durch sein Karma allen Irrtum wieder zu beseitigen, alles Böse wieder zu verwischen, das er in der Welt angerichtet hat. “ (R.Steiner 107:245 , XVI : 3/22/1909).

{Ahrimanic} error. They were giving man the chance to undo all error by his karma, to wipe out all the evil he had wreaked in the world.

... and against Asuras and Sorath, the Sun-demon, it is the Christ's power that will help us.

*„(...) einsam und in finsterner Umgebung fühlten sich die Seelen in der geistigen Welt, bevor das Ereignis von Golgatha eintrat. (...) - Das ganze Erdendasein würde den Menschen immer mehr und mehr zu dem wüstesten Egoisten gemacht haben. Keine Aussicht wäre es gewesen, dass jemals auf dem Erdenrund eine **Brüderlichkeit**, eine **innere Harmonie der Seelen** zustande gekommen wäre, denn mit jedem Durchgang durch das geistige Reich wären stärkere Einflüsse in das Ego eingezogen. Das wäre bei einer Christus-losen Erde geschehen. (...) So erscheint der Christus als diejenige Macht, welche es dem Menschen möglich machte, das Erdendasein in entsprechender Weise auszunützen, das heißt, gerade Karma in der entsprechenden Weise zu gestalten. Denn Karma muss auf der Erde ausgewirkt werden. Dass der Mensch die Kraft findet, in dem irdisch-physischen Dasein sein Karma in der entsprechenden Weise zu verbessern, dass er die Möglichkeit bekommt, eine fortschreitende Entwicklung zu finden, das verdankt er der Wirkung des **Christus-Ereignisses**, der Anwesenheit des Christus in der irdischen Sphäre.* “ (R.Steiner 107:251 f , XVI : 3/22/1909).

*„(...) earlier than then the occurrences of Golgotha, souls had been feeling lonesome and in a gloomy surroundings in the spiritual world. (...) - By and by everything existing in the world would have changed man into a most fierce egotist. There would not have been a chance of ever coming to **brotherliness**, an **inner harmony of souls** on all the Earth. For stronger influences would have entered the "I" with every passage through the spiritual realm {after death and before a reincarnation}. This is what would have happened on Earth without the Christ's coming. (...) So {however} the Christ appears as the power that enables man to use existence on Earth in a suitable way which means forming karma exactly in a suitable way. For karma must be worked at on Earth. Man finding the resolution to better his karma in a suitable way during earthly-physical existence, {and} being given the chance to find a progressing development : that is what he owes the working of the **Christ incident**, {i.e.} the Christ's presence in the earthly sphere.*

When considering the horrible world wars in the preceding century the work of Asuras, the second half of the 20th century might show a hint of helping powers : Europe working together successfully, first in the European Coal and Steel Community and the EEC [European Economic Community] and very gradually augmenting the idea of a European political community. In spite of the Cold War and the one in Yugoslavia. In the 21st century a feeling of cooperation is growing in spite of the Brexit and ever-ongoing discord similar to a family, and even in the Ukraine, Gaza, and Iran wars there were traits of empathy to be detected on both sides each, traits of empathy vis-à-vis fellow humans that had not been uttered so widely and so strongly before.

B.3. Anthroposophic Development Principles of EARTH

In all ages there have been particular personalities setting an example in their lives with strong, even *spiritual* empathy, be it vis-à-vis mankind, animals, or plants. Spontaneously we authors are thinking of Hildegard of Bingen, Francis of Assisi, John Donne, Blaise Pascal, Albert Schweitzer, Woodrow Wilson, Mahatma Gandhi, Père Pire, Martin Luther King, Ke-Chiang Hsieh, imagining there are many thousands of others more whom we do not know of. To our mind it is only since our present century that a feeling of solidarity is spreading in the world community's feeling. Is it some help against Asuras ? Even the economically catastrophic Covid-19 pandemia of 2019 through 2022 evoked still stronger solidarity than the migration crisis of 2015 did. In all these incidents we see a collective comprehension of Christ's power as it is gradually coming to life within us - at last. Well, and is it not the individual, inner progress that counts ?

The *germinating human being* had developed from the *spiritual* into the *physical*. Then man acquired becoming conscious of his individuality, i.e. of his freedom to decide and carry responsibility for his decisions - going as far as human love. This is what he is about to refine within himself, thus strengthening his "I". From now on he might continue his development in the direction of the *spiritual worlds*. He will continue to need Michael's help as well as from other *spiritual beings*. It seems worthwhile having a look at them after the *spiritual hierarchies* had already been hinted at in chapter A.2 «Introduction». Corresponding to this book's purpose we shall consider just those *spiritual beings* that have been dealing with our development, or - at the end of the following chapter - those we know by name.

B.4. Mankind-Oriented *Hierarchies* in the *Spiritual Worlds*

Concerning the *spiritual worlds*, too, we shall confine ourselves to aspects of how *mankind emerged*. We presume the *spiritual worlds'* only intention we can detect : having *mankind emerge* from the *spiritual* onto *material* Earth. What else however occurs in the infinite, eternal *spiritual worlds*, overloads our human imagination, overwhelms us. In our world there are merely the meager human concepts at our disposal, based on the five senses.

We can help ourselves sorting out human concepts just a little bit by juxtaposing *spiritual hierarchies*, *planetary development states*, and *ages*. We might remember : *Spiritual hierarchies* are altogether *spiritual*, whereas *planetary development states* and *ages* work in the *mineral-physical* all the time, gradually getting *material* during *EARTH*, while man is getting *material* only from the second half of the *Lemurian age* on. Just to remember, too : *Spiritual beings* are independent of time or space, they work «everywhere», «all the time» und «at the same time» with each other and within each other. This cooperation of the *spiritual hierarchies*, wonderfully complicated as it is and touching in many ways, is described in (*R.Steiner 13 from pg 151 , VIII*) in a way that makes you feel that Steiner lived with it *clairvoyantly*. If you like to go along with him, read his account. Here we can give just an intellectual framework - for the sake of mere cognition. We will not be able to avoid iterations. May they be taken as helpful reminders.

All the terms listed here are explained once more in the glossary. *Elements* and *ether forces* can be looked up in Tab. B.2.1. The *solar cosmos* is described in Tab. B.3.1. although without the *spiritual beings* concerned.

Once again explaining in a chart may be more concise than the mere text : see next page, Tab. B.4.1. «*Spiritual hierarchies*». May it render the text more approachable.

Corresponding to St. Paul, Dionysius Areopagita, and the numerous Pseudo-Dionysius Areopagitas, R. Steiner shows *spiritual beings* in three *spiritual hierarchies* with three *grades* each. Evidently it is just about those *spiritual beings* that are dealing with us. We shall indicate the *spiritual hierarchies* underlined (1. to 3.), and the *grades* not so (1 to 3 within each hierarchy). According to our route to mankind we are following Steiner's presentation from the Earth's surroundings down to the Earth and mankind.

Spiritual forces work without space or time, i.e. everywhere, all the time, and they even merge. They do not need hierarchies. We humans however can imagine their different tasks more easily when imagining them as *hierarchies*, especially when having been brought up in authoritarian views, which had prevailed at least in Central Europe up to the middle of the preceding century. Are *spiritual hierarchies* a concept for our sake ?

In the part of the *spiritual worlds* concerned with us, the *seraphim* {1.1} [from Hebrew «flaming ones»], also called *spirits of love*, constitute the topmost *grade* of the *first hierarchy*, the *Dyanic* [Sanskrit «divine»] *beings*,

„die Aufgabe (...), die höchsten Ideen, die Ziele eines Weltensystems entgegenzunehmen aus der Trinität“ (R.Steiner 110:90 , V : 4/14/1909).

(...) their task being to receive the highest ideas, the objectives of a world system from the Trinity.

As to trinities see the glossary. What is meant here, is the Christian Trinity. The *Seraphim* are to be discovered as

„(...) die dirigierenden Mächte bei dem, was als das Blitzesfeuer aus der Wolke herausquillt.“ (R.Steiner 122:172 , X : 8/25/1910).

(...) the conducting powers of what spills out as the lightning fire out of the cloud.

B.4. Mankind-Oriented Hierarchies in the Spiritual Worlds

Hierarchy	Grade	Spiritual beings	Task	They create the planetary development states...	..in the approximate spheres of today's planet orbits
Dyanic [divine] beings					
1	1	seraphim {1.1} <i>spirits of love</i>	To receive the highest ideas, the objectives of a world system from the Trinity.	They work on <i>OLD SATURN</i> from outside the <i>solar cosmos</i> .	
	2	cherubim {1.2} <i>spirits of utmost wisdom or of harmony</i>	To change into feasible plans what the seraphim had given them in wisdom.	They, too, work on <i>OLD SATURN</i> from outside the solar cosmos.	
	3	thrones {1.3} <i>spirits of will</i>	To put their hands on, in a way, so as to transfer into a first reality what had been conceived in wisdom.	<i>OLD SATURN</i>	Saturn
Gods			... bring to spiritual man germinating ...		
2	1	dominions {2.1} <i>spirits of wisdom</i>	... intuition. Organizing the <i>thrones'</i> will.	<i>OLD SUN</i>	Jupiter
	2	mights {2.2} <i>spirits of motion</i>	... inspired insight, i.e. inspired by them.	<i>OLD MOON</i>	Mars
	3	elohim {2.3} <i>spirits of form</i>	... imaginative cognition in the supersensible.	<i>EARTH</i>	Venus
Angels in the broad sense					
3	1	archai {3.1} <i>spirits of time / personality</i>	To regulate the conditions of entire mankind on Earth. From the second half of the <i>Lemurian age</i> on they lead the development of the man's <i>physical bodies</i> in blessed {idealized} <i>physical forms</i> . <i>Clairvoyantly</i> the archai, too, are to be discovered in lightnings and fire.		Mercury
	2	archangels {3.2} <i>fire spirits, archangeloi, bodhisattvas</i>	To bring a <i>spiritual</i> context into the lives of individual persons as well as human groups {peoples, races}. Before all in the <i>Atlantic age</i> the <i>archangels</i> guide humans' <i>physical bodies</i> and <i>ether bodies</i> . They guide the souls of man's leaders. <i>Clairvoyantly</i> they are to be discerned in wind and fire.		Moon
	3	angels {3.3} <i>in the strict sense, angeloi, gods' messengers, guardian angels, eternal "I"s</i>	To guard individuals' memories over incarnations as long as they cannot do so themselves. In the <i>Post-Atlantic age</i> the <i>angels</i> lead human <i>physical bodies</i> , <i>ether bodies</i> , and <i>astral bodies</i> . They, too, guide the souls of man's leaders.		Earth

Tab. B.4.1. Spiritual hierarchies.

The **cherubim** {1.2} [from the Akkadian «blessing ones»], also called **spirits of utmost wisdom** or **of the harmonies** (S.O.Prokofieff pg 33), constituting the middle grade of the first hierarchy, are the

„(...) dirigierenden Mächte bei der Wolkenbildung
(...)“ (R.Steiner 122:172 , too) (...) directing powers when clouds are forming (...)

i.e. they work in the surroundings of the *mineral-physical solar cosmos* the same as the *seraphim* do. Nowadays they are in the Earth's surroundings which evolved *material* by now. Their task is

„(...) in ausführbare Pläne dasjenige umzusetzen
(...), was ihnen angegeben wird von den
Seraphim.“ (R.Steiner 110:90, V : 4/14/1909). (...) to change into feasible plans
(...) what the seraphim had given them.

Seraphim and *cherubim* are the only *spiritual beings* we know to work just indirectly within the *solar cosmos*.

The next grade is the first one not to work from the surroundings of the *solar cosmos* but in it : the **thrones** {1.3} or **spirits of will**.

„Und die Throne hinwiederum, der dritte Grad der Hierarchie von oben, der hat die Aufgabe, (...) Hand anzulegen, damit das,
The **thrones**, on the other hand, the 3rd grade of the {1st} hierarchy {counted} from above, are charged with (...) putting their

B. Spiritual Aspects

was in Weisheit ausgedacht ist, (...) in Wirklichkeit umgesetzt wird.“ (R.Steiner 110:90 , V : 4/14/1909).

„Die Throne heißen darum auch Geister des Willens. Es ist ein Herunterfließen der Feuersubstanz (...) in eine erste Wirklichkeit. Das geschieht, indem diese Throne hineinfließen lassen in den Raum, der sozusagen in Aussicht genommen ist für ein neues Weltensystem, ihre eigene Substanz, die Substanz des ursprünglichen Weltenfeuers.“ (R.Steiner 110:90 , too).

„(...) und in diesen Kugelraum lassen fließen aus ihrer eigenen Wesenheit heraus die Throne das Urfeuer.“ (R.Steiner 110:90 f , V : 4/14/1909).

hands on so that what had been conceived in wisdom, (...) would be transferred into {a first physical} reality.

*That is why the **thrones** are called the **spirits of will**. It is like fire substance {the only substance during OLD SATURN} flowing down (...) to form a first {physical {I}} reality {i.e. the solar cosmos during OLD SATURN}. The thrones have their own {spiritual} substance {which is going to get physical {I} in part} flowing into the {as yet spiritual} space that had been elected to become a new world system. It is the substance of the original world fire.*

(...) and the thrones make the original {as yet spiritual} fire flowing from their own being into this spherical space {which is gradually becoming physical {I}}.

It is the *thrones* creating the *planetary development state* of *OLD SATURN*. In this very first stage all the *solar cosmos* consists of the earliest *physical element*, *warmth*, and of *fire-ether*, see Tab. B.2.1. Just remember : During *OLD SATURN* the *element warmth* consists of the earliest kind of creatures, namely the originally *spiritual man emerging*, who is gradually becoming *physical {I}* now. So far there are not any other creatures.

What are the

„(...) Grenzmarken für die Herrschaftsgebiete der einzelnen geistigen Hierarchien (...) ?“ (R.Steiner 110:117 , VI : 4/15/1909).

(...) limiting marks of the spiritual hierarchies' territorial domains one by one (...) ?

The *thrones* find their working limits in *OLD SATURN*. Its spacial extension is just about today's orbit of planet Saturn, but in the form of a space ellipse, lentic-shaped, but so slightly so that it might be roughly regarded as a ball-shape - as much as the planet orbits are so slightly an ellipse that they might be roughly regarded as circles.

As the *solar cosmos* develops and separates from the outer planets, its residual substance is getting *densified*, narrowing itself down. The *spiritual* working limits of the following *hierarchies* *densify* and narrow down as well (R.Steiner 110:92 , V : 4/14/1909 evening lecture).

Let us continue with the *second hierarchy*, the *gods*. They give *spiritual man* *germinating* capacities to perceive internally in paradise. Without their help there is no savoring from the tree of cognition. The topmost *grade* of the *second hierarchy* contains *dominions* {2.1}, also *kyriotetes*, *dominationes* or *spirits of wisdom*. They bring *intuition* to the *emerging human being*. From their *spiritual* bodies {I}, there is no better expression} they sacrifice *spiritual* substance {I, ditto}, out of which originates the earliest *spiritual* preliminary stage of *emerging man's etheric body*. - In other respects, too, the *spirits of wisdom* range the *thrones'* will, creating the next *planetary development state*, *OLD SUN*. They do so after *Saturn's separation* by *densifying* parts of the *physical {I}* mass of *OLD SATURN* into the first residual mass of the *solar cosmos*, which dwindles just about into the size of the space-ellipsoid orbit of today's planet Jupiter. During *OLD SUN* a second *element* emerges from parts of the original *element warmth* : *primordial air* or *primordial gas* or *primordial mist*. This *element* mixes with the rest or *warmth*. The *dominions* work into this mixture (R.Steiner 110:76 , IV : 4/13/1909 ; 91 , 94 , and 96 , V : 4/14/1909). Their working limits, too, are about in the space-ellipsoid orbit of today's planet Jupiter (R.Steiner 110:96 , 99 , V : 4/14/1909)

The middle *grade* of the *second hierarchy* is called *mights* {2.2} or *dynamis*, *eons*, *virtues*, *virtutes*, *potentates* or *spirits of motion*. They bring *inspired* cognition to the *emerging human being*, namely inspired by themselves. They execute the orders of the *dominions* {2.1} : They create the third *planetary development state*, *OLD MOON*. They work so that the *warmth element* plus *primordial air* or *primordial gas* or *primordial mist*, i.e. the *physical {II}* mass mix *OLD SUN* had consisted of, partly *densifies* into the *watery / liquid element*. This *element*, too, the third one, mixes with the other two preceding *elements*. This is where the *spirits of motion* work in (R.Steiner 110:76 , IV : 4/13/1909 ; 91 , 94 , and 97 f , V : 4/14/1909). Their working limits, too, are about in the space-ellipsoid orbit

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of today's planet Mars (*R.Steiner 110:97, 99, V: 4/14/1909*).

The bottom-most *grade* of the *second hierarchy* is called **elohim** {2.3} or **exusiai, powers, revelations, or spirits of form**. They bring the *emerging human being* : *imaginative* insight into the supersensible. They guard what the *spirits of motion* {2.2} had executed, and lead entire mankind from one *planetary development state* to the next. They create the fourth *planetary development state*, *EARTH*, by *densifying* parts of the *physical* {III} mass mix *OLD MOON* had consisted of, namely a mix of the *elements warmth* and *air-gas* or *mist*, plus the *watery / liquid element*, gradually into the *earthy / solid element*. This is the mixture of four *elements* by now, see Tab. B.2.1., where the *elohim* work in. (*R.Steiner 110:76, IV: 4/13/1909; 92 and 94, V: 4/14/1909; 106 and 118, VI: 4/15/1909; 129 f, VI: 4/16/1909*). That is how we may feel touched : «*elohim*» means in ancient Hebrew : «Those in front of whom we feel shy veneration.» (*R.Steiner 122:191, V: 8/20/1910*), and their name is etymologically close to «Allah». - In the geocentric *solar cosmos* their working limits, too, narrow down to about the space-ellipsoid orbit of today's planet Venus.

What follows is different from Tab. I.5.1., which refers to Steiner's final bequest (*R.Steiner 26:203 - 222, LII – LIV: 1/11 to 1/18/1924; 26:100 - 104, XXXIX: 12/10/1924; 26:87 - 90, XXXII: 8/31/1924; and 26:118 – 122, XLII: 2/11/1924*). We authors did not succeed in a synthesis yet.

The *third hierarchy, angels* {in the broad sense}, regulates Earth affairs (*R.Steiner 110:105, VI: 4/15/1909*) in the *spiritual* sphere, working on Earth as it is gradually becoming *material*. Their topmost *grade* is called : **archai** {3.1} or **spirits of time, primordial powers, primordial beginnings, spirits of orbits, dhyani-buddhas, Venus' sons** or **Venus' spirits, or spirits of personality**. They regulate the conditions of entire mankind on Earth. From the second half of the *Lemurian age* on they lead the development of the man's *physical bodies* in blessed {idealized} *physical* forms. *Clairvoyantly* the *archai*, too, are to be discovered in lightnings and fire. (*R.Steiner 110:54, III: 4/13/1909; 104 f and 119 ff, VI: 4/15/1909; 129 and 131 f, VII: 4/16/1909*). - In the geocentric *solar cosmos* their working limits narrow down to about the space-ellipsoid orbit of today's planet Mercury.

The middle *grade* of the *third hierarchy* is called **archangels** {3.2}, **archangeloi, bodhisattvas, Mercury's sons, Mercury's spirits** or **fire spirits**. They bring a *spiritual* context into the lives of individual persons as well as human groups {peoples, races}. Before all in the *Atlantic age* the *archangels* guide human *physical bodies* and *ether bodies*, and the souls of man's leaders. *Clairvoyantly* they are to be discerned in wind and fire. (*R.Steiner 110:54, III: 4/13/1909; 103 f, 117 f, 119 f, and 121, VI: 4/15/1909; 128 f and 132 f, VII: 4/16/1909*). - In the geocentric *solar cosmos* their working limits narrow down to about the space-ellipsoid orbit of today's Moon.

Finally the bottom-most *grade* is called **angels** {in the strict sense} {3.3}, **angeloi, sons of life, sons of twilight** or **the gods' messengers**. They guard individuals' memories over incarnations as long as these cannot do so themselves. In the *Post-Atlantic age* the *angels* lead human *physical bodies, ether bodies, and astral bodies*. They, too, guide the souls of mankind's leaders. (*R.Steiner 110:54, III: 4/13/1909; 102 f, VI: 4/15/1909; 125 f, 127, and 135, VII: 4/16/1909*). Personally we authors call them guardian angels or *eternal "I"s*. How are they to be detected *clairvoyantly* ?

„Im fließenden und rieselnden Wasser, in dem sich in Dunst auflösenden Wasser, ferner in den Winden der Luft und in den durch die Luft zuckenden Blitzen.“ (*R.Steiner 110:127, VII: 4/16/1909*).

In flowing and trickling water, in water that dissipates in mist, and in winds in the air, and in lightnings flashing through the air.

„Und ob man sagt, der Mensch blickt auf zu seinem höheren Selbst, dem er immer ähnlicher werden soll, oder ob man sagt, er schaue zu seinem Engel als zu seinem großen Vorbilde hinauf, das ist im Grunde genommen geistig ganz dasselbe.“ (*R.Steiner 105, 6/8/1908, quotation copied from S. Prokofieff: „Die zwölf Heiligen Nächte und die geistigen Hierarchien“ (“The twelve Holy Nights and the spiritual hierarchies”)*).

We might say : Man looks up to his higher self, which he is to resemble more and more. We might say, too, : Man looks up to his angel as to his good example. It is basically the same.

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In the geocentric *solar cosmos* the *angels'* working limits narrow down to about the area of the geocentric Earth. -
But :

„Was wir so in vollkommener Regelmäßigkeit schildern, das spielt sich nicht auch in vollkommener Regelmäßigkeit ab. (...) es ragen auch solche Wesen noch in die nach-atlantische Zeit herein, die bis in ihren physischen Leib von Geistern der Persönlichkeit durchsetzt sind, (...)“ (R.Steiner 110:136 , VII : 4/16/1909).

We are outlining all this in perfect regularity. It does not however occur in perfect regularity. (...) there are still such beings acting in the Post-Atlantic age who are penetrated by spirits of personality {Archai {3.1}} down to their physical bodies (...).

Still today we might ask ourselves whether there are blessed *physical bodies* at all. Surely they are not going to hold high ranks in human societies every time. For instance we are thinking of the herb collector who accompanied Steiner sporadically for some time. On the other hand there are many individuals blessed with power - dictators in the last 100 years whom we would prefer not to name, or military leaders such Alexander the Great, Perseus, Cesar, Charlemagne, Frederic II and Napoleon, all of whose good sense for man's *spiritual* development we authors cannot yet discover in every particular case.

Concerning the *hierarchy* above we might wonder why the Mercury *spirits* are closer to the Earth than Venus ones. This is to be understood when considering that the Earth has been exchanged in the geocentric *solar cosmos* for the Sun in the astronomic, heliocentric world view, which we are used to. In the geocentric *solar cosmos* the Earth is nearer to Mercury than Venus. Beside that there are other esoteric swaps, for instance Venus for Mars. These, however, do not add to our topic. In part they were taken up to guard *clairvoyants* from prosecution by contemporaries. At all events it is noticeable under the geocentric aspect that there is more disagreement concerning the sequence of planets than under the heliocentric aspect. - The *spiritual* aspect comes from Steiner, of course :

„In allen okkulten Benennungen wird das, was heute astronomisch Merkur genannt wird, Venus genannt, und umgekehrt, was man astronomisch Venus nennt, wird Merkur genannt. Die rein äußerlichen Astronomen wissen nicht, dass da Geheimnisse zugrunde liegen, weil man tiefe, esoterische Benennungen nicht verraten wollte. Es ist geschehen, um gewisse Dinge zu verhüllen.“ (R.Steiner 106:51 , IV : 9/5/1908).

In all occult denominations what is called Venus, is called Mercury today, and vice-versa what is called Venus astronomically, is called Mercury {in esoterics}. The purely outward-minded astronomers do not know the secrets at base because deep esoteric names were not meant to be betrayed. It happened so to veil things.

... which he did not unveil to us either.

A different aspect of the *spiritual beings* that are concerned with us, describes their workings on the planets of the *solar cosmos*, and beyond. This aspect is better followed from the inside to the outside. We may skip the *angel hierarchy* because from the human point of view they are concerned with us, not with the Earth as a whole. We are beginning with the *second hierarchy*, the *gods*.

„Wir haben (...) gesehen, dass, wenn wir den Planeten selber ins Auge fassen, dasjenige, was zu dem Planeten gehört, nicht erklärt werden kann, wenn wir nicht seine Form bestimmt denken durch die Geister der Form, seine innere Beweglichkeit und Regsamkeit durch die Geister der Bewegung das Planetenbewusstsein durch die Geister der Weisheit. Damit sind wir innerhalb des Planeten stehen geblieben, also innerhalb dessen, was von der Erde zum Beispiel zum Menschen gehört. - Wir haben ferner

*We saw (...) that when considering the planet itself {not a definite planet} and what belongs to the planet, cannot be explained without considering that its form was decided by the **spirits of form** {*elohim* , {2.3}}. In the same line its inner mobility and agility is decided by the **spirits of motion** {*mights* , {2.2}}, {and} the planet's consciousness by the **spirits of wisdom** {*dominions*, {2.1}}. That is how far we came inside the planet, i.e. inside what concerns mankind on Earth, for*

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gesehen, dass der Planet, wenn nur diese höheren Wesenheiten bis zu den Geistern der Weisheit wirksam wären, stille stehen würde.

-

*example. - Furthermore we saw that the planet would stop dead if just these higher {spiritual} beings had been active : up to the **spirits of wisdom**. -*

So what needs following up, is the *first hierarchy*, the *dyanic beings*. The *cherubim* {spirits of utmost wisdom, {1.2}} are the first ones to connect the Earth's *planetary system* to other *planetary systems* - as yet in an unspecified manner, but Steiner concludes they are all of them directed from the fixed stars.

(...) Dass er sich nach außen bewegt, dass er einen Bewegungsimpuls hat, das mussten wir den Geistern des Willens zuschreiben, und dass die Bewegung in dem Plan des ganzen Planetensystems geregelt ist, das mussten wir den Cherubim zuschreiben.

Damit aber haben wir schon das Planetensystem zusammengefügt, denn indem die einzelnen Bewegungen der Planeten so geregelt werden, dass sie das System zusammen bilden, ist die Voraussetzung gegeben, dass das Ganze dirigiert wird von den Fixsternen aus. -

*(...) That it {the planet} moves to the outside, i.e. that it has a motion impulse : that is what we had to attest to the **spirits of will** {thrones, {1.3}}. That this motion is controlled in the plane of all the planetary system : that is what we had to attest to the **cherubim** {spirits of utmost wisdom, {1.2}}. That already is all the planetary system {of the solar cosmos} because by regulating the planets' motions so that they together build the system, the prerequisite is given that the entire system is directed from the fixed stars. -*

Next, the *seraphim* {spirits of love, {1.1}}, the *spiritual beings* of our planetary system that are nearest to the Christian Trinity, have the means of communicating between us and the neighboring planetary systems.

Und in den Seraphim haben wir dann das, was vom Planetensystem nach dem Weltenraum, nach den Nachbarplanetensystemen heraus spricht. Wir konnten es damit vergleichen, dass die Menschen ja im sozialen Zusammenhang auch nicht nur einzeln für sich gehen - was sich vergleichen ließe mit der Direktion von den Geistern des Willens -, sondern dass sich die Menschen durch ihre Sprache verständigen.

So findet Verständigung von einem Planetensystem zum anderen statt durch die Seraphim. Sie sind gleichsam für das Planetensystem, was auf Erden die Sprache zum Ausdruck bringt, die ja die Menschen zusammenführt, zusammenhält, zur Verständigung führt. Die Seraphim tragen die Botschaften von einem Planetensystem zum anderen, geben von dem, was in einem Planetensystem geschieht, Kunde an das andere Planetensystem. Dadurch schließt sich die Welt der Planetensysteme zusammen und bildet ein Ganzes. -

*The **seraphim** {spirits of love, {1.1}} speak from {our} planetary system to space, {i.e.} to the neighboring planetary systems. We were able to compare this to the fact that humans in social contact are not just walking one by one - which might be compared to the **spirits of will** {thrones, {1.3}} directing - but humans converse by language. In the same manner {i.e. by analogy} planetary systems converse by the **seraphim**. So to speak they are for the planetary system {s} what language expresses on Earth, since language brings humans together, keeps them together, leads them to comprehension. The seraphim communicate messages from one planetary system to the other, {they} inform other planetary systems of what happens in one of them. That is how the world of planetary systems combines to build a whole. -*

Steiner concludes there are *spiritual* connections between all the planetary systems in the world.

Im Grunde also mussten wir diese Stufenfolge von Wesenheiten der Hierarchien anführen, weil all das, was an Kräften, was an Wirkungsweisen

We did have to follow the {above} hierarchical beings' grades because everything the hierarchies utter in

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ausgeht von diesen Hierarchien, wahrnehmbar ist an der gesamten Erscheinung des Menschen auf seinem Planeten. So wie der okkulte Blick uns lehrt, dass dieses ganze System von Wesenheiten mit dem Erdenplaneten zu tun hat, so hat in ähnlicher Weise ein ähnliches System mit anderen Planeten zu tun.“ (R.Steiner 136:116 ff, VII : 4/10/1912).

way of forces, {or} of modes of action, can be felt in all of man's manifestations on the planet. Occult insight teaches us that all this system of beings has to do with the planet Earth, and in a similar way does a similar system with other planets.

Still more clearly Steiner expresses himself in an earlier lecture of the same lecture course. The following quotation can be understood better when adapting it to the concepts of the world hereabouts - once again by an analogy :

Let us imagine we are approaching an earth worm with the finger tip. We are calling it a person, so it is a «he» in our example. He cannot know anything of us, but his senses tell him there is something drawing near. Now we imagine him gifted with reason, and thinking : 'This something is moving self-induced.' He would remember his definition of animal life. He cannot know anything about what we are as a whole. He would understand the finger tip as a living animal.

To return from the analogy, with all our thinking limits - in Tab. B.4.1., for instance - we would not be able to recognize that the *spiritual beings* listed there, might not be living beings with self-induced motion, but may be parts of a greater being. Had the earth worm profited from an anthroposophic education, then he would have seen that the finger tip belongs to an index finger's end part, that this forms a finger together with the middle and the base parts, - and already he would have understood a stage we called «hierarchy» in this text. He would even have understood a system of threes. His imagination would however have been overloaded by the fact that there are five fingers to a hand. He would not have been able to recognize two more fingers to the hand. Their existence would be locked from him. So would the mirroring of our physical symmetry axis. - Let's go further. The earth worm may understand by his anthroposophic education that the finger is part of a hand, and the hand together with the forearm and the upper arm are forming an arm. Once again a construction of threes !

Here we are sorry to say the analogy must end. At all events we remember we confess a Trinity that pervades all the world. There is not anything outside the Trinity, no action, no thought, no feeling. Outside the Trinity there is not any loving guidance of our karma, either.

By and by we are getting ready for the Steiner quotation.

„Sie müssen sich nun vorstellen, wenn wir weiterkommen wollen in unseren Betrachtungen, dass es über dem Menschen stehende Wesenheiten gibt, welche so erhaben sind über die menschliche Natur, dass sie nicht bestehen aus Gliedern, die wir bezeichnen können als physischen Leib, Ätherleib und so weiter sondern dass die Glieder dieser Wesenheiten selbst wiederum Wesenheiten sind. Während der Mensch also zu seinen einzelnen Gliedern das hat, was wir nicht als Wesenheit, sondern eben nur als einheitliche Glieder ansehen können, müssen wir aufsteigen zu solchen Wesenheiten, die nicht einen physischen Leib haben als ihren Teil, sondern welche ebenso, wie der Mensch seinen physischen Leib als seinen Teil hat, zu ihrem Teil etwas haben, was wir jetzt genannt haben in unseren Betrachtungen : die Geister der Form. Wenn wir sagen : 'Es gibt eine Wesenheit höherer Kategorie, welche nicht wie der Mensch zu seinem Gliede einen

*To progress in our considerations you might imagine there are {spiritual} beings so highly elevated above human nature that they do not consist of such members {-of-the-being} named physical body, etheric body, and so on {astral body} {such as man does}. Instead the members {-of-the-being} of these beings are beings themselves. So, while mankind has members {-of-the-being} which we cannot understand as beings {of their own} but just as members {-of-the-being}, we need to rise up to beings that do not have a physical body as one of their parts {members-of-the-being} such as man does. Instead, the same as he has his physical body as a part {member-of-the-being} of himself, these beings have their part {member-of-the-being} in something we called in our reflections : the **spirits of form** {elohim, {2,3}}. We might say : 'There is a being of a higher category. It*

physischen Leib hat, sondern welche zu ihrem Glied eine Wesenheit selbst hat, einen Geist der Form' : dann bekommen wir eine Vorstellung von einer Wesenheit, die wir bisher noch nicht charakterisiert haben, aber die wir charakterisieren wollen. Wollen wir sie charakterisieren, so müssen wir uns derjenigen Vorstellungen bedienen, zu denen wir uns aufgeschwungen haben im Laufe unserer Betrachtungen. -

does not contain a physical body as its member {-of-the-being} as humans do. Instead it has a being for its member {-of-the-being}, a spirit of form.' Then will we come to an imagination of a being we did not characterize before. But that is what we would like to do. If we wish to characterize such a being, we need to use concepts we rose up to in the course of our considerations. -

Finally we can understand what we had proclaimed in chapter A.2. , sub-subsection «*Spiritual Hierarchies*» almost dogmatically : Namely that singular and plural do not make a difference in the *spiritual worlds* because there is not any number nor any enumeration needed in there. The same as the earth worm can distinguish my having several fingers but not, in spite of his anthroposophic education, that they belong together as parts of a higher context : So our distinction of God and gods mirror our limited imagination. Well, we cannot even be sure whether we are part of a higher context ourselves. For sure we are not physically. But *spiritually* ? - To answer that, all we have is our faith in what Steiner reveals to us.

Steiner continues further on. In the same quotation he even puts our *members-of-the-being* in analogy to the *spiritual hierarchies*.

Ich sagte schon, es ist schwierig, zu diesen Vorstellungen zu kommen, aber Sie werden durch eine Analogie sich erheben können zu solchen Vorstellungen, wie wir sie hier brauchen. Betrachten Sie einen Bienenstock oder einen Ameisenhaufen und nehmen Sie die einzelnen Wesenheiten, die einzelnen Bienen des Bienenstocks und seien Sie sich klar darüber, dass der Bienenstock einen realen Gesamtgeist hat, eine reale Gesamtwesenheit, und dass er in den einzelnen Bienen seine Teile hat, wie Sie Ihre Teile haben in Ihren einzelnen Gliedern. Da haben Sie eine Analogie für noch höhere Wesenheiten, als diejenigen sind, die wir bisher betrachtet haben, die zu ihrem Glied nicht so etwas haben, was wir nur als physischen Leib wie beim Menschen bezeichnen, sondern was wir selber als eine Wesenheit bezeichnen müssen, als Geist der Form. Wie wir in unserem physischen Leibe leben, so leben Wesenheiten von höherer Erhabenheit so, dass sie die Geister der Form - oder einen Geist der Form meinetwillen - zu ihrem untersten Glied haben. Wir Menschen haben dann den ätherischen Leib ; statt dessen haben diese Wesenheiten als zweites Glied Geister der Bewegung, statt des astralischen Leibes des Menschen haben diese Wesenheiten Geister der Weisheit, statt dessen, was wir Menschen als Empfindungsseele haben, haben diese Wesenheiten als ihr viertes Glied Throne oder

*Did I not say it is difficult to come to such imaginations ? But by an analogy you will be able to rise to such imaginations as we need them here. Think of a beehive or an anthill. Take the beings one by one, the bees of the beehive one at a time. Be sure you realize the beehive has a real common spirit, a real common being, which has its parts {members-of-the-being} in the single bees, the same as you have your parts {members-of-the-being} in your limbs one by one. That is where you have an analogy for higher beings than those we had considered so far. They do not have for member {-of-the-being} something we call just a physical body with mankind. Instead they have what we need to call a being, a **spirit of form** {*eloh* , {2.3}}. The same as we live in the physical body, so beings of higher sublimity live so that they possess spirits of form - or a spirit of form, as you wish - for their lowest member {-of-the-being}. Next, the same as we humans have the etheric body, those beings have the **spirits of motion** {*mights* , {2.2}} for second member {-of-the-being}, {and} instead of man's astral body they have the **spirits of wisdom** {*dominions* , {2.1}} {for their third member-of-the-being}, {and} instead of man's sentient soul they have the **thrones or spirits of will** {1.3} for their fourth*

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Geister des Willens, statt unserer Verstandesseele haben diese Wesenheiten als fünftes Glied Cherubim, als sechstes haben sie, wie wir die Bewusstseinsseele haben, Seraphim. Und wie wir hinaufschauen zu demjenigen, was wir uns allmählich erst aneignen in zukünftigen Erdentagen, so schauen diese Wesenheiten hinauf zu dem, was überragt alle Hierarchien.“ (R.Steiner 136:87 , V : 4/7/1912).

*member {-of-the-being}, {and} instead of our mind soul they have the **cherubim** {spirits of utmost wisdom , {1.2}} for fifth member; {and} for sixth member they have the **Seraphim** {spirits of love , {1.1}}. Finally, the same as we look up to what we will understand only in later times on Earth : so these beings look up to what towers above all hierarchies.*

Spiritual Beings Cooperating

First we observed *spiritual beings* working on mankind, and then how they are working on the planets and in the *solar cosmos*. Now we can once again return to an enlarged comprehension in our conceptual world : the way *spiritual beings* cooperate with each other. Once again a table may precede the text : Tab. B.4.2. The **seraphim** {1.1} and the **cherubim** {1.2} are not mentioned because they do not working inside the *solar cosmos* but direct it from the outside, staying in the *solar cosmos'* surroundings because of their tasks outside. If ever such localizations apply to *spiritual beings* at all.

In Tab. B.4.2. we wish to follow up the way of *spiritual beings* known working together to create mankind. Tab. B.2.1. had shown us the multiplicity of the *OLD planetary development states* by and by augmenting *ether forces* and *elements*. There is something similar to be observed with *spiritual beings*. Their activities, too, multiply from one *planetary development state* to the next. We still ought not to forget however we cannot recognize all their activities. They work without being limited in time or space, and probably they deal with tasks, too, that do not concern mankind. All the same we authors are impressed by the ways *spiritual beings* work together concerning mankind. - With all our awe however we should not forget that with any *planetary development state* there is only the *physical* stage to be reached that can be attained therein. This, too, is listed in Tab. B.2.1.

During OLD SATURN the **spirits of will** {thrones , {1.3}} sacrificed a part of their *corporality*, thus creating the **spirits of personality** as well as **of time** {archai , {3.1}} and having them build up the first step *emerging man* can attain on his development path toward *materializing*. We may remember : In Tab. B.3.1. we called the *physical* development stage during *OLD SATURN - physical* {I}. In this stage *spiritual man germinating* just attained a *physical* development state like minerals today.

So during *OLD SATURN* there was just one *grade* each from two *spiritual hierarchies* working together as a team.

During OLD SUN, *emerging man* continued his development. Now it was the **spirits of wisdom** {dominions , {2.1}} creating the **archangels** {3.2} out of parts of their own *corporality*, thus sacrificing these parts for the benefit of *emerging man*. The *archangels* fostered *emerging man* with parts of the *spirits of wisdom's* *corporality* up to the first preliminary stage of the *etheric body*, a *physical* development state such as plants' lives today. At this stage *emerging man* attained a *physical* development stage we called *physical* {II} in Tab. B.3.1.

So during *OLD SUN* there are two teams of two grades of *spiritual beings* each from three *spiritual hierarchies* working together.

There was something else happening during *OLD SUN*. Not all the **spirits of personality** {archai , {3.1}} succeeded in equipping *spiritual man germinating* with the *physical* development stage *physical* {I} during *OLD SATURN*. Now they needed to try to catch up the *physical* development stage *physical* {I}, still requiring the *corporality* of the **spirits of will** {thrones , {1.3}}. The beings in timely development, on the other hand, were by and by equipped with the *physical* {II} state since this is the *physical* development stage possible during *OLD SUN*. The beings created in the *physical* development stage *physical* {I} however could not catch up. They lagged behind man's *physical* development stage by one. Up to the *planetary development state* of *EARTH* they will not be able to evolve to be humans. At best they will attain the *physical* development stage of animals in our days.

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During	the ... are sacrificing a part of themselves	and cooperating with the ...	There originates ...	and the <i>element</i> ...	in its <i>form</i> ...	<i>Spiritual man germinating</i> develops ...	as do the ... today.
OLD SATURN	<i>thrones</i> {1.3} <i>spirits of will</i>	<i>archai</i> {3.1} <i>spirits of personality / time</i>	<i>fire ether</i>	<i>warmth</i>	<i>physical</i> {I}	deep trance consciousness	'minerals
<i>pralaya</i>							
OLD SUN	<i>thrones</i> {1.3} <i>spirits of will</i>	<i>archai</i> {3.1} <i>spirits of personality/time</i>	<i>fire-ether</i>	<i>warmth</i>	<i>physical</i> {II}	deep trance consciousness	'minerals
	<i>dominions</i> {2.1} <i>spirits of wisdom</i>	<i>archangels</i> {3.2} <i>fire spirits</i>	<i>light-ether</i>	<i>air-gas</i>		deep sleep consciousness	'plants
<i>pralaya</i>							
OLD MOON	<i>thrones</i> {1.3} <i>spirits of will</i>	<i>archai</i> {3.1} <i>spirits of personality/time</i>	<i>fire-ether</i>	<i>warmth</i>	<i>physical</i> {III}	deep trance consciousness	'minerals
	<i>dominions</i> {2.1} <i>spirits of wisdom</i>	<i>archangels</i> {3.2} <i>fire spirits</i>	<i>light-ether</i>	<i>air-gas</i>		deep sleep consciousness	'plants
	<i>mights</i> {2.2} <i>spirits of motion</i>	<i>angels</i> {3.3} <i>in the strict sense, the gods' messengers</i>	<i>chemical ether : rhythm, sound, tone, number</i>	<i>watery / liquid</i>		deep dream consciousness	'animals
<i>pralaya</i>							
EARTH	<i>thrones</i> {1.3} <i>spirits of will</i>	<i>archai</i> {3.1} <i>spirits of personality/time</i>	<i>fire-ether</i>	<i>warmth</i>	<i>evolving material = physical</i> {IV}	deep trance consciousness	'minerals
	<i>dominions</i> {2.1} <i>spirits of wisdom</i>	<i>archangels</i> {3.2} <i>fire spirits</i>	<i>light-ether</i>	<i>air-gas</i>		deep sleep consciousness	'plants
	<i>mights</i> {2.2} <i>spirits of motion</i>	<i>angels</i> {3.3} <i>in the strict sense, the gods' messengers</i>	<i>chemical ether : rhythm, sound, tone, number</i>	<i>watery / liquid</i>		deep dream consciousness	'animals
	<i>elohim</i> {2.3} <i>spirits of form</i>	<i>Yahweh-elohim</i>	<i>life-ether</i>	<i>earthy / solid</i>		light daytime or waking awareness	'mankind

Tab. B.4.2. *Spiritual beings cooperating in the solar cosmos.*

During **OLD MOON** *emerging man* infallibly continued his progress. Now it is the *spirits of motion* {*mights*, {2.2}} sacrificing their *corporality*, thereby creating the *angels* or *gods' messengers* {3.3}. These help *emerging mankind* to the first preliminary stage of the *astral body*. So that man when progressing as supposed, attained a *physical* development stage during **OLD MOON** as animals do in our days. - In Tab. B.3.1. we called it *physical* {III}.

For our count-down we realize there were three teams of two grades of *spiritual beings* each from three *spiritual hierarchies* working together during **OLD MOON**.

Still however not all the *spirits of personality / time* {*archai*, {3.1}} had reached what they had been supposed to do during **OLD SATURN**, namely helping *man emerging* to attain the life stage *physical* {I}. They needed to continue doing their task with the help of the *spirits of will* {*thrones*, {1.3}}. If however they were successful, at least during **OLD SUN**, helping *emerging beings* to reach the life stage *physical* {I}, then those *emerging beings* might now get as far as the *physical* development stage *physical* {II}, which are plants in our days. Unless further impediments would hinder them. - Which ones ?

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For instance, during *OLD MOON* lagging **archangels** {3.2} needed to help emerging beings reaching the *physical* development stage *physical* {II}, the plant stage, if they had not succeeded in doing so during *OLD SUN*. Such emerging beings might finally evolve at best as far as the *physical* development stage of animals on *EARTH*. If however the *archangels* failed again, the emerging beings they are in charge of, had just one more chance, namely today, during *EARTH*, not to remain on the *physical* development stage *physical* {I}, the *mineral* stage.

During *EARTH* finally there are **spirits of form** {*elohim*, 2.3} helping us on to our first steps to attain our "I", and one of them, **Yahweh-elohim**, is helping us still.

Still some of the **spirits of will** {*thrones*, 1.3} and the **spirits of personality** {*archai*, 2.1} are working together to create minerals, *physical* {I}, as they have been supposed to do ever since *OLD SATURN*. When opting for an inner access to minerals, do we not need the greatest sensitivity ?

Furthermore, lagging **archangels** {3.2} are still struggling with the help of the **spirits of wisdom** {*dominions*, {2.1}} to create primordial plants, *physical* {II}, as they had been supposed to do since *OLD SUN*. These emerging beings can only remain plants in our days. Do we not feel touched by the beauty, the multitude, and the multiplicity of plants ?

Some of the **angels** in the strict sense, or **gods' messengers** {3.3} were lagging as well. Now they try to catch up with the help of the **spirits of motion** {*mights*, {2.2}} by furnishing the first preliminary state of *astral bodies* to the beings that had not received them during *OLD MOON*. These emerging beings develop as far as animals, *physical* {III}, and they are the easiest for us to feel connected to. - So there are four teams of one grade of *spiritual beings* each working during *EARTH*.

Probably another table will help not to lose ground : Tab. B.4.3. further down.

The above description notes just one aspect of cooperation between *spiritual beings*. When we envisage them as forces, without space, time, or enumeration, then we may guess other forms of cooperation, more tasks, and further categorizations, too. The *spiritual beings* are far too much beyond our comprehension for us to grasp them in one go, if at all. May we not let us be confused too little. The following quotation describes connections between *spiritual beings* and their physical workings. The *spiritual* Earth sphere of the *seraphim* and *cherubim* is seen in one with the physical Earth's surroundings.

„Derjenige nun, dem zum Bewusstsein gekommen ist durch seherische Forschung, dass innerhalb unserer Erde waltet im erdigen Element das Wesen der Throne oder der Geister des Willens, im Wässrigen das Wesen der Geister der Weisheit, im Luftförmigen das der Geister der Bewegung, im Wärmehaften das der Elohim : der steigt allmählich auf zu der Erkenntnis, dass bei der Ballung der Wolken, bei jenem eigenartigen, in unserem Erdenumkreise vor sich gehenden Wässrigwerden des Gasförmig-Wässrigen, am Werke sind jene Wesenheiten, die der Hierarchie der Cherubim angehören. So sehen wir auf unser Festes, auf das, was wir als elementarisches Erdendasein bezeichnen, und schauen in ihm ein Durcheinanderwirken der Elohim mit den Thronen. Wir richten den Blick aufwärts und sehen, wie in dem Luftförmigen - in dem ja allerdings die Geister der Bewegung walten - am Werke sind die Cherubim, damit das Wässrige, das aus dem Bereiche der Geister der Weisheit aufsteigt, sich zu Wolken ballen kann. Im Umkreise unserer Erde walten

Somebody becoming aware by spiritual research that in the Earth element, {i.e.} within *EARTH*, there is the essence of the **thrones or spirits of will** {1.3}, {and} in the watery {liquid element} the essence of the **spirits of wisdom** {*dominions*, {2.1}}, {and} in the air{-gas element} the essence of the **spirits of motion** {*mights*, {2.2}}, {and} in warmth there is the essence of the **elohim** {*spirits of form*, {2.3}} : This person will by and by rise up to the insight that when clouds agglomerate, {i. e.} when a mixture of gas and water becomes liquid in the surroundings of the Earth, then there are members of the hierarchy called **cherubim** {*spirits of utmost wisdom*, {1.2}} working. Likewise when looking on what is earthy, which we consider to be the elemental Earth being, we see **elohim** {*spirits of form*, {2.3}} interacting with **thrones** {*spirits of will*, {1.3}}. We look up and see in the air{-gas} - which is the domain of the **spirits of motion** {*mights*, {2.2}} really - the **cherubim** working so that the watery may rise from the sphere of the **spirits of wisdom** up to form

ebenso wahr die Cherubim, wie da walten innerhalb des elementarischen Daseins unserer Erde die Throne, die Geister der Weisheit, die Geister der Bewegung. -

*Und wenn wir jetzt sehen das Weben und Wesen dieser Wolkenbildungen selber, wenn wir das sehen, was gleichsam als ihr Tieferes verborgen ist, was sich nur zuweilen kundgibt, so ist es der aus der Wolke herausdringende Blitz und Donner. Das ist auch nicht etwas, was aus dem Nichts herauskommt. Dieser Tätigkeit liegt für den Seher zugrunde das Weben und Wesen derjenigen Geister der Hierarchien, die wir als die **Seraphim** bezeichnen. Und damit haben wir, wenn wir in unserem Erdenbereich bleiben, wenn wir bis zum nächsten Umkreis gehen, alle einzelnen Stufen der Hierarchien gefunden. -*

So sehen wir in dem, was uns sinnlich entgegentritt, den Ausfluss, die Manifestationen hierarchischer Tätigkeiten. Es wäre ein völlige Unsinn, wenn man in dem aus der Wolke schlagenden Blitz dasselbe sehen würde wie das, was man sieht, wenn ein Zündholz angezündet wird.“ (R.Steiner 122:132 f, VII : 8/22/1910).

*clouds. It is equally true there are the **cherubim** working in the Earth's surroundings as do the **thrones**, the **spirits of wisdom**, {and} the **spirits of motion**. -*

*When looking at the clouds themselves forming and dissolving, when watching what is as much as their hidden foundation, {and} showing itself at times only, then it is lightning and thunder from the cloud. That does not come from nowhere, either. The clairvoyant can see, this is what fundamentally those hierarchical spirits do whom we call the **seraphim** {spirits of love, {1.1}}. That is how we find all the hierarchy grades while staying in the Earth sphere, {and} going as far as the nearest surroundings. -*

That is how we can see coming to our senses, the expression, the manifestations of hierarchical activities. It would show utter nonsense to see in the lightning flashing from the cloud the same as what we see when lighting a match.

When Spiritual Hierarchies Are Missing Out : Sequences.

Yet why should that matter for us to see *spiritual hierarchies* working together and multiplying their workings from one *planetary development state* to the next ? - If *spiritual hierarchies* had missed out, there were just minerals, plants, or animals in today's world instead of mankind. They were lagging behind mankind's development. In Tab. B.4.3. we can detect some of the wonderful multiplicity of the tardy *spiritual beings* enriching the Earth. Not at all did we authors mention all the variations. Perhaps one or the other reader would like to continue ?

The Tab. B.4.3. does not show emerging man's members-of-the-being developing. This may be found in Fig. B.3.1.

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Concerning mankind's development {repeated} :					
During	OLD SATURN	OLD SUN	OLD MOON	EARTH	
the sacrifice of has the the The result is	<i>thrones</i> {1.3} <i>archai</i> {3.1} <i>physical body</i> <i>mineral</i>	<i>dominions</i> {2.1} <i>archangels</i> {3.2} <i>etheric body</i> plant	<i>mights</i> {2.2} <i>angels</i> {3.3} <i>astral body</i> animal	<i>elohim</i> {2.3} <i>Yahweh-elohim</i> the "I" man	(their corporality) creating . .
But when spiritual beings falter :					
During	OLD SATURN	OLD SUN	OLD MOON	EARTH	
the sacrifice of has the the The result is	(When <i>archai</i> falter)	<i>thrones</i> {1.3} <i>archai</i> {3.1} <i>physical body</i> <i>mineral</i>	<i>dominions</i> {2.1} <i>archangels</i> {3.2} <i>etheric body</i> plant	<i>mights</i> {2.2} <i>angels</i> {3.3} <i>astral body.</i> animal.	(their corporality) creating . .
the sacrifice of has the the The result is	(When <i>archai</i> ...	... continue faltering)	<i>thrones</i> {1.3} <i>archai</i> {3.1} <i>physical body</i> <i>mineral</i>	<i>dominions</i> {2.1} <i>archangels</i> {3.2} <i>etheric body.</i> plant.	(their corporality) creating . .
the sacrifice of has the the The result is	(When <i>archai</i> ...	... continue faltering and ...	... still continue faltering)	<i>thrones</i> {1.3} <i>archai</i> {3.1} <i>physical body.</i> mineral.	(their corporality) creating . .
	When <i>archai</i> falter ...	... continue faltering and ...	... still continue faltering ...	and still continue faltering, there is no creature.	
the sacrifice of has the the The result is	(When <i>archai</i> ...	... and <i>archangels</i> falter)	<i>thrones</i> {1.3} <i>archai</i> {3.1} <i>physical body</i> <i>mineral</i>	<i>dominions</i> {2.1} <i>archangels</i> {3.2} <i>etheric body.</i> plant.	(their corporality) creating . .
the sacrifice of has the the The result is	(When <i>archai</i> ...	... and <i>archangels</i> ...	... and <i>angels</i> falter)	<i>thrones</i> {1.3} <i>archai</i> {3.1} <i>physical body.</i> mineral.	(their corporality) creating . .
the sacrifice of has the the The result is	<i>thrones</i> {1.3} <i>archai</i> {3.1} <i>physical body</i> <i>mineral</i>	(When <i>archangels</i> falter)	<i>dominions</i> {2.1} <i>archangels</i> {3.2} <i>etheric body</i> plant	<i>mights</i> {2.2} <i>angels</i> {3.3} <i>astral body.</i> animal.	(their corporality) creating . .
the sacrifice of has the the The result is	<i>thrones</i> {1.3} <i>archai</i> {3.1} <i>physical body</i> <i>mineral</i>	(When <i>archangels</i> ...)	... and <i>angels</i> falter)	<i>dominions</i> {2.1} <i>archangels</i> {3.2} <i>etheric body.</i> plant.	(their corporality) creating . .
the sacrifice of has the the The result is	<i>thrones</i> {1.3} <i>archai</i> {3.1} <i>physical body</i> <i>mineral</i>	<i>dominions</i> {2.1} <i>archangels</i> {3.2} <i>etheric body</i> plant	(When <i>angels</i> falter)	<i>mights</i> {2.2} <i>angels</i> {3.3} <i>astral body.</i> animal.	(their corporality) creating . .
the sacrifice of has the the The result is	<i>thrones</i> {1.3} <i>archai</i> {3.1} <i>physical body</i> <i>mineral</i>	<i>dominions</i> {2.1} <i>archangels</i> {3.2} <i>etheric body</i> plant	<i>mights</i> {2.2} <i>angels</i> {3.3} <i>astral body</i> animal	(If <i>Yahweh-</i> <i>elohim</i> would falter) : animal.	(their corporality) creating . .

Tab. B.4.3 When hierarchies are missing out : sequences.

Some of the lagging or hesitating *hierarchies* cause *man* developing not to attain the development goal he was meant to reach. They need to rework during the next *planetary development state*. During *OLD SUN* the laggards create living beings *physical* {II} that at best can reach just the animal state up to *EARTH*. During *OLD MOON*, if

they had continued lagging behind, they would have created living beings *physical* {III} at best reaching just the developmental state of a plant during *EARTH*.

„Es bleiben gewisse Wesenheiten hinter dem Ziel einer kosmischen Stufe zurück. So sind gewisse Geister der Persönlichkeit, die auf dem Saturn das Ziel hätten erreichen sollen, zurückgeblieben. Sie hatten nicht alles dazu getan, was nötig gewesen wäre, um dem Menschen den Wert des Minerals zu geben und ihn so zu seiner

Vollendung gerade auf dieser Stufe zu bringen. Solche Wesenheiten müssen dann während der nächsten Stufe nachholen, was sie vorher unterlassen haben. (...) Sie, diese Geister der Persönlichkeit, konnten auf der Sonne auch nur das schaffen, was sie auf dem Saturn geschaffen hatten : eine physische Anlage vom Wert eines Minerals.

Dadurch entstanden während der

Sonnenzeit durch ihren Einfluss

Wesenheiten, die um eine Stufe tiefer

standen. Diese Wesenheiten bildeten nun

ein niedrigeres Reich gegenüber dem

Menschenreich. Das sind die Vorfahren

unseres heutigen Tierreiches. Während

unser heutiges Menschenreich auf der

Sonne im Werte der Pflanzen

vorgeschritten war, stand unser heutiges

Tierreich auf der Sonne im Wert eines

mineralischen Wesens, hatte bloß

physischen Leib. So kam unser Tierreich in

seiner Anlage hinzu zum Menschenreich.““

(R.Steiner 112:71 f , IV : 6/27/1909).

There are certain {spiritual} beings lagging behind the purpose of a cosmic step. So certain **spirits of personality** {some of the *archai* , {3.1}}, who ought to have attained the purpose {of becoming *physical* {I}} on Saturn {during *OLD SATURN*} fell back. They had not done everything needed to give {developing} man the value of minerals {the only value during *OLD SATURN*}. They had not brought him to perfection on this stage {*physical* {I}}. Such {spiritual} beings need to make good during the next stage {of the planetary development} what they had not achieved before. (...) They, those spirits of personality, could create on the Sun {during *OLD SUN*} just what they had not succeeded in on {during *OLD*} *SATURN* {sufficiently} : a preliminary stage of the value of minerals. That is why by their influence there were {*physical*} beings created during the Sun's time {*OLD SUN*} standing a step lower {than man developing}. Those beings constituted a realm lower than man's. They are the ancestors of today's animal realm. While today's human realm had progressed on the Sun {during *OLD SUN*} to the value of plants, today's animal realm had the value of mineral beings on the Sun {during *OLD SUN*}. They had just a physical body. That is how the animal realm in its {first} preliminary stage was added to mankind's realm.

So far we had explained how *spiritual beings* were lagging. It was the human point of view, for the sake of understanding. It will come as no surprise to realize the *spiritual beings'* view point is different. Derogatory attitudes are alien to them. Such attitudes are comprehensible just for our sake. What did really happen ?

When *Hierarchies* Are Missing Out : *Spiritual Relationships*

Sacrifice and Dedication, Gift, Abandonment, and Mastering Renunciation

So far it was with human concepts that we looked at the *spiritual beings* and their cooperation. We might imagine that “left behind” or “not achieved” are human concepts, and that the *spiritual beings* bent on what is best for us, live in other contexts than we are, i.e. in more caring ones. That is why we would like to try to approach *spiritual beings'* concepts. Surely we shall founder, but perhaps it is worth a try ? - We shall enter language fields that will sound ridiculous in our day. Do we prefer to stay with our linguistic habits, or do we wish to learn something about the world of the *hierarchies* ? Although we know quite well we shall not understand them fully. The concept of *hierarchy* already seems to turn to notions of ours rather than those of *spiritual beings*. Off we go on a trip to worlds we can comprehend just rudimentarily !

During *OLD SATURN* there is time originating. How ? - The *thrones* {1.3} bow to the *cherubim* {1.2} in deep veneration. They sacrifice a part of their as yet purely *spiritual corporality*, i.e. what is to become *physical* {I} much later. What accrues ? What are their children ? The *spirits of time* {3.1}. Time accrues. They do so by

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densification, which is accompanied by refinement in every case. Refinement helps the thrones to rise up a step spiritually.

„Das ist die letzte Vorstellung, zu der man überhaupt kommt, wenn man sich, rückwärtsgehend, dem Saturn nähert - die sich opfernden Geister des Willens, die ihre Opfer hinauf lenken zu den Cherubim - , weiter geht es nicht (...). Und indem man erleben kann dieses Opfern der Geister des Willens gegenüber den Cherubim, presst sich etwas los aus unserem Wesen. Das kann man jetzt nur mit den Worten sagen : Durch das Opfer, das die Geister des Willens den Cherubim bringen, wird die Zeit geboren. -

Aber die Zeit ist jetzt nicht jene abstrakte Zeit, von der wir gewöhnlich sprechen, sondern sie ist selbständige Wesenheit. Jetzt kann man anfangen zu reden von etwas, was beginnt. Die Zeit beginnt mit dem, was zunächst als Zeitwesenheit geboren wird, die nichts sind als lauter Zeit. Es werden Wesenheiten geboren, die nur aus Zeit bestehen ; das sind die Geister der Persönlichkeit, die wir dann als Archai in der Hierarchie der geistigen Wesenheiten kennenlernen. Im Saturndasein sind sie nur Zeit. Bei uns haben wir sie auch beschrieben als Zeitgeister, als Geister, welche die Zeit regeln. Aber die da geboren werden, sind wirklich Wesenheiten, die nur aus Zeit bestehen. -

(...) Gleichsam der Opferrauch der Throne, der die Zeit gebiert, ist das, was wir die Wärme des Saturn nennen. (...) Aber diese Wärme entsteht als Opferwärme, welche die Geister des Willens darbringen den Cherubim. (...) {Es} ist auch heute noch in unserer Umgebung unsichtbar vorhanden, geistig zugrunde liegend, das Opfer von den Geistern des Willens gegenüber den Cherubim. Dadurch gewinnt die Welt erst ihre Wahrheit, dass wir wissen, dass hinter jeder Wärmeentwicklung ein Opfer ist. (...) Überall, wo Wärme ist, haben wir in Wahrheit Opfer - Opfer der Throne gegenüber den Cherubim.“
(R.Steiner 132:24 ff, I : 10/31/1911).

„Opfer fließen von den Thronen zu den

This is the last concept we can reach in the end when going back {in time} approaching {OLD} Saturn - the **spirits of will** {thrones, {1.3}}, sacrificing {parts of} themselves and directing their sacrifices up to the **cherubim**, {spirits of highest wisdom {1.2}}. We could not go further {back} (...). While experiencing the spirits of will sacrificing to the cherubim, something presses loose from our essence. That is what can be explained in words only by saying : Time is born by the spirits of will sacrificing to the cherubim. -

Time however is not abstract time we are speaking of normally. It is a {spiritual} being of its own. Only now can we begin speaking of something that begins. Time begins with what is born as {spiritual} time beings so far. They are not anything but time. {Spiritual} beings are born that consist of nothing but time ; they are the **spirits of personality** {or time}, whom we shall come to know as **archai** {3.1} in the hierarchy of spiritual beings. During OLD SATURN they consist of nothing but time. In our days we describe them as spirits of time, too, {i.e.} spirits regulating time. But those born then {during OLD SATURN} really are {spiritual} beings consisting of nothing but time. -

(...) The **thrones'** sacrificial smoke, so to say, giving birth to time, is what we call {OLD} Saturn's warmth. (...) This warmth originates as sacrificial smoke which the **spirits of will** {thrones, {1.3}} offer to the **cherubim** {spirits of highest wisdom {1.2}}. (...) Still in our days it does exist in the environment, invisible at its spiritual base : the sacrifice of the spirits of will to the cherubim. Only that is how the world is coming to truth : by knowing that there is a sacrifice behind any warmth. (...) Wherever there is warmth we are truly having a sacrifice - the thrones' sacrifice to the cherubim.

Sacrifices flowing from the **thrones** {spirits

Cherubim, und diese Taten des Opfers sind es, die, gleichsam von außen angeschaut, als Wärme erscheinen. Wärmezustände sind der äußere physische Ausdruck, überhaupt der äußere sinnliche Ausdruck für Opfer. Und in der ganzen Welt, wo wir Wärme wahrnehmen, ist Wärme der äußere Ausdruck für das, was hinter der Wärme ist. Wärme ist Illusion ; dahinter sind die Opfertaten von Wesenheiten.“
(R.Steiner 132:31 , II : 11/7/1911).

*of will, {1.3}} to the **cherubim** {spirits of highest wisdom, {1.2}}, and such sacrificial deeds appear as warmth when viewed from the outside. States of warmth are the external physical expression - even the external sensory expression - for sacrifices. In all the world when perceiving warmth, this is the external expression for what is behind warmth. Warmth is an illusion ; behind it there are the sacrificial deeds of {spiritual} beings {the thrones, {1.3}}.*

Do you remember, dear reader, sitting in front of a fireplace or an open fire ? The feeling of looking into the fire, and time was standing still ? Feeling securely guarded and the "I" comforted deep down? - Steiner suggests a meditation :

„(...) eine phantasieartige Imagination : die Throne, die Geister des Willens, kniend in voller Hingebung, voller mutartiger Hingebung vor den Cherubim, aber so, dass die Hingabe nicht hervorgeht aus der Empfindung der Kleinheit, sondern aus dem Bewusstsein, dass man etwas hat, was man opfern kann. Die Throne in dieser Opferwilligkeit, der die Stärke, der Mut zugrunde liegt, wie kniend vor den Cherubim und das Opfer zu ihnen hinauf schickend, und dieses Opfer schicken sie hinauf wie brodelnde Wärme, flammende Wärme, so dass der Opferrauch hinauf flammt zu den geflügelten Cherubim ! (...) von dem ganzen Vorgange ausgehend : die Geister der Zeit, die Archai.“ (R.Steiner 132:26 f , I : 10/31/1911).

*(...) an imagination like a phantasy : the **thrones**, the **spirits of will** {1.3}, kneeling in full devotion, full of courageous devotion in front of the **cherubim**. Devotion however not coming from a feeling of being small, but of being conscious that they have something they can indeed sacrifice. The thrones' eagerness to sacrifice being based on strength {and} courage, as if kneeling in front of the cherubim and sending the sacrifice up as if in swirling warmth, flaming warmth, so that the sacrificial smoke flames up to the winged cherubim ! (...) all the process starting with the **spirits of time**, the **archai** {3.1}.*

„(...) das ist die schönste Tat, das schönste Erlebnis, das überhaupt aus unserer Seele hervorgerufen werden kann, Opferseligkeit anzuschauen. (...) - Opfertat ist aktive, in Aktivität sich umsetzende Hingebung.“
(R.Steiner 132:34 , II : 11/7/1911).

(...) this is the loveliest deed, the loveliest experience of anything engendered from the soul : regarding sacrificial bliss. (...) - A sacrificial deed is active devotion changing into activity.

Sacrificing in the sense used here, does not consider limits to preserve ourselves.

„Niemand kann wissen, was Wärme ist, der nicht in der Lage ist, sich eine Vorstellung zu machen von dem, was heißt opferfähige Hingabe dessen, was man besitzt, was man hat, ja, nicht nur opferfähige Hingabe dessen, was man hat, sondern dessen, was man selber ist. Die Hinopferung des eigenen Wesens, das Sich-Entäußern des eigenen Wesens seelisch gefasst, so dass man es sich zugleich so denkt, dass man bereit ist, sein Bestes hinzugeben zum Heile der Welt, nicht für sich sein Bestes behalten, sondern es gern hinopfern zu

Nobody can know about warmth without being able to form an idea of what devotion capable of a sacrifice, really is. Devotion capable of a sacrifice of what we possess, of what we have. Indeed not only of what we have, but {in addition : of} what we are within ourselves. Sacrificing our own being, divesting our own being in the soul, thinking ourselves ready at the same time of giving the best for the world's salvation ; not keeping the best to

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wollen auf dem Altar des Weltalls, das als einen lebendigen Begriff gefasst und mit einem Gefühl unsere Seele durchdringend, führt allmählich zum Verständnisse dessen, was hinter der Erscheinung der Wärme ist.

ourselves, but sacrificing it joyfully on the altar of the entire world : Taking this as a living idea, and pervading the soul with feeling, will lead to understanding by and by what is shining up behind warmth.

In our days, contrariwise, we understand sacrificing just as a decision of our own within our personal will bent on preserving ourselves. The paragraph quoted continues :

Man vergegenwärtige sich einmal, was im modernen Leben auch heute mit dem Begriff des Opfern verknüpft ist : Man kann sich nicht recht denken, dass der, der mit Verständnis opfert, dies jemals tut gegen seinen Willen. Wenn jemand opfert gegen seinen Willen, so müsste er dazu aus irgendeinem Grunde gezwungen sein ; es müsste ein Zwang walten.

Dann aber würden wir es beileibe nicht mit dem zu tun haben, was hier gemeint ist. (...) Und wenn jemand etwas opfert, nicht weil er aus irgendeinem äußeren Grund dazu gedrängt wird, auch nicht, weil er hofft, etwas zu erringen, sondern weil er sich aus seinem Inneren heraus gedrängt fühlt zu opfern, dann ist es undenkbar, dass er etwas anderes empfindet als innere Wärmeseligkeit. (...) Nur der versteht wirklich, was Wärme ist, der den Gedanken fassen kann : Wenn Wärme in der Welt auftritt, liegt zugrunde in irgendeiner Weise ein Seelisch-Geistiges, das hinter der Wärme ist, und das die Wärme bewirkt durch die Seligkeit des Opfers. Wer so die Wärme empfinden kann, der kommt allmählich zu der Realität, welche sich hinter der Wärmeerscheinung, hinter der Wärmeillusion verbirgt. -“ (R.Steiner 132:32 , II : 11/7/1911).

We might just visualize what still today is connected to sacrificing in modern life : We cannot really imagine somebody who sacrifices with understanding, ever doing so against his will. If anybody would sacrifice against his will, he would be forced to do so for some reason. There would be some coercion in question. Then however we would not deal with what is thought of here. (...) If anybody sacrifices anything without being urged by some outer reason, neither because he is hoping to gain something, but feeling pushed by his inner voice to sacrifice : then we cannot think he can feel anything but inner warmth and bliss. (...) Anybody can only understand what is warmth, when imagining : Whenever warmth occurs in the world, there is something mental and spiritual behind it at the base in some manner, and warmth brings about the sacrifice's bliss. Whoever can feel warmth in this sense, will by and by arrive at the reality of what is hidden behind warmth appearing, behind the illusion of warmth. -

Let's get on to OLD SUN. Moved from viewing the **thrones** {*spirits of will*, {1.3}} sacrificing, the **spirits of wisdom** {*dominions*, {2.1}} begin donating. They donate themselves, their very being, to all their surroundings without pondering in the way humans do, without donating for their own sake. - So what ensues from them donating ?

„(...) es ist das, was uns da entgegentritt, ein Gnadewirkendes, ein Schenkendes, ein Gebendes. (...) - fassen wir es so, dass es, um in diese Möglichkeit des Gnadegebens zu kommen, brauchte den Anblick des Opfers der Throne an die Cherubim ! Denken wir uns einmal, es würde hinzutreten zu dem, was da geschieht, wenn die Throne den Cherubim opfern, ein Wesen, welches durch diesen Anblick veranlasst würde zu einem Schenkenden, zu einem seine Gaben in Gnade

*(...) what confronts us there, induces grace : means donating, giving a present. (...) - let us look at it in this way : To come to the chance of donating grace, what was needed, was seeing the **thrones** {*spirits of will*, {1.3}} sacrificing to the **cherubim** {*spirits of utmost wisdom*, {1.2}} ! Let us think there was some {*spiritual*} being approaching while the thrones sacrificed to the cherubim. Let us think that upon seeing*

um sich Ergießenden zu werden. Stellen wir uns das ganz genau vor. Denken wir uns, wir würden eine Rose anschauen und entzückt werden davon, also das Gefühl eines Beseligens empfinden über das, was wir "schön" nennen. Denken wir, ein anderes Wesen würde durch den Anblick dessen, was beschrieben ist als das Opfer der Throne an die Cherubim, veranlasst werden, alles, was es hat, um sich herum zu schenken, schenkend in die Welt zu ergießen : dann würden wir damit diejenigen Wesenheiten beschrieben haben, von denen in der 'Geheimwissenschaft' die Rede ist als von den Geistern der Weisheit, die auf der Sonne hinzutreten zu denjenigen Wesenheiten, die wir schon auf dem Saturn kennengelernt haben. (...)

- Das ist die Tat (...), die Wirkung der Geister der Weisheit auf der Sonne. Das tun sie : schenken ihr eigenes Wesen an die Umgebung. (...) Die Sonne besteht außer aus Wärme auch noch aus Luft und Licht. (...) überall, wo Luft ist in der Welt, sind die Taten der schenkenden Geister der Weisheit dahinter. Webende, wirkende Luft heißt Offenbarung der schenkenden Tugend der Geister des Makrokosmos. “ (R.Steiner 132:37 f ; II : 11/7/1911).

*this, this {spiritual} being was enticed to donating, to spreading its gifts all around with grace. Let us imagine so to the point. Let us think we were looking at a rose, and were delighted, blissfully happy of what we call 'beautiful'. Let us think furthermore another being were induced to give away everything it has to all around when seeing the thrones sacrificing to the cherubim : That is how we would have described the {spiritual} beings we called '**spirits of wisdom**' {dominions, {2.1}} in 'Occult Science' {R.Steiner 13}. On the Sun {During OLD SUN} they approach those {spiritual} beings we had learned about on Saturn {during OLD SATURN} {namely the cherubim and the thrones}. (...)*

*- This is the deed (...), this is the **spirits of wisdom's** {dominions', {2.1}} effect on the Sun {during OLD SUN}. That is what they are doing : donating their own being to all around. (...) The Sun {OLD SUN} consists - in addition to warmth - of air-gas and light. (...) Wherever there is air in the world there are the deeds of the spirits of wisdom donating. Air that weaves {and} works, means revealing the donating virtue of the spirits of the macro-cosmos.*

What is the difference between sacrificing and donating in Steiner's view ? - The **thrones** {spirits of will, {1.3}} sacrifice their being quite purposefully to the **cherubim** {spirits of highest wisdom, {1.2}}. The **spirits of wisdom** {dominions, {2.1}} on the other hand give away their being to everything around, whatever it may be. - Another criterion is that for Steiner accepting a gift is part of a donation. We will however learn further down that when sacrificing, too, accepting the sacrifice is just as important, although in a different way.

„(...) Schenken besteht im Geben und im Entgegennehmen. Ohne das Zweite ist das Schenken gar nicht zu denken. (...) - (...) Was ist denn dann dieses Entgegennehmen ? Es ist auch auf der alten Sonne eine Tat, ein Geschehen, das sich nur dadurch von dem anderen Geschehen unterscheidet, dass es später ist.

„(...) Donating consists of giving and accepting. We just cannot think of donating without accepting. (...) - (...) What then is accepting ? On the Sun {during OLD SUN} it is a deed, a fact. The only difference with donating is : Accepting takes place later.

Time had already been created during OLD SATURN.

Das Geben kommt den Geistern der Weisheit zu. Wer nimmt denn nun ? Damit jemand nehmen kann, muss erst jemand da sein. In derselben Art, wie gleichsam durch einen Geburtsakt, nämlich aus den Opfern der Throne an die Cherubim, die Geister der Zeit auf dem Saturn entstehen, so entstehen durch Schenken

*Donating is up to the **spirits of wisdom** {dominions, {2.1}}. Who then does the accepting ? Somebody must be there to accept. In the same way as the **spirits of time** {or personality, archai, {3.1}} were created on Saturn {during OLD SATURN}, as if having been given birth so to say, namely by the **thrones** {spirits of will, {1.3}} sacrificing to the*

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an die Welt vonseiten der Geister der Weisheit auf der Sonne diejenigen Geister, die wir Erzengel nennen : Archangeloi. Und sie sind auf der alten Sonne die Nehmenden. (...) - (...) Was früher da war, wird aufgefangen und strahlt jetzt zurück. (...) Dadurch wird etwas ganz Besonderes hervorgerufen, was Sie sich nur richtig vorstellen können, wenn Sie sich denken das Bild einer innerlich geschlossenen Kugel, wo vom Mittelpunkte etwas ausgestrahlt wird, was geschenkt wird ; das strahlt bis zur Peripherie hin und strahlt von dort zurück zum Mittelpunkte. An der Oberfläche, innen an der Kugel lagern die Erzengel, die strahlen es zurück. Außen brauchen Sie sich nichts vorzustellen. -

***cherubim** {spirits of utmost wisdom, {1,2}} : so the spirits we call **archangels** or **archangeloi** {3,2} are created on the Sun {during OLD SUN}. It is them who are doing the accepting on the Sun {during OLD SUN}. (...) - (...) What was there earlier {namely the spirits' of wisdom donation}, is collected {by the archangels} and now radiated back. (...) That is how something very special occurs. You can only imagine it correctly when imagining a sphere from the inside with its surface all around. From its center point something is emitted : the donation. It is radiated as far as the periphery, and from there it is radiated back to the center point. Inside the sphere's surface there are the archangels. They radiate back {what had been donated}. You need not worry about imagining the outside {of the globe, see below}. -*

Here not only accepting is connected to donating. So is donating back, mirroring back. There is time needed for emanating as well as radiating back - and a stretch of space. Space is created. What is it the *archangels* are radiating back to the *spirits of wisdom* ? - It is the light. In the newly created space it is radiating from the periphery to the center.

Wir haben uns also von einem Zentrum ausgehend zu denken das, was von den Geistern der Weisheit kommt : das wird ausgestrahlt nach allen Seiten, wird aufgefangen von den Erzengeln und zurückgestrahlt. Was ist das, was da zurückstrahlt in den Raum hinein, dieses zurückgestrahlte Geschenk der Geister der Weisheit ? Was ist die ausgestrahlte Weisheit, in sich selbst zurück geleitet ? - Das ist das Licht. Und damit sind die Erzengel zugleich die Schöpfer des Lichts. Licht ist ebenso wenig das, was es uns in der äußeren Illusion erscheint, sondern wo Licht auftritt, haben wir die zurückgestrahlten Gaben der Geister der Weisheit. (...) -

*So we need to imagine something starting from a center, from the **spirits of wisdom** {dominions, {2,1}}. It is radiated in all the directions, is caught by the **archangels** {3,2}, and radiated back. What is it that is radiated back within {the inner space of} the sphere, {which is} the spirits' of wisdom donation radiated back ? What is that wisdom radiated back on its own route ? - It is the light. So the archangels are creators of the light at the same time. Light is not what it appears to us in outer illusion. Wherever there is light, we have the spirits of wisdom's donation radiated back. (...) -*

By now the entirety of OLD SUN is getting clearer from the *spiritual beings'* point of view, too :

So bekommen wir ein Bild der alten Sonne. Wir denken uns gleichsam einen Zentralsitz, wo vereinigt ist das, was vom alten Saturn herübergekommen ist : Die Opfertaten der Throne gegenüber den Cherubim, im Anblick dieser Opfertaten versunken die Geister der Weisheit. Durch den Anblick dieser Opfertaten werden sie veranlasst, von sich auszustrahlen, was ihr eigenes Wesen ist : strömende, flutende Weisheit als schenkende Tugend. Das aber

*That is how we can arrive at an image of OLD SUN {the Sun still containing the Earth and the Moon as well}. Let us think of a central point as it were wherein everything is agglomerated that came over from OLD SATURN : the **thrones** {spirits of will, {1,3}} sacrificing to the **cherubim** {spirits of utmost wisdom, {1,2}}, {and} the **spirits of wisdom** {dominions, {2,1}} in deep contemplation of these sacrificial deeds. Doing so they are induced to radiate from themselves what is*

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wird, weil es Zeit-durchstrahlt ist, ausgesandt und wieder zurückgestrahlt, so dass wir einen Globus, einen durch die zurückstrahlende Tugend innerlich erleuchteten Globus haben. Denn wir müssen uns die alte Sonne nicht nach außen, sondern nach innen leuchtend denken.

their proper being : flowing, floating wisdom as virtue donated. This however is radiated out and then back again, taking time. So that we have a globe, a globe shining within because virtue is radiated back. For we should not imagine the old Sun shining to the outside, but within the inside instead.

Once again we may remember a soul experience we might have had ourselves. Likewise as having experienced comfort when mirroring *OLD SATURN* in our souls, the subject now, during *OLD SUN*, is the light. The soul experience we may have had in our days : Surely one or the other may remember his or her fright in the dark as a child, and being relieved when the morning light came at last. But even if we succeeded in suppressing our fear of darkness during adulthood, still we enjoy from deep down when the sun rises, feeling refreshed in the life forces. That shows how much we depend on light, still more than on warmth. - Back to *OLD SUN* :

As long as the Sun had not separated from the rest of the *solar cosmos* in the center, there is not anything radiating to the outside. All the light was radiating inside the *solar cosmos*, since the Sun, the Earth, and the Moon were still all in one. Only Saturn had been separated already at the end of *OLD SATURN*, and he exists without space yet. It is hard to imagine.

Damit ist ein Neues geschaffen, das wir folgendermaßen beschreiben können : Denken wir uns diese Geister der Weisheit, sitzend im Mittelpunkt der Sonne, im Anblick der opfernden Throne versunken und ausstrahlend, was ihr eigenes Wesen ist, wegen des Anblicks der opfernden Throne, und zurück erhalten sie ihr ausstrahlendes Wesen, indem es ihnen von der Oberfläche zurückstrahlt, so dass sie es als Licht wieder zurückbekommen. Alles ist durchleuchtet. (...) Sie sehen ihr eigenes Inneres in die ganze Welt verteilt und widergestrahlt von außen als Licht, als die Widerspiegelung ihres eigenen Wesens. -

*Something new has been created. We may describe it in the following way : Let us think of the **spirits of wisdom** {dominions, {2.1}}, sitting in the center of the Sun {still including the Earth plus Moon}, lost in contemplation of the **thrones** {spirits of will, {1.3}} sacrificing, and radiating their {the spirits' of wisdom} own being because they are contemplating the thrones sacrificing. Their {the spirits' of wisdom} own being is radiated back to them from the surface so that they receive it back as the light. Everything is illuminated. (...) They {the spirits of wisdom} see their own inside distributed all over the world and radiated back from the outside {from the periphery !, = the inner surface of the globe} as light, as a reflection of their own being. -*

So far space is created as just one pair of opposite directions. In our days it is hardly familiar : inside and outside. What is still meant here, is the {*solar cosmos*'=} globe's interior since

Inneres und Äußeres sind zwei Gegensätze, die uns jetzt entgegentreten. Das Frühere und das Spätere verwandelt sich und wird so, dass es sich verwandelt in Inneres und Äußeres. Der 'Raum' ist geboren ! Durch die schenkende Tugend der Geister der Weisheit entsteht der Raum auf der alten Sonne. Vorher kann 'Raum' nur eine bildliche Bedeutung haben. Jetzt haben wir den Raum, aber zunächst nur in zwei Dimensionen : noch nicht oben und unten, noch nicht rechts und links, sondern nur Äußeres und Inneres. -

*Now there are two opposites confronting us {within the globe} : What was earlier and what came later, metamorphoses {sic !}, changing to the inside {i.e. the center of the globe} and the outside {i.e. its periphery}. 'Space' is born ! Space originates by the **spirits of wisdom** {dominions, {2.1}} donating virtue on the {during} *OLD SUN*. Before that {i.e. during *OLD SATURN*} 'space' can {could} just mean something imaginative. Now we have space, but so far just in two dimensions : not yet above and below, not yet right and left, but inside and outside. -*

That is what in our days we are calling two directions of one dimension, speaking of the very first dimension here.

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What we are calling three-dimensional space, would consist of six dimensions in Steiner's sense.

Preliminary stages of all such incidents did not occur during *OLD SUN* only but during the ending phase of *OLD SATURN* already.

In Wirklichkeit treten diese beiden Gegensätze schon gegen Ende des alten Saturn auf, aber sie wiederholen sich in ihrer eigentlichen Bedeutung, als Raum-schaffend auf der alten Sonne. -“ (R.Steiner 132:40 ff ; II : 11/7/1911).

*Really these two opposites came up during the ending phase of *OLD SATURN* already. But they are repeated in their proper meaning, as creating space, on the {during} *OLD SUN*. -*

Once again Steiner is helping us with a meditation, an imagination :

„Die opfernden Throne kniend vor den Cherubim, und zu dem Opfer hinzukommend wie im Reigen die Geister der Weisheit, hingegeben in ihrer Stimmung dem, was sie erblicken im Mittelpunkt der Sonne an dem Opfer der Throne ; dadurch in ihrer Stimmung erwachsend zu dem Bilde des Opferrauchs, der sich verbreitet nach allen Seiten, der ausströmt, sich am Ende ballt und aus seinen Wolken herausschafft die Gestalten der Erzengel, die zurückstrahlen von der Peripherie das Geschenk des Opferrauchs als Licht, das Innere der Sonne durchleuchtend, das Geschenk der Geister der Weisheit zurückgebend und die Sphäre der Sonne in dieser Weise schaffend. Sie besteht schenkend aus Glut und Opferrauch. An der äußeren Peripherie sitzen die Erzengel, die Schöpfer des Lichts, die das, was zuerst auf der Sonne da ist, später abbilden ; es braucht Zeit, aber dann kommt es zurück als Licht. Was bewahren also die Erzengel ? Sie bewahren das Frühere ; die Gaben der Geister der Weisheit, die sie nehmen, strahlen sie zurück ; aber was in der Zeit war, geben sie zurück als Raum, und indem sie es als Raum zurückstrahlen, geben sie zurück das, was sie selbst durch die Archai, die Anfänge, erhalten haben. Dadurch sind sie die Engel des Anfangs, weil sie in späteren Zeiten wirksam machen, was früher war.“ (R.Steiner 132:44 ; II : 11/7/1911).

*The **thrones** {spirits of will, {1.3}} sacrificing, kneeling in front of the **cherubim** {spirits of utmost wisdom, {1.2}} ; and joining the sacrifice as if in a round dance : the **spirits of wisdom** {dominions, {2.1}} devoted in their mood to what they behold in the center of the Sun {still including the Earth and the Moon} : the thrones' sacrifice ; thereby growing in their {the spirits' of wisdom} mood to the image of sacrificial smoke, which spreads to all sides, pouring out, conglomerating in the end, and creating from its clouds the gestalt of the **archangels** {3.2}, who are radiating back from the periphery the donation of sacrificial smoke : the light, lighting up the Sun's interior {sphere}, returning the spirits' of wisdom gift, in this way creating the Sun's {interior} sphere. As a gift it consists of embers and sacrificial smoke. On the outer {inside ! of the} periphery there are the archangels sitting, creators of the light, who will be displaying later what was on the Sun {during *OLD SUN*} first {i.e. light}. It takes time, but then it comes back as the light. So what do the archangels safeguard ? They safeguard what came earlier ; they radiate back the spirits' of wisdom donations which they had taken up. What had happened in time however is what they radiate back as space. By radiating back as space, they give back what they had received from the **archai**, the **beginnings** {spirits of time or personality, {3.1}}. They are the angels of the beginnings because they effectuate later what had occurred earlier.*

Let us continue to *OLD MOON*. We shall need a short, decisive flashback to the two preceding *planetary development states*, augmenting now one or the other occurrence that had happened then and necessary for understanding *OLD MOON*.

As *physical* {1} *OLD SATURN* had consisted of nothing but warmth. From *OLD SATURN* onward the **thrones** or **spirits of will** {1.3} sacrificed their own substance to the **cherubim** or **spirits of highest wisdom or harmony** {1.2}. The **cherubim** accepted the **thrones'** sacrifice at that time. *Spiritually*, as their children to say so, the **archai** {3.1}

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originated from the sacrifices. The *archai's* other names are **primordial beginnings** or **spirits of personality** or of **time**. During *OLD SATURN* the *archai* were purely *spirits of time*, originating time. - Now however during *OLD MOON*, we learn that not all the *cherubim* had accepted the *thrones'* sacrifices ! Some of them had preferred to develop *spiritually* higher instead of having themselves tied to the *spiritual* surroundings of the Earth. They renounced to the *thrones'* sacrifices. That is what occurred from the final period of *OLD SATURN* on.

From *OLD SUN* onward the first consequences came to be apparent. Deeply impressed, devout to the *thrones'* sacrificing in favor of the **cherubim**, the **dominions** or **spirits of wisdom** {2.1} gave away their essence unselfishly : donations to everything around them. Furthermore the **archangels** or **messengers of the primordial beginnings** {3.2} originated out of the *thrones'* sacrificial clouds, which the *cherubim* had spurned and left masterless and wandering about. The *spirits of wisdom*, to be imagined as sitting in something *spiritual* as if in the center of the *solar cosmos*, sent their donations to everywhere around, i.e. finally to the *archangels* who were sitting on the periphery's inside. The *archangels* mirrored the donations back to the *spirits of wisdom*, namely in the form of light. From donations and light going to and fro : space was formed, so far however in just one primordial dimension : inside - outside. - What occurred *physically* ? As *physical* {II} a *densification* ensued because some of the *cherubim* had refined themselves by abandoning the *thrones'* sacrifices. What was it that ensued *physically* {II} ? It was *OLD SATURN's* first and only *element warmth densifying* in part to the second *element air-gas*. The masterless sacrifices *densified* and wafted about as "sacrificial smoke".

„Aber nun sehen wir etwas Anderes noch,
wie wenn innerhalb des alten
Sonnenraumes noch etwas ganz anderes
vorhanden wäre : Opferrauch, der aber
jetzt nicht bloß durch die Erzengel im Licht
zurückgeworfen wird, sondern der von den
Cherubim nicht angenommen wird, so dass
er zurückfließt, sich zurück staut, so dass
wir sich stauende Opferwolken im
Sonnenraume haben : Opfer, das aufsteigt,
Opfer das absteigt ; Opfer, das
angenommen wird, Opfer, auf das
verzichtet wird, das in sich zurückkehrt.
Dieses Sich-Begegnen der eigentlichen
spirituellen Wolkengebilde im alten
Sonnenraum finden wir gleichsam
zwischen dem, was wir das letzte Mal das
Äußere und das Innere, diese beiden
Dimensionen auf der Sonne, genannt
haben ; so dass wir in der Mitte haben die
opfernden **Throne**, dann die **Cherubim** in
der Höhe, die das Opfer annehmen, dann
solche **Cherubim**, die das Opfer nicht
annehmen, sondern es zurückstauen.
Durch dieses Zurückstauen entsteht
gleichsam eine Ringwolke ; und ganz
außen haben wir die zurückgeworfenen
Lichtmassen. -

*But now we can still see something else, as
if there was still something totally different
inside the Sun's sphere {during OLD SUN} :
sacrificial smoke, which however is not
just reflected by the archangels {3.2} as
light, but is rejected by the cherubim so
that it flows back, is jammed back, so that
sacrificial clouds are jamming in the Sun's
sphere {during OLD SUN} : Sacrifices rising,
sacrifices descending ; sacrifices accepted,
sacrifices renounced and turning back unto
each other. Those cloud formations,
spiritual really, meeting within the sphere
of OLD SUN, can be found, to say so,
between what we called the outside and the
inside last time : those two dimensions {one
primordial dimension} on the Sun {during OLD
SUN}. So that there are in the middle : the
thrones sacrificing {1.3} ; then the **cherubim**
{1.2} high up accepting the sacrifices, then
those **cherubim** {1.2 , too} who do not accept
the sacrifices but jam them back. By
jamming back there ensues an annular
cloud so to say ; and all on the outside
{outer part of the solar cosmos of OLD SUN, but from
the inside of its periphery} we have the masses
of light mirrored back. -*

Steiner extends the meditation of *OLD SUN* which he had given above :

*Stellen Sie sich dieses Bild ganz lebendig vor :
dass wir also diesen alten Sonnenraum haben,
diese alte Sonnenmasse, gleichsam eine
kosmische Kugel, außerhalb welcher nichts
vorzustellen ist, so dass wir nur den Raum uns
zu denken haben bis zu den Erzengeln hin.
Stellen wir uns weiter vor, dass wir in der*

*Imagine in a very lively way : there is
the space of OLD SUN, the mass of
OLD SUN, as much as a cosmic sphere.
On its outside there is not anything to
be imagined so that we should think of
the space just as far as the archangels
{3.2}. Imagine furthermore that in the*

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Mitte diese Ringbildung aus den sich beegnenden angenommen und zurückgewiesenen Opfern haben. Aus diesen angenommenen und zurückgewiesenen Opfern entsteht innerhalb der alten Sonne etwas, was wir nennen können eine Verdoppelung der ganzen Sonnensubstanz, ein Auseinandergehen. Mit einer äußeren Figur zu vergleichen ist die Sonne in dieser alten Zeit nur, wenn wir sie vergleichen mit unserer jetzigen Saturngestalt : der Kugel, die von einem Ring umgeben ist, indem diese sich stauenden Opfermassen nach einwärts werfen, was in der Mitte ist, und das, was außen ist, wird wie eine Ringmasse außen angeordnet. So haben wir die Sonnensubstanz eigentlich in zwei Teile getrennt durch die Kraft der stauenden Opfergewalten.“ (R.Steiner 132:56 f; III : 11/14/1911).

middle there is this annular formation of accepted sacrifices meeting rejected sacrifices. Out of these accepted and rejected sacrifices there evolves something inside the old sun {a space here} which we might call doubling up all the solar substance : a separation. In this ancient time {OLD SUN} the Sun can only be compared to Saturn's gestalt today : the sphere surrounded by a ring : the jamming sacrificial masses churning toward the inside {center} what is {rather} in the middle {of the substance of OLD SUN} ; and what is {rather} outside, is put to the outside like a ring ¹. So we have the Sun substance divided into two parts really by the force of sacrificial powers jamming.

¹ {yet still inside “the mass of OLD SUN, as if a cosmic sphere outside of which we cannot imagine anything”}

During *OLD MOON* there were still other consequences to the fact that some of the **cherubim** had renounced the **thrones'** sacrifices for the sake of their own refinement. The *element air-gas* condensed in part to the new *element watery / liquid*. Without water life would not have been possible on Earth. We could not have evolved as we did. We ought to be grateful to those *cherubim* for their renunciation.

„Was uns zum Beispiel im gewöhnlichen Leben als wärmende Eigenschaft erscheint, als Wärme oder Feuer, das erkannten wir als den Ausdruck des Opfers. In dem, was als Luft uns entgegentritt und wieder zunächst so wenig verrät, wenigstens für unsere Begriffe, dass es geistig ist, darin erkannten wir dasjenige, was wir die schenkende Tugend besonderer Weltenwesen nannten. Und im Wasser haben wir das erkannt, was Resignation, Verzicht genannt werden kann.“ (R.Steiner 132:70 ; IV : 11/14/1911).

What appears to us as a warming characteristic in ordinary life, as warmth or fire for instance : that is what we recognized as the expression of {the thrones} sacrificing {to the cherubim}. In what we found as air {-gas}, and what once again shows so little that it is spiritual - to our notions at least - : that is what we called world beings special in that they donated virtue {spirits of wisdom, {2.1}}. In water {/ liquid} we recognized what may be called resignation, renunciation.

Here resignation has a totally different meaning to Steiner than for us in our time. For us resignation is a renunciation perforce, without us agreeing right from the beginning. Here resignation is a synonym for renunciation, including the renouncer's agreement right from the very beginning.

We cannot do without water bodies, not even subjectively. Nowadays people undertake long flights to get near agreeable water. Our life forces need it indispensably, still more than light or warmth.

The sacrificial smoke some of the *cherubim* had renounced to, floated without being attached to anything.

„(...) wenn die betreffenden verzichtenden Cherubim das ihnen gebrachte Opfer angenommen hätten, so hätten sie - jetzt bildlich gesprochen - den Opferrauch in ihrer eigenen Substanz drinnen gehabt ; was sie selber getan hätten, das hätte sich im Opferrauch zum

„(...) if the renouncing cherubim in question had accepted the sacrifices offered to them, then - to speak in an image - they would have had the sacrificial smoke inside them, in their {spiritual} substance ; {and} whatever they would have done, would have expressed itself in the sacrificial smoke. (...) Now

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Ausdruck gebracht. (...) Nun aber haben sie dieselbe zurückgewiesen und sind dadurch allerdings aus der Sterblichkeit in die Unsterblichkeit, aus der Vergänglichkeit in die Dauer übergegangen. Aber die Opfersubstanz ist zunächst da, sie ist sozusagen entlassen aus den Kräften, die sie sonst aufgenommen hätten, und braucht jetzt nicht zu folgen den Antrieben, den Impulsen der Cherubim, denn diese haben sie entlassen, haben sie zurückgewiesen. Was geschieht nun mit der Opfersubstanz ? -

however they {the renouncing cherubim} rejected it {the sacrificial substance} and thereby transitioned from mortality to immortality, from evanescence to duration. But so far the sacrificial substance is there, is discharged from the forces they {the renouncing cherubim} would have absorbed otherwise, and needs not follow the actuators, the impulses of the cherubim. For these {had} discharged the sacrificial substance, {had} rejected it. So what does occur to the sacrificial substance ? -

Some *spiritual beings*, as yet unnamed, seized the sacrificial smoke since the end of *OLD SUN* already. Since this part of sacrificial smoke was not connected to the *hierarchies*, those *spiritual beings* seizing unconnected sacrificial smoke, took on a stand of their own, away from ties to *hierarchies*. They stopped maturing together with the *hierarchies*. They dropped behind the normal course of development. They lagged.

Es geschieht das, dass andere Wesen sich ihrer bemächtigen, die dadurch, dass sie jetzt diese Opfersubstanz nicht in den Cherubim haben, von den Cherubim unabhängig werden, selbständige Wesen werden, die neben den Cherubim da sind, während sie sonst dirigiert würden von den Cherubim, wenn diese die Opfersubstanz angenommen hätten. Darauf beruht die Möglichkeit, dass das Gegenteil von Resignation eintritt : dass Wesenheiten, die ausgeflossene Opfersubstanz an sich heranziehen und in ihr handeln. Und das sind die Wesenheiten, die zurückbleiben, so dass das Zurückbleiben eine Folge der Resignation der Cherubim ist. Die Cherubim liefern durch das, worauf sie resignieren, den zurückbleibenden Wesenheiten erst die Möglichkeit zum Zurückbleiben.“ (R.Steiner 132:61 f ; III : 11/14/1911).

Other {as yet unnamed spiritual} beings take possession of it {the sacrificial substance}. They become independent of the cherubim because their sacrificial substance is not inside the cherubim. They evolve to independent beings, aside of the cherubim. They would have been directed by the cherubim otherwise : if these had accepted the sacrificial substance. That is how the contrary of resignation {repudiation} may occur : by {spiritual} beings attracting sacrificial substance that had leaked, and using it. These are the {spiritual} beings that lag behind, so that lagging behind is a consequence of the cherubim's resignation {repudiation}. It is only by resigning {repudiating} that the cherubim provide the lagging beings the chance to lag behind.

By and by they evolved becoming mankind's Luciferian tempters. {They did not become mankind's Ahrimanic tempters. These originated as late as *EARTH*.} We should be grateful to the *cherubim* not only for our lives but in addition for having Lucifer develop because of their renunciation, so that by Lucifer's temptations man could come to decide freely whether to follow his own path towards the *spiritual*, or against. Without the renouncing *cherubim* and Lucifer we could not have reached the freedom to decide at any moment between right or wrong, good or evil. That is what the renouncing *cherubim* initiated for our sake.

What does that have to do with laggards, sluggards, falterers ? - These all too human notions convey a corresponding guilt with the repeater. This does not hold in the *spiritual* realm. It is the *cherubim's* repudiation that created the world as it is.

„Wir sehen also, indem wir den tieferen Grund des Zurückbleibens kennenlernen, dass eigentlich die Ur-Schuld, wenn wir von einer Ur-Schuld sprechen wollen, an diesem Zurückbleiben gar nicht diejenigen haben, welche zurückgeblieben

So we can see when coming to know about the deeper reason of repeating, that the primordial guilt - if speaking of guilt at all - is not with the repeaters. It is important to

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sind. Das ist das Wichtige, dass wir das auffassen. Hätten die Cherubim das Opfer angenommen, so hätten die luziferischen Wesenheiten nicht zurückbleiben können, dann sie hätten keine Gelegenheit gehabt, sich in dieser Substanz zu verkörpern. Damit die Möglichkeit vorhanden war, dass Wesenheiten in dieser Weise selbständig werden, trat vorher ein Verzicht ein. Es ist also von der weisen Weltenlenkung so eingerichtet, dass sich die Götter ihre Gegner selbst hervorgerufen haben. Hätten die Götter nicht verzichtet, so hätten sich Wesenheiten nicht widersetzen können.“ (R.Steiner 132:62 ; III : 11/14/1911).

grasp that. Had {all} the cherubim accepted the sacrifices, then the Luciferian beings could not have lagged behind, and they would not have had the chance to incorporate in this {cloudy sacrificial} substance. There was a renunciation needed first before {spiritual} beings could be autonomous in this way. So the wise leadership of the world had gods evoke their own opponents. Had the gods not repudiated, {spiritual} beings could not have opposed.

This is what we might take to heart. Although we might call somebody a lazy-bone, a repeater, a loser, he is surely complying his karma. He, too, has the chance to fulfill his personal development path during many lives. Would the others, the so-called better ones, not judge him as if from the top down, but rather respect him on his life path, which is often conflicting.

Are you impressed, dear reader, how complicated the *stages of planetary development* ensue ? What about facilitating ? - Alfonso I of Castile [1223 - 1284], called the Wise, had formed a circle of Jewish, Christian, and Muslim astronomers. Considering how the world is complicated, he claimed, if God had left it to him to create the world, he, Alfonso the Wise, would have made it simpler (R.Steiner 132:113 and 63 f ; III : 11/14/1911).

Are we not a lucky crowd not to have had even a very, very wise man creating the world ? We could not have decided freely about our path into the *spiritual*. It was for our sake that the world had to be created as complicated as it is.

Human logic, which tends to categorizing, promptly finds mental leaps. How could the *spiritual beings* evolve in their respective *hierarchies* ? Why were the Luciferian beings at all eager to seize the sacrificial substance wafting about masterless, before they started being independent from the *hierarchies* by this first step ? How did they decide at all to wish to become independent ? What is more : Don't the *spiritual worlds* live without time or space anyway ? How then could some of the *cherubim* enter eternity only after repudiating the *thrones'* sacrifices ? Were they not eternal already ?

Perhaps there really is something like *hierarchies* in the *spiritual worlds* ? Then probably not a hierarchies of instruction structures - as we are used to in the human world - but rather *hierarchies* in Steiner's sense : of competences and tasks ? - We are learners. We cannot grasp everything in one go. Gliding transitions are rarely part of our cerebral construction. We like everything well defined and clearly differentiated from everything else. We might try to evolve modest and patient. May Cain be a warning example to us.

«(...) but unto Cain and to his offering he {the Lord} had not respect.» {KJV IV:5} - «(...) auf Kajin und seine Spende achtete er nicht.» {Buber & Rosenzweig I:17}.

„Auch Kain will sein Opfer hinaufsenden zu seinem Gott. Sein Opfer ist aber nicht wohlgefällig, und der Gott nimmt es nicht auf. Das Opfer Abels nimmt er auf. Was wir dabei ins Auge fassen wollen, ist das innere Erlebnis, dass dabei zustande kommen kann, dass Kain sein Opfer zurückgewiesen findet. (...) Es wäre falsch, wenn man davon sprechen würde, dass durch eine Schuld oder ein Unrecht die Zurückweisung des Opfer käme. Von Schuld oder Sühne, wie wir sie in unserem jetzigen gewöhnlichen Leben kennen, darf in diesen Regionen noch nicht die

Cain, too, means to send his sacrifice up to his God. The Lord does not accept Cain's sacrifice. He does accept Abel's sacrifice. What we wish to consider here, is the inner experience. It comes from Cain finding his sacrifice repudiated. (...) It would be wrong to speak of guilt or injustice that led to having the sacrifice repudiated. Guilt or atonement, as we know in ordinary life hereabouts, must not yet be a

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Rede sein. Wir müssen diese Wesenheiten vielmehr so betrachten, dass es vonseiten der höheren Wesenheiten, welche das Opfer zurückwiesen, ein Verzicht, eine Resignation ist.“ (R.Steiner 132:71 f ; IV : 11/21/1911).

topic in these {spiritual} fields. We rather need to consider that there is an abandonment, a resignation from the higher beings renouncing the sacrifice.

Furthermore during *OLD MOON* we need to consider something else, something concerning souls and feelings. So far we just considered the abandoned sacrifices wafting about, becoming a help to develop Luciferian beings from *OLD MOON* on - more exactly : from the end of *OLD SUN* on. However, not all the abandoned sacrifices were wafting about ! Some of the sacrifices returned to the *thrones*. In this way these *thrones* came to know that parts of their sacrifices had not been accepted by the *cherubim*.

What did the *thrones* feel like whose sacrifices were denied ? - They had felt the beauty of sacrificing their innermost essence, and this inner experience was now in danger of dissolving because of the *cherubim's* denial. They were deceived and yearning for the experience before and lost.

When are we yearning ? - When we lost something agreeable we had experienced.

„Es ist ein Wille, der so, wie er zunächst ist, nicht befriedigt werden kann, denn wird er befriedigt, so hört die Sehnsucht auf. Ein sich nicht ausleben könnender Wille ist es, was wir als Sehnsucht bezeichnen. -

It is a will that cannot be contented initially {and ongoing} because once it is contented, yearning would stop. What we call yearning, is a will we cannot act out. -

It is *prima vista* not the kind of yearning desire to achieve something in the future we had planed to achieve. Instead :

So etwas müssen wir als Stimmung bei denjenigen Wesenheiten bezeichnen, deren Opfer zurückgewiesen worden ist. Was wir in den Tiefen unseres Seelenlebens wahrnehmen können als Sehnsucht, das ist uns geblieben als ein Erbstück von jenen alten Zeiten, von denen wir jetzt sprechen.“ (R.Steiner 132:76 ; IV : 11/21/1911).

Something like that is what we need to call the feel of those {spiritual} beings whose sacrifices had been refused. In the depths of soul life we can still experience as yearning what has been staying with us as a heirloom item from those ancient times we are speaking of.

This experience, too, is what we know well. Think of Marcel Proust's 'In Search of Lost Time', of John Milton's 'Paradise Lost', or of the Andalusian Kalifate, as well still called 'paradise lost' by Moslems. Or of having lost a partner. Whenever we lost something that was preceded by blissful hope, we are reminded - at first unconsciously so - of the primordial experience of the deceived and yearning *thrones*. A yearning like that may make even physical wounds seem unimportant. Yearning is still more intensely a part of our experiences than physical soundness. Just think of extreme sports for the sake of medals, or of a motherly consolation such as : "Just wait a little bit, something sweet's coming up !"

Does this kind of yearning hold true when longing for something we wish to do in the future without having planed so, as if out of a mood ? - Yes, it does. Even then we can yearn only when at least an inkling reminds us : something in the past, and ultimately an ascription of the *thrones'* yearning. In our lives it does not even make a difference if we wish to be active when fulfilling - or not so - a wish we have ourselves or others. What is more, there is not any emotional notion without yearning. - The same in ancient times : the *thrones* had experienced something, they had seen their sacrifice denied before they started yearning.

Where could the *thrones* turn to with their repudiated sacrifices that had come back to them ? - Not any more to the *cherubim*, and as yet not to other *spiritual beings* either. They were all alone with them, all on their own.

„Wir dürfen gleichsam den Vergleich gebrauchen : Wenn die Erden- und die anderen Planetenwesen der Sonne opfern dürften, dann wären sie bei der Sonne. Wenn sie nicht der Sonne opfern dürften,

There is an analogy we might use : If the Earth beings and the beings from the other planets had the chance to sacrifice to the Sun, they would be with the Sun. If they were not allowed so, {i.e.} if they had

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wenn sie zurückhalten müssten, was sie sonst opfern könnten, dann sind sie bei sich selber, sind in sich selber zurückgedrängt.
- “ (R.Steiner 132:77 ; IV : 11/21/1911).

to hold back what they might sacrifice otherwise, then they would be with themselves, pressed back into themselves.
-

To what end ? - The *thrones*, left alone with the repudiated sacrifices, discover egoism.

„Mit der Sehnsucht sehen wir den Egoismus aufblitzen, zunächst in der schwächsten Gestalt, aber wir sehen ihn sich hineinschleichen in die Weltentwicklung, Und so sehen wir, wie die Wesen, die also der Sehnsucht, das heißt sich selbst, ihrer Egoität, sich hingeben, in einer gewissen Beziehung verdammt werden zur Einseitigkeit, zum bloßen Leben nur sich selber; wenn nichts anderes eintreten würde. -“
(R.Steiner 132:77 f ; IV : 11/21/1911).

We can see egoism flashing up together with yearning. In its feeblest form at first, but then creeping into the world's development. So we can see that the beings given to yearning, i.e. to themselves, {i.e.} to egoism, are somewhat condemned to one-sidedness, to mere life just for themselves - unless something else would occur. -

From the desire to be independent to egoism : We may feel reminded not just of Lucifer but of any independence phase in our lives as well.

Are there *spiritual* helpers guiding us away from yearning ? - Sure. They are called ***spirits of motion, powers, dynamis, eons, mights***, and ***virtues / virtutes*** {2.2}. Their multiple names describe their multiple tasks and their strong and widespread influence on us. Their helpers are the ***angels*** in the strict sense {3.3}. The *spirits of motion* do not move us just physically. They relieve us from some of our yearnings, too. It is by them that we can think of others things than yearning. All the helpers act in their line : pets, clergyman, medical professions, therapists, enticing gems : any being reminding us of love.

„Da sehen wir, als die Erde ihre Mondphase durchmacht, wie die Geister der Bewegung in das Leben der sich sehnenenden Wesen, die sonst veröden würden - und Langeweile ist auch eine Art von Verödung -, die Veränderung, die Bewegung hineinbringen, die Beziehung zu immer neuen und neuen Wesenheiten oder zu immer neuen und neuen Zuständen.“ (R.Steiner 132:79 ; IV : 11/21/1911).

*As the Earth goes through her Moon phase {OLD MOON}, we can see the ***spirits of motion*** bringing motion into the lives of beings who are yearning, bringing them change, the connection to ever newer and newer beings, or to ever newer and newer states. Otherwise they would become desolate - and boredom is some kind of desolateness, too.*

The ***spirits of motion*** do not just move us physically, thus relieving us from some of our yearnings. They were helping the souls, too, by leading them to other thoughts, away from yearning.

*„Und erfüllt wird durch die Tätigkeit der ***Geister der Bewegung*** das sonst leer bleibende Innere, das von Sehnsucht leidende Innere mit dem Balsam, der in Form von Bildern hinein sich ergießt in diese Wesenheiten. Sonst wären diese Wesenheiten leer in ihrer Seele, leer von jeglichem anderen, was nicht Sehnsucht zu nennen wäre. Aber hinein träufelt der Balsam der Bilder, welche die Öde und Leerheit mit Mannigfaltigkeit ausfüllen und die Wesen so hinweg führen über das Verbannt- und Verdammtsein. -“* (R.Steiner 132:81 ; IV : 11-21-1911).

*The ***spirits of motion*** fill what would otherwise remain empty : {our essence and other beings} interior suffering from yearning, filling it with images as if balm pouring out into these beings {we as well as others}. Otherwise these beings {we as well as others} would have been void in their souls, void of everything that could not be called yearning. But into there the balm of images is dripping, images filling the bleakness and void with multiplicity, and so leading the {unnamed, probably future human} beings past being cast out and damned. -*

„Das Aufsteigen des Bilderbewusstseins sehen wir während dieser Phase der Entwicklung heraufkommen. Und indem wir Menschen selber noch ohne unser heutiges Erden-Ich-Bewusstsein diese Phase der Entwicklung durchgemacht haben, müssen wir uns vorstellen, dass wir während dieser Entwicklungsphase dasjenige, was wir heute durch unser Ich erlangen, noch nicht haben, dass wir da wesen und weben im Weltall, indem in uns etwas lebt, was wir uns heute nur vergegenwärtigen können, wenn wir die Sehnsucht kennen. -“ (R.Steiner 132:80 f ; IV : 11/21/1911).

During this phase of development we can see image-consciousness arising. While we humans did go through this phase of development without today's "I"-consciousness on Earth, we should realize that in this phase of development we did not yet have what we obtained by the "I" today. We were still living and weaving in the world while there was something living in us which we might realize today only when we know yearning.

The souls felt the need to be drugged to be consoled.

„Fassen Sie ins Auge, dass es (...) notwendig war, dass immer Bilder auftauchen mussten, die eine Öde zu befriedigen hatten. Dann kommt Ihnen ein Begriff von einem schweren Gewicht, von einer großen Bedeutung : die sehrende Menschenseele in ihrer sehnsuchtsvollen, quälenden Leerheit, die diese Sehnsucht befriedigt oder harmonisiert erhält durch das Hereinspielen von Bildern, die wiederum nur an die Stelle von anderen Bildern treten können. Und wenn die Bilder da sind und eine Weile dagewesen sind, dann dämmert sie wieder auf aus den Untergründen, die alte Sehnsucht, und nach neuen Bildern führen sie die Geister der Bewegung. Und sind die neuen Bilder wieder eine Weile dagewesen, so schlägt die Sehnsucht wieder an nach neuen Bildern.“ (R.Steiner 132:82 ; IV : 11/21/1911).

Imagine that (...) what we needed all the time, were images appearing, images that were to satisfy a void. Then you can imagine the hardship, and the important meaning : human souls yearning in their agonizing void full of yearning, satisfying or harmonizing the void by images that cannot but take the place of other images. Well, and once the new images were envisaged for a while, then well-known yearning starts dawning again, and the spirits of motion are again leading it {the yearning} out of undergrounds to new images. Again, when the new images had stayed for another while, yearning starts whining once more for new images.

„Wenn die Sehnsucht nur befriedigt wird durch Bilder, welche neuen Bildern nachjagen, so ist das eine fortfließende Unendlichkeit ohne Ende. Da hinein kann nur das kommen, was kommen muss, wenn an die Stelle der in die Unendlichkeit fortfließenden Bilder etwas tritt, was die Sehnsucht erlösen kann durch etwas anderes als bloß durch Bilder, nämlich durch Realitäten. Das heißt mit anderen Worten : Diejenige planetarische Verkörperung unserer Erde, in der wir durchgemacht haben die Phase, dass die Bilder, die herbeigeführt werden durch die Tätigkeit der Geister der Bewegung, die Befriedigung der Sehnsucht sind, sie muss abgelöst werden von derjenigen planetarischen Phase der Erdenverkörperungen, welche wir die Phase der Erlösung nennen müssen. Und wir werden noch sehen, dass die Erde der 'Planet der

If yearning is to be pacified by images only to be followed by new images, then this is a continuing infinity {vicious circle} without an end. For a solution something should come to replace the infinitely flowing images. Something that may free any yearning by something else than mere images, namely by real things. In other words : The Earth's planetary incorporation when we went through the phase of the spirits of motion pacifying our yearning, must needs be replaced by another planetary phase of Earth incorporations, {i.e.} by a new phase we should call phase of redemption. Indeed we shall learn that EARTH is to be called 'planet {phase} of redemption', just as we might call the previous

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Erlösung' zu nennen ist, wie wir die vorherige Verkörperung der Erde, das Mondendasein, den 'Planeten der Sehnsucht' nennen können, der zwar zu stillenden Sehnsucht, die aber in der Stille in eine nie endende Unendlichkeit ausläuft. Und während wir leben im Erdenbewusstsein (...), steigt herauf während dieses Lebens aus den Untergründen unserer Seele das, was fortwährend nach Erlösung verlangt. Es ist, wie wenn wir oben die Wellen des gewöhnlichen Bewusstseins hätten, und unten in den Tiefen des Meeres des Seelenlebens lebt der Untergrund unserer Seele als Sehnsucht, als etwas, was da immer herauf will nach dem Vollbringen des Opfers, zu dem universellen Wesen, das auf einmal die Begierde befriedigt, nicht in der unendlichen Aufeinanderfolge der Bilder, sondern auf einmal gibt die Befriedigung. -

incorporation of EARTH, {OLD} MOON, 'planet {phase} of yearning'. Yearning to be pacified, it is true, but running into a never-ending infinity. Even while we are living in EARTH-consciousness {nowadays} (...) there is something rising up from deep layers of the soul and pleading for redemption all the time. It is as if we had the waves of ordinary consciousness near the surface, and below in the depths of soul life there was the soul's under-current living as yearning. I.e. something striving all the time to come up after it had sacrificed, yearning for the eternal being that might pacify yearning once and for all, not in the infinite sequence of images but bringing contentment once and for all. -

Who might recognize a universal being like that ? - Just humans can ! It is during the following *planetary development state* only, today's *EARTH*, that a solution is to be found when yearning starts whining once more. A solution for humans, for not anybody else.

Der Erdenmensch fühlt schon diese Stimmungen - und sie sind die allerbesten, wenn er sie eben fühlt. (...) Dem, was in den Tiefen der Seele spielt und in das Oberbewusstsein heraufgeholt werden will, muss im Sinne der unserer heutigen Zeit entgegenkommen die Beschäftigung mit dem universellen Dasein, das in der Welt lebt, denn sonst spielt aus den Untergründen der Seele herauf das, was sich sehnt nach etwas, das es nie erreichen kann.“ (R.Steiner 132:82 ff ; IV : 11/21/1911).

Man on Earth {during EARTH} already feels those moods - and they are the very best ones if he can feel them so. (...) What is going on in the soul's depths, yearning to be lifted up to upper consciousness, must needs be dealt with in our time by occupying ourselves with universal existence living in the world. For otherwise there will be rising from the soul's depths something that is yearning for what it can never attain.

We arrived in the end ! At the end of *OLD MOON*. We authors do concede however that the preceding quotations already give hints as to the solutions coming during *EARTH*.

Is there not any salvation from an infinite circle of yearning ? - Yes, there is. As yet we had just found a preliminary relief : to realize that any yearning mirrors the *thrones'* yearning. But is there some definite salvation, too ? - Indeed, and it is death. Death exists just during *EARTH*, because there is *matter* only then. In the *spiritual worlds* there is not any death as far as we know.

So let's get going ! Finally on to *EARTH*. Matter originated only then. We might as well call it *physical* {IV}. Right from birth on we are hurting against things. They are wounding us even when they are small, while water, light, and warmth, when in low degrees, generally don't. Our life experiences can do without matter even less than when water, light, or warmth are lacking.

On soul niveau here we need to recapitulate under a wider aspect than before. At the same time however we shall remember that there does not occur anything in categories. The following *planetary development states*, too, began in ever so imperceptible approaches before the end of the preceding *planetary development state* already - except for *OLD SATURN*, of course.

We had learned : From *OLD SATURN* on, the *thrones* {1.3} had sacrificed full of devotion their being to the *cherubim* {1.2} thereby creating time : *spirits of time (and personality)* {archai, primordial beginnings {3.1}}. From then on the thrones' sacrifice had created sacrificial smoke, which the majority of the *Cherubim* had absorbed into

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themselves. - In our days we can lead all our sacrifices, if spent in devotion, back to the *thrones* offering devotedly to the *cherubim*.

From *OLD SUN* on the *spirits of wisdom* {*dominions*, {2.1}}, enthralled by the *thrones* sacrificing, had donated their being to all around as the light, creating the *archangels* {*archangeloi*, {3.2}} at the same time. These had taken up the light the *spirits of wisdom* had evinced. Time had already been created by the *spirits of time* (as well *personality*) during *OLD SATURN*, and time was now spent between the light being sent out by the *spirits of wisdom* and arriving at the *archangels*. An itinerary was created by the time spent : a space. Space was created. This space was filled up by the *thrones*' sacrificial smoke which the *archangels* sent back to the *spirits of wisdom* in response to the light. Sacrificial smoke, sent here and there, formed sacrificial clouds.

Some *cherubim* {1.2} however had spurned the *thrones*' {1.3} sacrifice since *OLD SATURN* already for the sake of their own refinement. So far we just considered the spurned sacrificial smoke wafting about as sacrificial clouds. Still not all the spurned sacrificial smoke did waft about freely in clouds !

From *OLD MOON* on some of the *thrones* discovered that some of the sacrificial smoke did not waft about freely in clouds but came back to them. Only then did they realize that some of the *cherubim* had renounced their sacrifices. The *thrones* felt hurt. They felt rejected by such *cherubim*, and still they yearned to be near them. They were deceived, and still they yearned to sacrifice to the *cherubim*.

Are there spiritual helpers from yearning ? - Indeed there are. They are called *dominions, powers, dynamis, eons, virtues / virtutes*, or *spirits of motion* {2.2}. Their row of names describes the number of various tasks they carry out for us, and the wide-spread and strong influence they bear for us. They motioned the deceived *thrones* in direction of the *cherubim*, so furnishing them with a cautious kind of connection to the *cherubim*, a partial substitution for what those *cherubim* had declined.

In our days we can feel relieved from our personal yearnings if we can trace them back to the *thrones*' experience, realizing how small our yearnings are compared to theirs. The *dominions* are helping us, too, by offering us ever new substitutes : Partially they are satisfying our yearnings, but not totally so. They are presenting us distractions as images, and *angeloi, angels* in the strict sense {3.3}, are helping them.

The price is, we are requiring ever new distractions. So far it is an infinite doom loop of distractions which loses its effects, deceives, and leads to ever new yearnings. Once the *angeloi* are helping us to overcome some yearning for other thoughts, there is almost immediately another yearning dripping in. The next inner images however can get conscious only when we are completely subdued by yearning for them. A calm mind and self-contentment cannot be obtained in this way.

Is there a way out ? - As aforesaid : Yes, there is, during *EARTH*. Namely :

„Und nichts anderes ist der Tod im Weltenall als das, was notwendig eintritt mit der zurückgewiesenen Opfersubstanz bei den Wesen, die eben diese Opfersubstanz behalten müssen. So kommen wir von der Resignation, von dem Verzicht, den wir gefunden haben auf der dritten Stufe der Evolution, gegenüber dem, worauf von den höheren Wesenheiten verzichtet worden ist, zum Tod. Und der Tod in einer wahren Bedeutung ist nichts anderes als die Eigenschaft von Wesensinhalten, die nicht an ihrem wahren Ort sind, die ausgeschlossen von ihrem wahren Orte sind. -

Death in all the universe is what inevitably occurs when renounced sacrificial substance comes back to those beings, obliging them to take it back. So we come from resignation, from renouncement we had found on the third step of {planetary} evolution¹, vis-à-vis what the higher {spiritual} beings² had renounced to³, as far as death⁴. Death in a true meaning is nothing else than the characteristic of something that is not in the right place, that is excluded from its right location. -

¹ {during *OLD MOON* the *thrones* had realized they had to resign to, to renounce from, seeing their donations accepted by the *cherubim*}, ² {parts of the *cherubim*}, ³ {before, during *OLD SUN*; i.e. on the 2nd step of the *planetary* evolution}, ⁴ {during *EARTH*, step 4}

Auch wenn der Tod im konkreten Leben beim Menschen eintritt, liegt dasselbe zugrunde. (...) denn der Tod ist Ausgeschlossenwerden irgendeiner Weltensubstanz, irgendeiner Weltenwesenheit von ihrem eigentlichen Sinn. -“

When death occurs with a person in tangible life, there is the same situation. (...) for death means any world substance, any world being, is excluded from its adequate existence.

B. Spiritual Aspects

(R.Steiner 132:98 f ; V : 12/5/1911).

-

Who does overcome death ? - The Christ. During *EARTH* we have the chance to feel His resurrection. In millennia to come, when we shall come to meet the Christ on the etheric plane in the soul, we shall be constricted to the *material plane, physical* {IV}, less and less. Less and less shall death be able to pocket us. More and more shall we have overcome *material life* - and death with it - and so our yearnings, too.

„Unter den vielen Beweisen, die aus der okkulten Wissenschaft für diese Tatsache gegeben werden können, ist zum Beispiel dieses, dass das Ereignis von Damaskus sich, wie wir es schon öfter dargestellt haben, im Laufe der nächsten drei Jahrtausende für eine genügend große Anzahl von Menschen erneuern wird. Das heißt, es werden sich bei den Menschen solche Fähigkeiten entwickeln, dass sie den Christus auf dem astralischen Plan als Äthergestalt wahrnehmen werden, wie es bei Paulus vor Damaskus der Fall war. Dieses Ereignis des Wahrnehmens des Christus durch nach und nach bei den Menschen im Laufe der nächsten drei Jahrtausende sich entwickelnde höhere Fähigkeiten macht seinen Anfang in unserem 20. Jahrhundert. Von da ab kommen diese Fähigkeiten allmählich heraus und werden in den nächsten drei Jahrtausenden bei einer genügend großen Anzahl von Menschen sich ausbilden. Das heißt, eine genügend große Anzahl von Menschen wird wissen durch den Hineinblick in die höheren Welten, dass der Christus eine Realität ist, dass er lebt, sie werden ihn kennenlernen, wie er jetzt lebt. Und sie werden nicht nur die Art kennenlernen, wie er jetzt lebt, sondern sie werden sich genau wie Paulus die Überzeugung verschaffen, dass er gestorben und auferstanden ist. Aber die Grundlage³ dazu kann nicht gelegt werden in den höheren Welten, die muss auf dem physischen Plan gelegt werden. -“ (R.Steiner 132:104 f ; V : 12/5/1911).

Among the multitude of proofs given from occult science to underline this fact¹ there is for instance - as we explained quite often - that the incident of Damascus will occur again to a sufficiently large number of people in the course of the next three millennia². That means, people will develop capacities to perceive Christ on the astral plane as an etheric gestalt - the same as Paul had experienced near Damascus. This occurrence, namely perceiving Christ by higher capacities, which will develop in mankind in the course of the next three thousands of years, will begin in the 20th century. From then on these faculties will emerge by and by, and during the next three millennia they will grow up in a sufficiently large number of humans. I.e. a sufficiently large number of humans will know that the Christ is a reality because they looked into the higher worlds. They will know Him the way He is living now. Not only will they come to know the way He is living now but they will come to be convinced the same as St. Paul was that He had died and resurrected. But the basis³ cannot be attained in the higher worlds. The basis must be laid on the physical plane. -

¹ { namely : ... what took place on Golgotha, occurred just on the physical plane} ,
² {up to well over half the Slav cultural period} ,
³ {His death on Earth}

We finished up with the near future. A hopeful, encouraging aspect.

Are you dissatisfied, dear reader, to see you cannot overcome your yearnings in present life already ? Before taking to drugs, please take to heart that any development of the soul will take eons of preparation, arrangement, and consolidation. Each. - Each one of your lives counts. The later you begin the later will you be successful. So why not just begin now ?

B.4. Mankind-Oriented Hierarchies in the Spiritual Worlds

We need to apologize, dear reader. We confused you. That is what it is like when dealing with *spiritual beings*. Their realms are incomprehensible for us, as concepts such as tools, real estate, and entitlements are to the dog. All the same we shall put one on top mentioning some more ...

Names of Further *Spiritual Beings*.

... but - how relieving ! - just of those dealing with us. Some of them help us, and we thank them. Others just pretend to do so, and we need to recognize them. So far we dealt mainly with the *spiritual beings* of the hierarchies. They belong to the helpful ones, those wishing to further our ways back into the *spiritual worlds*.. Lucifer and Ahriman as well as their seniors, the Asuras and Sorath, dwell near us, too, but intend purposes of their own, detrimental to ours. There are innumerable *spiritual beings* all around us whose purposes do not deal with us, and many more innumerable *beings* in other areas of the universe. Let us try to list them as far as we can.

Spiritual beings are not only known in denominations. In folk beliefs as well. Folk beliefs recognize them in the sensory realm, appearing unexpectedly and disappearing unexpectedly. - We shall limit ourselves to *spiritual beings* of monotheistic cultures. All the polytheisms would go beyond the limits. Concerning **trinities** you can have a look at the glossary.

Yahweh-elohim has antagonists. They are **Lucifer** = spirit of the light, and **Ahriman** = Angra mainju = Mephisto[phes] = spirit of the cold ; both of them can be considered as disposing of legions.

The **Christ** as the *sun spirit* is the religious and moral impulse to us. But he has an opponent, too. We call him *sun demon* or **Sorath**, Lucifer's and Ahriman's instructors. The archangel **Micha-el** [«Who is alike to God ?»] has been helping us for the last century and a half to find the way to the Christ.

We can identify him and three other Jewish as well as Christian archangels as the four highest archangels, praising God. They may be associated to the seasons : **Micha-el** with autumn, **Gabri-el** [«Man/power/hero of God» or «My man/my hero/my power is God»] with winter, **Rapha-el** [«God heals», «God healed»] with springtime, and **Uri-el** [«God's light» or «God is my light»] with summer. **Phanu-el** [«God's face» or «God is my face»], from the apocryphal 1st book of Enoch [40:9], sometimes replaces Uriel as one of the four highest archangels praising God, and may be identified as the "*threshold keeper*", meaning of death (*Thomas Meyer pg 459 ff*).

In both denominations there are three more archangels from apocryphal books : **Ragu-el** [«God's friend» or «God is my friend»], **Sari-el** [«God's commander» or «God is my commander»] and **Remi-el** [«God's thunder» or «God is my thunder»] complete the group of the seven highest archangels. Furthermore there is in Judaism at least **Saraka-el** known : [«God's commandment» or «God is my commandment»], sometimes confused with Sari-el.

In **Islam** the group of fours is : **Mikil** [Micha-el], **Jibril** [Gabri-el], **Isrāfil**, and **Ízrā'il**.

One More Group of Sevens : Christian-Esoteric Archangels

may be associated with repetitive *ages* of three to four centuries each : Looking back in time they are the **Michael's, Gabriel's, Samuel's, Raphael's, Zachariel's, Anael's, Orphiel's age**, and then another Michael's age etc. There is a characteristic associated with every archangel, mirroring characteristics of the *solar cosmos'* planets, and describing key aspects of the time.

Perhaps once more a table will provide a rough overview before quoting. Once more we should bear in mind that there are wide transition phases before and after every *age*. This table shows time progressing from above to below, as do all the tables and figures in this book concerned with time. The corresponding quotation that follows goes by the method of *clairvoyants* : from the presence to the past, as does Delor, for instance, in his eight volume oeuvre.

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The arch-angel	about in the centuries	with the characteristics of the planet	emphasizes impulses such as
↑↑			
Gabriel	~ 8 th - 5 nd c. BC	Moon	Christ's herald
Michael	~ 5 th - 2 nd c. BC	Sun	the way to Christ
Oriphiel	~ 2 nd c. BC - 2 nd c. AD	Saturn	{roughness, coldness}
Haniel	~ 2 nd - 6 th c.	Venus	{spiritualization}
Zechariah	~ 6 th - 9 th c.	Jupiter	{greatness}
Raphael	~ 9 th - 12 th c.	Mercury	alchemy, {commerce}
Samuel	~ 12 th - 15 th c.	Mars	{fight}
Gabriel	~ 15 th - 19 th c.	Moon	{herald to the way to Christ}
Michael	~ 19 th - 22 nd c.	Sun	the way to Christ
Oriphiel	~ 22 nd - 25 th c.	Saturn	{roughness, coldness ?}
↓↓			

Tab. B.4.4. Ages of Christian-esoteric archangels.

We might deduce from the table that every *archangel* had the same tasks every time it is his *age*. For instance Michael had the identical objectives in our time as when he prepared Christ's human life on Earth. This is not so. It is just the basic characteristics that stay the same.

*„Es ist ja so in der menschlichen Evolution, dass das Leben in dieser Evolution aufeinanderfolgend von sieben Erzengeln geleitet wird, von sieben Erzengeln, die zusammen bilden die geistige Herrschaftssubstanz des Planetensystems, zu dem auch Sonne, Erde und Mond gehören. Durch etwa drei bis vier Jahrhunderte geht immer der Impuls eines dieser Erzengel. Und wir haben von diesen Erzengeln, wenn wir ausgehen von demjenigen, unter dessen Impuls eben das Geistesleben der Menschheit in der Gegenwart steht, wenn wir ausgehen von **Michael** : wir haben denjenigen Archangelos, der in allem, was er tut und kraftet, die geistige Kraft der Sonne hat. -*

*Ihm ging voran, wiederum durch drei bis vier Jahrhunderte - also von dem letzten Drittel des 19. Jahrhunderts weiter zurück durch drei bis vier Jahrhunderte - die Herrschaft des Archangelos **Gabriel**, der in seinen Impulsen vorzugsweise die Mondkräfte hat.*

Und weiter dann kommen wir zurück in die Jahrhunderte, in denen eine Art Auflehnung gegen geistiges Wirken und geistiges Wesen im Mittelalter in der Menschheit lebte, gerade

*In human evolution life is led by a sequence of seven archangels. Joined they form the spiritual, dominating substance of the planetary system including the Sun, the Earth, and the Moon. Everyone of them impulses three or four centuries. Let us get started with the archangel under whose impulse mankind's spiritual life is in our days : **Michael**. He is the archangel that contains the spiritual power of the **Sun** in everything he does and is empowered with. -*

*He was preceded, for three or four centuries again - i.e. from the last third of the 19th century back through three or four centuries - by the dominion of the archangel **Gabriel**. Predominantly he has in his impulses the powers of the **Moon**.*

Receding further we come to the centuries when some kind of defiance against spiritual working and spiritual being lived in mankind during the

*bei denjenigen, die Träger der Zivilisation waren, das war die Herrschaft des **Samuel**. Und dieser Samuel, er hat in seinem Impulsen die Herrschaft der Marskräfte. -*

*Wenn wir noch weiter zurückgehen, kommen wir in dasjenige Zeitalter, in dem eine medizinisch orientierte Alchemie das Geistesleben tief beeinflusste unter der Herrschaft des Archangelos **Raphael**, der die Merkurkräfte in seinen Impulsen trägt. -*

*Und gehen wir noch weiter zurück - wir kommen immer mehr und mehr an das Mysterium von Golgotha heran, haben es aber noch nicht erreicht -, wir finden dann die Herrschaft des **Zachariel**, der die Jupiterkräfte in seinen Impulsen trägt, und die Herrschaft der **Anael**, mit dem wir schon ganz nahe an das Mysterium von Golgotha herankommen, der die Venuskräfte in seinen Impulsen trägt. Dann kommen wir in die Zeit, unter der sich der Glanz des Mysteriums von Golgotha gegenüber einer tiefen geistigen Finsternis geltend machte auf Erden unter der Herrschaft des **Oriphiel**, der die Saturnkräfte in seinen Impulsen trägt. -*

*Dann kommen wir wieder zurück zu der vorigen Herrschaft des **Michael**, die zusammenfällt mit demjenigen, was an großen, internationalen, kosmopolitischen Impulsen dadurch geschehen ist, dass im Alexandrismus, im Aristotelismus dasjenige, was bis dahin an griechischen Mysterien- und griechischem Geisteswesen für die Menschheit aufgebracht worden war, durch Alexander hinübergetragen wurde nach Asien, nach Nordafrika, so dass dasjenige, was auf einem kleinen Territorium Geistesleben war, ausgestrahlt ist über die ganze damals zivilisierte Welt. Denn es ist immer das Kennzeichen eines Michael-Zeitalters, dass dasjenige, was in einer Lokalität geblüht hat vorher, in kosmopolitischer Weise über die anderen Menschheitsbestandteile ausgestrahlt wird. -*

Und so kommt man immer zurück, nachdem man den Zyklus durch die verschiedenen Archangeloi absolviert, zu demselben Archangelos. Wir können weiter zurückgehen - wiederum durch eine Reihe von Gabriel-, Samuel-, Raphael-, Zachariel-, Anael-, Oriphiel-Zeitalter : wir würden wieder zu

*Middle Ages, with the bearers of civilization before all. That was **Samuel's** dominion. He has in his impulses the dominion of **Mars'** powers. -*

*Receding further still we come to the centuries when a medically oriented alchemy influenced spiritual life deeply. It was under the dominion of archangel **Raphael**, who contains in his impulses **Mercury's** powers. -*

*When receding even further - we are approaching Golgotha but have not yet gone so far - we find **Zechariah's** dominion. He carries **Jupiter's** powers in his impulses. Then **Haniel** carrying **Venus'** powers in his impulses. By now we have drawn quite near the mystery of Golgotha, coming to the time when the glow of Golgotha's mystery asserted itself on Earth vis-à-vis a deep spiritual darkness. It was **Oriphiel's** dominion carrying **Saturn's** powers in his impulses. -*

*Then we come back to **Michael's** preceding dominion. It coincides with the great, international, cosmopolitan impulses of Alexandrianism, {and} Aristotelianism which Alexander carried to Asia and Northern Africa. It contained what had been created so far for mankind in the way of Greek mysteries and Greek mind. So what had been mind life on a small territory, was radiated all over the contemporary civilized world. Every time the hallmark of any Michael's age is to radiate to other parts of mankind in a cosmopolitan way whatever was flowering in one locality. -*

So we come back to the same archangel after having completed the cycle of the various archangels. We might go further back - once again along the row : Gabriel's, Samuel's, Raphael's, Zechariah's, Haniel's, Oriphiel's ages : We would come

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Michael zurückkommen. Und wir werden finden, das auf das Michael-Zeitalter, das über uns strahlt, wiederum ein Zeitalter des Oraphiel folgen wird. -

back again to Michael's age. In fact we will find another Oraphiel's age following up after Michael's age actually radiating over us. -

So, meine lieben Freunde, sollen wir uns bewusst sein, dass die Michael-Impulse in der charakterisierten Weise in allem leben, was geistiges Wirken und geistiges Wesen in der Gegenwart sein soll. Aber es ist ein wichtigeres Michael-Zeitalter, als die vorherigen waren." (R.Steiner 270 / III : 12 ff , somewhat abbreviated in R.Steiner 242 pg 206 ff , too).

So, my dear friends, we should bear in mind that Michael's impulses characterized above are living in everything that is to be effective spiritually, and to be spiritual, in our time. The present Michael's age however is more important than the preceding one.

Erring is interesting every time. We might come to new and refreshing cognitions. That is what occurred here. I {KvP} designed the above Tab. B.4.4. correctly concerning the course of time but incorrectly concerning the respective archangels. Now the error is repaired. The table runs like Steiner meant it to do : the planets corresponding to the archangels, and their impulses accordingly. What is curious about it : Before, with the wrong sequence of archangels and planets, the impulses corresponded to the historical events as well ! - The impulses cannot be accounted for main characteristics of history. The archangels may well have their special impulses but they cannot be derived from history.

Once again we need to realize : We would like so much to recognize one-to-one-correlations ! There are not however in the *spiritual world*. At least we authors cannot recognize them. We have been repeating it over and over again. Not even in the *spiritual world* 'nearest' to us - in our thoughts. Much less in the *spiritual world* guided by *spiritual beings* to our welfare. The historical events are so manifold that correspondences may be recognized as much as any time. Beware of correspondences ! They are good for pointing to some correspondence presumed, not for proving.

As much as any primeval culture knows helpful relatives close in life and to be adorned after dying. This holds true in legends, fairy tales, and sagas, too :

The Ancestors

No later than Jean-Paul Sartre's screenplay «Les jeux sont faits» ('The Chips Are Down') we may know in our modern cultural environment, too, that the dead are living among us, accompanying us, worrying about us, but cannot make themselves known to us, and so cannot intervene directly with our deeds and opinions - for example because we would not believe them, not even if they could make themselves known to us.

Is that true ? - Just partially so. According to R. Steiner (182:36-53 , II : 2/10/1918 and 182:104-111 , V : 6/30/1918) they are living aside of us without being seen. They are guiding us by introducing thoughts and feelings into us - unconsciously to us - which we are changing into our own will impulses - unconsciously as well. We are feeling such thoughts and feelings to come out of our own souls, and based on our own initiative.

These helpful spirits however are only working on us if we are thinking of them lovingly. That is a prerequisite for them. If we cannot approach them in a loving way in our thoughts and feelings, we cannot feel they exist at all - according to Steiner.

At any rate we will not be conscious of when and how the ancestors and guardian angels are guiding us. So we can never be sure they exist at all.

The most likely we can feel them shortly before falling asleep. It is then that we can approach them with our cares and concerns in feeling thoughts. Steiner does not use the word 'prayer' because when falling asleep we are feeling intensely like the helpful spirits address us. It is like an intense dialogue but it does contain our own conscious cares and needs.

When awakening what we feel the most likely is what they would like to convey to us : not answers every time

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but something indicating our earlier lives or our coming lives, too.

Whatever the helpful spirits are conveying we will feel like flash-like dreams. When awakening we feel there were other dreams shortly before, moving us as well, but we did not have the milliseconds to store them in our consciousness.

Mostly we had hoped when awakening for some piece of advice concerning our cares before falling asleep. Instead these helpers are presenting us our own subconscious. Exactly this is their untold advice : to make conscious our own subconscious in a feeling way. This would contain the answer, and a piece of advice would be unneeded. In the morning we are hoping for and feeling their pieces of advice but receiving the basis of activities of our own : our subconscious as it is molded by earlier lives and coming ones.

Once we are coming to live with such notions we will feel the ancestors guiding us in their role as guardian angels. We can detect them by our own intentions. We will feel led helpfully whenever our foresight failed. We may recognize so - for instance when having planned and executed something for reasons that proved false later on, and still came to a good end. We may realize the helpful spirits without belated insight, too : with their convincing softness when we had opened up to them. We may however be led a hard course, too, - when insisting on a path that will lead us astray.

Personal insight helps us to feel Steiner's cognition modified corresponding to our own personal momentary maturity : The helpful spirits will not need our acclaim. They do not depend on our loving demeanor. They are helping us even when we consider all our thoughts and feeling originating within ourselves. Still it does help us understanding the world when recognizing such contexts. We may agree more easily to our destinies.

What if we cannot come to loving thoughts about some certain ancestor ? - Then 'he is not there', we cannot feel his presence. Still we may recognize him staying around us and caring for us when we can trace helpful thoughts and feelings back to this ancestor in spite of our unloving demeanor. - Thinking so is a loving thought, and we will be back in feeling contact with him.

There is indeed a considerable advantage to the above experience : We will never be immodest. Never will we be able to claim our thoughts and ideas were solely ours. Steiner reports how he came to relate Goethe's post mortem development :

„Ich habe nie geglaubt, dass ich nur literar-historisch oder historisch dasjenige an Weltanschauungsgebieten verarbeite, was an Goethe anknüpft, sondern ich war immer der Meinung, dass ich nicht nur mit dem Goethe vom Jahre 1832 es zu tun habe, sondern mit dem Goethe vom Ende des 19., Anfang des 20. Jahrhunderts : mit dem lebendigen Goethe. Mit dem Goethe, der 1832 vieles hinausgetragen hat aus der physischen Welt, was aber noch hereinwirken kann, wenn man es nur auffassen will. Daher ist das, was ich geschrieben habe, nicht bloß literar-historische Forschung gewesen, sondern Mitteilung dessen, was er mir gesagt hatte.“ (R.Steiner 182:109 f, V : 6/30/1918).

Never did I think I was working on Goethe's world views just in a historical or literature way. All the time I have been thinking I was dealing not only with Goethe of 1832 {the year he died} but with Goethe of the end of the 19th century and the beginning of the 20th : with Goethe alive, with Goethe having taken much from the physical world in 1832 but still influencing nowadays once we are ready to grasp. So everything I wrote was not just liberal arts research but what he told me.

Let us continue !

Spiritual Beings Outside Anthroposophy

We should not forget *elementary beings* or *elementary spirits*, entrusted with one task each. Furthermore there are not only **guardian angels** of ours adding up. Every living being has legions of them working. Probably so do minerals, too. What is still more, there surely are corresponding **demons** to every *archangel* and guardian angel.

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Not only denominations know about *spiritual beings*. So do popular beliefs, too. **Nature beings** or **nature spirits** are regarded as tied to elements of the life sphere of ours. Popular belief recognizes them in the senses, swirling up unexpectedly, and disappearing just as unexpectedly. So much are they sharing our lives that we gave them names : earth ghosts (root gnomes, root imps, goblins, pixies, mountain gnomes, trolls, fauns, elves, fairies, dyads, dwarfs) ; water ghosts or undines (nixes, nymphs, naiades, nereids) ; air ghosts or sylphs ; fire ghosts or salamanders (dragons, lindworms) ; furthermore bacchic-Dionysiac driven spirits (satyrs or maenads). Goblins, leprechauns and sprites live in locations important to us : meadow-, tree-, grove- or wood-goblins or -elves, mountain ghosts, corn ghosts living in fields. Especially close to us are castle ghosts or house ghosts such as brownies.

Oh well, we authors believe we cannot by far present all the *spiritual beings*, not even those wafting around us, or just dealing with us. The easiest way could be to envisage them as forces. That would save us from thinking of their multitude. We cannot regard their activities as a whole, either, because in that we fail imagination.

The Koran, too, mentions spiritual beings who can look further than limited human horizons - even of prophets. In the 18th sura, «The Cave», verses 71 to 82, a wise man, in whom most probably an angel is speaking {verse 65}, rebukes his listener, Moses. Moses had criticized him for committing detestable actions. For instance the wise man had slain a youngster {verse 74}. Finally he declares Moses {verse 80}: Otherwise this youngster would have brought shame on his devoutly religious parents. - In two more examples in the Koran the wise man is ahead of Moses because he knows the future.

But still : As we can imagine an opponent to Christ, a positron to any electron, an anti-proton to every proton, and imagining just one opponent because of the thinking structures we are born with : So we may experience an opposing spirit to any *spiritual being*. It is just by logic that we can tell ourselves that there may be a multitude or even a multiplicity to any opposing spirit. Mostly we experience the opposing spirits as «evil», i.e. opposing our life purposes. We pour words over them with pejorative meanings, e.g. «specters» or the above names for nature ghosts.

Knowing about them damages us only when we are frightened of them. When believing we could not fight back against them, having to surrender to them. That is what we may call hallucinations, illusions, or delusional ideas {as specialist terms} and ought to be treated, if needed, in psychiatry with specialized verbal methods and medication. The doctor as well as the client would be helped if the doctor could respect the client's concepts - all the while staying with the insight that such delusions cannot be reconciled to the sensations and concepts of society. The client will be on a way to live along in society if he can separate his inner and his outer world, knowing the surroundings cannot understand him. He will feel still better however if he can feel his inner experiences will not harm him. The easiest way to come to this insight is to know he can step out of his inner world any time. This, too, can be trained.

A question remains : When are which *spiritual beings* working, and how ? Sure enough : They exist without time or space. But their workings on Earth as well as on us - what are the durations so we might recognize them ? - They are working on us, otherwise we could not recognize them at all. But when did their workings of today begin at all ? - To have a look at this we need to deal with eons and eras on Earth : from part 2 , main section D «Man and Matter». A preliminary, cautiously comparing compilation is to be found in part 4 , Tab. I.5.1. *EARTH : roughest comparative compilation imaginable.*

As a next step we shall dare to look for a connection between the *spiritual world* and the sensuous world emerging. Where is a connection described between the *physical* and the *spiritual* ? The biblical creation history may be a good idea.

B.5. "The Secrets of the Biblical Genesis"

The Biblical Creation Story from the Anthroposophic Point of View

For more than 60 years both of us authors thought the Genesis were a partly mystical, partly historic account outlined with the concepts of the Jewish culture of the time. Contradictions in the text remained unsolved to us. Since a «creation day» evidently could not mean a day on Earth, the term was interpreted to us to be a symbol. A symbol of what? No answer we could understand when we were children. The world was created and did not evolve.

It is clear right from the start that the Genesis mirrors neither the sciences nor the variety of the creation. On **the 1st day of creation**, when «In the beginning God created the heaven and the earth» [KJV I:1], «And the earth was without form, and void» [KJV I:2], the third-grader found words he did not understand. He was scared at the words he knew. He thought, Why then did God create such a mess? Years later the Torah translators gave a poetic and slightly more positive description: «Irrsal und Wirrsal» [Buber & Rosenzweig I:9], {«madness and confusion»}. The next phrase, however, was hardly intelligible: «and darkness was upon the face of the deep.» [still KJV I:2]. A new dimension? The Torah translators are more precise and poetic at the same time: «Finsternis über Urwirbels Antlitz» [Buber & Rosenzweig I:9], {«darkness over the face of the primeval confusion»}. All of a sudden there is «water» mentioned in the same verse without it having been created, and that «the Spirit of God moved upon the face of the waters» [still KJV I:2], gave all sorts of questions. The adult only finds a wee little bit of understanding in the poetic translation: «Braus Gottes schwingend über dem Antlitz der Wasser» [Buber & Rosenzweig I:9], {«God booming and swinging over the face of the waters»}. - Still, when «God said» in the next verse: «Let there be light; and there was light» [KJV I:3], there was in this famous verse neither rhyme nor reason to the third-grader who was used to have light any time by just turning the switch. To the adult the translators arrive at poetic intensity by shortening the text down as if to drumbeats: «Gott sprach: Licht werde! Licht ward.» [Buber & Rosenzweig I:9]. Next, that «God divided the light from the darkness.» [KJV I:4], was the first phrase intelligible to the first-grader, since God was doing something a last, He divided. The same held for the next verse: «God called the light Day, and the darkness He called Night.» [KJV I:5]. Dividing things and naming them, filled all the first-grader's life. But the next verse plunged him into misunderstanding: «And the evening and the morning were the first day.» [still KJV I:5]. Why did God start His day in the evening? Was He a late sleeper? What was more, why was He said to be doing so many things in the daytime when He started His day in the evening? Would not 'nighttime' have been more suitable? What was still more, accomplishing so much all in one day? It was true, God was said to work wonders, but so many all in one day?

Thinking **the 2nd day of creation** over, the third-grader could understand well what God was doing when «God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.» [KJV I:6]. After all that was what he himself was doing on the beach all the time. But what disappointment in the next verse: «and God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.» [KJV I:7]. That is what our third-grader had never succeeded in. Perhaps the adult can understand the Torah translators better? «Gott machte das Gewölb und schied zwischen dem Wasser, das unterhalb des Gewölbes war, und dem Wasser, das oberhalb des Gewölbes war.» [Buber & Rosenzweig I:9]: Oh yes, the Torah speaks of arches, the dimension upwards. By contrast, «firmament», by associating 'firm', had directed the third-grader downwards rather, reminding him of the beach. Nowadays the adult can understand the next verse better: «and God called the firmament Heaven» [KJV I:8]. Yet was not a «heaven» mentioned in the very first verse? Here however «Heaven» is capitalized. - The next two verses will show that capitalizing is to show the beginning of speech, even indirect speech. Capitalizing is not to indicate varying notions, as we authors are doing in this book.

So things are getting slightly clearer, although not to our third-grader any more, when on **the 3rd day of creation** «God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. and God called the dry land Earth; and the gathering together of the waters called He Seas.» [KJV I:9 - 10]. If capitalizing had been shown the other way round, «Earth» in verse 1, and «earth» in the meaning of 'ground' here, we might have thought of differing notions. But this is not the way things are written in the KJV, and must remain ambiguous. So we are having two ambiguous concepts so far, heaven and earth, in verses 1 and 8 or 10 respectively. What is more, «water» cannot mean the same as it does today. At the time the ground was still by far too hot for water not to evaporate. Probably 'something flowing' is what is meant instead.

B. Spiritual Aspects

As if trying to explain why there are identical words, 'light' this time, used for differing meanings, on **the 4th day of creation** «God said, Let there be lights in the firmament of the heaven to divide the day from the night ;» [KJV I:14], thus indicating the Sun and the Moon ? It seems so : «and let them be for lights in the firmament of the heaven to give light on the earth : and it was so. / And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night ;» [KJV I:15 f] - were there not added : «he made the stars also. » [KJV I:1 6]. A combination issue ? Today's readers may envisage a world image valid up to the middle ages : a sphere drawn over the flat earth where either stars were pinned to, or there were holes in the sphere, and a lighter, happier world would be shining through the holes. The stars would allow mankind a glimpse into a higher external world full of light and bliss, to be imagined as heaven. - This image is not by any means Steiner's.

Furthermore difficulties ensue not only from verbal ambiguities. If we would take the biblical evolutionary history as indicating material evolution, we would find discrepancies both to the anthroposophic and the scientific views. Fact is, the Genesis does not describe anything comparable to the material development of the Earth as far as we know in our days.

How then can we understand the Genesis ? - Even with the two translations at hand it seems the authors of the Genesis are in dire need to convey something that today's notions of the sensory world and the limited vocabulary at our disposal can express only ambiguously.

What is it ? - R. Steiner recognizes in the authors of the Genesis *clairvoyant* savants who did perceive topics of the *spiritual world* in their time, but had to express them with the vocabulary of their time, too. Steiner recommends feeling your way back to the *spiritual* contents of the Genesis - in the same way as he did : *clairvoyantly*.

Steiner treats the topic extensively in his lecture course "The Mysteries of the Biblical Creation Story" (*R.Steiner 122*). In this book the Bible quotations in "quotation marks" are translations or supplements in the sense of Steiner's *clairvoyant* viewing. The same as above, Bible quotations «in French quotation marks» show they are from the KJV or from the direct translation of the Tora by Martin Buber and Franz Rosenzweig : «Die Schrift» [The Scripture], vol. 1 in the 1976 / 1992 edition, which we apologize we were not able to translate into English for its poetical touch. Steiner's own translations resemble more to Die Schrift for its expressive power, the first volume of which was edited in 1935.

Since the way we are treating the topic must be short, the impression might arise the contents could be grasped by reason only. When reading Steiner's texts however we can feel how much he lived with his *clairvoyant* insights. If you would like to participate in his discoveries, you might read his lectures yourselves. We authors do recommend so.

First reading however may be hampered by Steiner's tendency to follow a stretch of time just in short sections. He describes rather thematic or logical connections than the development over time. His approach is justified by topics of development overlapping each other to a large extent. Strict divisions by creation periods would not go with transitions when overlapping extensively. While trying to range recurrent development topics for the sake of a basic structure, we shall select quotations from various lectures, putting them together anew. The corresponding chapters in "Occult Science - An Outline" (*R.Steiner 13*) may be a help for comparing chronologically.

Equating «day of creation» and «day», will mislead us.

„Wenn wir die Genesis (...) oberflächlich ansehen, so könnte es uns ja scheinen, als ob der Mensch erst gleichsam wie aus der Pistole geschossen am sogenannten sechsten Schöpfungstag aufträte.“
(R.Steiner 122:156 , IX : 8/24/1910 , referring to KJV I:26).

When regarding to Genesis (...) superficially, we might think man appeared on the so-called sixth day of creation as if shot out of a gun.

A reading like this would conflict with Steiner's insight that development steps merge into each other. That is how Steiner's irony is justified here. How can we approach some clarity concerning time ? - By taking into account that for Steiner the Earth was created for the sake of mankind.

„Nun wissen wir aber, dass der Mensch das Allerwichtigste ist, dass die anderen Reiche gleichsam Abfälle sind des Menschenwerdens.“ (R.Steiner 122:156 , too).

We do know however that what is most important, is mankind, {and} that the other realms {nature realms} are as much as drop-offs from man in the making.

B.5. "The Secrets of the Biblical Genesis"

„(...) *der Mensch als solcher ist (...) die Krönung gleichsam allen Erdenwesens, das, was zuletzt als Frucht des Erdenwesen sich ergibt.*“ (R.Steiner 122:157 , IX : 8/24/1910).

(...) man as such is (...) so to say the crown of all existence on Earth, which finally results in being the fruit of the Earth's existence.

Of course what we are most concerned with, is mankind's development.

Let us turn to what is a **«day» of creation**. Jom, literally «day», does not mean a time unit in esoterics, for instance in gnosis. Instead it describes a *spiritual being* accomplishing with its group superseding work arranging things in an orderly way (R.Steiner 122:98 f, V : 8/20/1910). Concerning the creation, Jamim [plural of Jom] are the *spiritual beings* subordinated to the *elohim* {2.3} : The *archai* or *spirits of personality* {3.1} (R.Steiner 122:99 , V : 8/20/1910), here better indicated as *primordial beginnings*. - The recurring formulation «and the evening and the morning were the ... day.» is what Steiner changes into : "*and ereb came up, that is what is mixed up, and what followed was boker, meaning structured.*" (R.Steiner 122:101 , V : 8/20/1910). What the third-grader did not know at the time, is that the Jewish day begins with sundown. Which an anthroposophist can understand : Refreshing the "I" and the *astral body* during the night will renew *life forces* and refresh the *physical body*. That is what we can feel every morning.

Where do we come from ? Did we originate in the spiritual worlds ? - Yes, we did.

„Also auch für das, was sich für uns mit den Berichten der Genesis deckt, ist die Hauptsache, was dem sichtbaren Entwicklungsgang unseres Erdenwerdens an übersinnlichen Ereignissen und Tatsachen vorangegangen ist. (...) Und wir dürfen dabei nicht stehen bleiben, uns das bloß theoretisch zu sagen, sondern es muss sozusagen das Gefühl in Fleisch und Blut übergehen, dass wir uns Illusionen hingeben, wenn wir an dem äußeren Dasein hängen bleiben.“ (R.Steiner 122:119 f , VII : 8/22/1910).

Concerning the accounts of the Genesis, too, the main issue is : What were the supersensible occurrences and facts preceding the visible course of development of the Earth ? (...) We must not stop there telling ourselves just theoretically so. The feeling must become second nature to us that we would be given to illusions if we got stuck with outer existence.

„Will man sich den Ursprung dieser unserer Sinneswelt einschließlich des Menschen vor die Seele hinmalen, dann kann man mit seinem Vorstellen nicht innerhalb der Sinneswelt verbleiben. Alle Wissenschaften, welche zu den Ursprüngen gehen wollen und nichts mitbringen als Vorstellungen, die aus der Sinneswelt entnommen sind, können nicht zu den Ursprüngen des sinnlichen Daseins gelangen. Denn das sinnliche Dasein wurzelt in dem übersinnlichen Dasein, (...) ; wollen wir (...) bis zu den Ursprüngen dringen, dann müssen wir uns bewusst sein, dass wir von einem bestimmten Punkte ab in urferner Vergangenheit das Feld des Sinnlichen verlassen und hinauf dringen müssen in Gebiete, die nur übersinnlich zu fassen sind. Dasjenige, was man die Genesis nennt, beginnt nicht mit der Darstellung irgendeines Sinnlichen (...). Solange man (...) mit den Worten 'Himmel und Erde' noch irgendetwas verbindet, was einen Rest enthält von sinnlich Sichtbarem, so lange ist man nicht angekommen, wohin die ersten Partien der Genesis zielen.“ (R.Steiner 122:34 f , II : 8/17/1910).

Wishing to draw up the origin of the sensory world including mankind, we cannot stay inside the sensory world with our notions. All the sciences willing to go back to the roots and dealing with nothing but notions from the world of senses, cannot go as far as the origins of sensory existence. For sensory existence has its roots in supersensible existence, (...) ; if we wish (...) to advance as far as the origins, we need to keep in mind that at a certain level far, far back we shall leave the field of the senses, needing to advance {backwards in time} into fields we can comprehend in supersensible ways only. What we call the Genesis, does not begin with anything sensory (...). As long as (...) we connect the expression 'Heaven and Earth' to anything containing a rest of what is to be seen by the senses, we did not arrive at what the first parts of the Genesis aim at.

B. Spiritual Aspects

„(...) wir müssen uns bewusst sein, dass in dieser ganzen Entwicklung, die wir die Saturn-, Sonnen- und Mondenentwicklung nennen, geistige Wesenheiten die Lenker und Leiter und auch die Träger der ganzen Entwicklung waren, und dass dasjenige, was wir das Wärme-, das Luft-, das Wasserelement nennen, immer nur der äußere Ausdruck, das äußere Kleid ist, für die geistigen Wesenheiten, die die Wirklichkeit der Entwicklung sind.“
(R.Steiner 122:39 , II : 8/17/1910).

„Die Menschen werden nicht eher ihren eigenen Ursprung verstehen, als bis sie sich entschließen werden, ihre Herkunft so vorzustellen, dass ursprünglich im Erdenwerden ein Geistig-Seelisches vorhanden war, dann ein Astralisches, dann ein Ätherisches, dass dann von den physischen Zuständen zuerst ein Wärmezustand vorhanden war und dann erst der Luftzustand.“ (R.Steiner 122:168 , IX : 8/24/1910).

(...) we need to keep in mind that throughout all the development we call the {OLD} SATURN, {OLD} SUN, and {OLD} MOON developments, there were spiritual beings directing, guiding, and carrying, too, the entire development. What we call the warmth, air, or water elements, is the external expression, the external robe of the spiritual beings who are the real development.

Man {of nowadays} will not understand his own roots until he decides he will imagine his origin in the following way : As the Earth was emerging there existed something spiritual first, then something astral, then something etheric, {and} then {during the planetary development states} there was the warmth stage first and only then the air stage.

There is indeed a *spiritual* origin to the Earth, too. When however did the Earth receive a *physical* consistency ? - For the time being in three steps : in the course of the three *OLD planetary development states* : *OLD SATURN*, *OLD SUN* and *OLD MOON*. They were divided by *pralayas*, see Tab. B.3.1. During *EARTH* the *Polaric age*, the *Hyperborean age*, and the *Lemurian age* repeated the *OLD planetary development states*. During these iterations however there were transitions because there were not any *pralayas* between *ages*.

The *physical* development that was possible during each *planetary development state*, decided about its course of development. So the *Angeloi* {3,3}, for instance, the *angels* in the strict sense, lived during the *OLD MOON* through their state of what is mankind's state today. They developed the stage of consciousness that was possible during the *OLD MOON*. Not even the angels but only mankind can use the consciousness stage that is to be possible during *EARTH* (R.Steiner 122:148 f, VIII : 8/23/1910).

Could R. Steiner have thought the days of creation had begun during the *planetary development states* already ? - No, these are what he calls "*states*" or "*development states*" (R.Steiner 122:37 f, e.g.). The iterations during *EARTH* however are what he calls "*days of creation*" or "*moments*" (R.Steiner 122:76-82 , e.g.).

Are there mix-ups possible for us ? - Yes, there are indeed. We are using the same names for „*separations*“ or «*detachments*» of planets during the *planetary development states* of *OLD SATURN*, *OLD SUN*, and *OLD MOON* as for the first three days of creation. Although the *physical* world conditions differ during each of the three *planetary development states* and during the various days of creation. We are using the same words because our verbal concepts cannot differentiate well enough.

We can see : Do we not know some of these things already ? They were dealt with in the preceding chapters. Here, on the other hand, we are trying to connect the general principles of anthroposophy to the Genesis. That would not do without iterations. So there are things we will recognize, on the following pages, too.

When Did the Genesis Begin ?

Shortly before the Sun separated at the end of the *Hyperborean age*.

„Die noch gemeinsame Erden-Sonnen-Substanz schickt sich an, in eine Trennung einzutreten. Dann erfolgt diese Trennung, und während der Trennungsvorgänge spielt sich das ab, was unsere Genesis zunächst schildert. Alles das ist mit dieser Genesschilderung gemeint, was da erfolgt bis hinein in die lemurischen Zeiten, bis zur Mondtrennung. Und was dann nach vollzogener Mondtrennung von uns geisteswissenschaftlich geschildert wird als der Verlauf der lemurischen Zeiten, als das Anbrechen der atlantischen Zeiten, das haben wir in der Schilderung zu suchen, die da folgt auf die Schöpfungstage.“ (R.Steiner 122:192 , XI : 8/26/1910) {In part a quotation overlap from the subsection «The So-Called 1st Day of Creation in the Original.»}.

The substance of the Earth {including the Moon} and the Sun, merged still, gets ready for a separation. Then this separation {Sun separation} takes place. The first things the Genesis describes, occur during these separation processes. As far does the Genesis description go as the Lemurian times, as far as the Moon separation. After that we will have to look for what follows the days of creation when we shall describe spiritual-scientifically the course of the {later} Lemurian times after the Moon separation is accomplished, {and} the beginning of the Atlantic times.

With "separation processes" Steiner indicates the *Sun separation* - together with Venus and Mercury - and the *Moon separation*. He cannot have meant the *Mars, Jupiter, and Saturn separations* because they had taken place earlier than the *Sun separation*, i.e. before the Genesis started its account.

The *separation processes* took place during the OLD planetary development states - on the one hand. On the other hand the *separation processes* are repeated during the first three *ages* of *EARTH*. They are repeated in shorter form but with all the aspects and restrictions of the *planetary development states*, see Tab. B.2.1 - except for the fact that the ages are not separated from each other by *pralayas*.

According to anthroposophy the Genesis did not yet begin during the *Polaric age*. Instead it began shortly before the Sun separated from the residual center of the Earth plus the Moon during the *planetary development state* of *EARTH*. It was complete shortly before the end of the *Hyperborean age*. It is true that in principle the *Sun separation* was an iteration of what had occurred at the end of the *planetary development state* of *OLD SUN*, but there was something new : It was taking place under the conditions of *EARTH*, which means, matter was going to originate by and by. - The *Moon separation*, after having taken place during *OLD MOON*, was in the first half of the *Lemurian age* of *EARTH*. After that, during *EARTH* still, the Earth developed *material* during the later *Lemurian age* and the *Atlantic age*.

Well, and when did *spiritual mankind* emerge into *physical* and then *material* life ?

Man was the only being the *solar cosmos* had consisted of during *OLD SATURN*. So man had been the earliest creature developing into the state of *physical* {I}. He developed in *warmth substance*. Since he did not follow the other creatures' development into solidifying their bodies after *OLD SATURN*, he could remain in *warmth substance* longer than the others and could keep developing predominantly *spiritually* for the longest time.

All the creatures on Earth developed *physical* consistency by and by. They could do so according to the conditions of the corresponding *ages*. If they did not develop as *man emerging*, then as beings that had willy-nilly renounced to evolving as humans by solidifying earlier than mankind. It is not even during the 6th day of creation that *man evolving* had achieved *material* consistency. By then all the other creatures had.

B. Spiritual Aspects

„Wir werden in den vorhergehenden Schöpfungstagen den Menschen nicht finden, wenn wir uns nicht klarmachen, dass in Wirklichkeit nicht das Physische des Menschen dem Geistig-Seelischen vorangeht, sondern dass es umgekehrt ist, dass das Geistig-Seelische dem Physischen vorangeht.“
(R.Steiner 122:157 , IX : 8/24/1910).

„(...) die Genesis führt uns in das innere Werden hinein, zeigt uns, was da geschehen musste im Übersinnlichen, bevor der Mensch zum sinnlichen Dasein fortschreiten durfte.“
(R.Steiner 122:166 , IX : 8/24/1910).

We shall not find man in the preceding creation days {of the Genesis} unless we realize that in reality man's physical appearance does not precede the spiritual one. On the contrary the spiritual precedes the physical.

„(...) the Genesis leads us into what emerges internally, showing us what had to occur in the supersensible field before man was permitted to progress to sensory existence.

In this case "sensory existence" does not include existing in *warmth, physical* {I}. For this had already been the case from the *Polaric age* on. The quotation indicates that *man emerging* had to remain in nothing but *warmth substance* {physical {I}} for a longer time than any other creature, to incarnate only after the days of creation - for the sake of his own *spiritual* development. Air and water animals are created on the 5th day of creation, and animals living on the ground on the 6th day of creation.

„Wir unterscheiden, wenn wir von dem menschlichen Seelenhaften sprechen, die Empfindungsseele, die Verstandes- und die Bewusstseinsseele. Wir wissen, dass diese zunächst in ihrer geistig-seelischen Art entstanden sind während jener Zeiten, die mit den ersten drei Schöpfungstagen bezeichnet werden. Da bildeten sie sich ihrer Anlage nach aus. Die Umkleidung aber, die eigentliche Einprägung, so dass ein physischer Leib der Ausdruck dieser inneren wesenhaften Seelennatur des Menschen wurde, die geschah viel später. Also das müssen wir festhalten, dass sozusagen das Geistige zuerst entsteht, dass dieses Geistige sich dann mit dem Astralischen umkleidet, sich dann immer mehr und mehr verdichtet bis zum Ätherisch-Physischen hin, und dass sich dann erst das Geistige einprägt, das heißt, dass dasjenige, was früher gebildet worden ist, in Form des Lebensodems eingeprägt wird.“ (R.Steiner122:198 , XI : 8/26/1910 , in part similar to 122:168 , IX : 8/24/1910, which was quoted above in a different context).

„Der Mensch musste noch im ätherischen Dasein verbleiben, während die anderen Wesenheiten schon sich verdichteten im Luft- und Wasserkreis. (...) Es geschieht die Verdichtung des Menschen bis zum Ätherleib in derjenigen Zeitepoche, die wir in der Bibel den Fünften Schöpfungstag nennen. -

Da finden wir den Menschen noch nicht unter den physischen Erdenwesen. Erst in der Zeit, die wir als den Sechsten

When speaking of man's soul we distinguish sentient soul, mind soul, and consciousness soul. We know they originated on a spiritual level first during the time we call the first three days of creation. That is when they developed their first preliminary stages. Proper sheathing however, {and} proper imprinting, so that a physical body turned out to be the expression of man's inner essential soul nature : that is what came much later. So we need to remember that the spiritual originates first, to say so ; {and} that then the spiritual sheathes itself with the astral, {and} then densifies itself up to the etheric and physical, and only then does the spiritual imprint itself. That means, what had been created first {i.e. spiritual man emerging}, imprints itself in the form of breath of life.

Man had to stay in the etheric realm {i.e. in the Earth's spiritual surroundings}, while the other beings densified already in {the Earth's} air and water sphere. (...) Man densifies up to the etheric body during the time we call the fifth day of creation in the Bible. -

That is when we do not yet find man among the physical beings on Earth. It is only during the time we call the sixth day of

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Schöpfungstag bezeichnen, haben wir den Menschen unter den eigentlichen Erdenwesen zu suchen. (...) -

Jetzt aber müssen wir uns noch etwas klarmachen. Sie würden noch immer fehlgehen, wenn Sie nun glauben würden, dass Sie mit gewöhnlichen Augen den Menschen hätten sehen können, der am Sechsten Schöpfungstage entstanden ist, oder gar mit den Händen angreifen, so dass Sie etwas gespürt hätten. Wenn ein Mensch mit den heutigen Sinnen damals überhaupt möglich gewesen wäre, so hätte er doch den eben entstandenen Erdenmenschen nicht wahrnehmen können. (...) Der Mensch war allerdings schon physisch vorhanden, aber physisch ist ja zum Beispiel auch das Weben der Wärme. (...) es gab schon während der Saturnzeit physisches Dasein, wenn auch nur als Wärmesubstanz. (...) Wir dürfen ihn als Erdenwesen suchen, im Physischen, wir müssen ihn sogar im Physischen suchen, aber nur in der feinsten physischen Manifestation, als Wärmemensch.“ (R.Steiner 122:166 f, IX : 8-24-1910 , in part a quotation overlap in subsection «During the 6th Day of Creation»).

creation, that we may look for man among the beings on Earth properly speaking. (...) -

Now however there is something else we need to clarify. You would still be mistaken when believing you might have seen with {your} ordinary eyes man originating on the sixth day of creation. or even to have touched him with your hands so that you had felt anything. If somebody with today's senses had at all been possible then {on the sixth day of creation}, he still could not have sensed man emerging. (...) It is true man already existed physically, but warmth drafting about, for example, is physical {I}, too. (...) there was indeed physical existence during {OLD} Saturn, although as warmth substance only. (...) We may look for him {for man in dense flesh on the so-called sixth day of creation} as a being on Earth, {i.e.} in the physical. We even need to look for him in the physical - but in the most refined manifestation, as man all in warmth {physical {I}}.

So when does man evolve *physical* ? - *Spiritual man germinating* developed as *warmth*. *Physical {I}* is what we had called it, see Tab. B.2.1. During *OLD SATURN* and its abbreviated iteration, the *Polaric age*, all the *solar cosmos* consisted of the earliest creature, and this was man. Man remained in the *warmth* stage as *physical {I}* up to the beginning of the 2nd chapter of the Genesis, bestowing *warmth* on all the creatures that originated later than he did.

As the 5th day of creation was going on, he developed the first preliminary stage of the *etheric body*, indicating a life stage alike to plants in our days, while the *species souls* of the then primordial plants had already received life during the 3rd day of creation. For man the first preliminary stage of the *etheric body* is a *spiritual* substance, too.

What then is new with man during the 6th day of creation, as the quotation above indicates ?

It is in the course of the 6th day of creation only that man received the first preliminary stage of the *astral body*, i.e. the capacity to feel like animals in our days. That was while animals had already progressed to *materialization* on Earth - animals living in the air or in water *materializing* during the 5th day of creation, and animals living on the ground *materializing* during the 6th day. For man, once again, the first preliminary stage of the *astral body* was a *spiritual* substance. This was the development stage when finally God or the *elohim* decided :

«(...) Let us make man in our image, after our likeness : and let them have dominion over (...)» [KJV I:26] / «Machen wir den Menschen in unserem Bild nach unserem Gleichnis ! Sie sollen schalten (...)» [Buber & Rosenzweig I:11].

Man was made in God's image - that is what is unique in creation. Still man remained in the *spiritual* realm ! It was not man's *physical body* that originated during the 6th day of creation, as might be imagined concluding from the previous Steiner quotation. Man was created as a *spiritual* image of God. Yet had man not been existing in *warmth substance* ever since the *Polaric age* ? Taking both expressions together, we might speak now of *warmth man*, a preliminary stage of man evolving *material*. This is what is new during the 6th day of creation, and it may be what the Steiner quotation above meant to say.

B. Spiritual Aspects

Are we ready to speak of an "I" originating ? On a preliminary stage - perhaps. The "I" developed much later, after the days of creation. We are still working on it with the "I"-*consciousness* helping us, which is coming up in our time.

There is something else to be clarified. Two or three pages ago the quotations (*R.Steiner 122:198 , XI : 8/26/1910 , and 122:168 , IX : 8/14/1910*) discussed that the *astral* developed out of the *spiritual* first, and the *etheric* only then. Man however received the *etheric body* during the 5th day of creation already, and the *astral body* during the sixth ? - The issue is the "*astral body*". Man received three parts of the soul from the 1st to the 3rd day of creation, which are tied together to form the *astral body* on the 6th day of creation only. The soul parts are *astral* before becoming the *astral body*.

So far we had spoken of warmth man, *physical* {I}. When did man receive the *physical* possibilities all the other creatures had had during the *Hyperborean age* and the *Lemurian* one, *physical* {II} and {III} ? - After the days of creation ! Including the *physical body* ! The days of creation describe how the Earth and almost all her creatures develop *physically* by and by - not man, however. - Not the Genesis but R. Steiner describes how man developed *spiritually*, too.

It is worthwhile following one by one the steps before man came to be visible on Earth. In addition to *spiritual* development steps they depend on the ground that is able to carry *physical bodies* in various development stages of the Earth while it was getting more and more *physical*, and of *material* consistency in the end.

Other than Steiner we are giving the Hebrew wording in capital letters.

The So-Called 1st Day of Creation in the Original

«In the beginning God created the heaven and the earth.» [KJV I:1] /

«Im Anfang schuf Gott den Himmel und die Erde.» [Buber & Rosenzweig I:9].

“According the R. Steiner the first sentence of the Genesis, in Hebrew

«B’RESCHÍT BARA ELOHIM ET HASCHAMAJIM W’ET HA’AREZ.»,

ought to be translated just about as follows :

«On the first day of creation the *elohim* conceived the 'Sun' (i.e. something concerning 'concepts') and the 'Earth' (i.e. something concerning 'eagerness').»” (Delor 8:12).

„Wir haben ja schon darauf hingewiesen, dass da, wo sozusagen die ersten monumentalen Worte der Bibel einschlagen, jener Moment gemeint ist, welcher von uns geisteswissenschaftlich etwa mit den Worten angedeutet wird : Die noch gemeinsame Erden-Sonnen-Substanz schickt sich an, in eine Trennung einzutreten. Dann erfolgt diese Trennung, und während der Trennungsvorgänge spielt sich das ab, was uns die Genesis zunächst schildert.“ (R.Steiner 122:192 , XI : 8/26/1910 , in part a quotation overlap from the subsection «When Does the Genesis Begin ?»).

We already hinted at the first monumental words drumming away in the bible : They refer to the moment indicated spiritual-scientifically with the words : 'The merged substance of the Earth {including the Moon} and the Sun gets ready for a separation.' Then this separation {Sun separation} takes place. The first things the Genesis describes, occur during these separation processes.

Just a moment ! Why does Steiner speak of a "*moment*" here ? - The so-called creation days are revelations to ancient Hebrew priests who were clairvoyantly gifted. Revelations always become conscious as a flash : The moment is felt as not taking time. That is why revelations are most often described as images and not as sequences. We authors do not know if the ancient Hebrew priests had words for this notion in their language. Steiner did.

The so-called 1st day of creation takes place during the last *epoch* of the *Hyperborean age*, and ends when the *Sun separation* is repeated at the end of the *Hyperborean age*.

«B’RESCHÍT» - «In the primordial beginning» :

„Halten wir einmal diesen Moment fest, wo aus einem gemeinsamen planetarischen Verhältnis das Sonnenhafte heraustritt und fortan von außen seine Kräfte unserem Erdhaften zusendet. Halten wir daran fest, dass auch damals die Möglichkeit gegeben war, dass sich in dem Erdhaften das Feste, das, was wir heute im stofflichen Sinne das Feste nennen, vorbereitete, sich in dem Erdhaften gleichsam verdichtete. Halten wir diesen Moment fest, dann haben wir denjenigen Zeitpunkt, in dem die Genesis, die Bibel, einsetzt. Von diesem Moment spricht sie. Wir dürfen mit den ersten Worten der Genesis durchaus nicht verbinden jenes Abstrakte, Schattenhafte, was man heute im Auge hat, wenn man etwa das Wort «Im Anfang» oder «Im Urbeginne» ausspricht. Damit würde man gegenüber dem, was der alte hebräische Weise empfand, etwas unsäglich Armseliges zum Ausdruck bringen. Alles das, was man sich nur vorstellen kann in jener Zweiheit, welche entstand durch die Auseinandergliederung des Sonnenhaften und des Erdhaften, alles das, was sozusagen im Moment dieser Trennung vorhanden war, was sich eben in die Zweiheit gliederte, alles das muss vor unserer Seele auftauchen, wenn wir B'RESCHÍT, das «Im Anfang», «Im Urbeginn» in der richtigen Weise vor unsere Seele hinstellen wollen.“ (R.Steiner 122:39 , II : 8/17/1910).

Let us stick to the moment when the Sun-like leaves a planetary connection of all-in-one, starting to send her powers to our Earth-like. Let us stick to the possibility that at that time, too, had existed : what we call solid substance today prepared itself densifying into the Earth-like to say so. Let us stick to this moment : That is the moment when the Genesis, the bible, begins. This is the moment when the bible begins speaking. We definitely must not combine the first words of the Genesis with something abstract, shadow-like, as some are envisaging today when saying «In the beginning» or «In the primordial beginning». Then we would express something ineffably poor vis-à-vis what the ancient Hebrew wise man had felt. Everything we can imagine in the duality that ensued when the Sun-like and the Earth-like parted, {i.e.} what was there in the moment of separation to say so, integrating into the duality : all that should appear in our souls when putting 'B'RESCHÍT', 'In the beginning', 'In the primordial beginning' in front of our souls in the right way.

«ELOHIM» - «the gods» :

„Sie konnten vieles, sie hatten sich ein Können im Verlaufe der Entwicklung, die sie durchgemacht hatten, nach der einen oder anderen Richtung erworben. Der eine konnte dies, der andere jenes. Aber wir stellen uns ihr Wesen am besten vor, wenn wir uns sagen : In jenem Zeitpunkt, den wir eben ins Auge gefasst haben, wirkte in einer Gruppe von solchen Wesenheiten ein gemeinsames Ziel, ein gemeinsames Motiv. -

They {the elohim} could do much. They had acquired know-how in one direction or the other during the course of development they had undergone. One of them could do this, the other that. But we envisage best their essence when telling ourselves : At the time we just envisaged there was a common purpose, a common motive in a group of such beings. -

(...) Das, was da entstehen soll, ist noch nicht da. Die Einheit, an der sie arbeiten, lebt zunächst überhaupt erst als Ziel, sie ist noch gar nicht vorhanden. Es ist eine Vielheit da ; die Einheit lebt zunächst als Ideal. Nun denken sie sich eine Gruppe von geistigen Wesenheiten, die sich entwickelt haben durch Saturn, Sonne und Mond, von denen eine jede etwas ganz Bestimmtes kann, und die in dem Moment, den ich charakterisiert habe, den

(...) What is to be created, is not there yet. The unity they are working at, is living just as a purpose. It does not exist yet. There is a multiplicity ; the unity is an ideal so far. Now think of a group of spiritual beings that developed through {during the OLD planetary development states of} SATURN, SUN, and MOON. Everyone of them can do something special. In the moment I was speaking

Entschluss fassen : Wir wollen unsere Tätigkeiten gruppieren zu einem gemeinsamen Ziel, wir wollen uns eine Richtung geben. - Und vor dem Blick eines jeden tauchte das Bild dieses Zieles auf. Und was war das Ziel ? Der Mensch, der Erdenmensch.“ (R.Steiner 122:45 f, II : 8/17/1910).

of, they decide : We mean to group our activities to a common purpose ; we mean to give ourselves one direction. - In front of everyone of them there is an image of this purpose appearing. What is this purpose ? Man, man on Earth.

«BARA ELOHIM» - «the gods created» :

„Stellen wir uns jetzt einmal so recht in den Moment hinein, der sozusagen vor der physischen Koagulierung, vor der physischen Verdichtung unseres Erdendaseins liegt, denn so war der Moment, den ich im Auge habe. Stellen wir uns diesen Moment recht lebendig vor, dann werden wir sagen müssen : Wollen wir das, was da geschieht, beschreiben, dann dürfen wir nichts verwenden von all den Vorstellungen, die wir anwenden, wenn wir heute die äußeren Sinnesvorgänge beschreiben wollen. -

Now just imagine the moment earlier than the physical coagulation to say so, earlier than the physical densification of our existence on Earth. This is the moment I am envisaging. Imagine this moment in a very lively way. Then we cannot but state : Wishing to describe what happens then, we cannot use any of all the concepts we are using to describe what happens to the outer senses in our days. -

Daher ist es ungeheuer dilettantisch, wenn man das zweite der Worte, mit denen wir es zu tun haben in der Genesis, so auffasst, dass man irgendeine äußere Tatsache, und sei sie noch so anklingend an das, was wir heute unter «Schaffen» und «Schöpfen» verstehen, an das Wort heranbringt. (...) Es ist mit diesem Worte etwas gemeint, was hart an die Grenze herantritt, wo das Sinnliche unmittelbar schon in das Übersinnlich-Geistige hinein übergeht. Und der Mensch, der sich eine Vorstellung von dem machen will, was man gewöhnlich mit «schuf» übersetzt : «Im Urbeginne schufen die Götter», der darf in keiner Weise dieses Wort an irgend etwas heranbringen, was mit den Augen, mit gewöhnlich sinnlichen Augen als eine schöpferische Betätigung, als eine hervorbringende Betätigung geschaut werden kann. -

That is why it is extremely amateurish if we understand {already} the second one of the words in the Genesis we are dealing with {after B'RESCHIT}, in the way that some outer fact can bring us near the word. Although it may resound as closely to «creating» and «engendering» as may. (...) What is meant by this word, is very close to the line where what is {to become} sensory, mingles {in retrospective} with the supersensible-spiritual. A person wishing to come to an image of what is usually translated by «created» : 'In the primordial beginning the gods created' : such a person must not in any way bring this word near something to be regarded with eyes, with ordinary sensory eyes, as a creative act, as a producing activity. -

Schauen Sie, meine lieben Freunde, in Ihr Inneres. Versuchen Sie, sich einmal in die Lage zu versetzen, so dass Sie etwa, sagen wir, eine Weile geschlafen haben, dann aufwachen und, ohne dass Sie den Blick auf die äußeren Tatsachen richten, in sich auferwecken durch die innere Seelentätigkeit gewisse Vorstellungen in Ihrer Seele. Vergegenwärtigen Sie sich diese innere Tätigkeit, dieses produktive Sinnen, das aus dem Seeleninneren einen Seeleninhalt hervorzaubert. Gebrauchen Sie meinetwillen

Do have a look, my dear friends, at the interior of yours. Try to put yourselves into the position of having slept, for example, for a while, then waking up and imagining something by inner soul activity without envisaging outer facts. Think of this inner activity, this productive reflection, conjuring up a soul content from the inner soul. I don't mind you using the word «conceiving» for this

das Wort «Ersinnen» für dieses Hervorzaubern eines Seeleninhaltes aus den Seelenuntergründen in das bewusste Blickfeld Ihrer Seele hinein, und denken Sie sich jetzt das, was der Mensch nur kann mit seinen Vorstellungen, als eine Tätigkeit, die nun wirklich kosmisch-schöpferisch ist. Denken Sie sich statt Ihres Sinnens, statt Ihres innerlichen denkerischen Erlebens, ein kosmisches Denken, dann haben Sie das, was in diesem zweiten Wort der Genesis, «BARA», drinnen liegt. So geistig, als Sie es nur denken können, (...).“ (R.Steiner 122:41 f, II : 8/17/1910).

„Und jetzt stellen Sie sich vor, dass Sie während dieses Sinnens in der Seele gleichsam zweierlei Vorstellungsgruppen vor Ihre Seele hinleiten. Nehmen wir einmal, um möglichst deutlich eine solche fernliegende Sache zu schildern, einen Menschen, der aufwacht und dem zweierlei einfällt, der also zweierlei ersinnt. Das eine, was er ersinnt, sei das Bild von irgendeiner Tätigkeit oder von einem äußeren Ding oder Wesen ; das tritt nicht durch äußere Anschauung, nicht durch Wahrnehmung, sondern durch Sinnen, durch schöpferische Tätigkeit der Seele in das Blickfeld des Bewusstseins. Das aber, was als zweiter Vorstellungskomplex auftreten soll bei einem so Aufwachenden, das sei eine Begierde, irgendetwas, was der Mensch wollen kann nach seiner Anlage und Seelenverfassung. So haben wir ein vorstellungsmäßiges und ein begierdenhaftes Element, das auftaucht vor unserer Seele durch inneres Sinnen. Nunmehr stellen Sie sich statt der Menschenseele, die also in sich sinnt, dasjenige vor, was in der Genesis die Elohim genannt wird. Denken Sie sich statt der Einheit der Menschenseele eine Mehrheit sinnender geistiger Wesenheiten, die aber in ähnlicher Weise aus ihrem Inneren hervorrufen durch Ersinnen zwei Komplexe, die ich vergleichen möchte mit dem, was ich Ihnen eben beschrieben habe, mit einem rein vorstellungsmäßigen und einem begierdenhaften Komplex. Wir denken uns also statt der sinnenden Menschenseele eine kosmische Organisation von Wesenheiten, die in sich in ähnlicher Weise wachrufen - nur dass ihr Sinnen ein kosmisches ist - zwei solche Komplexe, einen vorstellungsartigen, das heißt einen solchen, der irgendetwas offenbart, der nach außen hin sich auslebt, der nach außen hin erscheint - und einen anderen Komplex,

kind of conjuring up a soul content from the deep strata of the soul into your soul's conscious field. Now think of what only man can do with imaginations : an activity which really is cosmically creative. Think of some cosmic thinking instead of your own conceiving, of your own thoughtful experience : then you have what is meant by this second word of the Genesis : «BARA». Reflect as spiritually as you can, (...).

Now imagine you reflected two groups of imaginations while conceiving in the soul. To describe as clearly as we can something so strange to us {such as HASCHAMAJIM, and HA'AREZ}, let us assume a person waking up and imagining two things. One, the image of any activity or of some outer object or being ; it comes to mind not by external vision, not by perception, but by conceiving, by creative activity of the soul. What is to come up as a second complex of imaginations to the person waking up : that is craving, {i.e.} something the person may wish for according to the anlage and condition of his soul. So we have an element of imaginations and one of craving coming to the soul by inner reflection. Now, instead of a human soul reflecting, imagine what is called elohim in the Genesis. Imagine more than one spiritual being reflecting instead of the unity of a human soul, evoking by reflection from their interior two complexes which I would like to compare to what I described above : compare to an imaginative and a craving complex. So we imagine a cosmic organization instead of the reflecting human soul. A cosmic organization of beings that evoke the two complexes in a similar way {as in a human soul} - except that their reflection is cosmic. One complex being bent on imaginations, i.e. revealing something, acting out, appearing on the outside - and a different complex appearing to the inside, living up to cravings and

B. Spiritual Aspects

der begierdenhaft ist, der durch innere Regsamkeit lebt, ein innerlich sich Regendes, ein innerlich von Regsamkeit Durchsetztes. Wir denken uns also jene kosmischen Wesenheiten, die als die Elohim bezeichnet werden, wir denken sie uns sinnend, und dieses Sinnen vergegenwärtigen wir uns bei dem Worte «sie schufen», «BARA».

internal agility : something acting internally, having inner agility for effect. So that is how we imagine those cosmic beings called elohim, and we imagine them to reflect. This kind of reflection is what we are thinking of with the expression 'they created', «BARA».

«et HASCHAMAJIM w'et HA'AREZ» - «the heavens and the Earth» [KJV I:1] /

«den Himmel und die Erde» [Buber & Rosenzweig I:9] {«the heaven and the earth»} :

Und dann denken wir uns, dass durch dieses schöpferische Sinnen zwei solche Komplexe entstehen, ein Komplex, der mehr darauf hingeht, ein sich äußerlich Offenbares, ein nach außen Kundgebendes zu sein, - und ein anderer Komplex, ein innerlich Regsames, ein innerlich Lebendiges, dann haben wir ungefähr jene zwei Vorstellungskomplexe, welche auftauchen in der Seele des althebräischen Weisen, wenn die Worte, für die heute «die Himmel und die Erde» stehen, seine Seele durchklangen, HASCHAMAJIM und HA'AREZ. Suchen wir womöglich zu vergessen, was der moderne Mensch unter Himmel und Erde sich denkt, versuchen wir die beiden Vorstellungskomplexe vor die Seele zu führen, den Komplex des nach außen sich Kundgebenden, des sich Offenarenden, den Komplex dessen, was da drängt, nach außen irgendwelche Wirkung hervorzurufen, und jenen anderen Komplex des innerlich Regsamem, dessen, was sich selbst im Inneren erleben will, was sich im Inneren lebendig regt, dann haben wir das HASCHAMAJIM und das andere Wort, HA'AREZ. “ (R.Steiner 122:42 ff, II : 8/17/1910).

Next let us imagine there are two such complexes arising by creative reflection : one complex rather tending to reveal itself externally as something making itself known to the world, - and a different complex, lively internally : Then we have something like those two complexes surfacing in the ancient-Hebrew wise man's soul when the words rang through his soul which we translate today as «the heavens and the Earth», HASCHAMAJIM and HA'AREZ. Let us try to forget if we can what modern man understands by Heaven and Earth. Let us try to imagine those two complexes in our souls : the complex of making itself known externally, revealing itself, the complex jostling to evoke some effect outside ; and the other complex, lively internally, wishing to experience internally : then we have HASCHAMAJIM and the other word : HA'AREZ.

«TOHU waBOHU» - «and the Earth was without form, and void ; ...» [KJV I:2] /

«Die Erde aber war Irrsal und Wirrsal.» [Buber & Rosenzweig, still I:9] {«madness and confusion»} :

„Jetzt waren sie in buntem Durcheinander während des TOHU waBOHU, sprudelten ineinander, so dass man in jener ersten Zeit des Erdenwerdens nicht unterscheiden konnte zwischen dem Wasserhaften, Gashaften und Wärmehaften. Das wirkte alles ineinander.“ (R.Steiner 122:73 , IV : 8/19/1910).

Now they {the three forms {elements} of warmth-like, gas-like, and water-like} were in a colorful jumble in TOHU waBOHU, bubbling into each other so that the water-like, the gas-like, and the warmth-like could not be distinguished during that first period of Earth emerging. All that was working into each other.

„Der Laut, der da unserem T sich vergleichen lässt, der regt an ein Bild des Auseinanderkraftens von einem Mittelpunkt nach allen Seiten des Raumes, nach allen

The sound comparable to our T {as in the beginning of TOHU} stimulates an image of forcing apart from a center to all the sides of space, to all

B.5. "The Secrets of the Biblical Genesis"

Richtungen des Raumes. Also in dem Augenblick, wo man den T-Laut anschlägt, wird angeregt das Bild von einem aus dem Mittelpunkt nach allen Richtungen des Raumes Auseinanderkraften, ins Unbegrenzte hin Auseinanderkraften. So dass wir uns also vorzustellen haben das Ineinandergewobensein der Elemente Wärme, Luft und Wasser und da drinnen ein Auseinanderkraften wie von einem Mittelpunkt aus nach allen Seiten ; und wir würden dieses Auseinanderkraften haben, wenn nur der erste Teil des Lautgefüges da wäre.

Der zweite Teil, was soll er ergeben ? Er gibt nun genau das Entgegengesetzte von dem, was ich eben gesagt habe. Der regt an durch seinen Lautcharakter, durch alles das, was wach wird in der Seele bei dem Buchstaben, der sich mit unserem B vergleichen lässt, BET, der regt an alles das, was Sie im Bilde bekommen, wenn Sie sich eine mächtig große Kugel, eine Hohlkugel denken, sich selbst im Inneren vorstellen, und nun von allen Punkten, von allen inneren Punkten dieser Hohlkugel wiederum Strahlen nach innen sich denken, nach dem Mittelpunkt hereinstrahlend. Also denken Sie sich dieses Bild, einen Punkt inmitten des Raumes, von da aus Kräfte nach allen Richtungen des Raumes ausstrahlend, TOHU, diese Strahlen sind gleichsam an einem äußeren Kugelgehäuse verfangend, zurückstrahlend in sich selber, von allen Richtungen des Raumes wieder zurück, dann haben Sie das BOHU. Dann, wenn Sie sich diese Vorstellung machen und sich all diese Kraftstrahlen denken, wie sie sich gleichsam in diesen drei durcheinander wogenden Elementen bilden, dann haben Sie die Charakteristik dessen, was das innerlich Regsame ist. So also wird uns durch diese Lautzusammensetzung die Art angedeutet, wie das elementarische Dasein dirigiert wird durch die Elohim.“ (R.Steiner 122:51 f, III : 8/18/1910).

directions of space. That is, in the moment of uttering a «T», there is evoked an image of forcing apart from the center to all directions of space, forcing apart without limits. So that we should imagine the warmth, air, and water elements intertwined and inside powers spreading as if from a center to all sides ; and we would have the forces tearing apart if there had just been the first part of the sound structure only.

The second part, what about it ? It shows the exact contrary of what I just said. It induces by its sound character, by everything that awakens the soul with a letter comparable to our B {as the beginning of BOHU ; «wa» meaning «and»}, {namely} BET : it induces everything you can imagine when thinking of a great big sphere, a hollow sphere, yourself inside, and now imagine radiancies from all the spots, from all the spots inside of this sphere, beaming towards the center. So imagine that : a point in the center of a space, from there forces radiating to all directions of the space, TOHU ; {and now} these radiations get stuck so to say at the outer skin of the sphere, radiating back on their own way, back from all the directions of the sphere : then you have BOHU. When imagining this and thinking of these powerful radiancies, as if surging in these three mingling elements : then you have the characteristic of what is internally lively. So that is how such a combination of sounds indicates the way of elementary existence directed by the elohim {2,3}.

Although Steiner's comparisons can well be imagined, let us still note that the «T» is to incite here the contrary of what it evokes in eurythmy. We had this before : the multiplicity that similar *spiritual* appearances may evoke in us. - Whoever wonders all the same at Steiner's imagination of the letters «T» and «B», might feel reminded of the significations of «bull» and «bear» in today's stock market jargon.

«... ; and darkness was upon the face of the deep.» [KJV I:2] /

«Finsternis über Urwirbels Antlitz.» [Buber & Rosenzweig still I:9] :

„Nun aber, um das Folgende zu verstehen, was in den modernen Sprachen gewöhnlich so ausgedrückt wird : «Finsternis war über den flutenden Stoffen» oder «über den Wassern», um das zu verstehen, müssen wir uns noch ein anderes vor Augen führen.“ (R.Steiner 122:53 , III : 8/18/1910).

„Wenn wir nun den einen der Komplexe nehmen, die da auftreten, denjenigen, der da angedeutet wird mit HA'AREZ, das, was gewöhnlich übersetzt mit «Erde», und beachten, dass die Elohim, nachdem sie sich erinnert hatten, ihn ins Seelenauge fassten, dann müssen wir uns fragen : Wie mussten sie ihn bezeichnen ? - Sie konnten ihn nicht so bezeichnen, dass in ihm jetzt wieder aufgelebt hat, was schon in der alten Sonne war. Es fehlte das Lichtelement. Das hatte sich abgesondert. Dadurch war HA'AREZ einseitig geworden. Es hatte das Licht nicht mitgenommen, sondern nur die dichteren Elemente, das wässrige, das luftförmige und das Wärmeelement. Es fehlte das Licht aber nicht in dem, was mit HASCHAMAJIM angedeutet wird, aber HASCHAMAJIM ist das Sonnenhafte, das sich herausbewegt aus dem anderen Komplex. In diesem anderen Komplex fehlten die Verfeinerungen der Elemente, fehlte das Licht. So dass wir sagen können : In dem einen der Komplexe wogten so, wie wir es eben mit dem TOHU waBOHU bezeichnet haben, durcheinander die Wärme-, Luft- und Wasserelemente. Und sie waren entblößt, ihnen fehlte, was im alten Sonnendasein in die Entwicklung eingetreten war, das Lichtelement. Sie waren also dunkel geblieben, sie hatten nichts Sonnenhaftes. Das war mit dem HASCHAMAJIM herausgezogen aus ihnen. So bedeutet also der Fortschritt zur Erdentwicklung nichts anderes als : Dasjenige, was als Licht in dem alten Sonnenhaften enthalten war, solange dieses noch mit dem verbunden war, was wir Erde nennen, das war herausgezogen, und ein dunkles Gewebe der Elemente Wärme, Luft und Wasser war als das HA'AREZ zurückgeblieben.“ (R.Steiner 122:54 f , III : 8/18/1910).

Now however to understand what follows and is usually expressed in modern languages : «darkness was upon the face of the deep» or «over the waters» : to understand that we still need to consider something else.

Let us now take one of the arising complexes, the one hinted at by HA'AREZ, which is usually translated «Earth». Let us {furthermore} note that the Elohim took it {HA'AREZ} into their souls after having remembered it {in all that TOHU wa BOHU}. Then we need to ask ourselves : How would they want to label it ? - They could not label it as if there had revived what was in the Sun {in the course of OLD SUN} already. There was the light element missing. It had segregated. So HA'AREZ had gone one-sided. It had not taken along {from the time of the united world body of the Sun, the Moon, and the Earth} the light, just the denser elements : the watery, the airy, and the warmth elements. Light however was not missing in what was hinted at by HASCHAMAJIM. But HASCHAMAJIM is the Sun-like which is moving out of the other complex {the Sun, the Moon, and the Earth in unison still shortly before the end of OLD SUN}. In that other complex {Sun, Moon, and Earth in unison} there are the elements' refinements missing, {and} there was light missing. So that we may say : In one of the complexes {HA'AREZ} there were mingling the warmth, air, and water elements, as we said above with TOHU waBOHU. They {the elements} were stripped, they lacked what had entered the development in OLD SUN existence {during OLD SUN} : the light element. So they had remained dark, they did not have anything Sun-like. That had parted from them {the elements} with HASCHAMAJIM. So progress in the Earth's development did not mean anything else than : Light had been contained during OLD SUN as long as the Sun was unified with what we call Earth {to mean here : the united world body of the Sun, the Moon, and the Earth} ; but now it had left, leaving behind a dark structure of the warmth, air, and water elements : HA'AREZ.

«RUACH ELOHIM M'RACHEPHET» - «and the Spirit of God moved upon the face of the waters.» [KJV

B.5. "The Secrets of the Biblical Genesis"

1:2] / «Braus Gottes schwingend über dem Antlitz der Wasser.» [Buber & Rosenzweig 1:9 still] {«God booming and swinging over the face of the waters»}.

'And the elohim's spirit bred over the masses of substance, over the waters.' 'The elohim's spirit breeding with warmth, radiated elementary existence or the water' :

„Nun gebraucht die Bibel ein merkwürdiges Wort, um das Verhältnis dieses Geistigen der ELOHIM zu den Elementen auszudrücken : «RUACH ELOHIM M'RACHEPHET». (...) Dieses Wort, RACHEPHET, wir können es nur verstehen, wenn wir sozusagen alles zu Hilfe nehmen, was in der damaligen Zeit durch die Seele zog, wenn dieses Wort ausgesprochen wurde. Wenn man sagt : «Und der Geist der Götter webte auf sich ausbreitenden Stoffmassen» oder «auf den Wassern», so ist damit gar nichts gesagt. Denn zu der richtigen Deutung dieses Zeitwortes, RACHEPH, kommen wir nur, wenn Sie sich denken - ich muss es durch einen etwas, ich möchte sagen, groben, anschaulichen Vergleich charakterisieren - ein Huhn sitzt auf den Eiern, und die Brutwärme von dem Huhn strahlt aus über die Eier, die darunter sind. Und wenn Sie sich nun denken die Tätigkeit dieser Brutwärme, die vom Huhn in die Eier strahlt, um da die Eier zum Ausreifen zu bringen, diese Tätigkeit der Wärme, dieses Strahlen der Wärme von dem Huhn in die Eier hinein, dann haben Sie einen Begriff von dem Zeitwort, das da steht und uns sagt, was der Geist im Wärmeelemente tut. Es wäre natürlich durchaus ungenau ausgedrückt, wenn man sagen würde, der Geist der Elohim «brütet», weil nicht das gemeint ist, was man sich heute unter der sinnlichen Tätigkeit des Brütens vorstellt ; es ist vielmehr die Aktivität der ausstrahlenden Wärme damit gemeint. So wie die Wärme vom Huhn strahlt, so strahle in die anderen elementarischen Zustände - in den luftförmigen und den wässrigen, durch das Wärmeelement - der Geist der Elohim hinein. Wenn Sie sich das denken, dann haben Sie das Bild dessen, was gemeint ist, wenn gesagt wird : 'Und der Geist der Elohim brütete über den Stoffmassen, über den Wassern.' (R.Steiner 122:57 f, III : 8/18/1910).

„Wir müssten (...) in unserem Erdenwerden eine Art Wiederholung des alten Saturnzustandes finden. Wir müssten, mit anderen Worten, die alte Saturnwärme wiederfinden, wie sie wirkt als Ausdruck eines Geistig-Seelischen. Und wir finden sie, wenn

Now the bible uses a curious word to describe the relation between the elohim's spirits to the elements : «RUACH ELOHIM M'RACHEPHET». (...) This word, RACHEPHET, can be understood only when making use of everything touching the soul of a contemporary of that time hearing this word. When saying : «and the spirits of the gods wafted on the spreading masses of substances» or «on the waters», then not a thing is said. For we can come to the true meaning of this verb, RACHEPH, only when imagining - I am afraid I must characterize it by comparing coarsely, vividly - a hen sitting on eggs, the hen's breeding warmth radiating over the eggs below. When thinking of what the breeding warmth does when radiating from the hen into the eggs to bring the eggs to maturity, this activity of warmth, this radiation from the hen into the eggs : then you have a notion of the verb that tells us what the spirit does in the warmth element. Of course we would express ourselves quite inexactly when saying the spirit of the elohim was «breeding». When imagining the sensory activity of breeding today that is not what is meant ; what is meant is rather the activity of radiating warmth. The same as the warmth is radiating from the hen so the elohim's spirit is radiating into the other elementary conditions - through the warmth element into the air-like and the watery one. When thinking of that you have the image of what is meant by : 'And the elohim's spirit bred over the masses of substances, over the waters.'

As the Earth is in the making we ought (...) to find a kind of iteration of OLD SATURN {Polaris}. In other words we ought to find the warmth of OLD SATURN working as an expression of something spiritual-mental. We shall

B. Spiritual Aspects

wir die Genesis in richtiger Weise verstehen. Ich habe Ihnen gesagt, dass die Worte, die da gewöhnlich übersetzt werden : «Der Geist der Elohim brütete über den Wassern» eigentlich bedeuten, dass das Geistig-Seelische der Elohim sich ausbreitet und dass jenes wärmehafte Element, das wir im Brüten hinunterstrahlend uns denken müssen vom Huhn in die Eier hinein, - dass dieses Element durchzieht, was damals vom elementarischen Dasein vorhanden war. In den Worten «Der Geist der Elohim durchstrahlte wärmebrütend das elementarische Dasein, oder das Wasser» haben Sie angedeutet die Wiederholung der alten Saturnwärme.

find it when understanding the Genesis truly. I told you that the words normally translated by : «The elohim's spirit bred over the waters» really mean the elohim's spiritual-mental influence spreading, and we need to think of the warmth-like element radiating down from the hen to the eggs and pervading whatever existed as elements of that time. With the words 'The elohim's spirit breeding with warmth radiated elementary existence or the water' there is hinted at the iteration of OLD SATURN warmth.

«and God said, Let there be light :)» [KJV I:3] /

«Gott sprach : Licht werde !» [Buber & Rosenzweig I:9 on-going] {«God said : Be there light !»}.

'Light is revealing itself by cosmic speaking and gushes out into the darkness.' (R.Steiner 122:64 , III : 8/18/1910).

- The quotation above continues :

Gehen wir weiter. Der nächste Zustand müsste derjenige sein, der eine Wiederholung des alten Sonnendaseins darstellt. Nehmen wir jetzt zunächst nicht Rücksicht auf das, was wir im elementarischen Sonnendasein als einen Verdichtungszustand haben, was von der Wärme zur Luft wurde, sondern auf das, was als Verdünnung auftrat, auf das Lichtelement. Nehmen wir also die Tatsache, dass während des Sonnenhaften das Licht in unseren kosmischen Raum einschlägt, dann wird die Wiederholung dieses alten Sonnenzustandes im Erdenwerden das Einschlagen des Lichts sein. Das ist gegeben in den urgewaltigen Worten 'Und die Elohim sprachen : Es werde Licht ! Und es ward Licht.'“ (R.Steiner 122:90 , V : 8-20-1910).

Let us continue. The next state ought to repeat OLD SUN {Hyperboreis}. For the time being we shall not consider that we have a densification in elementary Sun existence, {namely in} what evolved from warmth to air{-gas}. Instead we shall regard what was a refinement : the light element. So let us take the fact that the light appeared in our cosmic space during what was like OLD SUN : then what repeated this OLD SUN existence while the Earth was evolving, will {surely} be the light appearing. This is expressed in the tremendous words 'And the elohim said : Let there be the light ! and there was light.'.

«And there was light. / and God saw the light, that it was good :)» [KJV I:3 f] /

«Licht ward. / Gott sah das Licht : dass es gut ist.» [Buber & Rosenzweig I:9 still] {«Light came. / God saw the light : it is good.»}.

'And the elohim said : Let there be light !' 'And the elohim saw the light.' 'They saw that it was beautiful, or good.' - 'And the elohim experienced consciousness which confronted them as something exterior inside of which they had been before. They experienced in this way that the spirit was in the background expressing itself in what was exterior.'

„Wenn uns das monumentale Wort auf einer gewissen Stufe der Entwicklung in der Genesis entgegen tritt 'Und die Elohim sprachen : Es werde Licht !', so muss ein neues Faktum hinzukommen : dass sie sich nicht bloß fühlten mit dem Licht hinfließend,

'And the elohim said : Let there be light !' As this monumental word is confronting us at a certain development stage in the Genesis, a new fact needs to be added : They not only felt themselves flowing with the light, but light is coming back to

sondern dass ihnen das Licht rückstrahlt von den Gegenständen, dass ihnen die Gegenstände von außen erscheinen. Der Schreiber der Genesis drückt das aus, indem er zu dem Worte 'Und die Elohim sprachen : Es werde Licht !' hinzufügt 'Und die Elohim sahen das Licht.' (...) - Dass etwas Neues eintrat, das ist das Bedeutsame, das mit diesem kleinen Satz gesagt wird. -

Und es ist noch mehr gesagt. Es steht nicht bloß da 'Und die Elohim sahen das Licht', sondern 'Sie sahen, dass es schön - oder gut - war:' - Ich bemerke, dass der Unterschied zwischen «schön» und «gut» nicht in derselben Weise gemacht wird in der hebräischen Sprache wie heute. Dasselbe Wort steht für 'schön' und für 'gut'. (...) Das Wort 'schön' umfasst alle Worte, die in allen Sprachen bedeuten, dass ein Inneres, Geistiges in einem äußeren Bilde erscheint. 'Schön sein' heißt, ein Innerliches erscheint äußerlich. (...) Wir nennen etwas schön, wenn wir sozusagen in dem äußerlichen Sinnlichen durchscheinen sehen das Geistige. Wann ist ein Marmorblock schön ? Wenn er in der äußeren Form die Illusion erweckt : da lebt das Geistige drin. Das Erscheinen des Geistigen durch das Äußere, das ist das Schöne. -

them from the outside so that things appear to them from the outside. That is what the writer of the Genesis expresses by adding to the word 'And the elohim said : Let there be light !' : 'And the elohim saw the light'. (...) - There was something new coming in, and this is what is significant with what is said in this little sentence. -

Still more is being said. There is not just : 'And the elohim saw the light' but : 'They saw that it was beautiful, or good.' - I note that there is not so much of a difference between «beautiful» and «good» in {ancient} Hebrew as today. {In ancient Hebrew} the same word stands for 'beautiful' and 'good'. (...) The word 'beautiful' comprises all the words in all the languages meaning that something interior or spiritual appears in an external picture. 'To be beautiful' means : something internal appears to the outside. (...) We call something beautiful when we see that the spiritual shines through to say so. When is a marble block beautiful ? If it wakes up the illusion in the outer form : there is the spiritual living inside. The spiritual appearing through the outside, that is what is beautiful. -

If somebody may wonder why 'beautiful' and 'good' mean just about the same thing in ancient Hebrew, he might remember : «The weather is beautiful / good.» There are just gradual differences in this connection.

So also können wir sagen, wenn uns in der Genesis das Wort entgegen tritt «Die Elohim sahen das Licht», dass darin das Spezifische der Erdenentwicklung angedeutet ist ; dass aber auch das, was früher nur subjektiv zu erleben war, nun von außen erscheint, dass der Geist in seiner äußeren Erscheinung sich darstellt. Wir können also das Wort, das gewöhnlich übersetzt wird «Und die Elohim sahen das Licht, und sie sahen, dass es schön war», so ausdrücken : 'Und die Elohim erlebten das Bewusstsein, dass sich ihnen das, in dem sie früher waren, als ein Äußeres gegenüber stellte, und sie erlebten in dieser Erscheinung, dass der Geist im Hintergrund war und sich zum Ausdruck brachte in dem Äußeren' - denn das liegt hinter dem Wort, dass es «schön» war.“ (R.Steiner 122:149 ff , VIII : 8/23/1910).

So when confronted with the word in the Genesis 'The elohim saw the light' we may say that what is hinted at is what is specific for the Earth's development. Furthermore now there appears from the outside what was to be experienced earlier just subjectively. The spirit appears externally. So we may express what is usually translated as «And the elohim saw the light and saw that it was beautiful», as : 'And the elohim experienced consciousness which confronted them as something exterior inside of which they had been before. They experienced in this way that the spirit was in the background expressing itself in what was exterior.' - because that is what is behind the word «beautiful».

«: and God divided the light from the darkness. / And God called the light Day, and the darkness he called

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Night. and the evening and the morning were the first day.» [KJV I:4 f] /

«Gott schied zwischen dem Licht und der Finsternis. / Gott rief dem Licht : Tag ! und der Finsternis rief er : Nacht ! Abend ward und Morgen ward : ein Tag.» [Buber & Rosenzweig I:9].

The *elohim* created light, divided it from the darkness, and rhythmized it. In case «day» and «night» are not meant purely symbolically, what is indicated here must be the Sunlight, although the Sun himself, the Moon, and all the stars are to be seen just on the 4th creation day. The Sun must have shone on the Earth on the 1st creation day already. The *Sun separation* must have taken place, the *Hyperboreis* and the 1st creation day must be drawing to the end.

Next we shall follow the days of creation and how topics develop.

Earlier Than the So-called 1st Day of Creation

Let us remember : The Genesis does not begin with the three *OLD planetary development states* but with their iterations during the *planetary development state* of *EARTH*. It does not even begin with the iteration of the *Saturn separation*, which would be at the end of the *Polaric age*. Instead it begins just as the *Sun separation* during the *Hyperborean age* came to be completed. Which is the end of the iteration of *OLD SUN* (R.Steiner 122:175 , X : 8/25/1910 , and 122:192 , XI : 8/26/1910), and which is earlier than the *Lemurian age* (R.Steiner 122:192, too).

„(...) während der Trennungsvorgänge (...)“
(R.Steiner 122:192 , XI : 8/26/1910 , quotation repeated
from subsection «When Did the Genesis Begin ? »).

(...) while separations {of the Sun from the
residual solar cosmos} were going on (...)

„Alles das, was wir Sonne nennen, also natürlich
nicht nur das Elementarische oder Physische des
Sonnenleibes, sondern auch alle geistigen
Wesenheiten, die zum Sonnenleibe gehören, alles das
musste sozusagen aus der Erde heraustreten (...).“
(R.Steiner 122:175 , X : 8/25/1910).

Everything we call Sun, of course
not only what is elementary or
physical of the Sun body, but all
the spiritual beings too : all that
had to part from the Earth to say
so (...).

The small Earth giving birth to the so much bigger Sun ? - Once again we can see here Steiner placing the Earth in the center of his considerations. Let us take his viewpoint not as a comparison of astronomic sizes but as a hint at what he is concerned with most. - We ought not to disparage his viewpoint. In part 2 chapter D.2 , Tab. D.2.1. «During *EARTH* : an overview» will show us that we, too, subdivide scientific periods more and more as they approach present days.

Elements : As the *thrones* {1,3}, the *spirits of will*, sacrifice a part of their *corporality* thereby refining themselves *spiritually*, the *warmth element* comes up by corresponding *densification*. This had occurred during the *planetary development state* of *OLD SATURN* and is now repeated during the *Polaric age*.

Spiritual man germinating plus warmth :

„Wir stellen uns einmal vor, dass im
Beginne unserer Erdentwicklung die Erde
vereint war mit der Sonne und dem
Monde. Damals war der Mensch aus
seiner Keimanlage, die den physischen
Leib, Ätherleib und Astralleib in sich
hatte, wiedererstanden. Er war sozusagen
in seiner ersten Erdenform so da, wie er
eben sein konnte, als die Erde noch die
Sonne und den Mond in sich enthielt.
Diese Zeit der Erdentwicklung, die der
Mensch durchmachte und sein Planet mit
ihm, nennt man gewöhnlich in der
geisteswissenschaftlichen Literatur die

Let us imagine the Earth was united to the
Sun and the Moon in the beginning of the
Earth's development {during the earliest two ages of
EARTH}. At that time man was reborn {after the
planetary development states} from his germ stage
which contained the physical body, the
etheric body, and the astral body {in
preliminary Anlagen}. He was there in his very
first form to say so on Earth, in the
circumstances he was able to exist in while
the Earth still contained the Sun and the
Moon. This time of the Earth's development
which man went through and his planet {the
Earth} with him, is usually called in spiritual-

'polarische Zeit' der Erdentwicklung. "
(R.Steiner 112:87 , V : 8/26/1910).

scientific literature the 'Polaric time' {Polaric
age, Polaris} of the Earth's development.

The *Polaric age* was not the only time span before the 1st day of creation. There was the longest part of the *Hyperborean age*, too, namely its earliest six *epochs*. Only the last one, the seventh *Hyperborean epoch*, should be regarded as the 1st day of creation, containing the *Sun separation* and its circumstances. It is questionable whether the developments below took place during the seventh *Hyperborean epoch* exclusively, or developed during the first six ones already and had as good as matured during the 7th as was needed to prepare the *Sun separation*. Although the 7th *Hyperborean epoch* was the only one during *Hyperboreis* we can define in time, we authors rather opt for the second possibility because transitions were possible between *ages* during *EARTH*. But we lack references.

During the So-Called 1st Day of Creation

The very first verse of creation mentions «the heaven and the earth». Is it to introduce us to the *spiritual* creation in all ? Namely to all the *spiritual world* insofar it is to evolve *physically* ? This would seem meaningful by contrasting them to «Heaven» and «Earth» on the second and 3rd creation day in the KJV as well as with Buber & Rosenzweig , namely in different connections of creation. But in the anthroposophic view the biblical recitation does not begin at the beginning of creation. The seeming contradiction to the bible text is resolved when remembering that at Steiner's lifetime the scope of validity was not yet considered as much as two generations later. When thinking of «B'RESCHÍT», «In the beginning», the ancient Hebrew author's *clairvoyant* view may have gone back as far as he could describe. In his time already there were limits to viewing *clairvoyant* research - the same as nowadays. This however is just one possibility. It may well be that the first Genesis verse indicates the absolute beginning of the creation.

For verbal proof of how «B'RESCHÍT» may be used in a relative meaning at least in modern Hebrew, we may mention that the first Israelian moon rocket, which unfortunately failed, had been named «B'RESCHÍT», although it was definitely neither the first Israelian rocket nor the first moon rocket on Earth.

Elements : During the *Hyperborean age* there arose the *air-gas element* out of the *warmth element* as a *densification*, and *light-ether* as a refinement. Still there was no physical light as yet. It came up only later on this 1st day of creation. Steiner quotes in Hebrew : «TOHU waBOHU», the turmoil of *elements*, already makes us recognize a *polarizing* characteristic of creation (R.Steiner 122:50 , III : 8/14/1910 , and 122:72-74 , IV : 8/19/1910).

Spiritual anlage of the soul : This was the second step from *spiritual man emerging* to today's mankind - the first one consisting of the creation of *warmth substance* during the *Polaric age*. During the *Hyperborean age*, too, there was the first anlage of the *sentient soul*, NEPHESCH (R.Steiner 122:198 f , XI : 8/26/1910), preparing itself on the 1st day of creation (R.Steiner 122:158 , IX : 8/24/1910). In other words : The first anlage of the *sentient soul* originated (R.Steiner 122:198, too) as the first step of the soul development of *spiritual man emerging* who already contained *warmth substance*.

„Wenn der Geist der Elohim webt, brütet
(...), was bereitet sich da vom Menschen
vor ? Das, was wir nennen können die
Empfindungsseele im Sinne unserer heutigen
Auseinandersetzungen auf dem Gebiet der
Geisteswissenschaft, das, was wir heute als
ein Innerliches anzusehen haben, das
bereitet sich vor im Sinne der Genesis am
sogenannten ersten Schöpfungstage bis zu
dem Moment, wo es heißt : 'Es werde Licht,
und es ward Licht.'. In alledem steckt
darinnen sozusagen im geistigen Umkreise
als Geistig-Seelisches vom Menschen die
Empfindungsseele. (...) -

While the elohim's spirit {2,3} is weaving,
breeding (...) : what does prepare itself in
man ? It is what we may call the sentient
soul in the sense of today's spiritual
science, i.e. what we regard as something
internal today. That is what prepares
itself in the sense of the Genesis on the
so-called first day of creation up to the
moment of the words : 'Let there be light,
and there was light.'. In all that there is
the sentient soul in the spiritual
surroundings to say so. It is what is
spiritual and mental in man. (...) -

B. Spiritual Aspects

Da also, wo im Umkreise der Erde die Elohim und ihre dienenden Wesenheiten ihre Arbeiten entfalten, da, wo ein geistig-seelisches Wesen webt, da haben wir, so wie heute etwa die Wolken im Luftkreise, ein Geistig-Seelisches vom Menschen in dieser geistig-seelischen Atmosphäre zu sehen, und zwar zunächst die Empfindungsseele des Menschen.“ (R.Steiner 122:158 f, IX : 8/24/1910).

So where the elohim and their serving beings unfold their work in the Earth's surroundings, {i.e.} where a spiritual-mental being is weaving : that is where we have something spiritual-mental of man in this spiritual-mental atmosphere similar to today's clouds in the air. So far it is just man's sentient soul.

Sun separation : What would have occurred if the Sun had not left the Earth ? - Man would have stayed connected to the *spiritual* of the Sun which is too *spiritual* for him. He could not have developed into what is *physical*. He could not have taken on a life of his own.

„Wenn der Mensch mit einer Erde verbunden geblieben wäre, die die Sonne in sich enthalten hätte, dann wäre er ein Wesen geworden, das eigentlich ein Nichts wäre. Er wäre einfach verbunden geblieben mit der Wesenhaftigkeit der Elohim, er hätte sich nicht abschnüren können zu einer Selbständigkeit. Da aber die Elohim sich mit ihrer Sonne getrennt hatten von der Erde, da konnte der Mensch mit der Erde verbunden bleiben und sein geistig-seelisches Leben fristen.“ (R.Steiner 122:188, X : 8/25/1910).

If man had continued to be connected to an Earth containing the Sun within herself : then he would have become a being that would not have been anything really. He would have remained tied to the elohim's essence, he could not have cut himself off to be autonomous. Since however the elohim had gone away from the Earth together with the Sun : so man could remain connected to the Earth eking out his spiritual-mental living.

During the So-Called 2nd Day of Creation

The *element watery / liquid* developed from parts of the *element air-gas (densification)* (R.Steiner 122:200, XI : 26.8.1910), as well as the *spiritual tone-ether* developed from parts of the *fire ether (refinement)* (R.Steiner 122:159, IX : 8/24/1910, and 122:182 f, X : 8/25/1910).

Elements : What the bible calls «waters» [KJV I:6] / «Wasser» [Buber & Rosenzweig I:9] probably was the *element watery / liquid* since the ground was still too hot to keep water after it had condensed and dropped to the ground. So liquid magma will have remained below while the lighter moist mixture staying above contained protein among other ingredients form space and very gradually evolved to become the *life sphere*. This explanation however is not sufficient, for :

«And God said, Let there be firmament in the midst of the waters, and let it divide the waters from the waters. / And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so. / And God called the firmament Heaven.» [KJV I:6-8] /

«Gott sprach : Gewölb werde inmitten der Wasser und sei Scheide von Wasser zu Wasser ! / Gott machte das Gewölb und schied zwischen dem Wasser, das unterhalb des Gewölbes war, und dem Wasser, das oberhalb des Gewölbes war. Es war so. Dem Gewölb rief Gott : Himmel !» [Buber & Rosenzweig I:9].

«Firmament» : from Latin *firmamentum* [a firm object], used in the Vulgate [4th century]. [...] the Biblical Hebrew word *rāqīa* ' [...] derives from the root *rq* ' [רָקַךְ], meaning "to beat or spread out thinly" [en.wikipedia.org 12/24]. In ancient Hebrew with its world view of planes, *rāqīa* ' means a thin level structure between waters above and beneath it, the first being the abode of gods, and the second the Earth. Only advances in astronomy as late as the 16th and 17th centuries changed the concept into a vault [en.wikipedia.org 12/24], correspondingly called «Gewölb» in the direct Buber & Rosenzweig translation.

Why are «Heaven» and «Earth» capitalized in the KJV ? To distinguish the abodes of the gods and of humans from «the heaven and the earth» in verse one, which may indicate a universal development state earlier than the creation of the Earth ? It would not seem much of a surprise that the ancient Hebrew *clairvoyant* would 'see' gods up in the air since Steiner indicates something comparable by claiming the ether world closely around the Earth

B.5. "The Secrets of the Biblical Genesis"

contains spiritual beings. Then we would understand why the ancient Hebrew *clairvoyant* did not call the Heaven «sky» to emphasize what he 'sees'. A hint in this direction is the verb «divide» as according to H. Marks [pg 14, foot note to verse I:4] «... the same Hebrew verb is {was} used by the Priestly writers for the separation of clean from unclean, and {even} of Israel from the nations.».

After the first "moment", the separation of *warmth* and *gas-air* during the 1st day of creation - "moment" meaning day of creation so far (R.Steiner 122:75 and 80, IV : 8/19/1910) - , the TOHU waBOHU of the 1st day of creation is put in order ...

„Die Elohim trennten zunächst innerhalb der durcheinander wirbelnden elementarischen Zustände die Luft von dem Wasserhaften. (...) Das in die Luft Strebende, das natürlich das Gasig-Wässrige in sich begreift, und das zum Festeren sich Hinballende, das trennten die Elohim. Das ist der zweite Moment in der Schöpfungsgeschichte.“ (R.Steiner 122:75, IV : 8/19/1910).

First the elohim separated the elements that were whirling and swirling around, dividing the air from what was similar to water. (...) What rose upwards, containing the gas-like-water-like of course, and what is conglomerating to something more solid : that is what the elohim separated. That is the second moment of creation.

... by *tone ether* or *sound ether*.

„Es griff der Ton- oder Klangäther ein und ordnete die Materie in gewisser Weise.“ (R.Steiner 122:91, V : 8/20/1910).

Tone ether or sound ether intervened putting the matter in order in a special way.

"Matter" during the 2nd day of creation however just consists of the *watery / liquid, air-gas, and warmth elements* so far : *mineral-physical elements, not material ones*. *Matter* comes up on Earth as a base of plants and animals from the 3rd day of creation on only.

Sound ether reminds us of Chladni's figures ...

„Die Elohim erregten in den elementarischen Stoffmassen etwas, was sich vergleichen lässt mit dem, was in den Staubmassen der Chladnischen Klangfiguren erregt wird, wenn der Klang ordnend eingreift. Wie da der Staub sich ordnet, so wird nach aufwärts und nach abwärts die elementarische Stoffmasse geordnet am sogenannten zweiten Schöpfungstage. -

In the elementary masses of substances the elohim stimulated something that might be compared to what is stimulated in the masses of dust with the Chladni figures when a tone puts them in order. The same as the dust ranges itself there, so the elementary mass of substances is ranged upwards and downwards on the so-called second day of creation. -

So sehen wir also das Eingreifen des Klangäthers nach dem Lichtäther innerhalb der Genesis, und wir haben ganz sachgemäß mit dem sogenannten zweiten Schöpfungstage dasjenige vor uns, was wir in einer gewissen Beziehung als eine Wiederholung des Mondendaseins auffassen müssen.“ (R.Steiner 122:91 f, V : 8/21/1910).

So we can see the tone ether intervening within the Genesis after the light ether. Quite objectively we have on the second day of creation something we need to understand in a certain way as the {OLD} MOON existence repeated.

...- after the *light ether* was created during the 1st day of creation, which repeated *OLD SUN*.

Spiritual anlage of the soul : With *spiritual man germinating* there developed the first *spiritual anlage* of the ***mind soul***, RUACH (R.Steiner 122:199, XI : 8/26/1910), by refinement (R.Steiner 122:158 f, IX : 8/24/1910, and 122:198, XI : 8/26/1910) out of the by now second *spiritual anlage* of the *sentient soul*, NEPHESCH. This is the second development step of *spiritual man germinating* after the first *spiritual anlage* of the *sentient soul* during the 1st day of creation.

„Da also, wo der Klangäther einschlägt in das Erdenwerden, wo sich die oberen Stoffmassen

So where the tone ether enters the developing Earth, {and} where the

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von den unteren trennen, da gehört der oberen Sphäre, in ihr webend, ein Mensch an, der erst in der Empfindungsseele und Verstandes- und Gemütsseele der Anlage nach vorhanden ist.“
(R.Steiner 122:159 , IX : 8/24/1910).

upper masses of substances separate from the lower ones : There mankind belongs to the upper sphere, weaving in there. So far man exists in the Anlagen of the sentient soul and the mind soul only.

Astral preliminary creation and soul migration : With the *Sun separation* already the Moon's forces evolved too coarse for man developing because the Moon still was all in one with the Earth. So man began migrating *spiritually* to the *etheric spheres* of the neighboring planets - in lesser degree earlier than the *Lemurian age*, but after the *Sun separation* all the more so during the first half of the *Lemurian age*, i.e.

„zwischen der Sonnen- und der Mondtrennung“ (R.Steiner 122:177 , X : 8/25/1910).

between the Sun separation and the Moon separation.

„So fällt der zweite Schöpfungstag mit einer ganz bestimmten Zeit zwischen Sonnen- und Mondtrennung von der Erde zusammen, mit dem Hinausgehen der Seelengeister des Menschen in die Umgebung der Erde.“
(R.Steiner 122:182 f , X : 8/25/1910).

So the second day of creation coincides with a definite time span between the Sun separation and the Moon separation from the Earth, {i.e.} with human souls spiritually migrating to the Earth's {planetary} surroundings.

„Wenn wir von den alten Zeiten sprechen, für welche das im zweiten und wohl auch im dritten Schöpfungstage Geschilderte gilt, dann dürfen wir nicht schon von dem physischen und dem ätherischen Leib, so wie er heute ist, sprechen. Die gliederten sich erst später aus der Erdensubstantialität heraus. Was dazumal von dem Menschen vorhanden war, das gehört heute wesentlich dem an, (...) was wir die astralische Wesenheit des Menschen nennen. Das, was als Kräfte in unserem astralischen Leib wirkt, das haben wir zunächst anzusprechen, wenn wir den Seelengeist des Menschen ins Auge fassen, der dazumal Abschied nahm von der Erde, um auf den umliegenden Planeten besser zu gedeihen. Also das, was zu unseren Kräften gehört, wenn wir mit unserem Astralleib aus dem physischen und Ätherleib heraus sind, das haben wir nach dem zweiten Schöpfungstag zu suchen auf der Erde benachbarten Planeten.“ (R.Steiner 122:183 , X : 8/25/1910).

When speaking of ancient times, of what is true on the second day of creation {Hyperborean age}, and probably on the third one {Lemurian age}, too, : then we must not speak yet of the physical and the etheric bodies as they are today. These developed from the Earth's substantiality only later. In ancient times man existed essentially in parts of (...) what we call man's astral being today. What is working in our astral bodies as forces, is what we need to think of first of all when envisaging man's soul spirit which left the Earth to thrive on {in the etheric spheres of} the neighboring planets. So what is part of our strength when we {meaning the "I"} are leaving {at nighttime nowadays} our physical bodies and the etheric bodies {together} with our astral bodies : that is what we should look for on {in the etheric spheres of} the planets neighboring the Earth after {!} the second day of creation.

„Wir wissen aus dem gestrigen Vortrage, dass die Menschen damals zwar geistig-seelische Wesen waren, dass sie aber in diesem geistig-seelischen Zustand eben sich nicht verbinden konnten mit dem, was von den Materien der Erde heraufstrahlte in den Erdenumkreis, weil ihnen das zu grob wurde, solange der Mond mit der Erde verbunden

We do know from yesterday's conference that man was a spiritual-mental being then but in this spiritual-mental state he could not connect to what radiated up from the Earth's substances into the Earth's surroundings. Because these substances were too coarse as long as the Moon was united with the Earth. So the

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war. Und so kam es, das die weitaus größte Mehrzahl der Menschenseelen ihre Verbindung mit der Erde lösen musste. (...) während der Zeit, die zwischen der Sonnen- und der Mondtrennung liegt.

Mit Ausnahme einer ganz geringen Zahl nahmen die menschlichen Seelengeister in dieser Zwischenzeit Abschied von den Erdenverhältnissen und drängten sich hinauf in höhere Regionen. Und je nach ihrer Entwicklungsstufe setzten nun diese Menschenseelengeister ihre Weiterentwicklung fort auf den Planeten, die zu unserem Erden-Sonnensystem gehören. Gewisse Seelengeister waren dazu veranlagt, auf dem Saturn, andere auf dem Mars, wieder andere auf dem Merkur und so weiter ihre Entwicklung zunächst fortzusetzen. Nur eine ganz geringe Anzahl stärkster menschlicher Seelengeister blieb mit der Erde in Verbindung. Die anderen wurden in dieser Zwischenzeit Bewohner der planetarischen Nachbarn unserer Erde. Das war zu einer Zeit, die (...) unserem lemurischen Zeitalter vorangegangen ist. Da hat das, was wir nennen können unseren menschlichen Seelenzustand, eine Entwicklung auf den benachbarten Planeten unserer Erde durchgemacht.“ (R.Steiner 122:177 , X : 8/25/1910).

Still: „Die tüchtigsten Seelen konnten weiterfort das Erdenmaterial benützen und mit ihm in Verbindung bleiben.“ (R.Steiner 122:179 , X : 8/25/1910).

large majority of the souls becoming human had to cut their connection to the Earth. (...) between the time of the Sun separation and the Moon separation.

With the exception of a very small number the human soul spirits took leave in the interim time from the conditions on Earth. They pressed into higher regions. Depending on their development stage these human soul spirits proceeded in their further development on the planets belonging to the Earth-Sun-system. Certain soul spirits were inclined to continue their development on Saturn, others on Mars, still others on Mercury, and so on {Jupiter, Venus}. Just a very small number of the strongest soul spirits remained connected to the Earth. In this interim time the others came to be inhabitants {of the etheric spheres} of the planetary neighbors of the Earth. That was {already} at a time that (...) preceded the Lemurian age {Hyperboreis}. That is when what we may call our state of the human soul, went through a development on the neighboring planets of the Earth.

Still : The most capable {anlagen of the} souls could continue to use material on Earth, and could stay in connection with her.

Here, too, «*Materien*» {circumscribed in the translation} and "*material on Earth*" mean the *mineral-physical* state that is possible on this 2nd day of creation : *physical* {III}, not matter.

Do we wonder that extraterrestrial *planet spheres* can accommodate spiritual germs of *warmth-man* ?

„Nicht nur der einzelne Mensch oder ein anderes Einzelwesen hat physischen Leib, Ätherleib und Astalleib, (...) sondern auch ein Weltenkörper ist nicht nur diese physische Materie, als die er dem Astronomen und anderen physischen Forschern erscheint ; auch ein Weltenkörper hat einem Ätherleib und einen Astralleib.“ (R.Steiner 103:133 f , VII : 8/22/1910).

Not just a person or some other individual being has a physical, an ether, and an astral body. (...) likewise a planet does not consist of physical matter only, the way it appears to the astronomer and other physical researchers ; planets, too, have ether bodies and astral bodies.

In the *etheric spheres* of the other planets of the *solar cosmos* the emigrated spirits of human souls developed their soul capabilities from the 2nd day of creation on. These capabilities were *spiritual anlagen* of future *ether bodies*. Such *anlagen* differed from those of *spiritual man germinating* staying on the *physical Earth* {*physical* {III}}. They began remigrating only when the *Moon* completed her *separation* from the Earth, which is about the middle of the *Lemurian age*. Still later on they created human races / *primordial peoples* with the then bodies of descendants of

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the people that had stayed on Earth. This occurred after the *Moon separation* was completed on the 4th day of creation.

Moon separation up to about the middle of the *Lemurian age* :

„Dann kam das andere wesentliche Ereignis, von dem wir ja wissen, dass es während der lemurischen Zeit stattfand, und durch das die Monds substantialität mit allen Mondenkräften aus der Erde selber hinaus verlegt wurde. Der Hinausgang des Mondes aus der Erde fand statt. Damit gingen aber gewaltige Veränderungen mit der Erde vor sich. Jetzt erst wurde die Erde zu einem Zustand gebracht, dass der Mensch gedeihen konnte. Während die Kräfte sozusagen zu geistig gewesen wären, wenn die Erde mit der Sonne verbunden geblieben wäre, so hätten sie zu grob werden müssen, wenn die Erde mit dem Mond vereint geblieben wäre. So also entfernte sich der Mond, und es blieb die Erde in einer Art Gleichgewichtszustand zurück, der dadurch bewirkt wurde, dass von außen die Sonnen- und Mondwesen wirkten. Und dadurch bereitete sich die Erde dazu vor, dass sie die Trägerin des Menschendaseins werden konnte. Das alles geschah während der lemurischen Zeit.“
(R.Steiner 122:177 f, X : 8/25/1910).

„In dem Mondenteil hat der Mensch etwas in sich, was eigentlich dieses Absterben herbeiführt, und er hätte sozusagen von der Dosis zu viel bekommen, wenn der Mond sich nicht von der Erde getrennt hätte. (...) Diese Verhältnisse sind eigentlich erst herbeigeführt nach der Mondentrennung. Es ist also nicht so viel von diesen Mondenkräften darinnen, als früher schon darinnen war. Aber der Mensch hat in Bezug auf die Anlage seines physischen und Ätherleibes auch die Mondenzeit, auch die Verbindung der Erde mit dem Monde, überdauert, und dadurch hat er das in sich, was der Erde genommen worden ist. Er trägt etwas von dem, was da oben auf dem Monde ist, in sich. Er hat es über diese Zeit hinaus bewahrt in seinem physischen und Ätherleib. (...) Die Erde hätte dieses Mondenhafte nicht in sich ertragen, der Mensch aber hat (...) also die Anlage, noch etwas anderes zu sein als ein bloßes Erdenwesen. (...) der Mond (...) ist aber erst dann herausgeworfen worden, nachdem die richtige Dosis von seiner

Then the other essential incident occurred. We know it came during the Lemurian time consisting in having the Moon substances transferred with all the Moon powers away from the Earth. The Moon left the Earth. There were tremendous changes going on with the Earth. Only now did the Earth come to a state that allowed man to thrive. While the forces would have been too spiritual to say so if the Earth had stayed connected to the Sun, likewise they would have had to become too coarse if the Earth had stayed united to the Moon. So the Moon moved away, and the Earth remained in a state of equilibrium because both the Sun beings and the Moon beings were working from the outside. That is how the Earth prepared to become the carrier of man's existence. All that occurred during the Lemurian time {age}.

In the Moon-like part of his man has something inside of him that leads to death really, and he would have had too much of it to say so if the Moon had not separated from the Earth. (...) These conditions {Earth conditions of today} came about only after the Moon separation. So there is not as much of these Moon powers inside {inside the Earth}, as there had been earlier {before the Moon separation}. But man outlasted the time of {OLD} MOON in the Anlagen of his physical and his ether bodies, {and} the connection of the Earth with the Moon {during EARTH} too, and man {of today} contains inside himself what had been taken away from the Earth {i.e. Moon parts}. He carries within himself something of what is up there on the Moon. He has been preserving it in his physical and ether bodies over this time {from the Moon separation up to our days}. (...) The Earth could not have endured what is Moon-like, but man does have (...) the chance to be something else still than a mere Earth being. (...) the Moon however (...) was evicted {from the joint body of the Earth and the Moon} only after the

*Wesenheit dem Menschen selber
eingimpft worden ist. Die Erde trägt nicht
das Mondenhafte in sich, wir tragen es in
uns.* " (R.Steiner 122:188 f, X : 8/25/1910).

*right dose of its being had been inserted
into man. The Earth does not contain what
is Moon-like but we are.*

During the So-Called 3rd Day of Creation

as the third "moment", the ground evolved to *material* consistence for the first time. It was not just an iteration of *OLD planetary development states* but a decisive, new step after the *air-gas element* had been created during the 1st day of creation, and the *watery / liquid element* during the 2nd one. These two *elements* are *mineral-physical* states but not the *material* one. So far *matter* had not existed, neither during the three previous *OLD planetary development states* nor the two previous *ages* nor so far during the 2nd creation day i.e. during early parts of the *Lemurian age*.

Elements : The *earthy / solid element* evolved *material*, originating from parts of the *watery / liquid element*. Once more it is a *densification*, and as a compensatory refinement the *life-ether* came up from parts of the *rhythm ether* (R.Steiner 122:92 , V : 8/20/1910 , and 122:159 , XI : 8/24/1910).

*„Wir können sagen, dass im zweiten
Momente die Elohim {2,3} geschieden haben
das Luftförmige von dem Wässrigen. So
scheiden sie im dritten Moment innerhalb
des Wasserhaften das, was wir jetzt als
Wasser kennen, und etwas, was vorher noch
nicht da war, eine neue Verdichtung, das
Feste. Jetzt erst ist das Feste gegeben.
Während des alten Mondzustandes war
dieses Feste, dieses Erdenhafte noch nicht
vorhanden. Jetzt wird es ausgeschieden aus
dem Wasserhaften. Wir haben also im dritten
Moment des Erdenwerdens einen
Verdichtungsprozess (...).* " (R.Steiner 122:76 ,
IV : 8/19/1910).

*We may say that during the second
moment {day of creation} the elohim {2,3}
{had} separated what is watery {/ liquid}
out of the air-like {-gas-like}. Likewise
during the third moment they separate
within the watery which we know as
water today, something that had not been
there before, a new densification : the
solid ground. Only now there is solid
ground. This solid element, this Earth-
like, had not existed during the OLD
MOON yet. Now it is excreted out of the
watery. So we have a densification
process during the third moment of
EARTH evolving (...).*

"This solid element, this Earth-like", and the plant-like :

"This primary 'sludge' reveals itself among other things by plants - to be imagined so far as clouds of algae emerging in the protein-atmosphere and dissolving again - taking 'seaweed-like' shape for the first time and growing the first 'roots' to anchor in the wobbly ground. " (Delor 7:324).

Steiner on the other hand just envisages plant species, *etheric*, invisible, just perceptible "in supersensible ways" (R.Steiner 122:159 , IX : 8/24/1910) within the so far still *mineral-physical* body of the Earth : *physical* {III}. The Genesis describes the *life-ether* by its effects :

«And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind :» [KJV I:12] / «Die Erde trieb Gesproß, Kraut, das nach seiner Art Samen samt ; Baum, der nach seiner Art Frucht macht darin sein Same ist.» [Buber & Rosenzweig I:9].

The translation from Hebrew indicates more clearly than the KJV : the generic species names - they are common in Semitic languages - show that individual plants are not meant yet but «after his kind», "appropriate to the species" (R.Steiner 122:93 , V : 8/20/1910), i.e. the plants' species-souls.

*„Noch immer ist es in einem Zustande, wo es
noch nicht individuell ist wie auf unserer
heutigen Erde. Ich habe ausdrücklich darauf
aufmerksam gemacht, dass die einzelnen
individuellen Pflanzenformen, die wir heute in*

*It {the plant-like} still is in a state where
it is not individual yet, not as it is on
Earth today. I expressly stated that
the individual plant forms taken one
by one as we can grasp them in*

der Sinneswelt draußen ergreifen, während des alten Sonnenzustandes noch nicht da waren, auch noch nicht während des alten Mondzustandes und auch jetzt im Erdenzustand nicht, da, wo sich dieses Pflanzenhafte im Erdenhaften wiederholt. Was da vorhanden war, das waren die Gruppenseelen der Pflanzen, das, was wir heute die Arten der Pflanzen nennen, was für das seherische Bewusstsein nichts Abstraktes ist, sondern etwas im Geistgebiete Vorhandenes.“ (R.Steiner 122:77 , IV : 8/19/1910).

„Und diese Gruppenseelen sind einerlei Realität mit dem, was wir die Arten der Pflanzen nennen. Zu der Zeit, als die Luft-Wärme-Lichtkugel der alten Sonne in ihrer vollen Blüte war, als das dort spielende Licht an die Gasoberfläche herauswarf die lichtfunkelnden Blütenformen des Pflanzendaseins, damals waren diese Formen dasselbe, und zwar in physischer Gasgestalt, was heute nur noch im Geistgebiete als die Arten der Pflanzen zu finden ist.“ (R.Steiner 122:71 , IV : 8/19/1910).

More definitely still :

„Was bildet sich nun zuerst ? Es ist das, was sich schon in der alten Sonne gebildet hatte, was wir beschrieben haben in dem dünnen gasigen Elemente des Sonnenhaften als aufsprießendes Pflanzenhaftes, was sich dann im Wässrigen auf dem alten Mond wiederholt hat, wo ja die Pflanzenformen im heutigen Sinne auch noch nicht vorhanden waren. Und erst im dritten Momente wiederholt es sich in dem Erdenhaften selber. Das Pflanzenhafte wiederholt sich innerhalb des Erdenhaften zunächst. (...) Das Feste bringt jetzt aus sich selbst eine Wiederholung des Pflanzenhaften hervor. (...) Das Hervorspriessen des Pflanzenhaften am sogenannten dritten Schöpfungstage ist also im Festen eine Wiederholung dessen, was schon während des alten Sonnenzustandes vorhanden war, gleichsam eine kosmische Erinnerung. In dem kosmischen Sinnen der Elohim tauchte auf, was in der alten Sonne im gasigen Zustand als Pflanzenhaftes vorhanden war, jetzt aber im festen Zustande. -“ (R.Steiner 122:76 f , IV : 8/19/1910).

today's nature with the senses, did not exist yet during OLD SUN nor during OLD MOON nor so far during EARTH, namely when this plant-like is repeated during EARTH. What had existed {so far} are the plants' generic souls which we call plant species today. For clairvoyant consciousness they are by no means abstract but something existing in spiritual realms.

These generic souls really are the same as what we are calling the plant species {today}. At the time when the air-warmth-light-sphere of OLD SUN was in full bloom, {i.e.} when the light glittering there, made appear the sparkling flower forms of plant existence on the gas surface : at that time these forms {of generic souls} were the same, namely in physical {II} gas gestalt. In our day we can just find them in the spiritual world as plant species.

What was first to evolve ? It is what had evolved in the {during} OLD SUN already ; what we described as something burgeoning plant-like in the fine gas-like {physical {II}} element of the Sun-like ; {and} what is repeated in the watery {liquid} {physical {III}} on the {during} OLD MOON, when plant forms in today's sense did not yet exist either. In the third moment {day of creation} only there is something repeated during EARTH : What is plant-like {physical {II}} is repeated during EARTH. (...) Now {on the third day of creation} the solid {soil} {physical {IV}} brings forth out of itself an iteration of the plant-like. (...) The plant-like sprouting up on the so-called third day of creation in the soil is an iteration of what had existed during OLD SUN already, as if a cosmic reminiscence. In the elohim's {2.3} cosmic brooding there appeared in matter {physical {IV}} something that had existed in the {during} OLD SUN in the gas-like state {physical {II}}. -

The animal-like : Was there something like animals, corresponding to the plant-like ? - No, not yet.

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„Das Tierische kann sich noch nicht wiederholen. Wir haben es ja charakterisiert, dass es erst auftreten konnte während des alten Mondzustandes, als eine Zweiheit eingetreten war, als das Sonnenhafte von außen hereinwirkte. Eine Wiederholung dieses Mondzustandes musste also erst eintreten, bevor die Entwicklung vom Pflanzenhaften zum Tierischen hinaufsteigen konnte.“ (R.Steiner 122:78 , IV : 8/19/1910).

What is animal-like is not to be repeated yet. Did we not show it could arise during OLD MOON only ? This was when a dichotomy had occurred : when the Sun-like worked from the outside {onto the Earth & Moon}. So an iteration of the {OLD} MOON state had to occur before the development could rise up from the plant-like to the animal-like.

„Das Tierhafte konnte erst beginnen, als von der Umgebung her die Lichtwesen wirkten.“ (R.Steiner 122:115 , VI : 8/21/1910).

The animal-like could begin only when light-beings began having effects from the {planetary} surroundings.

“Light-beings (...) from the surroundings” were not only *Sun beings* giving *spiritual* light but necessarily star beings, too. They influenced the animal world and *man emerging* only from the 4th day of creation on. The Sun had separated on the 1st day of creation already sending his *light-beings*, the *elohim* (R.Steiner 101:91 , V : 10/28/1907), to the Earth as «light».

Man's spiritual soul anlagen : Still in the course of the 3rd day of creation there arose in *spiritual man* germinating the first anlage of the **consciousness soul** (R.Steiner 122:198 f, XI : 8/26/1910), N'SCHAMAH (R.Steiner 122:199 , *ibid*) as part of the *spiritual world*, i.e. of the *elohim* {2,3}, *archai* {3,1} and others (R.Steiner 122:159 , IX : 8/24/1910).

A disambiguation first :

„(...) Bewussthaftes, das heißt, widerspiegeln im inneren Erleben, was um sie herum vorging.“ (R.Steiner 122:72 , IV : 8/19/1910).

„(...) conscious-like is to mean mirroring internally what was going on around him {spiritual man germinating in warmth substance}.

Mirroring presupposes contemplating and before that lighting from the outside. To achieve that, the Sun had had to separate from the Earth & Moon first.

„Als dritten Moment haben wir uns dann das Vorschreiten des Menschen bis zur Bewusstseinsseele zu denken, so dass wir uns den ganzen Vorgang, der uns durch die Genesis dargestellt wird, so zu denken hätten, dass sich an diesem dritten Schöpfungstage unten auf der Erde durch die Einwirkung des Lebensäthers herausentwickelt das Grüne, das Pflanzenhafte, wie wir es geschildert haben, artgemäß. Die Erde treibt aus sich hervor - freilich nur so, dass es übersinnlich wahrnehmbar werden kann - die Grundlage des Pflanzenlebens, und oben webt im Äther das, was wir als die Bewusstseinsseele in Verbindung mit Verstandes- oder Gemütsseele zu bezeichnen haben.

At the third moment we need to think of man progressing up to the consciousness soul. On this third day of creation all the process presented by the Genesis, is what we need to imagine as developing : everything that is green, the plant-like, by life ether helping, as we had shown : species-appropriate. It is the basis of the plant-like which the Earth makes bud - just of course so that it may be seen in supersensitivity only. Above {in the Earth's spiritual surroundings} there weaves in the ether what we need to call the consciousness soul connected to the mind soul.

Since so far plants existed “*species-appropriate*” only, as species souls invisible to today's eyes, the “*green, the plant-like*” must have been invisible to today's eyes as well. Steiner describes a state we cannot describe today and declares it to be “*seen in supersensitivity only*”. - The quotation continues :

So webt im Umkreise des Erdenwerdens der seelisch-geistige Mensch. Er ist wie in der

That is how mental-spiritual man weaves in the surroundings of the

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Substanz der verschiedenen geistigen Wesenheiten darinnen. Er hat im Grunde genommen bis dahin kein selbständiges Dasein. Es ist so, wie wenn er als Organ innerhalb der Elohim, der Archai und so weiter sich bildete, in deren Leibern als Glied derselben vorhanden wäre.“ (R.Steiner 122:159 , IX : 8/24/1910).

Earth {just mineral-physical {III} so far}. He is as if in the substance of the various spiritual beings. Basically he does not have an existence of his own. It is as if he developed as an organ of the elohim {2.3}, the archai {3.1}, and so on, existing in their bodies as one of their members.

Perhaps we feel reminded of the analogy in chapter B.4. «Man-Oriented Hierarchies in the Spiritual World» : about the earth worm whose anthroposophic training alone can make him experience that my finger end phalanx is not an autonomous living being but a dependent part of some greater being alive.

The *elohim* {2.3}, *archai* {3.1} and *archangels* {3.2}, who abode all of them in the Earth's *spiritual* surroundings, maintained “organs” within themselves. These *spiritual* organs or parts still were contained in *spiritual man emerging*, so as to maintain human souls on the *spiritual-etheric* plane of the Earth as it *densified*.

In the course of the 3rd day of creation the *spiritual* Anlagen of man's **three soul parts** were completed within *spiritual man emerging* (R.Steiner 122:159 , IX : 8/24/1910) : He had received the *spiritual* Anlage of the *sentient soul* during the 1st day of creation, the *spiritual* Anlage of the *mind soul* during the 2nd day of creation, and the **consciousness soul** now. These three part of the soul will constitute the **astral body** later on, on the 4th day of creation. - Up to the end of the 3rd day of creation however ...

„(...) muss, wie Sie sich leicht denken können, wenn der Mensch einstmals wirklich die Erde bevölkern soll, etwas eintreten, was wir als die allmähliche Verdichtung des Menschen bezeichnen können. Dieses Seelisch-Geistige muss sich nach und nach mit dem Leiblichen gleichsam umkleiden. Wir haben also am Ende dessen, was uns in der Bibel etwa als der dritte Schöpfungstag entgegentritt, einen geistig-seelischen Menschen in der Anlage, so wie wir heute sprechen von der Bewusstseinsseele, Verstandes- oder Gemütsseele und Empfindungsseele. Das alles muss sich einkleiden, gleichsam versehen mit dem äußeren Kleide. (...) Es muss der Mensch innerhalb dieser geistig-seelischen Sphären zunächst das Kleid des astralischen Leibes erhalten. - (...) Der Mensch muss sich jetzt nach diesem dritten Schöpfungstag mit dem astralischen Leib umkleiden.“ (R.Steiner 122:160 , IX : 8/24/1910).

(...) you may well imagine there must needs occur something for man to populate the Earth some day : Man needs to densify by and by. Mental-spiritual man needs to dress so to speak in a body. That is, at the end of what the bible presents us with as something like the third day of creation, we have the Anlage of spiritual-mental man consisting of what we call consciousness soul, mind soul, and sentient soul today. All these must dress up, acquire to say so an outer robe. (...) In these spiritual-mental spheres man first needs to receive the robe of the astral body. - (...) Now man will dress up with the astral body after {!} the present third day of creation.

Soul migration :

„- Wir haben also für diejenige Zeit, die uns geschildert wird als der dritte Schöpfungstag, ins Auge zu fassen, dass mit Ausnahme jener überdauernden Menschenseelengeister, von denen ich gesprochen habe, die Menschenseelengeister gar nicht auf der Erde sondern in der Umgebung bei den Planeten waren, dort ihren Wohnsitz aufgeschlagen hatten und mit ihnen sich weiterentwickelten.“ (R.Steiner 122:184 , X : 25.8.1910).

So we need to consider the time described to us as the third day of creation, when the human soul spirits did not sojourn on Earth at all but had established residence in the surroundings with the planets, developing together with them. Except for those human soul spirits outliving {on Earth}, as I had been speaking of.

So far “surroundings” had referred to the helpful *spiritual beings*' whereabouts, the Earth's *spiritual* surroundings.

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Here the expression refers to the planets surrounding the Earth, the same as in the next quotation.

Twofold development : There developed what in man of our days consists of *spiritual* and mental parts on the one hand, and of the *etheric life forces* and the *physical body* which is emerging very gradually, on the other. "Procreation" is not used in today's sense. Here it is to mean 'development'.

„So haben Sie, ich möchte sagen, zweierlei Fortpflanzungen. Das, was später zum ätherischen und physischen Leib des Menschen geworden ist, das abstammt von denen, die überdauert haben. Das Seelisch-Geistige, das kommt aus dem Umkreise herein.“ (R.Steiner 122:185 , X : 8/25/1910).

So you have I should say a twofold procreation {development}. What evolved later, were man's etheric and physical bodies stemming from those who had survived on Earth. What is spiritual-mental, comes from the {planetary} surroundings.

The following quotation however will deal with the Earth's *physical* surroundings with its *life sphere*.

Life sphere : It originates *physically* in the *physical* Earth's *physical* form : everything *physical* {III}.

„Die Sonne hat sich schon getrennt von der Erde, aber wenn damals ein Mensch sich auf der Erde hätte aufstellen können, so würde er über der Oberfläche dichte Nebel-Rauch-Dampfmassen gesehen haben. Die Sonne, die entfernt war mit ihren Kräften, wirkte erst nach und nach so auf die Erde, dass diese Rauch-Nebelmassen sich lichteten und allmählich die Gestalt annahmen für den Erdenumkreis, die notwendig war für die Menschheitsentwicklung.“ (R.Steiner 122:184 f , X : 8/25/1910). {Quotation excerpt from part 2 , chapter D.5 , subsection «The So-Called 3rd Day of Creation».}

Already the Sun had separated from the Earth {& Moon}. But if a human {of today} could have stood up on the ground, he would have seen dense masses of fog, smoke, and steam above the {Earth's} surface. Only by and by did the Sun who had distanced himself with his powers, work on the Earth so that the smoke and fog masses cleared and by and by took the gestalt {evolving material later} of the Earth's surroundings as was needed for man's development.

Life sphere and soul remigration : The *souls remigrating* from other *planets' etheric spheres* merged into the *corporality* created in the Earth's *life sphere*. For there were *ether bodies* of mankind that had stayed over on Earth, and the *remigrating souls* could embed into them (R.Steiner 122:185 , X : 8/25/1910).

„Und indem diese Zustände eintraten, bekam die Erde allmählich jene Verhältnisse, die dem Menschwerden gedeihlich waren, wo wiederum Menschen auf der Erde leben konnten, wo sozusagen aus den physischen Nachkommen derer, welche überdauert hatten, Leiber geschaffen werden konnten für die Seelengeister, die jetzt aus dem Umkreis der Erde zurückkehrten. -

As these conditions evolved, the Earth developed by and by conditions suitable to man's development. People could live on Earth again, {and} from the physical descendants to say so of those who had survived {on Earth the time of soul migrations of other Earth souls to more distant planets' etheric spheres} bodies could be created for the soul spirits returning now from the Earth's {planetary} surroundings. -

(...) In dem Momente, wo sozusagen die Sonne durchdrungen hatte die Dampf- und Rauchmassen der Erdumgebung, wo der Mond herausgegangen war, da erwachte in den Seelengeistern der Nachbarplaneten der Drang, wiederum herunterzusteigen in dieses Erdengebiet. (...) da drangen auch die Kräfte der auf die Erde herunterströmenden Seelen zur Erde herein.“ (R.Steiner 122:185 f , X : 8/25/1910).

(...) The moment when the Sun had pierced so to say the masses of steam and smoke in the Earth's surroundings after the Moon had separated : there woke up in the soul spirits of {on} neighboring planets the urge to climb back down into the Earth sphere. (...) then the powers, too, of the souls streaming down, entered the Earth.

“... in the soul spirits of neighboring planets” ? Nowhere else did Steiner speak of them, 'soul spirits belonging

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to neighboring planets'. Likewise he never spoke of soul spirits migrating from the Earth to planets, and deciding to stay there. - Probably he meant here «the Earth's soul spirits on neighboring planets», as the context shows. Steiner just dealt with the Earth and her offspring. How had they survived on Earth ?

„Auf der Erde aber entwickelten sich diejenigen, die als die Stärksten, als die Tüchtigsten zurückgeblieben waren. Und ihre Entwicklung bestand darin, dass sie sich immer mehr und mehr umkleideten mit dem Stoffmaterial der Erde, dass sozusagen da unten auf der Erde auch das vorgebildet wurde, was wir jetzt während des Tages als unseren Ätherleib und unseren physischen Leib haben.“ (R.Steiner 122:184 , X : 8/25/1910).

But on Earth there developed those who had stayed over as the strongest, the most capable ones. Their development consisted in that they dressed in the Earth's substances. Down on Earth to say so was preformed what we have nowadays as the etheric body and the physical body in the daytime.

Soul remigration – what for ? : Did the soul spirits in the other planets' *etheric spheres* evolve in a similar way as those on Earth ? To continue developing their *astral bodies* when returning to the Earth, by dressing up with the Earth's substances ? - So they did.

„Nun geht die Entwicklung weiter, und nach und nach findet ein Wiederherabgehen, ein Wiederherabströmen der zu den planetarischen Nachbarn unserer Erde geflüchteten Menschenseelengeister statt. Das ist etwas, was sich bis lange in die atlantische Zeit hinein noch fortgesetzt hat, dass da immer herunterstiegen die Seelen von den Nachbarplaneten. Und die Entwicklung während der letzten lemurischen und während der atlantischen Zeit vollzog sich so, dass das, was sich als Mensch herauskristallisierte, nach und nach begabt wurde mit Seelengeistern verschiedener Art, je nachdem diese Seelengeister vom Mars, vom Merkur, vom Jupiter und so weiter herabkamen. Dadurch war eine große Mannigfaltigkeit in das Erdenwerden des Menschen gekommen. (...) in dieser Gliederung nach Mars-, Saturnmenschen und so weiter {war} etwas Ursprüngliches gegeben (...), was später dann zur Rassendifferenzierung der Menschen geführt hat. Da also haben wir die Verschiedenheit innerhalb des Menschengeschlechts zu suchen, und man kann heute, wenn man einen Blick dafür hat, an einem Menschen erkennen, ob seine Seele herunter gekommen ist von diesem oder jenem planetarischen Nachbarn der Erde.“ (R.Steiner 122:178 f , X : 8/25/1910).

Now the development continues, and by and by the human soul spirits who had fled to the Earth's planetary neighbors come back down, streaming back down. That is something continuing far into the Atlantic time {age} : the {human} souls coming {back} down from the neighboring planets. During the late part of the Lemurian time {age} and the Atlantic one : what evolved to become man, was gifted by and by with soul spirits of all kinds depending on whether those soul spirits came down from Mars, Mercury, Jupiter and so on {Saturn, Venus}. So a huge multiplicity {of human soul spirits} had come {back} to the earth evolving. (...) in this differentiation as humans from Mars, Saturn and so on there was something primordial leading to race differentiations {differentiation of the primordial peoples} later. So that is how we must look for the variety within mankind {nowadays}, and we can recognize with a person whether his soul came down from this or that planetary neighbor of the Earth if we know how to do so.

We authors are asking ourselves : Is that so ? We feel sure Steiner would have used a different term nowadays than "race differentiation". But postulating, too, a connection between race and character {"soul came down"} seems to us to indicate a colonial prejudice conforming with his time. The which we ought to clear nowadays by all means. At the same time we should keep in mind that we are ourselves underlying prejudices of our time, turning a blind eye to prejudices of our own, and needing to hope for following generations reading Steiner's lectures. That is how anthroposophy may stay vivid, growing and flourishing.

Moon separation : We could not have developed without it.

„Nach der Sonnentrennung wäre alles,

After the Sun separation {but earlier than the

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namentlich der Mensch, auf der Erde in die Mumifizierung, in die Verhärtung, in die Verholzung hinein getrieben. Der Mensch wäre verstorben für die Erde. Die Erde wäre öde geworden, wenn sie die Mondenkräfte in ihrem Leibe behalten hätte. Innerhalb der Erde wären diese Mondenkräfte nicht hilfreich geworden. Warum mussten sie dennoch eine Zeitlang bei der Erde bleiben ? Aus dem Grunde, weil die Menschheit sozusagen alle Erdenzustände überdauern musste, weil tatsächlich die Menschheit in ihren tüchtigsten Vertretern durchgehen musste durch diese Mondenverdichtung. (...) Nach dem Hinausgehen der Mondenkräfte erfrischte sich wiederum alles, so dass auch die schwächeren Seelen herunterkommen, sich inkorporieren konnten in Menschenleibern.“
(R.Steiner 122:186 f, X : 8/25/1910).

Moon separation} everything on Earth, man before all, would have been driven into mummification, lignification, would have hardened. In the Earth's view man would have become extinct. The Earth would have gone desolate if she had kept the Moon forces in the body. Inside the Earth those Moon forces would not have been helpful {to mankind}. Why then did they have to stay with the Earth for some time ? Because mankind had to outlive to say so all the Earth's development stages. Because in fact mankind's most capable representatives had to go through the Moon densification. (...) After the Moon forces had left, everything was refreshed again so that the weaker souls could come {back} down {from the other planets' spheres}, too, incorporating in human bodies {on Earth}.

Spiritual helpers : The *elohim* {2,3} gave off aspects of theirs to one of them, *Yahweh-elohim*, who formed a unified view from them, then left the Moon together with the Earth, guiding from now on man's development history from the Moon. This development did not take place until later than the 7th day of creation.

„Jene Wesenheiten, welche diese ganze Reihe von Vorgängen dirigierten, das sind die großen Wohltäter der Menschen. Welche Wesenheiten waren das ? Nun, diejenigen, die mit dem Monde eben verbunden waren, die dann den Mond gleichsam herausgerissen haben aus der Erde, um den Menschen weiterzuführen innerhalb der Erdenentwicklung. Wir erkennen ja aus dem Berichte der Genesis, dass die Elohim die großen, dirigierenden Kräfte waren. Und was von diesen Elohimkräften jene große gewaltige Tatsache des Mondherausganges bewirkt und dadurch erst das eigentliche Wesen des Menschen herbeigeführt hat, das war nichts anderes, als was auch bewirkt hatte das kosmische Avancement der Elohim zu Jahve-Elohim. Das blieb mit dem Monde vereint, das hat dann auch den Mond herausgeführt aus unserer Erde. (...) Mit dem, was wir als Mondleib innerhalb unserer Schöpfung finden, ist innig verbunden das, was wir als Jahve-Elohim bezeichnen.“ (R.Steiner 122:187, X : 8/25/1910).

*Those {spiritual} beings directing all this line of occurrences, are the great benefactors to mankind. They were who ? Well, those that had been connected to the Moon {and} tore as it were the Moon out of the Earth to continue leading man in the Earth's development. We can see from the Genesis' report the great directing powers were the *elohim* {2,3}. What was it that brought about that the *elohim*'s powers caused the Moon to be ejected, this huge tremendous fact ? That was nothing else than what had caused the *elohim*'s cosmic advancement to *Yahweh-elohim*, too. He stayed united with the Moon {after the other *Elohim* had migrated to the Sun sphere}. It was him who led the Moon out of the Earth. (...) What we call *Yahweh-elohim*, is intimately connected to what we find as the Moon's body in creation.*

„Als die Elohim am Ende jener Entwicklungsreihe, die uns durch die Genesis dargestellt wird, sich so weiterentwickelten, dass wir von einem Einheitsbewusstsein, von einem Jahve-Elohim sprechen können, da geschah auch eine Veränderung mit der Wesenheit dieser

*At the end of the development series presented to us by the Genesis, the *elohim* evolved so that we may speak of a unity consciousness, of a *Yahweh-elohim*. {But} something changed in the*

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Elohim. “ (R.Steiner 122:164 f, IX : 8/24/1910).

„Wenn die Elohim (...) gleichsam als Lohn für ihr Schaffen um eine Stufe hinaufsteigen durften, was musste in dieser Beziehung mit ihnen geschehen ? - Dann mussten sie, das liegt ja in der ganzen Gesetzmäßigkeit, vorschreiten zur nächsten Verdichtung. Ganz in derselben Gesetzmäßigkeit, wie die Throne in uralten Zeiten beim Übergang vom alten Saturn zur alten Sonne vom wärmehaften zum lufthaltigen Element fortgeschritten sind, so dürfen wir erwarten, dass da, wo die Elohim das Einheitsbewusstsein erreichten, sie auch in Bezug auf ihre äußere Manifestation, auf ihr äußeres Weben vom Wärmeelement zum Luftelement vorschreiten. Das war aber noch nicht beim fünften Schöpfungstag der Fall, sondern erst am Ende jener Entwicklungslinie, die uns in der Genesis berichtet wird.“ (R.Steiner 122:165 , IX : 8/24/1910).

elohim's {2.3} being, too.

When the elohim {2.3} (...) could rise up a step as if for reward of what they had created : what was to occur to them ? - Then they had to progress to the next densification, in line with all the {spiritual} laws. Just as the thrones {1.3} progressed from the warmth element to the air-like one in ancient times when OLD SATURN progressed to OLD SUN : likewise we may expect that the elohim, too, progressed in respect of their external manifestation, {i.e.} of their external weaving from the warmth element to the air-like one. That however was not the case on the fifth day of creation yet but only at the end of the development line related by the Genesis.

Yahweh-elohim remained intrinsically linked to the Moon (R.Steiner 122:188 , IX : 8/24/1910) so that human souls could keep remigrating from other planets' *etheric spheres* so that mankind could continue existing (R.Steiner 122:187 , IX : 8/24/1910).

„Wie tritt uns zunächst die Schar der Elohim, wie tritt uns der Jahvegott entgegen ? So tritt er uns entgegen, dass er zum Menschen bilden will, was von der Erde selber genommen ist. Umhüllen will er mit einer neuen Hülle, mit der Erdenhülle, das, was von den früheren Zeiten, von Saturn, Sonne, Mond herübergekommen ist. Jahve ist gerade der Gott, der ² aus Erde den Menschen formt, das heißt aus den Kräften, aus den Elementen der Erde.“ (R.Steiner 149:66 , IV : 12/31/1913).

How does the group of elohim appear to us, {and} how does the Yahweh god ? He wishes to form mankind from what is taken from the Earth herself. He wishes to clothe with a new cloth what came from earlier times, from {the OLD planetary states of} Saturn, Sun, and Moon. Yahweh is exactly the god who formed man {after the creation days} from the Earth's forces, from the Earth's elements.

Summing up the 3rd day of creation, partial retrospect, and partial outlook :

Man received the first anlage of the **consciousness soul** thereby completing the preconditions of the future *astral body* after he had received the first anlage of the *sentient soul* during the 1st day of creation and the first anlage of the *mind soul* during the second one.

The **Moon** impressed her characteristics on man while quite gradually *separating* from the Earth during the course of the first half of the *Lemurian age*. The *Moon separation* was completed only later, at about the middle of the *Lemurian age*, freeing the Earth from the influence of the Moon.

After the **Moon separation** the Earth's human soul *spirits*, the majority of whom had migrated to the *etheric spheres* of other planets to circumvent the Moon's rough influence on Earth, then began remigrating to the Earth, endowed with characteristics of their host planets. It was from such characteristics that ensued race differences on Earth, which were still be sensed in our days.

When separating the Moon had taken his characteristics with him away from the Earth. She did not contain Moon characteristics any more. Man himself however had internalized **Moon characteristics** and kept them.

Since **Yahweh-elohim** separated from the other elohim, moving to the Moon, he supported man, blowing for instance the breath of life into him after the days of creation.

The development continued, «the stars» stepping in in addition to the Sun and the Moon :

During the So-Called 4th Day of Creation

«And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : he made the stars also. / and God set them in the firmament of the heaven to give light upon the earth, / and to rule over the day and over the night, and to divide the light from the darkness : and God saw that it was good.» [KJV I:16-18] /

«Gott machte die zwei Leuchten, die große Leuchte zur Waltung des Tags und die kleinere Leuchte zur Waltung der Nacht, und die Sterne. / Gott gab sie ans Gewölb des Himmels, über die Erde zu leuchten, / des Tags und der Nacht zu walten, zu scheiden zwischen dem Licht und der Finsternis. Gott sah, dass es gut ist.» [Buber & Rosenzweig I:10].

Steiner translates the first one of these verses :

«*The elohim formed the greater light and the smaller light, the Sun being, the Moon being, and the stars.*» (R.Steiner 122:186 , X : 8/25/1910).

„Denn mit den Sternen ist nichts anderes gemeint als die planetarischen Nachbarn unserer Erde. Das Werk also, das eine Art Gleichgewicht herstellte, das bereitete sich vor auf der einen Seite von der Sonne und auf der anderen von dem Monde, und es bereitete sich gleichzeitig vor das Herabwirken der menschlichen Seelengeister, die darnach strebten, sich auf der Erde wieder zu inkorporieren.“ (R.Steiner 122:186 , too).

For with the stars all that is thought of, are the Earth's planetary neighbors. So the work that was to establish an equilibrium, was prepared on one side by the Sun, and by the Moon on the other. At the same time the situation prepared of human soul spirits incorporating on Earth again.

Not fixed stars, e.g. not zodiac stars. The Sun had separated from the Earth including the Moon on the 1st day of creation already, and the Moon on the 3rd. Now it was not the moment of planets separating but of becoming visible on Earth. Gradually the *life sphere* became more and more transparent as the above quotation (from R.Steiner 122:184 f, X : 8/25/1910) {stated four pages earlier here in the subsection «life sphere» of the 3rd day of creation}. It is about visible light. Its phases on Earth are helping us to understand a course of time.

«and God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years : / and let them be for lights in the firmament of the heaven to give light upon the earth ; and it was so.» [KJV I:14-15] /

«Gott sprach : Leuchten seien am Himmel, zwischen dem Tag und der Nacht zu scheiden, dass sie werden zu Zeichen, so für Gezeiten so für Tage und Jahre, / und seien Leuchten am Gewölb des Himmels, über die Erde zu leuchten ! Es war so.» [Buber & Rosenzweig I:10].

Once more Steiner elucidates the signs as the workings of the *elohim* {2.3}, *archai* {3.1}, and *archangels* {3.2}.

„Und die Elohim stellen an ihre Plätze hin die Ordner des Zeitenlaufs für die Wesenheiten der Erde, die Ordner besonders markanter Zeitpunkte, größerer und kleinerer Zeiträume, was man so gewöhnlich mit «Jahr und Tag» wiedergibt. Es wird also hingewiesen auf die Ordner, die unter der Stufe der Archai stehen und die das Leben ordnen. Die Zeitgeister, die Archai, haben die Aufgabe, das zu tun, was eine Stufe tiefer liegt als die Aufgabe der Elohim. Dann kommen die Ordner, die Zeichensetzer für das, was innerhalb der

The elohim {2.3} put the marshals of the course of time in their places for the Earth's beings {to see}, {namely} the marshals of especially striking moments, longer ones and shorter ones, which are usually rendered by «year and day». That is how are indicated marshals a step underneath the archai {3.1}, as organizing life. The spirits of time, the archai, are to do what is a step lower than the elohim's {2.3} task. Next {hierarchically underneath the archai} are the marshals, the time keepers, for what is

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Tätigkeit der Archai zu ordnen, zu gruppieren ist. Das sind aber keine anderen Wesenheiten als die Erzengel. Und wir dürfen daher sagen : In dem Augenblick, wo die Genesis darauf hinweist, dass nicht nur im Erdenleibe etwas geschieht, sondern dass von außen Kräfte herein wirken, da lässt sie auch eintreten die Wesenheiten, die mit dem Sonnendasein schon verbunden waren : die ordnenden Erzengel, die eine Stufe tiefer stehen als die Archai. Während diese gleichsam noch als Äonen wirken, gebrauchen sie als Mittel für die Entfaltung ihrer Kräfte die Erzengel, die Lichtträger, die in unserem Umkreise wirken. –

Das heißt, es wirken aus dem kosmischen Raume durch die Konstellationen der die Erde umgebenden Lichtwesen die Erzengel so, dass nun die großen Ordnungen, die eigentlich durch die Archai angegeben werden, ausgeführt werden.“ (R.Steiner 122:116 , VI : 8/21/1910).

„Daher wird jetzt nach dem dritten Schöpfungstag darauf hingedeutet, wie im Umkreis des Erdenhaften das äußere Sonnenhafte, Mondenhafte, Sternenhafte zu wirken beginnt (...). Während wir früher die Wirkung zu sehen haben als ein Hervorsprießen aus dem planetarischen Zustand selber, haben wir jetzt, zu dieser Wirkung hinzutretend, von außen hereinstrahlend etwas, was aus dem Himmelsraume kommt. (...) Zum irdischen Dasein ward das kosmische hinzugefügt.“ (R.Steiner 122:78 f , IV : 8/19/1910).

to organize, {i.e.} to group, within the archai's tasks. In fact they are exactly the archangels {3.2}. So we may say : In the moment when the Genesis points to the fact that not only there occurs something within the Earth's body but there are powers working from outside : that is when the Genesis makes enter the beings, too, who had been connected to the Sun already : the organizing archangels, standing a step below the archai. While these work as eons {i.e. superiorly} so to say, they need the archangels, the carriers of light, working in our surroundings, as a means to unfold their powers. –

That is to say : because of the constellations of the beings-of-light surrounding the Earth, the archangels work from cosmic space so that the great orders, in the archai's due really, are executed.

That is why now after the third day of creation there is hinted at the Sun-like, Moon-like, {and} star-like as they begin {sic!} working in the Earth's surroundings from the outside (...). While in earlier times {even on the 3rd day of creation} we saw {the plant-like} sprouting up from the planetary state {of the Earth's surrounding} itself, we now have in addition radiating from outside something coming from space. (...) Cosmic existence was added to the terrestrial one.

The *astral body* originating : The *astral body* could form only after there were stars to be seen, because the *astral world*

„wirkt - wie auch unserer heutigen Vorstellung nach - notwendig auf den Astralleib ein, weil wir hinter dieser Sternenwelt große, uns lenkende Geistwesen erahnen, die auf unsere Gefühlswelt wirken.“

„Der Mensch muss sich jetzt nach diesem dritten Schöpfungstag mit dem astralischen Leib umkleiden.“ (R.Steiner 122:160 , IX : 8/24/1910).

„Wenn wir also sagen : Am sogenannten vierten Schöpfungstag umkleidete sich das, was früher geistig-seelisch da war, mit den Gesetzen und

is needed to have an impact on the astral body. This is today's opinion, too, because behind this world of stars we can sense great spiritual beings leading us and working on all our feelings.

Now after the third day of creation man needs to clothe himself in the astral body.

So when saying : What had {already} existed before {the 4th day of creation} spiritual-mentally {as human soul members}, clothed with the astral body's laws and forces on the so-called fourth

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Kräften des Astralleibes, so müssen an diesem vierten Schöpfungstage die Sterne, die Astra, im Umkreis der Erde ihre Tätigkeit entfalten. -

day of creation : then on this same fourth day of creation the stars, the astra, must have unfolded their activity in the Earth's surroundings. -

Das erzählt uns auch die Genesis. Wenn uns am sogenannten vierten Schöpfungstage das geschildert wird, was wir nennen können : 'der Astralleib des Menschen bildet sich mit seinen Gesetzen', so parallelisiert die Genesis ganz richtig dieses Umkleiden des Menschen mit dem Astralleib, wo er noch immer schwebt in der geistigen oder astralischen Umgebung der Erde, mit der Tätigkeit der Sternenwelt, die zunächst zu unserer Erde gehört. (...) Wir werden noch sehen, dass allerdings in jener Zeit, von der die Genesis spricht, dieser Astralleib nicht so war, wie heute unser Astralleib in der Nacht ist, aber seine Gesetze waren dieselben. Das, was in ihm als Tätigkeit sich entfaltete, war dasselbe. " (R.Steiner 122:162 , IX : 8/24/1910).

That is what the Genesis is telling us, too. When on the fourth day of creation there is described what we might call : 'Man's astral body is emerging with its laws' : then the Genesis parallelizes quite correctly the activity of the world of stars nearest to the Earth, with man clothing himself with the astral body while he is still hovering in the spiritual or astral surroundings of the Earth. (...) We shall still see however that at the time the Genesis mentions, the astral body was not like it is at night in our days, but its laws were the same. What unfolded as its activity, was the same.

"nearest" in the local meaning here, i.e. the planets of the *solar cosmos*. That extrasolar stars are excluded, is what says the first quotation of the 4th day of creation (R.Steiner 122:186 , X : 8-25-1910).

During the So-Called 5th Day of Creation

Animal-like living beings living in the air or in the water (R.Steiner 122:205 , XI : 8/26/1910), descended from the *spiritual* onto the Earth which was getting more and more *material*.

„Das Erdenhafte selber, das als ein neues Element hervorgetreten war, konnte jetzt mit dem Tierischen und alledem, was sich als Neubildung herausfaltete, bevölkert werden. " (R.Steiner 122:80 , IV : 8/19/1910).

Now the earth-like which had appeared as a new element, could be populated with the animal-like and everything that came up as a new creation.

Do the animals evolve material already ? - They do. Animals - and plants, too - densify as the ground can very gradually bear weight, which has been taking place since the 3rd day of creation. That is how we can understand that on the 5th day of creation there are animals originating in the air or the water, but animals living on the ground on the 6th day of creation only.

Man however must wait still.

„Die Erde war in jener Zeit, die uns bezeichnet wird als der fünfte Schöpfungstag, mit Luft und Wasser erfüllt. Der Mensch durfte nicht herabsteigen und sich eine erdenhafte Leiblichkeit darin bilden. Die Tierwesen, die Gattungseelen der Tiere, die da herabgestiegen sind, die wurden Wesen der Luft und des Wassers. Während also gewisse Gattungseelen sich umkleideten mit einem Leibe, der den Bedingungen des Luftkreises, der Wassersubstanz entnommen war, musste der Mensch warten im Geistigen,

At the time indicated to us as the fifth day of creation the Earth was {predominantly} filled with air and water. Man {still} was not allowed to descend to form an earthy {solid} corporeality. The animal beings, species souls of animals, that did descend {on the 5th day of creation}, came to live in the air and the water. So while certain species souls clothed in a body suitable to the air environment, {or} water substance, man had to wait in the spiritual realm {in anlagen of the warmth,

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um später seine menschliche Gestalt annehmen zu können.“ (R.Steiner 122:164 , IX : 8/24/1910).

ether, and astral bodies}, to take on human gestalt later on.

Here Steiner very suitably does not speak of animals living in the air ‘or’ in the water, as we might expect in our days. Did we not mention the *life sphere* above ? It consisted of air-gas and water / liquid.

So man still existed as a *mineral-physical* {I} being, and not more ? - That is right, he still did not. - Here we are dealing with man's *spiritual-mindful* parts only. That is why the following passages do not state that man did contain a *physical* existence - since the *Polaric age* already : *physical* {I}. It is not stated anywhere that he might have lost it in the meantime.

„Der Mensch bleibt noch immer ein übersinnliches ätherisches Wesen, aber es tritt eine weitere Verdichtung ein, eine Verdichtung innerhalb des Ätherischen. Der Mensch berührt noch immer nicht die Erde, er gehört sozusagen noch immer dem geistig-ätherischen Umkreise der Erde an.“ (R.Steiner 122:162 , IX : 8/24/1910).

Man still remains a supersensible etheric being. But there is another densification coming on, a densification within the etheric. Man still does not touch the ground. He still belongs to say so to the Earth's spiritual-etheric surroundings.

„Der Mensch musste noch im ätherischen Dasein verbleiben, während die anderen Wesenheiten schon sich physisch verdichteten im Luft- und Wasserkreis. (...) Es geschieht die Verdichtung des Menschen bis zum Ätherleib in derjenigen Zeitepoche, die wir in der Bibel den fünften Schöpfungstag nennen. - Da finden wir den Menschen noch nicht unter den physischen Erdenwesen.“ (R.Steiner 122:166 , IX : 8/24/1910).
{Quotation partially overlapping in subsection "When Did the Genesis Begin?"}

Man still had to stay in etheric existence while the other beings already densified in air and water. (...) In the time we call the fifth day of creation man's densification occurs up the etheric body {which of course is still spiritual}. - We still do not find man among the Earth's physical beings {meaning here : beings that evolved material the same as the ground}.

„Wenn damals der Mensch gleichsam schon herabgestiegen wäre in das dichte Erdendasein, dann hätte er nicht die Gestalt und Wesenheit werden können, die er geworden ist, denn die Erdenverhältnisse waren damals noch nicht reif, um dem Menschen diese Gestalt zu geben. Der Mensch musste im Geistigen warten und musste die Erdenentwicklung sich selbst überlassen, weil sie ihm noch nicht die Bedingungen geben konnte für das irdische Dasein. Er musste reif erst werden innerhalb einer geistig-seelischen, einer mehr ätherischen Sphäre. Hätte er nicht gewartet mit seinem Herabstieg auf die Erde, so wäre er eben mit der tierischen Gestalt umkleidet worden. Deshalb sind die Tiere Tiere geworden, weil das seelisch-geistige Wesen, das Gattungsmäßige dieser Tierformen herabgestiegen ist, als die Erde noch nicht reif war, noch nicht die Bedingungen hergeben konnte, die für die irdische Menschengestalt notwendig waren. Der

If man had descended to say so into a dense existence on Earth then {on the 5th day of creation} already, he could not have reached the {mineral-physical} gestalt and being he came to {later on, after the days of creation} because then {on the 5th day of creation} the conditions on Earth {namely just warmth, gas-like, and liquid} had not matured yet to give man this gestalt. Man had to wait in the spiritual realm leaving the Earth's development {towards the material earthy / solid element} to itself because the Earth could not yet give him the conditions for {material} existence on Earth. He still had to mature in a spiritual, rather etheric sphere {the Earth's spiritual surroundings}. If he had not waited before descending to the ground, he would have been clothed in the {gas-like / liquid} gestalt of animals. That is why the animals evolved to be animals : because their spiritual beings, the species beings of these animal forms, descended when the Earth had not matured to furnish the conditions necessary for the human

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Mensch musste im Geistigen warten. Das, was Tier geworden ist, ist in Bezug auf das Menschwerden gleichsam zu früh herabgestiegen.“ (R.Steiner 122:163 f, IX : 8/24/1910).

{material} gestalt on Earth. Man had to wait in the spiritual {sphere}. What came to be an animal, descended too early to say so compared to man's development.

We authors could not get clear what Steiner might have meant with “*the Earth had not matured to furnish the conditions necessary for the human gestalt on Earth*”. The carrying capacity of the *material* ground ? That might have become a question during the 6th day of creation. So far man existed *physical* {I} only, a *warmth* being.

During the So-Called 6th Day of Creation

The species souls (R.Steiner 122:193 , XI : 8/26/1910) of beings living on land (R.Steiner 122:204 , XI : 8/26/1910) descended from the *spiritual sphere* down onto the ground, gradually evolving *material* in steps the same as the Earth already had.

„Und auch während des sechsten Schöpfungstages stiegen zuerst die dem Menschen nächst stehenden Tierwesen, die eigentlichen Erdentiere herunter.“ (R.Steiner 122:193 f, XI : 8/26/1910).

During the sixth day of creation, too, animals descended earlier than man did. {This time they were} the animals nearest to man, {i.e.} living on the ground.

Man resuming his physical development : So far *spiritual man emerging* had remained in *warmth substance* {*physical* {I}} since *OLD SATURN* and so far during the present *planetary state* of *EARTH* : since the time before the 1st day of creation and up to the 5th day of creation. There was not one other species doing the like. It is true he had received the *etheric body* and the *astral body*, *spiritual members-of-the-being*, in preliminary anlagen of course. But he had not developed into the stages *physical* {II} or {III} as all the rest of the creation had.

„Was würde denn geschehen sein, wenn der Mensch zum Beispiel schon am fünften Schöpfungstage in die dichte Materie heruntergestiegen wäre ? Dann hätte seiner physischen Menschlichkeit noch nicht diejenige Kraft verliehen werden können, die ihm dadurch geworden ist, dass die Elohim gleichsam zu ihrer Einheit emporgestiegen sind.“ (R.Steiner 122:164 , IX : 8/24/1910).

What would have occurred if man had descended into dense matter already on the fifth day of creation for example ? Then his physical corporeality could not yet have received the force which he had {later, during the 6th day of creation} because the elohim {2.3} had {then} risen up so to say to {form a} unity.

There is a flashback explaining the quotation. It is about the *elohim's* {2.3} development :

„Das müssen wir uns auch als ein durchaus Charakteristisches vor Augen halten, dass die sieben Elohim zusammenwirkten, um zuletzt die Krönung dieses Wirkens zustande zu bringen : hinein zu gießen menschliche Form in das, was entstehen konnte aus der Wiederholung des Früheren, weil allem ein Neues eingeprägt war. Daher wird plötzlich in der Genesis eine ganz andere Sprache gesprochen. Früher war alles in ganz bestimmter Weise ausgedrückt : «die Elohim schufen», «die Elohim sprachen» und so weiter.

There is something quite characteristic we shall have to keep in mind : The seven elohim working together to bring about the top purpose of their work finally {now, on the 6th day of creation} : pouring human form into what could originate {now} from the iterations of before {i.e. of the OLD planetary development states on earlier creation days}, {which had been} iterated because {now} there was something new being imprinted on everything {on all the creation}. That is why suddenly there was a totally different language spoken in the Genesis. Earlier {during the previous five days of creation} everything had been expressed in a totally different way : «the elohim created», «the elohim said» and so on.

«and God created» [KJV I:21] / «Gott schuf» [Buber & Rosenzweig I:10], «and God said» [KJV I:24] / «Gott sprach»

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[Buber & Rosenzweig I:10, too], both on the 5th day of creation. - The quotation continues :

*Wir haben es zu tun mit etwas, von dem man das Gefühl hat : es ist von vornherein bestimmt. Jetzt wird eine neue Sprache gesprochen da, wo die Krönung des Erdenwerdens auftreten soll : (...)
«Lasset uns den Menschen machen».*

*There is something that seems to have been decided beforehand. {So} now there is a new language spoken as the top purpose of Earth's creation is to appear : (...)
«Let us make man».*

«and God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.» [KJV I:26] /

«Gott sprach : Machen wir den Menschen in unserem Bild nach unserem Gleichnis ! Sie sollen schalten über das Fischvolk des Meeres, den Vogel des Himmels, das Getier, die Erde all, und alles Gerege, das auf Erden sich regt.» [Buber & Rosenzweig I:11]

– on the 5th day of creation both. - In both translations «God» with the personal pronouns in the plural : a hint at the plural "elohim" in the original ? So far we authors had thought Luther's translation had God speaking of Himself in the first person plural in the vein of European potentates up to the 20th century. But then there is the same the modern original translation from ancient Hebrew ?

An «image» may be an illustration or a likeness / match / spitting image. In the following part of the same verse however both translations indicate that God endowed man, who was still limited to the *spiritual* state of *physical* {I}, with a function : «dominion ... over all the earth», a leadership role over all the creation approaching God's to a certain degree. In the extensive verses [KJV I:28-30] / [Buber & Rosenzweig I:11] God intensified his dowry for man, indicating that what must be important to Him is not the likeness but man's function in the creation. We may feel reminded that the Jewish creed does not allow images of God. Images of God in Christianity follow Christian tradition, not the Jewish one.

This interpretation contradicts Y. Ben-Aharon's. As a Jewish believer he deduces from the Old Testament word by word that any human "(...) has been created according to God's image (...)" (2024, pg 343). He builds upon his own translation, which is as much as identical to Buber's & Rosenzweig's. We authors do not succeed in matching his view to the Jewish ban of images of God.

The previous quotation continues : The *elohim* deliberated.

Das klingt wie eine Beratung der Sieben zusammen, wie man es eben macht, wenn man ein gemeinsames Werk vollbringen will. So ergibt sich, dass wir in dem, was zuletzt als Krönung des Entwicklungswerkes auftritt, ein Produkt des Zusammenwirkens der Elohim zu sehen haben ; dass sie dasjenige, was einzeln ein jeder kann, beisteuern zu diesem gemeinsamen Werke und dass zuletzt die menschliche ätherische {!} Form erscheint als ein Ausdruck dessen, was die Elohim sich an Fähigkeiten und Kräften angeeignet haben während der alten Saturn-, Sonnen- und Mondenzeit.“ (R.Steiner 122:82 f, IV : 8/19/1910).

It sounds like the seven {elohim} were deliberating, as everybody does when wishing to accomplish a common work. So we can regard the elohim working together {and} culminating in the end {!} in the crown of developmental achievement {namely material and incarnated man} ; contributing to this common achievement whatever each of them can do by himself ; so that finally {now, on the 6th day of creation} there appears the human etheric {!} form as an expression of the abilities and powers the elohim had acquired during OLD SATURN, OLD SUN, and OLD MOON.

For Steiner "form" is *etheric*, invisible all the time, contrariwise to 'gestalt'.

„Das, was wir heute als des Menschen physischen Leib bezeichnen, das entsteht zu jener Zeit, die in der Genesis als der sechste Schöpfungstag bezeichnet ist.

What we call the human physical body today, originates at the time called the sixth day of creation in the Genesis.

„originates“ - not : «is completed». God created man just as far as «in his own image, in the image of God he

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created him» [KJV I:27], and in [Buber & Rosenzweig I:11], too, i.e. remaining in the *spiritual-etheric* :

Jetzt aber müssen wir uns noch etwas klarmachen. Sie würden noch immer fehl gehen, wenn Sie nun glauben würden, dass Sie mit gewöhnlichen Augen den Menschen hätten sehen können, der da am sechsten Schöpfungstage entstanden ist, oder gar mit den Händen angreifen, so dass sie ihn gespürt hätten. Wenn ein Mensch mit den heutigen Sinnen damals überhaupt möglich gewesen wäre, so hätte er doch den eben entstandenen Erdenmenschen nicht wahrnehmen können. (...) Der Mensch war allerdings schon vorhanden, aber physisch ist ja zum Beispiel auch das Weben der Wärme. (...) Also den Menschen im dichten Fleisch zu suchen, das darf nimmermehr sein. Wir dürfen ihn als Erdenwesen suchen, im Physischen, wir müssen ihn sogar im Physischen suchen, aber nur in der feinsten physischen Manifestation, als Wärmemensch. Als jenes Ereignis eintrat, das mit dem schönen Wort bezeichnet wird : «Die Elohim sprachen : Lasset uns den Menschen machen!», da würde ein Wesen, das empfänglich gewesen wäre, Wärmeszustände wahrzunehmen, gewisse Differenzierungen in der Wärmesubstanz gefunden haben. Wenn es hingeschritten wäre über die Erde, die dazumal bedeckt war mit dem Gattungsmäßigen des Pflanzenhaften, des Tierhaften im Luft- und Wasserelement, dann hätte er sich sagen können : 'Merkwürdige Dinge sind da wahrzunehmen. An gewissen Stellen sind Wärmeeindrücke wahrzunehmen, doch nicht etwa gasförmige Eindrücke, nur reine Wärmeeindrücke. Man findet gewisse Wärmedifferenzierungen im Umkreis der Erde. Da huschen Wärmewesen hin und her.' -

Der Mensch war eben noch nicht einmal ein gasiges Wesen, nur ein Wärmewesen war er. (...) Und der nächste Verdichtungszustand kommt erst nach den Schöpfungstagen. Das Einströmen dessen, was Jahve-Elohim geben konnte, der Luft, das kommt erst, nachdem dieser sechste Schöpfungstag war:“ (R.Steiner 122:166 ff, IX : 8-24-1910). {Partial quotation overlap in subsection «When Does the Genesis Begin ?»}.

Now however we need to clarify something else. You would still be wrong to assume you could have seen man originating on the sixth day of creation with ordinary eyes {of today}, or even touch him with your hands so that you might have felt him. If a person with today's senses would have been possible {on the 6th day of creation} at all he still could not have perceived man on Earth. (...) It is true man had already originated physically {I}, but for example warmth weaving is physical {I}, too. (...) So searching for man in dense flesh is not feasible {even on the 6th day of creation}. We may search for him as an Earth being, in the physical, in fact we need to search for him in the physical, but in the finest manifestation only, as warmth man {physical {I}}. When occurred what is described with the beautiful words : «The elohim said : Let us make man !» : then a sensitive being capable of perceiving warmth would have found certain differentiations in the warmth substance. If this being had walked on the ground which was covered then with plant-like species beings {from the 3rd day of creation on already}, {and} animal-like species beings in the air or water elements {from the 5th day of creation on} : then this being might have told himself : 'There are indeed curious things to be perceived. In some places there are warmth impressions to be felt, but not gas-like ones, just purely warmth impressions. There are warmth differentiations to be found in the Earth's surroundings. There are warmth beings scampering around.' -

Well, man was not even a gas-like being, just a warmth being. (...) The next densification state only comes up after the days of creation. Air streaming in {into man} as Yahweh-elohim could give : that is what comes only after the sixth day of creation {namely in [KJV II:7] / [Buber & Rosenzweig I:13], shortly before paradise begins in [KJV II:8] / [Buber & Rosenzweig I:13, too]}.

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"Air" as life-donating «breath of life» [KJV II:7] / «Hauch» [Buber & Rosenzweig I:13] special to man. The other species had already been living in the *air-like-gas-like element* since *OLD SUN* or the *Hyperborean age* respectively, and the 1st day of creation.

Man still was a *warmth being* as he had been since *OLD SATURN* already and its iteration, the *Polaric age*. The *warmth substance* of both of them had consisted of nothing but man since in both development stages there were not any other creatures yet. All the time since then, man had stayed *spiritual man emerging* in a *warmth being*. Never are there retrogressions mentioned.

„Also auch während der ersten Zeit des sechsten Schöpfungstages durfte der Mensch nicht herunter steigen in die dichte Materie, denn wenn er da schon die Kräfte des Erdenwesens sich eingeprägt hätte, dann wäre er physisch geworden wie die Erdentiere. Zuerst stiegen herunter die Gattungseelen der höheren Erdentiere, die nun den Erdboden im Gegensatz zu Luft und zu Wasser bevölkerten. Dann erst traten allmählich solche Bedingungen ein, dass sich die Anlagen zu dem späteren Menschen bilden konnten.“ (R.Steiner 122:194 , XI : 8/26/1910).

„Die physische Leiblichkeit, in der uns heute der Mensch entgegen tritt, die entstand ja erst später, als die Einhauchung des von Jahve-Elohim geprägten lebendigen Odems stattfand. Bevor der Erdenstaub der Leiblichkeit eingeprägt wurde, fand jener Vorgang statt, der geschildert wird als das Schaffen des Menschen durch die Elohim.“ (R.Steiner 122:194 , too).

So man was not allowed to descend into dense matter, not even during the first part of the sixth day of creation. For had he imprinted on himself the powers of the Earth being {= of the living Earth}, then he would have become physical {physical {IV} = material} as the animals on Earth had. First {on the 6th creation day} there descended the higher animals on Earth, populating the ground contrariwise to air and water {on the 5th creation day}. Only after that did the conditions come to be so that the Anlagen of man evolving later, could develop.

The physical {physical {IV} = material} corporeality - as in man today - originates only later, when Yahweh-elohim's living breath was breathed in {into man}. Before {!} the Earth's dust was impressed {on man}, there took place {during the 6th day of creation} what is described [in KJV I:26 and Buber & Rosenzweig I:11] as man created {just an intention so far, man still remaining ethereal} by the elohim.

The description that breath was breathed into man, not into animals, is to mean that man receives the "I" in a primordial form, in a first anlage (*Delor 6:420*).

Man still did not develop gender identity.

„Das, was nach außen hin männlich erscheint, ist nach innen weiblich, und das, was nach außen weiblich erscheint, ist nach innen männlich. Wodurch vollzog sich das ? Das vollzog sich dadurch, dass erst in verhältnismäßig später Zeit nach den eigentlichen Schöpfungstagen eine Differenzierung der Leiblichkeit des Menschen eintrat. In jenen Menschen, die als das gemeinsame Ziel der Elohim entstanden am sechsten Schöpfungstage, war diese Differenzierung, die Trennung von Mann und Frau, noch nicht vorhanden. Da hatten die Menschen noch eine gemeinsame Leiblichkeit. Wir stellen sie uns am deutlichsten so vor, soweit das in einem Bild überhaupt möglich ist,

What appears male to the outside, is female inside, and what appears female outside, is male inside. How come ? That came because a {sexual} differentiation of man's corporeality occurred comparatively late after {!} the days of creation properly speaking. In man originating on the sixth day of creation as the elohim's common purpose there was not this differentiation of man and woman yet. Then {on the 6th day of creation} humans still had a joint {sexually undifferentiated} corporeality. We can imagine so best - as far as that is possible at all - when saying : The physical

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dass wir sagen : Es war eben die physische Leiblichkeit noch mehr ätherisch, dafür die ätherische Leiblichkeit etwas dichter als heute.

corporeality was just more etheric than today, and the etheric corporeality somewhat denser. -

(...) Sie werden schon ahnen können, dass wir das Menschenwerk der Elohim gar nicht im Sinne von heute als männlich und weiblich ansprechen dürfen, sondern dass es männlich und weiblich zugleich war, undifferenziert, ununterschieden. Jener Mensch also, der da entstand in dem Sinne, wie die Bibel es durch die Elohim ausspricht : «Lasset uns den Menschen machen !» : der war noch nicht differenziert, sondern männlich und weiblich zugleich, und es entstand durch diese Schöpfung der Elohim der Mensch männlich-weiblich.“ (R.Steiner 122:195 , XI : 8/26/1910).

(...) You may suspect that we cannot speak of the elohim's work on man as male or female in today's sense. Because man was male and female at the same time, undifferentiated, undistinguished. That is how man originated as the bible indicates by the elohim's : «Let us make man !» : Man was not yet differentiated {sexually}, but male and female at the same time. That is how man originated male-female by the elohim's creation.

Steiner's explication is closer to Buber-&-Rosenzweig's direct translation from the Hebrew :

«Gott schuf den Menschen in seinem Bilde, im Bilde Gottes schuf er ihn, männlich, weiblich schuf er ihn.» [Buber & Rosenzweig I:11].

«So God created man in his own image, in the image of God created he him ; male and female created he them.» [KJV I:27] /

Here the King James Version speaks of «male and female» as if they were different beings. The direct translation from the Hebrew seems rather to hint at characteristics. As if to confirm that God rather meant man's position in the world instead of sexual differentiation, the 6th day of creation ends after God had allotted man his role vis-à-vis plants and animals in the verses [KJV I:28-30] / [Buber & Rosenzweig I:11, too] :

«and God saw every thing that he had made, and, behold, it was very good. and the evening and the morning were the sixth day.» [KJV I:31] /

«Gott sah alles, was er gemacht hatte, und da, es war alles gut. Abend ward und Morgen ward : der sechste Tag.» [Buber & Rosenzweig I:11].

„So haben wir es also zu tun bei dem Werke der Elohim mit einem Vorbereitungsstadium für den Menschen.“ (R.Steiner 122:197 , XI : 8/26/1910).

So the elohim's work is a preparatory stage for man {so far, the 6th creation day}.

„Das, was wir als den sechsten Schöpfungstag bezeichnen, fällt also zeitlich zusammen mit unserer lemurischen Zeit, in der wir vom männlich-weiblichen Menschen sprechen.“ (R.Steiner 122:200 , XI : 8/26/1910).

What we call the sixth day of creation corresponds to the Lemurian age. It is then that we can speak of male-female humans.

Did animals go through a similar non-sexual preparatory stage, too ? Did animals originate with sexuality on the fifth or 6th day of creation ? - Sexuality is what Steiner deals with just in connection with mankind. Biologically non-sexual propagation is known in our time with so-called lower animals only, not with mankind. Sexual propagation with plants has been shown to exist about 2 billion years ago, since well before the beginning of the *Lemurian age* some 720 million years ago. The 6th day of creation is believed to have begun some 270 million years ago.

Or does «the image of God» refer to man receiving the *consciousness soul* as a faculty nearer to God compared to animals ?

„Erst das Werk der Elohim machte den Menschen zu dem, was er heute geworden ist.

It was only the elohim's achievement that made man what he is in our days.

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Da musste vorangehen die gesetzmäßige Schöpfung der anderen, niedrigen Wesenheiten. So sind also, man möchte sagen, durch einen vorzeitigen Schöpfungsakt die niederen tierischen Wesenheiten zu Lebewesen geworden. Derselbe Ausdruck NEPHEsch wird auf diese tierischen Lebewesen angewendet und auch zuletzt auf den Menschen. Aber wie auf den Menschen ? So, dass für den Zeitpunkt, da Jahve-Elohim eintritt und den Menschen zum heutigen Menschen macht, ausdrücklich gesagt wird : Jahve-Elohim prägt die N'SCHAMAH ein. – Und dadurch, dass der Mensch ein höheres Glied eingepägt erhält, dadurch wird dieser selbe Mensch ein lebendes Wesen. -

{So far, up to the 6th creation day} the other, the lower beings had to precede according to the laws of creation {i.e. up to the material stage}. So we might say the lower animal beings came to be alive because of a preterm act of creation. The same expression NEPHEsch {sentient soul} is used with these animal beings and finally with man, too. How is that concerning man ? When Yahweh-eholim comes in to make man of today, there is expressly said : Yahweh-eholim implants N'SCHAMAH {consciousness soul} {into man germinating in warmth-substance}. – This very man becomes a living being because a higher member {of the soul} is implanted {into him}. -

- although he is incorporated only later, shortly before paradise begins [KJV II:7] / [Buber & Rosenzweig I:13]. - The quotation continues :

(...) Aber das ist das Wesentliche, dass der Mensch nicht auf dieselbe Art wie die anderen, niederen Wesen zu einem lebenden Wesen geworden ist, zu einem Wesen, dessen Charakter man mit NEPHEsch bezeichnet, sondern dass dem Menschen erst ein höheres Glied {N'SCHAMAH} seines Wesens verliehen wurde, ein höheres Glied, das in Bezug auf sein Geistig-Seelisches schon vorher vorbereitet worden ist.“
(R.Steiner 122:197 f , XI : 8/26/1910).

(...) What is important however is that man did not come to be a living being in the same way as the other, lower beings did, the character of which is denoted as NEPHEsch. Instead man was endowed with a higher member {of the soul : N'SCHAMAH} first {i.e. before incarnating}. It was a higher member that had been prepared earlier already {on the 3rd creation day} referring to its spiritual-mental character.

On the 3rd day of creation *Yahweh-eholim* had endowed *spiritual man* germinating with the first anlage of N'SCHAMAH.

We might ask : What were the looks of people carrying both sexes ? But *man emerging* did not *materialize* so far yet. As *eholim-man*, before developing to become *Yahweh-eholim-man*, he was still confined to the *etheric*, the *spiritual-mental* realm. It is the human soul that carries both sexes inside. Physically bisexual people had never even been thought of.

Possibly the transition from the first Genesis chapter to the second one cannot be regarded as a continual story ? Rather it should be seen as the beginning on a new, historicizing plane ? Steiner had understood the creation to be the recitation of ancient Hebrew *clairvoyants* - up to which chapter of the bible ? All the same we authors are asking ourselves if there is not in fact a difference in terms of content between creating «the {*spiritual*} image of God», although «male and female» [KJV I:26] / «männlich, weiblich» [Buber & Rosenzweig I:11], on the one hand, and man's incarnation by forming him «of the dust of the ground» [KJV II:7] / «{aus} Staub vom Acker» [Buber & Rosenzweig I:13, too] on the other by breathing life - and the "I" as well ? - into him. While however according to the bible, man's bisexuality came to man when Eve was created [KJV II:18 f] / [Buber & Rosenzweig I:14]. According to anthroposophy man's bisexuality occurred even after man's *materialization*, after Adam and Eve were evicted from paradise [KJV III:24] / [Buber & Rosenzweig I:17].

On the So-Called 7th Day of Creation

The aspect of the *eholim* who did not evolve to be *Yahweh-eholim*, begins by dealing with their own development. They ascended to the Sun and were not any more at man's disposal (R.Steiner 122:200 , XI : 8-26-1910). Seen from man's view point they were taking a rest.

B.5. "The Secrets of the Biblical Genesis"

Once again we can see - just as with the 4th creation day - that even the biblical creation does not render an objectifiable course of events but what humans may perceive, even when they are *clairvoyants*.

„Aber Jahve-Elohim dürfen wir nicht auffassen als die Gesamtheit der Elohim, sondern vielmehr so, dass die Elohim gleichsam nur einen Teil ihrer Wesenheit abgeben an das Mondwesen ; dass sie aber das, was nicht innerhalb dieses abgegebenen Teiles ihrer Wesenheit liegt, zurückbehalten ; dass sie sozusagen in diesem alten Gliede ihrer Wesenheit ihre eigene weitere Evolution durchmachen. Das heißt, ihre Arbeit strömt in Bezug auf dieses Glied nicht mehr in das Menschenwerden ein. Sie wirken mit demjenigen Gliede im Menschenwerden weiter, das in ihnen zu Jahve-Elohim geworden ist. Das andere, das wirkt nun nicht mehr auf die Erde ; das widmet sich der eigenen Evolution. Das ist angedeutet mit dem 'Ruhens' der irdischen Arbeit, mit dem Sabbathtag, mit dem siebten Schöpfungstage.“ (R.Steiner 122:201 , XI : 8/26/1910).

We should not however think of Yahweh-elohim as all the elohim taken together. Rather are the elohim handing over to say so just a part of their being to the Moon being {Yahweh-elohim}. They do keep however what is not contained in that other part of their being {Yahweh-elohim}. This is what they use for their own development. That means, concerning this part {of their being} their work does not flow into man's development. They keep working for man's development just with the part that had become Yahweh-elohim among them. From now on the other part does not work on Earth any more ; it pursues their own evolution. That is what is indicated by work on Earth 'taking a rest' on Sabbath day, on the seventh day of creation.

«And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made.» [KJV II:2] /

«Vollendet hatte Gott am siebenten Tag seine Arbeit, die er machte, und feierte am siebenten Tag von all seiner Arbeit, die er machte.» [Buber & Rosenzweig I:11].

We authors think there is a serious difference between «rested» in the KJV, and «celebrated [feierte]» in the modern direct translation from Hebrew. The different terms seem to indicate differences in cultural values when dealing with religious festivities.

At the End of the So-Called Seven Days of Creation

Every creature on Earth are *material* by now - except for man. So is the ground, but we should think of the ground "as a being fiery in itself", see below.

Steiner even speaks of an "evolutionary series of (...) animals" :

„Wir haben innerhalb der Evolutionsreihe das Entstehen der, nun ich will sagen, Vögel und Meerestiere als zwei Äste ; dann haben wir die Landtiere als einen besonderen Zweig. Das eine würde dem sogenannten fünften Schöpfungstage, das andere dem sechsten Schöpfungstage entsprechen. Und dann tritt der Mensch auf, aber nicht, indem sich die Linie fortsetzt, nicht als Fortsetzung der Reihe, sondern indem er herunter steigt auf die Erde. – Das ist die wahre Evolutionslehre.“ (R.Steiner 122:205 , XI : 8/26/1910).

There are two branches in the evolutionary series of let us say birds and marine animals. In addition there are land animals as a special branch. The one would correspond to the fifth day of creation, and the other to the sixth. Then man comes up, but not continuing the sequence, not as a continuation of the {evolutionary} series {of animal creatures}, but by descending onto Earth. - This is the true theory of evolution.

„Gewiss, es wäre ja ganz töricht, in Bezug auf die äußere Formung zu verkennen, dass der Mensch

It would surely be quite foolish to misjudge that man belongs

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sozusagen an die oberste Stufe der Tierreihe gehört. Die Trivialität möge dem Darwinismus überlassen bleiben.“ (R.Steiner 122:197 , XI : 8-26-1910) {Quotation repeated in part 3 , chapter G.2 «Conclusion, Discussion, and Outlook»}.

to the highest step so to say of the animals series concerning the outer form. We might leave this triviality to Darwinism.

Steiner does not contradict Darwinism. For him, too, plants and animals develop correspondingly. For Steiner there is just mankind developing on a special route : He originated as the earliest creature, developed in the *spiritual - etheric and astral bodies* - and *materialized* on Earth as the very last creation. Concerning his gestalt however he had resembled animals of the epoch for a long time.

Let us ask : Does man, too, continue developing ? - Sure enough : In the soul he does, in so far he wishes to strive. But physically, too ? - Darwinism claims : Yes. As for anthroposophy ?

„Dieser wunderbare Bau des menschlichen Auges, dieser wunderbare Apparat des menschlichen Ohres, alles das hat erst heute seine Vollkommenheit erlangt, weil es aus der Saturnmasse herausgearbeitet wurde und Ätherleib, Astralleib und Ich daran gearbeitet haben.“ (R.Steiner 99:101 f , VIII : 1.6.1907).

This wonderful construction of the human eye, this wonderful apparatus of the human ear, all that reached its perfection in our days because it had been carved out of {OLD} Saturn's mass, and the ether body, the astral body, and the "I" had worked on it.

After the So-Called 7th Day of Creation

Concerning this span Steiner (122:181 , X : 8/25/1910) considers the time after the *Moon separation* was completed : from the late *Lemurian age* up to far into the beginning of the *Atlantic age* (R.Steiner 122:192 , XI : 8/26/1910).

Life sphere : the *material* ground was still fiery and hot, the surroundings filled with fog out of gases and fluids.

„Wir müssen uns während der lemurischen Zeit im Grunde genommen die Erde als ein in sich feuriges Wesen denken, das noch überall das Element des Feuers in sich aufsprühend zeigt, und erst mit dem Herübergange zur atlantischen Zeit ist diese Abkühlung eingetreten. Ich habe darauf hingewiesen, dass während der atlantischen Zeit das, was sich über dem Erdboden befand, noch ganz anders als später war; dass weit, weit in die atlantischen Zeiten hinein die Erde nicht von einem wasserfreien Luftkreis umgeben war. Bedeckt war die Erde mit einer ganz und gar von Wasser-Nebelmassen erfüllten Luft. Das, was wir heute als Sonderung von Regen und regenfreier Luft kennen, das gab es in diesen alten Zeiten nicht. Alles war gehüllt in Wasser-Nebelmassen, die durchschwängert waren von allen möglichen Rauchen und anderen Stoffen, die dazumal noch nicht feste Gestalt angenommen hatten. Vieles, was heute fest ist, war damals noch in Dampfform, den heutigen Luftkreis durchströmend. Und bis lange hinein in die atlantischen Zeiten war alles durchsetzt von solchen Wasser-Nebelmassen.“ (R.Steiner 122:179 f , X : 8/25/1910).

During the {late} Lemurian age we {still} need to think of the Earth as of a fiery being really. Everywhere it shows the fiery element spouting, and began cooling only with the beginning of the Atlantic age. I indicated that {the sphere} above the ground still was all different during the Atlantean time {age} from what it was later, {i.e.} for a long, long time far into the Atlantic times the air surrounding the Earth still contained water. The Earth was covered with air totally filled with masses of water and fog. What we know today as a separation of rain, and air without rain, did not exist in those ancient times. Everything was enshrouded in masses of water and fog, saturated with all kinds of smoke and other substances that did not yet have a solid gestalt at the time. Many things that are concrete today, were steam then, permeating what is the atmosphere in our days. For a long time into the Atlantic times everything was perfused by such masses of water and fog.

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„Während von der lemurischen zur atlantischen Zeit herüber sich jener Nebelzustand im Umkreise der Erde entwickelte und sich nun immer mehr und mehr die Nebel lichteten, da verwandelte sich auch das, was früher ätherisch war, in einen Zustand, der sich dem annäherte, was wir heute kennen. Das Ätherische wurde mehr und mehr physisch (...).“ (R.Steiner 122:180 f, X : 8/25/1910).

This foggy state in the Earth's surroundings developed from the Lemurian time {age} to the Atlantic one, and then began clearing more and more. At that time there changed by and by what had been etheric before, changing to a state approaching what we know today. The etheric evolved more and more physical (...).

Material individual plants, up to then just *species souls* evolving *etheric*, came up during the late *Lemurian age* and the beginning *Atlantic* one.

„Erst gegen die atlantische Zeit hin entwickelten sie sich.“ (R.Steiner 122:181 , X : 8/25/1910).

They {the plant beings visible to the outer eye} only develop towards the Atlantic age.

Paradise was in the *life sphere*. When man lived in paradise he was "*a warmth-like-gas-like being*" still : *physical* {II}.

„Nur zu deutlich ist in manchem Schöpfungsbericht, auch in der Bibel selber, enthalten, dass das Paradies überhaupt nicht auf dem Erdboden als solchem vorhanden war, dass es vielmehr erhaben über dem Erdboden, sozusagen in Wolkenhöhen war, und dass der Mensch, als er im Paradiese lebte, noch ein wärmehaft-gasiges Wesen war. Zweibeinig ist der Mensch wahrhaft damals noch nicht auf dem Erdboden herumgeschritten, das ist materialistische Phantastik. Wir haben uns also vorzustellen, dass der Mensch auch noch nach Ablauf der Schöpfungstage, wie sie gewöhnlich genannt werden, ein Wesen ist, das nicht dem Erdboden, sondern dem Erdenumkreise angehört.“ (R.Steiner 122:169 , IX : 8-24-1910).

All too clearly does one or the other creation story, the bible, too, show that paradise was not at all on the ground as such. Rather it existed lifted up above the ground, high up at cloud level so to say. Man when living in paradise was a warmth-like-gas-like being. Man did not yet walk on two legs then {in paradise}, that is materialistic phantasy. So we need to imagine that man is a being belonging not to the ground but to the Earth's surroundings even after the days of creation as they are usually called.

The bible however speaks differently. Even before man enters paradise [in KJV II:8 / Buber & Rosenzweig I:13] ...

... **Yahweh-Elohim Changed Man into a Living Being**

... by creating him *materially* «of the dust of the ground», and breathing «into his nostrils the breath of life» immediately afterwards.

«and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.» [KJV II:7] /

«und ER, Gott, bildete den Menschen, Staub vom Acker, er blies in seine Nasenlöcher Hauch des Lebens, und der Mensch wurde zum lebenden Wesen.» [Buber & Rosenzweig I:13].

Steiner however just considers the last two thirds of this verse. According to him man evolves *material* only later.

„Dem bis dahin bloß wärmehaften Menschenleibe wird verliehen, was gewöhnlich übersetzt wird mit den Worten : Jahve-Elohim hauchte dem Menschen den göttlichen Hauch ein und der Mensch wurde

*Man's body, just warmth-like so far, is endowed with what is usually translated : Yahweh-
elohim breathed the divine breath*

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eine lebende Seele, ein lebendes Wesen, besser gesagt. “ (R.Steiner 122:193 , XI : 8-26-1910).

into man, and man became a living soul, better : a living being.

In the next verse of the **bible** man enters paradise - evidently as a living being formed from the ground.

For **Steiner** there was Lucifer's influence coming "into the liquid {substance} and into the concrete {matter} in man"

...

„Das Vor-Luziferische des Menschen ist in dem elementarischen Dasein von Wärme und Luft enthalten, und in das Flüssige und in das Feste des Menschen hat sich hineingeschlichen der luziferische Einfluss. - Da ist er hineingedrungen, da lebt er drinnen.“ (R.Steiner 122:170 , IX : 8/24/1910).

Man's pre-Luciferic part is contained in the elementary existence of warmth and air{-gas}, the Luciferic influence creeping into what is liquid or concrete in man. – That is where he entered, that is where he is living {still}.

... changing man's feelings - astral body -.

„Aus dem Astralleib, wie er vorher war in der Zeit, wo er geformt worden ist von den Strömungen, die da aus der Sternenvelt hereinströmten, aus der Form, die da der Astralleib angenommen hat, wurde jetzt ein anderer Astralleib, ein solcher, der von dem luziferischen Einfluss durchdrungen war.“ (R.Steiner 122:170, too).

The astral body before the time when it was formed by fluctuations from the world of stars {planets} {i.e. earlier than the 4th day of creation}, was taken from the {spiritual} form the astral body had then. Now it changed into a different astral body, one permeated with the Luciferic influence.

Namely : *„Des Menschen Begierdeleben, des Menschen Wunschleben, alles, was überhaupt im Astralleib verankert ist, das wurde durchsetzt von dem luziferischen Element.“* (R.Steiner 122:170, too).

Man's lustful life, man's wishful life, everything anchored in the astral body : that was {now by and by} permeated by the Luciferic element.

In Steiner's view man *densified* only now because of the Luciferic influence, and *materialized*.

„Die Folge davon war, dass der Luftwärmeleib des Menschen zusammengezogen wurde, weiter zusammengedichtet wurde. Da entstand erst das, was man den Fleischesmenschen nennt ; da entstand erst die weitere Verdichtung des Menschen.“ (R.Steiner 122:170, too).

*Consequently man's body consisting of air{-gas} and warmth {- so far the only form of existence for man -}, was condensed, densifying all the more. Only then there originated what we call **man in the flesh** ; only then did man's next densification come about {well after the 6th day of creation, and well into paradise}.*

According to Steiner "man's body consisting of air{-gas} and warmth, was condensed, densified" because of the Luciferic influence. When was that ? Steiner does not mention a span of time. But he puts the Luciferic influence on man side by side to "the exodus from paradise as it is shown metaphorically", as another quotation from (R.Steiner 122:170) shows further down.

From the 3rd day of creation on *Yahweh-eholim* had engraved into man who had been *etheric* and sexually undifferentiated so far, the *consciousness soul*, N'SCHAMAH, as the first anlage : "a higher member" (R.Steiner 122:197), "the anlage to become an "I"" (R.Steiner 122:198), „the carrier of the "I"" (R.Steiner 122:199 , XI : 8/26/1910 all three of them). Now a new kind of man arises :

B.5. "The Secrets of the Biblical Genesis"

„Genau so, wie der Sohn der Nachfolger des Vaters ist, so war der Jahve-Mensch der Nachfolger des elohim-Menschen“ (R.Steiner 122:202 , XI : 8/26/1910).

*The same as a son is successor to the father, in the same way **Yahweh-man** was the successor to elohim-man.*

„Wenn alles das richtig ist, was ich jetzt gesagt habe, dann müssen wir den Jahve-Menschen, dem Jahve sein Eigenwesen eingepägt hat, als den unmittelbaren Nachfolger auffassen des Menschen, der gleichsam ätherischer, weicher am sechsten Schöpfungstag gebildet worden ist. Also haben wir eine gerade Linie von dem Menschen, der noch männlich-weiblich, der noch ätherischer ist, zum physischen Menschen. Der physische Mensch ist der Nachkomme, sozusagen ein Verdichtungszustand des ätherischen Menschen. Man müsste also sagen, wenn man schildern wollte den Jahve-Menschen, der in die Atlantis hinübergeht : Und der Mensch, der am sogenannten sechsten Schöpfungstage durch die Elohim gebildet wurde, entwickelte sich fort zu dem eingeschlechtlichen Menschen, zu dem Jahve-Menschen. Was folgt nach den sieben Schöpfungstagen, das sind die Nachkommen der Elohim-Menschen, das sind die Nachkommen dessen, was überhaupt während der sechs Schöpfungstage ins Dasein trat.“ (R.Steiner 122:201 , XI : 8/26/1910).

If everything I said so far is correct, then we need to take Yahweh-man, into whom Yahweh imprinted his own being, as the direct successor to {previous} man who was created on the sixth day of creation softer, more etheric. So we have a direct line from man who still is male-female {sexually undifferentiated} {and} rather etheric, to physical man. Physical man is the successor, a densification state to say so of etheric man. So when portraying Yahweh-man crossing over to the Atlantic age, we should say : Man as he was created by the elohim on the so-called sixth day of creation, developed to single-sex man {sexually unambiguous = differentiated} {i.e.} Yahweh-man. What follows after the seven days of creation, are the descendants of elohim-man who entered existence during the six days of creation.

Once more we should note that Steiner uses a sexual terminology that is different from today's. - Man however does not aggravate his new life by sexual novelties only :

Man dropped down out of the *life sphere*. One reason was, his flesh densified. Another reason was, in a figurative sense, man was seduced by the Luciferic influence. Striving for insight at all costs : the *Lemurian-Luciferic* fall from grace. - Willy-nilly man left paradise descending on the ground.

„Der Mensch fällt gleichsam herab aus dem Erdenumkreise, aus jenen Gebieten, wo die Cherubim walten mit den feurigen Blitzesschwertern. Da haben Sie bis zur Wörtlichkeit das wiedergegeben durch die Geisteswissenschaft, was uns bei der Vertreibung aus dem Paradies dargestellt wird, wenn gesagt wird : «Die Gottheit stellte hin vor das Paradies die Cherubim mit der Flamme des wirbelnden Schwertes.»“ (R.Steiner 122:172 , IX : 8/24/1910).

Man drops down as it were from the Earth's surroundings, from the sphere where the cherubim {1,2} prevail with flaming lightning swords. Spiritual science renders as far as literally what is shown with the expulsion from paradise when saying : «The Godhead placed the cherubim in front of paradise with the flame of the whirling sword.»

«Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. / So he drove out the man ; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.» [KJV III:23 f] /

«So schickte ER, Gott, ihn aus dem Garten Eden, den Acker zu bedienen, daraus er genommen war. / Er vertrieb den Menschen und ließ dem Garten von Eden ostwärts die Cherubim wohnen und das Lodern des kreisenden Schwertes, den Baum des Lebens zu hüten.» [Buber & Rosenzweig I:17].

The previous quotation from (R.Steiner 122:170) continues :

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„In allem, was fest, was flüssig ist, lebt der luziferische Einfluss. Und es ist gar nicht eigentlich bildlich gesprochen, sondern bezeichnet ziemlich klar, ziemlich richtig den Tatbestand, wenn ich sage : Durch diese durch den luziferischen Einfluss bewirkte Zusammenpressung des Menschenleibes wurde der Mensch schwerer und sank herunter aus dem Umkreise auf den Erdboden. -

Das war der Austritt aus dem Paradies, wie er bildlich dargestellt wird. Der Mensch bekam erst sozusagen die Schwere, die Gravitationskraft, um aus dem Umkreise der Erde auf den Erdboden herabzusinken. Das ist das Herabsteigen des Menschen auf den physischen Erdboden ; das ist das, was den Menschen heruntergebracht hat bis zur Erde, während er vorher in ihrem Umkreis gewohnt hat. Wir müssen also diesen luziferischen Einfluss unter die wahrhaftigen Bildekräfte des Menschen zählen.“ (R.Steiner 122:170 f, IX : 8/24/1910).

In everything solid {or} fluid there is living the Luciferic influence. I am not speaking figuratively but rather clearly, rather correctly relating facts, when saying : Man became heavier because man's body was compressed by the Luciferic influence, sinking down from the {Earth's} surroundings onto the ground. -

That was the exodus from paradise as it is shown metaphorically. Man received to say so the weight, the gravitational force to sink from the Earth's surroundings down to the ground. That is man descending on the physical ground {physical {IV} = material}. That is what brought man as far down as the ground whereas he had lived in the surroundings before. So we truthfully need to count this Luciferic influence among man's building forces.

We authors feel stunned that at least in this lecture Steiner does not match the exodus from paradise to the biblical reason : man's quest for insight at all costs. Quite a many denominations assert their insight without wishing to appreciate counter views. What about Steiner himself ? -

Lucifer fulfilled his task in man's development from the middle of the *Lemurian age* on ...

„(...) im lemurischen Zeitalter. Wären diese luziferischen Geister nicht gekommen, dann würde der Mensch nicht so früh in die irdische Sphäre hinunter gestiegen sein. Seine Leidenschaft, seine Begierde für die sinnliche Welt hat es auch gemacht, dass er früher seine Augen aufgeschlossen erhalten hat, dass er den ganzen Umkreis sinnlichen Daseins hat sehen können. Der Mensch hätte, wenn es nach den fortschreitenden Geistern gegangen wäre, erst von der Mitte der atlantischen Zeit an die Umwelt gesehen. Aber er hätte sie dann geistig gesehen, nicht so wie heute; er hätte sie dann so gesehen, dass sie ihm überall Ausdruck von geistigen Wesenheiten gewesen wäre. Dadurch, dass der Mensch verfrüht herunter versetzt worden ist in die irdische Sphäre, dass ihn seine irdischen Interessen und Begierden herunter gedrängt haben, dadurch kam es anders, es sonst gekommen wäre in der Mitte der atlantischen Zeit. -

(...) during the Lemurian age. If the Lemurian spirits had not come, man would not have descended into the Earth's sphere {onto the ground}. His passion, his desire for the sensory {!} world had the effect, too, that he had his eyes opened so that he could look at all the surroundings of sensory existence {earlier than he was meant to}. If things would have gone to the progressive spirits' minds man would have looked at the surrounding world from the middle of the Atlantic age only. But then he would have looked at the surrounding world spiritually, not as we are doing today. He would have regarded it so that to him everything would have been the expression of spiritual beings. Since man was transferred too early down to the Earth's sphere {onto the ground}, his terrestrial interests and desires pressing him down : that is why it came differently from what have come at the middle of the Atlantic age otherwise. -

... and from just about the middle of the *Atlantic age* on, **Ahriman** promoted development in a similarly unconscious way : as the spirit of lies that are not necessarily conscious.

Dadurch haben sich hineingemischt in das, was der Mensch hat sehen und begreifen können, die ahrimanischen Geister; diejenigen Geister, die eben auch mit dem Namen mephistotelische Geister bezeichnet werden können. Dadurch verfiel der Mensch in Irrtum, verfiel in das, was man eigentlich erst die bewusste Sünde nennen könnte. Also von der Mitte der atlantischen Zeit an wirkte auf den Menschen die Schar der ahrimanischen Geister. -

Wozu hat nun die Schar der ahrimanischen Geister sozusagen den Menschen verführt? Sie hat ihn verführt, dass er das, was in seiner Umgebung war, für stofflich, für materiell hält, dass er nicht durch das Stoffliche hindurch sieht auf die wahren Untergründe des Stofflichen, auf das Geistige. Würde der Mensch in jedem Stein, in jeder Pflanze und in jedem Tier das Geistige sehen, er würde niemals verfallen sein in Irrtum und damit in das Böse, sondern der Mensch würde, wenn nur die fortschreitenden Geister auf ihn gewirkt hätten, bewahrt geblieben sein vor jenen Illusionen, denen er verfallen muss, wenn er nur auf die Aussage der Sinneswelt baut.“ (R.Steiner 107:244 f, XVI : 22.3.1909).

That is why the Ahrimanic spirits interfered with what man could see and grasp. They are the spirits we might as well call Mephistophelian spirits. That is why man lapsed into error; into what we might call conscious sin for the time being. So the crowd of Ahrimanic spirits worked on man from the middle of the Atlantic time. -

Well, what did the crowd of the Ahrimanic spirits seduce man to? They seduced him to esteeming material what he saw all around him, so as not to look right through matter onto the true basis in his environment, to the spiritual. If man would see the spiritual in every stone, every plant, or every animal: Never would he have lapsed into error, into the evil. If only the progressive spirits would have worked on him, man would have been spared the illusions which he must succumb to when listening to the sensory world only {!}.

It is the *Atlantic*-Ahrimanic fall from grace: Cain murdering his brother Abel «*in the field*», Cain's life sphere, ...

«and Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.» [KJV IV:8] /

«Kajin sprach zu Habel, seinem Bruder. Aber dann wars, als sie auf dem Felde waren: Kajin stand auf wider Habel seinen Bruder und tötete ihn.» [Buber & Rosenzweig I:17 f].

... intentionally lying, and gruffly ironizing, declining elementary neighborly care.

«And the Lord said unto Cain, Where is Abel thy brother? and he said, I know not: Am I my brother's keeper?» [KJV IV:9] /

«Er sprach zu Kajin: Wo ist Habel dein Bruder? Er sprach: Ich weiß es nicht. Bin ich meines Bruders Hüter?» [Buber & Rosenzweig I:18].

In this first, symbolic case already egoism to this extent is unbearable. Let us not be supercilious however: Lucifer as well as Ahriman are influencing us all the time, still today. By bringing us to decisions, and being responsible for them. But for not deciding, too. That is how we can learn to strengthen the "I" over many life cycles.

„Das Ich, das vierte Glied der menschlichen Wesenheit, einzugießen in einem Wesen in diesem ganzen Entwicklungskomplex, das war erst möglich, nachdem die Bedingungen des Erdenhaften voll geschaffen waren. So wiederholten die Elohim durch die fünf sogenannten Schöpfungstage hindurch auf einer höheren Stufe die früheren

*Pouring **the "I"**, the fourth member of the human being, into a creature during all this development process: that was possible only after the conditions of the Earth-like {e.g. the ground, too?} had been created fully. So the elohim repeated during the five so-called days of creation the earlier {planetary development} states on a higher level: at the same time preparing the Earth-like {matter} while*

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Zustände und bereiteten in dieser Wiederholung das Erdenhafte vor. Dann erst hatten sie, weil die Wiederholung eben in neuer Form war, ein Wesensgefäß, in das sie hineinprägen konnten die Menschenform, und das war die Krönung der ganzen Entwicklung. -

Wäre eine bloße Wiederholung erfolgt, so hätte das Ganze nur vorschreiten können bis zum Astralisch-Tierhaften. Da aber immer, vom Anfang an, in die wiederholenden Momente etwas hineingegossen wurde, was sich schließlich als Erdenhaftes enthüllte, so kam zuletzt etwas heraus, in das die sieben Elohim hineingießen konnten alles das, was in ihnen lebte.“ (R.Steiner 122:81 f , IV : 8/19/1910).

repeating {the planetary development states during the ages and days of creation}. Only then did they have a bowl suitable for creation, a bowl wherein to imprint human form because the iteration ensued in a new {namely material} form. That was the apex of all the {creation} development {so far, going as far as matter}. -

Had things be merely repeated {without the "I" arising}, then all {creation} could have gone just as far as the astral-animal-like stage. Since however all the time right from the beginning {i.e. the planetary development states} there was something poured in {by all the spiritual beings} at the repeating moments {days of creation, and ages during EARTH}, something that finally unveiled itself as the Earth-like {i.e. matter} : so finally something {material} originated at last into which the seven elohim could pour everything that lived within them.

The "I" began originating during the *Atlantic age*, and the "I"-consciousness during the *Post-Atlantic age* - both of them beyond the biblical creation chapter.

„Dies, was da folgt, das, wovon man in dem Folgenden reden will, das sind die Nachkommen der Himmels- und Erdenwesen, die geschaffen worden sind von den Elohim und fortgesetzt worden sind von Jahve-Elohim.“ (R.Steiner 122:202 , XI : 8/26/1910).

What is going to follow, {and} what is going to be the topic : that are the descendants of beings of the heaven and the Earth {those who had held out on Earth, and those who had remigrated from the spheres of other planets}. They had been created by the elohim and continued by Yahweh-elohim.

Summary of the Anthroposophic Creation Story

Are Steiner's findings to be understood at all ? Yes, they are, although our quotations are tearing apart the sequence of lectures for the sake of a time allocation. We can understand things better when reading "*Occult Science. An Outline*" (R.Steiner 13) and "*The Secrets of the Biblical Creation*" (R.Steiner 122). They are indeed worthwhile reading over and over again ! Feeling the way through man's originally *spiritual* development path finally evolving *material*, helps relating to our own development. So this summary does not deal with the biblical creation only. There are anthroposophic aspects included that were not answered in the first chapter of the Genesis but are going to be dealt with in part 2 , chapter D.5 «During *EARTH* : Details».

When did the Genesis begin ? - Shortly before and on the 1st day of creation, at just about the end of the *Hyperborean age* which repeated the *planetary development state* of *OLD SUN*. The creation story took place from the last epoch of the *Hyperborean age* up to the late *Lemurian* one, namely until God - the *elohim* {2.3} - imprinted His image onto man on the 6th day of creation [KJV I:27 / Buber & Rosenzweig I:11] instructing him of his position on Earth at the end of the first Genesis chapter [KJV I:28-31 / Buber & Rosenzweig I:11 , too].

When did the Earth evolve *physical* ? - In steps corresponding to the *elements* possible on the *planetary states* respectively : First *physical* {I} : purely *warmth* - without any other *elementary* characteristics - during the *Polaric age* which repeated the *planetary development state* of *OLD SATURN* and took place earlier than the beginning of the biblical creation story. - Then *physical* {II} : the *gas-like-air-like element* was added : on the 1st day of creation, the last epoch of the *Hyperborean age*, which repeated the *planetary development state* of *OLD SUN*, shortly before the Sun separated from the Earth plus Moon (*Sun separation*). - Then *physical* {III} : the

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watery / liquid element was added : on the 2nd day of creation repeating *OLD MOON*. - It was only on the 3rd day of creation that the ground began evolving the *solid / earth-like element, physical {IV}* and becoming *material*, so gradually getting visible. Only from then on did the ground begin by and by becoming able to take a load. So **plants** could originate from the 3rd day of creation on, but not in individual gestalt as nowadays yet but as *species souls* which are invisible today. **Animals** originated only after light from other planets of the *solar cosmos* {as well as from fixed stars ?} became visible on the 4th day of creation, testifying cosmic influence on the Earth, because the *astral souls*, originating with animals for the first time, needed the planets' influence. That is, animals in the air and in the water were created on the 5th day of creation, and land-borne animals only on the 6th. At first they were *species souls*, too, invisible in our day. Both of them, plants as well as animals, gradually evolved to individual species, *material* as the ground was already, from the respective creation day they were created on.

Why would the *solid / earth-like element* have been visible on the 3rd day of creation to an eye of today - inexistant at the time - , but not the *watery / liquid element* on the 2nd day of creation yet ? - Because only the *solid / earth-like element* developed *material* and visible, not yet the *watery / liquid element*, misty as it must have been. There was not any clear water as there is today : distinct from the air. The mixture must have been fog consisting of the *air-gas element* and substances dissolved in humidity. This was the mixture life took place in : the *life sphere*. It was invisible to the creatures living in there because it was their habitat. In the same way we cannot see a cloud when we are in it ; we can just know about it from an earlier experience after we had dropped out of it.

When did the Sun separate from the Earth plus Moon (*Sun separation*) ? - During the 1st day of creation. Not during the 4th day of creation because according to anthroposophy the Sun, the Moon, and the planets did not originate on the 4th day of creation. From the 4th day of creation on a human eye of today - which did not exist at the time, of course - could just have begun seeing all the creatures in the *life sphere* because the *life sphere* began clearing up although very gradually.

Why was it clear to the Genesis that when God created planets, man must have recognized them instantly ? - Because an error like this is all too human. In the same way we could not have known anything about the Sun, the Moon, or the stars up to 100 years ago if the sky had everywhere and constantly been full of thick cloud layers. We would not even have known we did not see them. We would not have had any notion of them. - The ancient Hebrew *clairvoyants*, authors of the Genesis, knew of course about the sun, the moon, and the stars they could see. But although they were nearer to the *spiritual worlds* than their contemporaries, it was just unthinkable to them that anything real might have existed and still not been seen. - Which has been proven ever so often, not only during the last 100 years.

We had already seen before : When asking ourselves whether the *elohim* continued their development on the Sun on the 7th day of creation or «rested» [KJV II:2] «celebrating [feierten]» [Buber & Rosenzweig I:11] the festive day, even *clairvoyants* cannot avoid expressing anthropocentric or even cultural points of view. It all depends on whether we wish to confide in their visions without asking questions, or questioning while confiding : It all depends on whether we wish to believe their visions unconditionally. - Once again this is a plea to examine another person's views in perfect respect.

When did the Moon begin separating from the Earth (*Moon separation*) ? - Most likely after the *Sun separation* at the end of the *Hyperborean age*, before the 2nd day of creation began. D. Bosse suggest a counter view : The Moon may have begun separating before the Sun completed his.

When was the *Moon separation* completed ? - About the middle of the *Lemurian age* : during the 6th day of creation.

Which creature was first ? *Spiritual man emerging*. - **When did he evolve *physically* ?** - As *warmth substance, physical {I}*, during the *Polaric age*, thereafter staying *physical {I}* during all the biblical creation chapter [KJV I]. - **Did he skip the development stages *physical {II}* and *physical {III}* ?** - That is what it seems to have been like. Unfortunately we authors did not find corresponding references. When finally he evolved *material* these two development stages must have been included in *matter*.

While staying *physical {I}* during all the biblical creation chapter, man evolving received the *members-of-the-soul* by and by although in preliminary anlagen. **What were these *members-of-the-soul* ?** - *Spiritual* anlagen wherefrom the *astral body* developed on the 4th day of creation : the *sentient soul* during the 1st day of creation, the *mind soul* during the 2nd day of creation, and finally the *consciousness soul* during the 3rd one. All of them

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however as preliminaryanlagen.

When did the *members-of-the-being* originate ? - The *etheric body* during the 5th day of creation, and the *astral body* consisting of the three *soul members* mentioned, on the 4th day of creation, both of them in preliminaryanlagen as well.

When did man receive the *physical body*, the earliest *member-of-the-being* ? - As *physical* {I} : see above, staying so during all the biblical creation chapter. Finally ...

... he evolved *material* as the last creature when God created him from the «dust of the ground» [KJV II:7] / [Buber & Rosenzweig I:13]. - Steiner does not seem to share this view, having man receive a *material* body only when he was evicted from paradise [KJV III:24] / [Buber & Rosenzweig I:17]. - We authors are sorry to say we did not find any suggestion whether the *material* body originated in a finished state or in a preliminaryanlage.

When did man receive the “I”, the last *member-of-the-being* humans can receive during *EARTH* ? - According to Steiner only after having received the *material* body by being evicted from paradise, because

Pouring the “I”, the fourth member of the human being, into a creature during all this development process : that was possible only after the conditions of the Earth-like {e.g. the ground, too ?} had been created fully. (R.Steiner 122:81 , IV : 8/19/1910) {Quotation repeated from above.}

What is the end of the biblical creation chapter ? - God instructs man evolving, not more than an image of God so far [KJV I:27] / [Buber & Rosenzweig I:11], on his role on Earth [KJV I:28 – 30] / [Buber & Rosenzweig I:11, too].

When did man receive life ? In the next chapter only, when *Yahweh-Elohim* «breathed into his nostrils the breath of life ; and man became a living soul.» [KJV II:7] / «er blies in seine Nasenlöcher Hauch des Lebens, und der Mensch wurde zum lebenden Wesen.» [Buber & Rosenzweig I:13]. That was immediately after «the Lord God formed man of the ground» / «Er, Gott, bildete den Menschen, Staub vom Acker» in the same verses respectively.

When did man enter paradise ? - In the next verse already [KJV II:8 / Buber & Rosenzweig I:13]. Paradise was in what we would call the *life sphere* (R.Steiner 122:169 , X : 8/24/1910), and the same as all the other creatures man was floating in there, i.e. physically over the ground. More exactly : Man entered paradise as "*a warmth-like-gas-like being*" (R.Steiner 122:169 , IX : 8/24/1910), i.e. *physical* {II} - which includes *physical* {I}, still remaining invisible to eyes of today -, evolving *material* only after succumbing to Lucifer's *Lemurian* temptation, sinking down only after falling from grace [KJV III:6 f / Buber & Rosenzweig I:15] during the *Lemurian age*, and being evicted from paradise [KJV III:23 f / Buber & Rosenzweig I:17].

What does man's eviction from paradise mean in *spiritual science* ? - It is man's chance not to yearn for insight at all costs. Man should oppose to Lucifer's cocky promises, learning by errors of his own to bear responsibility for his decisions. - What is helping him ? - The “I” and the “I”-consciousness. This is what he should care for during the actual *Post-Atlantic age*.

Last question : What does it mean to Steiner that «the Lord God formed man of the ground» [KJV II:7] / «Er, Gott, bildete den Menschen, Staub vom Acker» [Buber & Rosenzweig I:13] ? That was shortly before *Yahweh-Elohim* «breathed into his nostrils the breath of life ; and man became a living soul.» [KJV II:7] / «er blies in seine Nasenlöcher Hauch des Lebens, und der Mensch wurde zum lebenden Wesen.» [Buber & Rosenzweig I:13] in the same verse. Unfortunately this question remain unanswered so far.

In (R.Steiner 101:107 - 114 , VI : 11/13/1907) Steiner describes the early days of creation under the aspect that the “I” descends from the *spiritual world* down to *man germinating*. Which description is right ? - Both are ! They do not contradict each other, they supplement each other. Once again we note that similar topics may lead to different expressions in the *spiritual worlds*. We may look up the development of the “I” in this book part 3 , chapter E.2. «Thinking begins» as well as in chapter F.2. «Witnessing Consciousness Developing : from *Lemuris* on».

The next chapter is to help us move on to scientific aspects by considering time, which is a scientific notion, from

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a *spiritual* view point.

B.6. The Double Direction of Time

The «western wind» is blowing from the west, or in this direction ? The «New York train» is coming from New York, or going there ? In each case both views are logical. Only convention or context can clear up what is meant. By convention even equivocal notions could be agreed to become unequivocal. Why else would the 'south slope' lead downhill, to the south, while the 'south wind' comes from there ? It is about agreements that are to awaken more comfortable feelings than the contrary. Why else is - e.g.!! - Mona Lisa's left shoulder to be seen on the right hand side of Leonardo's painting ? - When looking at objects or plants we take the observer's body side while when describing humans or animals we take their view point. What is the convention in English ? Wild animals are termed neuter but the beloved pet is spoken of by the gender ? What about the photo of a wild animal ? Its left shoulder is on which side of the surrounding landscape ?

There is something similar with time. We are able to imagine four dimensions : one time dimension and three space ones. We are not really accustomed to having Steiner (in 132:23 , I : 10/31/1911) mention a primordial dimension for enclosed spaces : inside and outside.

The same as with each space dimension there are two directions possible with time, too. Let's call them «forward» und «backward». When drawing a corresponding diagram it is interesting to observe that people writing from the right to the left, draw the «forward-arrow» from the left to the right - contrariwise than their writing direction. Maybe because decennia ago they were taught maths - maybe even in their home country - from teachers who had learned in European languages ?

Still maybe there is an underlying reason ? Maybe the direction of hands and feet motioning to the right hand side indicates some deeper, ancient signification ? Even with lefthanders and leftfeeters, as we authors experienced with ourselves. - Just think of the swastika. The original form, aged some 10 or even 17 thousand years - in the Vedas meaning "bringer of health / luck / success / prosperity" - , shows the ends of its arms motioning clockwise in orthodox Hinduism, general Buddhism, and Jainism. This direction makes sense when considering that the sun appears to run clockwise in the northern hemisphere. The same direction is what the Nazi swastika shows and many more in Asia and Europe. The Nazi form seems to have been copied from the most ancient form found in Europe, a stone carving in Denmark dated from the 9th century AD, because in both forms the swastika is tilted counterclockwise, and standing on the tip of one of its feet.

Theosophy does not use the swastika in the original form. It motions counterclockwise, and so do scattered forms in Europe before all. This form is called Sauvastika, and is taken in India for Kali, the goddess of the night, of femininity, of death, of the end of the world, and in a Sanskrit pun also for blackness : Kali Yuga meaning both Kali's Age [great Kali Yuga : the demon of strife, or small Kali Yuga : the black goddess] and the Dark Age.

In case it is true the forward-arrow motions into the future as if instinctively, then the Semitic writing direction from right to left might be taken to direct us from the future into the past, while the Greek and the Latin writing direction directed us from the past into the future ? The unconciliatory strife for the West Bank of the River Jordan, justified by historic-religious facts on both side, might be understood in this way.

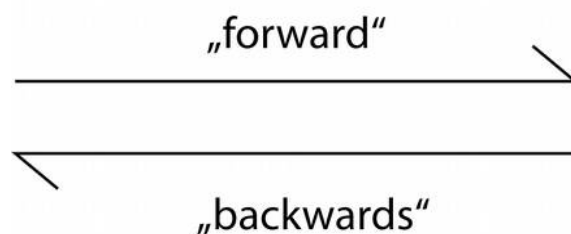


Fig. B.6.1: The double arrow of time

From the cradle we are used to «forward-time». We know it from sensory experience : «When there are lightnings, there'll be thunder soon.» Concerning our lives, too : «When I am hungry I need to eat a bite.» Even in feelings : «I'm sad in the November darkness.» In the "I" as well : «I must atone for my failures.» All of this logic we are used to, may be clad in IF-THEN-phrases. They may even show frequencies : «When there are lightnings, there'll be thunder most of the time / quite frequently / often / sometimes / rarely / sometimes not at all.» Just think of sheet lightning. All the time the logic, the arrow of time is clear, unequivocally true or false.

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«This green wall is not green.» : is unequivocally false because the conclusion contradicts the prerequisite. «This green wall is green.» : is logically unequivocally true although the wall may be red really. In logic the assumption, the «IF»-part, is not checked out.

This leads to discrepancies between logic and reality. «If our baby keeps growing like that, he will be as tall as the statue of liberty when he is 80.» : is true. The same when the conjunction «IF – THEN» is not clearly stated, in front of a mirror, for instance : «What am I going to look like when I'm 300 !» By far too often this discrepancy is used in rhetoric to stir up fears : «Scientists calculated : The sea level is going to rise more than 200 feet !, when polar ice caps melt. All the US East coast will go under water, so will Florida and Louisiana, Bangladesh, the Netherlands, all the core of Ireland, and all of East Anglia. The Gulf of Mexico will go up as far north as Saint Louis, Mo.» Logically incontestable, but just logically. Never forget about prerequisites, and checking them.

Any «IF»-Sentence may be used for a fake, i.e. only when the assumption is directed away from the speaker. «When I'm sad you'll comfort me.» : Looks credible, at least in the speaker's view. Yet already : «When you're sad I'm going to comfort you.» ought better to be doubted - except in love, which by no means is eternal. By far too often the argument directing away from the speaker, is used for a fake - quite often unconsciously so. «When polar ice caps melt ...» or «When you're sad ...» directs the listener's imagination to a fact which is not real actually, but is to be considered to become a real fact. It may relate the speaker's actual intention if he is not a liar, but it distracts from what the speaker will really do. What is he aiming at ? - The conclusion «THEN» gives the answer all the time : Exactly this is important to him ! It is well hidden in a clause that is to present something objective - often unconsciously. Never forget to check the speaker's well-hidden motive. He may hide it consciously.

Is there a way out ? - There is. Just look at the conclusion «THEN». The intention will get clearer when thinking of the direction, of the arrow, target-oriented, teleological. Change the «THEN» into «SO THAT». It directs to the future as well. - Its counterpoint, «BECAUSE», is aiming at the past. Both conjunctions taken together aim at logical connections that are not unequivocal. How's that ?

Let us stay with the future first, with «SO THAT». An example from sensory topics : «The apple fell down from the tree so that Newton could find the law of falling bodies.» Or in the way of living : «I won't drink much alcohol so as not to have hangovers.» In feelings, too : «I'm sure I sprained my ankle so as to watch out better next time.» Finally concerning the "I": «I had better sin less frequently so that God won't punish me.» «I'm quoting Steiner so as not to be wrong myself.» - All the time there are several possibilities in this kind of logic, see below. We cannot prove anything in this kind of logic, we can just confide. When living like that we may feel safe and secure, a precious feeling. Sheltered by guardian angels, God's love, merciful Allah or the wise Eightfold Path. What is special with this kind of concluding : We can never be sure because further arguments might come up any time. Every time we would surrender to a superior institution.

The expensive price we pay : We are not responsible for this kind of logic although we bear the consequences this superior institution exposes us to. - Who does expose us for sure ?

We learned in chapter B.1., subsection «Six» : The sensory world and the *spiritual worlds* differ in almost every aspect. We might take this as a dogma and settle for it, founding all our conclusions on this statement. But then we need not think about the *supersensible* any more. So let us continue considering :

There is a way of looking at time going backwards. Let us call it «backward-time» or «concluding backward in time». «There is thunder now because there were lightnings.» «I need to eat a bite because I'm hungry.» «As I did not watch out last night I sprained my ankle.» «Because I sinned I need to atone.» and finally : «Since I would not like to be wrong I prefer quoting Rudolf Steiner.»

The same as «SO THAT»-logic, «backward-time» depicts a causal connection relying on experience, but on hypotheses, too. So the logical connection gets equivocal, too. The same as with «SO THAT»-logic, the conjunctions «BECAUSE» or «SINCE» will lead us directly to recognizing an external authority and submitting to it. It is Ahriman's logic, as may easily be seen with social connections : «Sorry I can't transfer your salary because revenues slumped.» We may call this 'lying by truth'. The argument connects two verifiable assertions that are not connected logically, in a seemingly logical way without considering alternatives. Here, for example, maybe the speaker felt cold sweat while probably hot sweat had been on the employee's side. The lie in this kind of logic cannot be seen through as easily as in this example. What about tougher stuff ? «The same as in Crimea, a referendum in Eastern Ukraine, Russians to be freed by Russia, will prove the will of the people which nation to

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join.» Here the lie consists in what is not said. A referendum in an actual war area is a mockery. Most of the dissenters wishing to belong to Ukraine have fled, and most of those who stayed are exhausted and hungry and would not dare oppose in the face of guns.

To avoid such argumentative lies we might think of what we need ourselves - bearing responsibility for possible misjudgments of ours. Or we might submit to some authority and bear responsibility for that. As is to be seen in politics.

Since there is not anything in the world for free, we must pay. The price is for once : There is not anything unequivocal. All the time there is so much «SO THAT» and «BECAUSE» as imagination will permit. Newton did not find the law of falling bodies just because an apple fell from the tree. As well because there was wind ; because he quarreled with his wife and opted for fresh air ; because the larch tree gave a shadow and so Newton went to the apple tree ; furthermore because Newton's grandfather had bought the lot and planted the apple tree etc. or : so that European civilization would turn ever more to the sensory world ; so that we may fall prey to Ahriman ; so that the *spiritual worlds* may lead us to things we do not yet have the slightest idea of.

An additional price is, we cannot exchange ideas in a fruitful way with asking doubters. Every time when hearing of wars or violence in the news we can learn : If loving tolerance will not appease us, we can defend our opinions just by violence. Almost.

Someone who may have lost his laugh might misunderstand the preceding chain of «BECAUSE» arguments as alleged historical facts, and might start researching. He would change the arrow of time - often unconsciously : First Newton's grand father bought ..., then Newton quarreled ..., then the Sun shone the wrong way ..., and then there blew a wind : and that is why Newton discovered It sounds like a joke here, but in real social communications there may be crises underway. Namely when ignoring one's own thinking : one's own motives.

So there are motives of our own ? - There are, in both arrows of time. Can we come to understand them ? - We can, everyone of us, every night. In the daytime, in daylight-waking consciousness, we live in the sensory world and «forward» logic. At night, when the body and life forces recover hopefully in bed, feelings and the "I" regenerate in the *spiritual* surroundings of the Earth, i.e. in a *spirit*-oriented flow of time, in «backward-time». Day and night - in the soul there is a circular course of time. This is the only way to renew our strength, and master the next day.

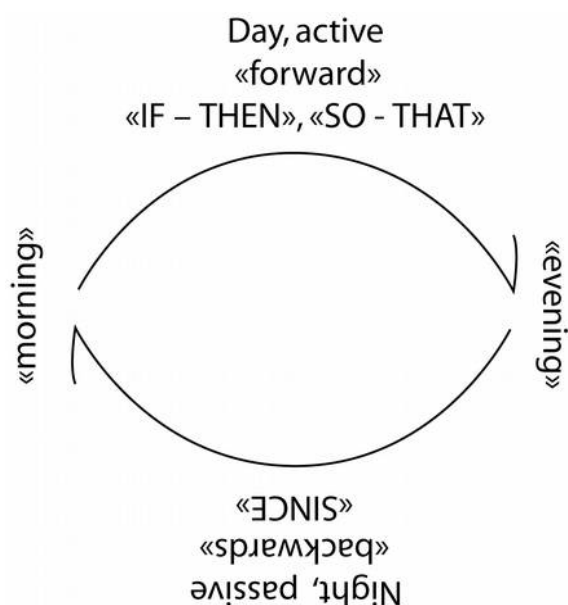


Fig. B.6.2. Night-&-day rhythm.

The double flow of time - that is what Edouard Schuré called it in the introduction of the French edition of "*Christendom As a Mythical Fact*" (R.Steiner 8) referring to a conversation with Steiner who had spoken to him of a "backward evolution" in 1880 having matured the idea ready for discussion just aged 18 (Neider 2016, pg 19.f).

Let's get back to our lives. As soon as disregarding one's own inner arrow of time, one's own momentary intuition, there are crises pending seemingly stemming from outer circumstances. Is a personal example permitted here ? We authors are sure the reader will have experienced something similar. When I {KvP} was still working

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in my medical practice there were times when I feared about my income. At the same time some therapies did not run well. I asked myself whether there was a connection and overcame it - and therapies went better. Normally I would have reasoned, they went better because my income recovered - the forward-logic. So I would have found a reason beyond my influence. Since however I realized my fears and worked on them, I could better my mental presence in therapies. Of course income recovered then. Since I looked at the problem from the soul side - backward-logic here - I brought it to where I could deal with it myself. Perhaps it's a hint to the reader ?

A dilemma of above is left unsolved : lies or errors ? How can we avoid telling ourselves lies, deceiving ourselves ? How to avoid an error - as far as we can ? - Sometimes it helps realizing the arrow of time : the forward-time when social or material questions are concerned, the backward-time when it is about the soul and feelings. We will need talking to the counterpart so that both arrows - and both counterparts - will not act against each other. Taking the example above : «I would certainly pay you your salary if I could but it's rather hard on me. How could we come to an agreement ?» An answer might be : «I am standing under pressure and do need my salary to nourish my family / pay my debts. What do you think you can offer me in the interim ?» There are unimagined compromises opening up : permanent employment / share transfer / extended scope of responsibilities / Sure, rarely do we find a mutual solution as easily as that. But social peace and continuity surely are worth having a try at a mutual agreement.

Incidentally, are we not concerned with our *spiritual*-mental development here ?

Let's get on. Let's look at the *spiritual* side more closely.

Who Is Time ?

Here we shall consider just the *spiritual* aspects of time. The philosophical aspects and the historical ones of denominations are quoted in the glossary. The following quotations are taken from „Stichwort Zeit“ (Keyword Time), 2018, ppg 11 – 23 , from „Spirituelle Perspektiven“ (Spiritual Perspectives) of the Rudolf-Steiner-Verlag, unless stated differently.

Was there a time before the *solar cosmos* ? - There wasn't.

„Es würde schwer sein, vor den Saturn zurückzugehen, weil nämlich erst beim Saturn etwas beginnt, ohne das wir gar nicht hinter den Saturn zurückgehen können. Mit dem Saturn beginnt nämlich erst das, was wir Zeit nennen. Vorher gab es andere Formen des Seins, das heißt, eigentlich können wir gar nicht von vorher sprechen, weil noch keine Zeit da war. Die Zeit hat auch einmal angefangen. Vor dem Saturn gab es keine Zeit, da gab es nur Ewigkeit, Dauer. Da war alles gleichzeitig. Dass die Vorgänge einander folgen : das trat erst mit dem Saturn ein. In derjenigen Weltenlage, wo nur Ewigkeit, Dauer ist, da gibt es auch keine Bewegung. Denn zur Bewegung gehört Zeit. Da gibt es auch keinen Umlauf, da ist Dauer und Ruhe, wie man auch sagt im Okkultismus. Da ist selige Ruhe in der Dauer. Das ist der Ausdruck dafür: Selige Ruhe ging dem Saturnzustand voran. Die Bewegung der Weltenkörper trat erst mit dem Saturn ein (...).“ (R.Steiner 104:60 f, II : 6/19/1908).

It would be difficult to go back {in time} from {OLD} Saturn because with Saturn {during OLD SATURN} only there begins something without which we cannot go back beyond {OLD} Saturn. I.e. with {OLD} Saturn there begins something we are calling time. Before that there were other forms of being. Well, we cannot really speak of 'before' because there was no time yet. Time, too, had a beginning. Before {OLD} Saturn there was not any time, there was just eternity, duration. Everything occurred in the same moment. Occurrences following each other : that is what began with {during OLD} Saturn. There is no motion either in a world where is nothing but eternity, duration. Because time is part of motion. There is not any orbiting either. There is calmness and quiet, as we say in occultism. There is blissful calmness in duration. That is the expression. Blissful calmness preceded {OLD} Saturn. World bodies moving - that is what began with {during OLD} Saturn (...).

Probably later. Motion is composed of time and space, space originating during *OLD SUN* only.

B. Spiritual Aspects

Greek mythology mirrored the birth of time.

„During the Polaric age the 'EARTH' is a relatively space-lacking 'warmth ball' as large as the Saturn orbit ; before the Hyperborean age begins, the planet Saturn separates (Cronus in Greek). Cronus is time : time begins about the middle of the Polaric age - repeating what happened during 'Old Saturn'. (...) -

Outside Saturn's orbit - i.e. 'before' the Polaric age - there was nothing but 'heavens' (Uranus in Greek). So what is described in Greek mythology, the eras of rule of Uranus, Cronus, and Zeus, are read from heaven, i.e. describe exactly the pre-Polaric 'age', the Polaric and the post-Polaric ones.“ (Delor 8:154).

„Die Titanen selbst sind die Söhne der ältesten griechischen Gottheiten, von Uranos und seiner Gemahlin, der Gaia. Uranos würde, ins Deutsche übersetzt, bedeuten 'der Himmel' und Gaia 'die Erde'. (...) Der jüngste der Titanen, Kronos, die Zeit, hat seinen Vater Uranos entthront und sich selbst der Herrschaft bemächtigt. Dafür wurde er wiederum von seinem Sohn Zeus entthront (...).“ (R.Steiner 92:60).

The Titans are indeed the sons of the most ancient Greek gods, of Uranus and Gaia, his wife. Uranus when translated would mean 'Heaven' and Gaia 'Earth'. (...) The youngest one of the Titans, Cronus, time, dethroned his father Uranus, usurping dominion. In return he was dethroned by his son Zeus (...).

Who is time ? - Time spirits.

„Die Zeit beginnt mit dem, was da zunächst als Zeitwesenheiten geboren wird, die nichts sind als lauter Zeit. Es werden Wesenheiten geboren, die nur aus Zeit bestehen ; das sind die Geister der Persönlichkeit, die wir als Archai in der Hierarchie der geistigen Wesenheiten kennenlernen. Im Saturndasein sind sie nur Zeit. Bei uns haben wir sie auch beschrieben als Zeitgeister, als Geister, welche die Zeit regeln.“ (R.Steiner 132:19 , I : 10/31/1911).

Time begins with what is born as beings of time {3.1}. They are not anything but time. There are beings born that consist of nothing but time ; they are the spirits of personality whom we know as archai {3.1} in the hierarchy of spiritual beings. During {OLD} Saturn they are just time. We described them as time spirits, spirits regulating time.

Who is time ? Time spirits.

„Die Zeitgeister sind die wirklich alte Zeit, und sie sind die Kinder der Throne mit den Cherubim.“ (R.Steiner 132:25 , I : 10/31/1911).

The time spirits {archai,3.1} are primordial time really. They are the children of the thrones {spirits of will,1.3} with the cherubim {spirits of utmost wisdom,1.2}.

In chapter B.5. , subsection «When Hierarchies Are Missing Out : Spiritual Relationships» we had considered them from the aspect of sacrificing. Here we shall deal with what time means in our days. That however will only work if we can empathize with their origin.

„Das ist etwas außerordentlich Wichtiges : teilzunehmen an diesem Opfer der Geister des Willens gegenüber den Cherubim und an der Geburt der Geister der Zeit. Denn erst jetzt, indem die Zeit geboren wird, tritt etwas anderes auf, was uns jetzt überhaupt erst möglich macht, von dem Saturnzustande als von etwas zu sprechen, was sozusagen einige Ähnlichkeit hat mit dem, was uns jetzt umgibt. Gleichsam der Opferrauch der Throne, der die Zeit gebiert, ist das, was wir die Wärme des Saturn nennen.“ (R.Steiner 132:19 f, I : 10/31/1911).

This is something extremely important : participating with the spirits of will {thrones,1.3} as they sacrifice to the cherubim {spirits of utmost wisdom,1.2}, when the spirits of time {archai, 3.1} are born. For only now, as time is being born, there occurs something different that helps us only then to speak of {OLD} Saturn as something surrounding us today. The thrones' sacrificial smoke is what we are calling the warmth of {OLD} Saturn.

B.6. The Double Direction of Time

What does time show in our days, seen *spiritually* ? - Again and again the *thrones'* primordial *spiritual* self-sacrifice that paved the way towards the Earth and us.

„Gegenüber all den Elementen, die wir gegenwärtig um uns haben, können wir bei dem alten Saturnzustand nur sprechen als von einem Wärmezustand. Aber diese Wärme entsteht als Opferwärme, welche die Geister des Willens darbringen den Cherubim. Nun gibt uns das zugleich eine Anleitung, wie wir in Wahrheit über das Feuer denken sollen. Wo wir Feuer sehen, wo wir Wärme empfinden, (...) da ist auch heute noch in unserer Umgebung unsichtbar vorhanden, geistig zugrunde liegend, das Opfer von den Geistern des Willens gegenüber den Cherubim. Dadurch gewinnt die Welt erst ihre Wahrheit, dass wir wissen, dass hinter jeder Wärmeentwicklung ein Opfer ist.“ (R.Steiner 132:20 , I : 10/31/1911).

Compared to all the elements we have around us actually, we can speak of OLD SATURN as just warmth. This warmth however originates as sacrificial warmth which the spirits of will {thrones, 1.3} offer to the cherubim {spirits of utmost wisdom, 1.2}. At the same time this tells us how to think of fire truthfully. Wherever we see fire, and wherever we feel warmth, (...) there is still in our days the spirits of will's sacrifice to the cherubim - invisible but existent, spiritually underlying. That is how the world may be seen to be true : because we know there is a sacrifice behind any warmth.

What is the *time spirits'* {archai, 3.1} task in our days ? - To remind us that we are to repeat an anterior *cultural epoch* with conditions changing. See in part 4 , chapter I.3. «The *Solar Cosmos* Arising : Sequences».

„Wegen dieser Eigenschaft dieser Geister der Persönlichkeit, dass sie gleichsam Kreise beschreiben und wieder zu ihrem Ausgangspunkt zurückkommen, dass sie Zyklen beschreiben, wegen dieser Eigenschaft werden sie auch ‚Geister der Umlaufzeiten‘ genannt. (...) Es sind damit gemeint jene Umlaufzeiten, die der Mensch selber durchzumachen hat, indem er von Epoche zu Epoche in gewisser Weise zurückkehrt zu früheren Zuständen und sie in höherer Form wiederholt. Nun sehen Sie, dieses Wiederholen der Eigentümlichkeiten früherer Formen : das kann Ihnen auffallen. (...) Die griechisch-lateinische Stufe oder Kulturepoche bildet sozusagen den Wendepunkt in unserem Zyklus und erleidet daher keine Wiederholung. Auf diese folgt die Wiederholung der ägyptisch-chaldäischen Epoche, und zwar in unserer eigenen Zeit. Auf diese wird folgen eine andere Epoche, die eine Wiederholung der persischen Zeit sein wird, allerdings in etwas anderer Art, und dann wird die siebente Epoche kommen, die eine Wiederholung der ural-indischen Kultur, der Epoche der heiligen Rishis sein wird, sodass in dieser Epoche gewisse Dinge in anderer Form herauskommen werden, die damals veranlagt worden sind. Die Lenkung dieser Geschehnisse obliegt den Zeitgeistern.“ (R.Steiner 121:37).

The spirits of personality {archai, 3.1} are showing a characteristic : They circuit as it were, returning to the starting point, describing cycles. Because of this characteristic they are called 'spirits of orbits' as well. (...) That is to mean the orbits every human needs to follow from epoch to epoch by returning to earlier states in a certain way, repeating them in a higher state. Now you can see characteristics of earlier states repeating : that is what might attract your attention. (...) The Greek-Latin state or {4th} cultural epoch is the turning point to say so in our cycle {Post-Atlantic age} and does not suffer {sic !} repeating. It is followed {discovering backwards in time} by the Egyptian-Chaldean {3rd cultural} epoch as it is repeated our own time {5th cultural epoch}. It will be followed by a different {the 6th cultural} epoch which will be the {primordial} Persian time {2nd cultural epoch} repeated but in a somewhat different way. Then there will be the seventh {cultural} epoch, repeating the primordial Indian culture {1st cultural epoch}, the holy rishis' {cultural} epoch. So that during this {7th} epoch there will be certain things coming out which had been started earlier {during the 1st cultural epoch}. It is the time spirits' {archai's, 3.1} task to guide all this.

B. Spiritual Aspects

In fact there are quite a many expositions or books about cultures like the ancient Hebrew one, the ancient Egyptian or the ancient Mesopotamian ones, each of them alive during the 3rd cultural epoch. While there is as good as nothing about the primordially Persian culture or the primordially Indian one. There is even woefully little about the Indus culture in today's Pakistan although it is considerably younger [~ 2800 - 1800 BC] than the earliest known Mesopotamian culture, the Obed culture [~ 5500 - 3500 BC, also see the books of 2 Samuel and 1 and 2 Chronicles in the Old Testament]. We may well interpret these facts as a want of interest today in the origins of the Persian and Indian cultural regions.

Now let us turn to a completely different side of this book. After *spiritual* aspects we might ask ourselves what of Steiner's *spiritually* scientific cognitions might be compatible or probable or at least possible in the views of today's physics. Is there at all anything physical reminding of the *spiritual*? - There is indeed.

„Es ist nichts damit getan, dass wir mit einem gewissen intellektuellen Hochmut, der ja sehr leicht bei theosophisch Gläubigen verbreitet sein kann, sagen : «Nun ja, das ist ja alles Maja, Illusion !» Durch die Maja offenbaren sich doch eben die wahren Wesenheiten. (...) Wir müssen uns im Klaren sein, dass, wenn wir sagen «Wasser», «Luft» und so weiter, dass wir da Äußerungen, Manifestationen der eigentlich wahren Geistigkeiten ins Auge fassen, dass wir aber, wenn wir sagen : «Wir wollen nichts wissen von dieser Maja», dass wir dann überhaupt zu keiner Vorstellung dessen kommen, was dem allem zugrunde liegt.“
(R.Steiner 110:110 , VI : 4/15/1909).

It is not enough to say : "Well, it's all maya, illusion!" with a certain intellectual haughtiness which may well be common among theosophical believers. There are indeed true beings revealing themselves by maya. (...) We must be sure when mentioning water, air etc. {warmth, even matter, too}, that we realize the expressions, manifestations of fundamentally true spirits. When however saying : «We prefer not to know anything about this maya.» we will not come to any concept of what is at the basis of everything.

We should not disavow cognitions we may derive from *matter*. This might apply to anthroposophers, too.

„Sie müssen sich schon bekannt machen mit solchen Vorstellungen, dass unter Umständen in dem, was uns als das Nächste umgibt, was wir oft als etwas sehr Niedriges auffassen, uns sehr hohe und erhabene Wesenheiten entgegentreten. Es ist leicht und billig, bei dem, was uns als Festes entgegen tritt, zu sagen : «Das ist ja nun bloß Materie !», und vielleicht hat so mancher das Gelüste zu sagen : «Darum kümmert sich der Geistesforscher gar nicht ! Materie ist ja ein untergeordnetes Dasein ! Was kümmert uns dieser Stoff? Wir dringen über die Materie hinaus ins Geistige !» -

You do need to get acquainted with such notions of high and sublime {spiritual} beings confronting us in what is quite near around us while we may think it quite menial. When something solid confronts us it is easy and poor to say : «Well, it's just matter, stupid !», and maybe one or the other craves to say : «That is not at all what the spiritual researcher ought to bother about ! Matter is a low-level existence ! What do we care about that ? We are pursuing beyond matter into the spiritual !» -

Derjenige, der so denkt, beachtet nicht, dass in dem, was er so sehr verachten möchte, durch unzählige Zeiträume hindurch gearbeitet haben, um es in diesen Zustand des Festen zu bringen, hohe, erhabene geistige Wesenheiten. Und in der Tat, unser Gefühl müsste, wenn es normal empfände, in einer tiefen Ehrfurcht leben, wenn es vordringt von dem äußeren

Whoever may think so does not realize that high, sublime spiritual beings have been working throughout innumerable periods on what he would like to look down on, so as to bring about this state of solidity. Indeed our feelings - if they are normal - should live in deep veneration when

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*Stoff, gleichsam von der elementarischen
Erdendecke, zu dem, was diese Erdendecke
verfestigt hat.* “ (R.Steiner 110:113 f, VI:
4/15/1909).

*progressing from outer substance,
from the Earth's elementary carpet to
what consolidated this earthen carpet.*

That's why we'll have a look at the next main section.

C. Scientific Aspects

C.1. Singularity, Big Bang, Plasma, and Radiation Energy

{in parts according to Raúl Rojas, Florian Rötzer, and the Wikipediae}

The following chapters will use the notions «matter» and «material» in the sense of physics, not in the anthroposophic one. In this book the difference is explained in the advance introductory section «Terms and Their Meanings», earlier than the very first chapter.

In physics, because of the wave-particle duality of photons, there is no radiation without the aspect of material particles. According to the wave-particle duality a photon comprises aspects of either a wave or of a material elementary particle depending on the experimental setup. So far there is not a theory uniting both aspects.

Since the universe - contrary to the anthroposophic *solar cosmos* - originated materially in the physically cosmological sense, a stage of pure radiation could only have existed earlier, before the Big Bang. But in the Big Bang already, some 13.8 billion years ago [bya = Ga], space, time, and matter originated together from a **singularity**. It is said we cannot explain a singularity, not even the general theory of relativity applies. Anything before, is unknown to physics.

The **Big Bang** is defined as the earliest phase of the universe, and reaches up to ~ 300,000 – 400,000 years after the singularity. It consists of the inflation phase and the Dark Age which lacks light.

From the first $10^{-35} - 10^{-32}$ seconds of the Big Bang the universe ran through an «**inflation phase**» up to its $10^{30} - 10^{50}$ -fold expansion. This expansion of the universe, faster than light velocity, does not contradict the relativity theory because motion faster than light is impossible only inside a space. An extension of space itself may indeed be faster than light. - In spite of its tremendous expansion velocity it was not an explosion because an explosion destroys its object irredeemably whereas things arose from the inflation phase. Photons arising before all by quantum leaps [i.e. electron transfers between different energetic stages] were probably thermically balanced out with elementary particles [ingredients of atoms]. These consisted almost equally of particles and exactly corresponding antiparticles : All the electric charges had the same energy but were polarized opposite. A particle is the antiparticle of its antiparticle so that we cannot distinguish today whether we are living in a universe of particles or antiparticles. It can just be defined.

The inflation phase was followed by the «**Dark Age**» : from 10^{-32} sec. - 300,000 – 400,000 years after the singularity. Particles and antiparticles annihilated each other except for about one billionth of the original mass. Mostly photons resulted, so that now they prevailed in the universe. Nonetheless it was a «dark age» : A sensory system even if equipped sufficiently, could not have discovered light because the photons bumped too early into other particles or antiparticles on their way, changing them and themselves in manifold ways and using up their own energy.

What about considering heat radiation as an ethereal substance as R. Steiner did ? - In physics what would be worth considering is the «**plasma phase**». In fact «plasma» [«moldable substance»] is ionized gas consisting of ions and electrons, and is estimated in physics as the 4th aggregate state after solid, liquid, and gas.

Other physicists take the plasma phase to include the Dark Age. Then it would begin at 10^{-32} seconds after the singularity. It is defined to last until ~ 380 million years.

The universe's expansion continued, losing energy, and cooling off. This is why protons, neutrons and various elementary particles could come up, e.g. gluons gluing protons and neutrons together. - At its end the plasma phase had cooled down to ~ 3000 ° Kelvin ~ 2727 ° Centigrade - because of its spacial growth. Further cooling down facilitated the first stable atoms coming up from electrons and ions, hydrogen before all.

Already ~ 400 million years after the original singularity the earliest stars had recombined. This stage is called «**recombination phase**». «Re-combined» because in the plasma stage already photons had combined with elementary particles. Now photons could take a longer run without colliding and combining with the elementary particles which dwindled in number, and since they were unable to combine to atoms at all, transparent areas in the universe came up, there was **light** : Cosmic background radiation originated - originally partly in frequencies of visible light but up to today cooling down to hardly 3 ° Kelvin above absolute zero temperature, with wave lengths about the same as micro-waves. That is why it is called «cosmic micro-wave background» in our days.

C.1. Singularity, Big Bang, Plasma, and Radiation Energy

We know about it because it comes from all directions with equal energy.

During the re-combination phase hot plasma still predominant in places, and these areas stayed nontransparent until light could originate there, too. Since atoms and photons cannot combine, gravitation came to have an ever stronger impact on matter. Possibly in the inflation phase already the quantum fluctuations had effectuated that space did not contain the same density everywhere. Now matter increasingly began imploding in areas with higher mass density, forming mass accumulations. According to calculations Dark Matter must have had effects in this phase already, otherwise galaxies could not have originated up to our days.

So the first galaxies came up ~ 2500 million years after the original singularity already, and quasars, "QUAsi-Stellar radio sources", along with them. The energy radiating from stars, galaxies, and quasars ionized the hydrogen atoms, which lost their only electron, leaving over the hydrogen nucleus, which is a proton. There resulted proton and electron nebulae - a plasma once more. This phase is called «**re-ionization phase**». «Re-ionization» because there had been an ionization phase between protons, neutrons, and various other elementary particles during the plasma phase already. What was different from the plasma phase : Now plasma dispersed the light less effectively than before the re-combination phase because the universe had continued expanding. So that the universe became definitely translucent now, at the end of the re-ionization phase, i.e. after another ~ 2500 million years.

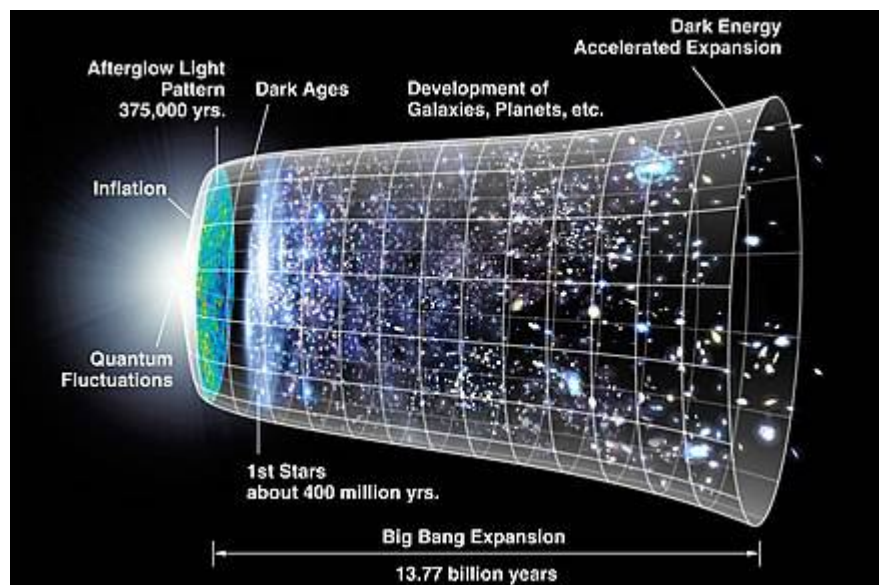


Fig. C.1.1. The universe expanding [Wikipedia]

By now the universe was ~ 13.77 billion years old. There remained ~ 2.8 billion years before the Milky Way was under way, and another ~ 5.4 billion years for the sun system to come up, and the Earth with it. The earliest stones found on the Moon are dated at 4527 million years ago [mya = Ma] plus minus 10 Ma.

C. Scientific Aspects

Overview :	Approximate age of the universe	Began ~ billion years ago [bya = Ga]
Singularity	0	13.787 ± .02 Ga
Big Bang : inflation phase + Big Bang	0 - ~ 300 – 400 thousand years	13.787 ± .02 Ga
Inflation phase : expansion faster than light velocity	$10^{-35} - 10^{-32}$ sec.	13.787 ± .02 Ga
Dark Age : without light, nontransparent ; 'sometimes included into the plasma stage	10^{32} sec. - ~ 300 – 400 thousand years	13.787 ± .02 Ga
Plasma phase : sometimes including the Dark Age, end : earliest atoms	10^{-32} sec. – ~ 380 million years ~ 380 million years	13.787 – 13.4 Ga
Re-combination phase : earliest stars ; cosmic background radiation = visible light	400 - 500 million years	13.4 – 13.3 Ga
Re-ionization phase, earliest galaxies	500 million years – 1 billion years	13.3 – 12.8 Ga
Milky Way	3.8 billion years	10 Ga
sun system	9.2 billion years	4.6 Ga
Earth	9.23 billion years	4.57 Ga
earliest dated stones on the Moon	~ 9.273 ± .01 billion years	4.527 ± .01 Ga

Tab. C.1.1. The universe aging

What was before the original singularity ? Even high-ranking physicists [ZEIT-online of 12/8/2021 : Dieter Lüst among them] cannot but speculate. What is new however is that this is exactly what they are doing - and admitting it publicly ! In earlier times all they had said, was just : In the original singularity, when time and space were to come up, there is not any physical statement possible. By now some physicists claim religious faith or childhood phantasies. Not all of them shun any more being disregarded by expert colleagues. Granted : There are only few of them speaking openly like that. But let us state at least : *Spiritual* feelings are beginning to be respected.

The most frequent childhood dreams of the physicists mentioned above come down to this : According to the principle of conservation of energy any singularity must originate from a black hole. Since furthermore any universe must ensue from a singularity, with natural constants varying, there must be a multitude of universes in our Universe, probably with natural constants varying.

The same as minerals, living beings, planets, sun systems, galaxies, and galaxy clusters : In our, the authors' view universes, too, are originating, moving, multiplying, and passing away. Well, no, none of the above physicists so far ever spoke publicly of living universes.

But theoretical physics is gaining momentum ! Since about 2008 it succeeded by and by in connecting quantum theory with Einstein's theory of general relativity, and in 2023 already, after having written and rewritten nine times, a theoretical physicist succeeded in presenting a popular-scientific booklet : «White Holes» by Carlo Rovelli.

The basic idea which we non-physicists find so hard to understand is : In the universe there are different sequences of time side by side. There is not just one single course of time in the universe [Newton].

There is an apprehension of this we are living with in old age : Time passes by more and more rapidly, and we accomplish less and less. In the same way time passes by at different paces between the generations : When we were young we were waiting for the next bus more impatiently, filling the standby time with this and that, while the old ones were just sitting patiently without being bored. - In both cases it is a question of psychological courses of time.

Here however it is about physical and mathematical phenomena of time. Mathematically time may even accelerate backwards : According to the gravitation formula : « $s = 1/2 g t^2$ » a negative course of time will square into a positive acceleration. What is more, in fog chambers of physical laboratories there have been observations of particles originating as if out of nowhere. The same with the contrary : Particles may disappear, dissolve in light, so that the experiment runs the same in a positive and a negative course of time, leaving us in doubt which is the 'right' one.

C.1. Singularity, Big Bang, Plasma, and Radiation Energy

A black hole 'devours' huge amounts of masses, these being directly proportional to energy according to Einstein's famous formula : « $E = m * c^2$ ». Where does the energy go ? According to the principle of conservation of energy it cannot be lost. Rovelli's still contested idea is : Energy reappears on another 'side' in a 'white hole'. What does happen at the transition ? A singularity without there being any chance of describing anything. How then does the transition go between a black and a white hole ? By tunneling effects the way quantum theory allows. Very small black holes may tunnel through the singularity without falling prey. Very near the velocity of light, shortly before the singularity - still in the black hole - and shortly after - already in a white hole - objects may experience changes alike to explosions. We remember the aforesaid inflation phase of $10^{-35} - 10^{-32}$ seconds of the Big Bang. Let us imagine an observer could have been able to watch us at the time without underlying our incredible speed near light velocity and without our time slowing down accordingly. Such an observer would watch our inflation phase in billions of years in his course of time.

An observer could observe our universe just by its effects on him. He would feel our super-super-inflation phase dripping down in billions of years in his time. He would observe very little energy density of our universe. According to Einstein he would conclude our universe consisted of very little mass.

We are such a being in relation to a white hole. For our time notions a white hole originating from a black hole and tunneling through its singularity, may contain the mass of a fraction of a hair. What is more, in spite of its name it does not emit light. We can observe it by nothing but is apparent mass.

Still many billions of white holes may well amount to effective masses, and Rovelli - still admittedly hypothetically - thinks of dark matter. So far Carlo Rovelli : 'White Holes' in 2023.

We authors are looking for bridges between anthroposophy and the sciences, and there is a similarity we feel touched by. Not only a plant germinates, blossoms, and decays after having grown seeds. Not only animals are born, grow up, die, and are partially reborn in their offspring. Not only humans die, their souls changing into the spiritual world, and are reborn. Similarly not only *planetary development states* decay according to Steiner, and originate again after a purely *spiritual* phase (*pralaya*) as a different *planetary development state* with different, enlarged living conditions.

According to Rovelli stars, galaxies, galaxy clusters, and even universes with different courses of time originate and decay in our universe. Which ought to be called universe of universes then. They decay in a black hole, possibly re-originating in a white hole if they are small enough after having tunneled through a singularity, possibly re-originating with very different time scales.

Let us stay with physics in Earth-bound dimensions so far. According to anthroposophic view points it matters a great deal that the Earth in her orbit turned the same side to the Sun for as long a time as possible. How can this be seen in the view of physics ?

C.2. Earth Rotation from the Torque of Colliding Particles

{in part extracts from the Wikipediae}

According to generally accepted scientific notions the sun system originated from a cloud of gas and dust that densified because of its own gravitation.

When two gas or dust particles bang into each other, they will begin turning themselves - and each other - unless they will be touched - or touch the other one - exactly in the middle. The turning impulse is what we call an **angular momentum** in relation to the other particle. An angular momentum is what a particle could do to another one. An angular momentum is subject to the energy conservation law, i.e. it is inherent in the particle until the particle gives parts or all of the angular momentum off to another particle. Mostly it is just a part of the angular momentum that is given away. What a particle actually does give to another one, is called a **torque** or **moment of force**. A torque describes an action which a particle in fact exercises on another one.

An angular momentum is not necessarily connected to a circular motion. A particle going straight or moving in any way will cause an angular momentum unless it hits the other particle exactly in the middle [i.e. in the reference point]. Just have a look at a pool ball hitting another one but not exactly in the middle. After the collision both pool balls will pivot around their vertical axes. The angular momentum in these rotations is taken from the torque which the first pool ball contained in relation to the other one. The way the first pool ball had taken, does not matter. It may have been linear or not.

If both pool balls would glue to each other at the impact, then the resulting object would rotate. For the same reason clumps rotate in a cloud of gas and dust. Because it is extremely improbable that all their particles banged into each other exactly in their reference points. Only then would all the angular momentums sum up to exactly zero. After the clumps had grown to bigger planetesimals any impact of a planetesimal on a protoplanet will alter its rotation depending on the point and angle of impact.

So the answer to the question : Where does the angular momentum come from ? is : from the jumbled motions of particles. When conglomerating to form planets, all the angular momentums will not have canceled each other out. Because all the time they carry an angular momentum in relation to the particles around them - in addition to the impulse due to their motion, no matter if it was linear or not.

The more compact is a nascent body densifying itself, the faster will it turn because of the pirouette effect. This is independent of the angular momentum ; it may stay constant. This seems to be at the basis of the Synestia-Hypothesis {see the next chapter}.

The Earth turns as if she was a wheel on her orbit around the Sun - not in counter sense. So do almost all the other sun planets. The reason of this conformity is not clear yet. We can just observe : Only Venus turns slowly contrariwise, and the rotation axis of Uranus is almost in its orbit level.

How fast did the Earth turn in ancient times ?

We may read this from the daily growth rings of fossil marine organisms with calcareous skeletons. Let us assume the daily increase of growth rings were modulated by monthly changes of neap tides [around half moon] or spring tides [around full or new moon] as well as by yearly seasonal changes, as we can observe with today's relatives of such organisms. Then at least in principle we may read off the number of days per lunar month or per year.

Corresponding investigations hint at a year consisting of some 400 days ~ 400 million years ago [mya = Ma]. So assuming a year took the same duration as today, a day contained just about 21.9 hours. Other sources detected a day contained some 20 hours some 310 million years ago. According to other extrapolations a day took just $18.68 \pm .25$ hours 1.4 billion years ago [bya = Ga]. Other mathematical calculations for the early Earth ~ 4 billion years ago suggest an original day to have taken just 14 hours. Other scientists assume a rotation period of 6 - 7 hours for the Earth just originating ~ 4.570 billion years ago. All the calculations and estimations opt for early Earth days having taken fewer hours, i.e. the Earth turned more rapidly than in our days.

In our days a day is said to prolong by imperceptible 0,00001542857 seconds per year. Assuming this increase had been constant all the time, that would mean, a day was 19.6 hours shorter than today when the Earth originated some 4.570 billion years ago. Still assuming a year took the same duration as today, a day may have contained 4.4 hours.

The extensive assumptions suggest to opt more probably for the impact of tidal friction varying considerably over

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geological periods. A suggestion like this appears plausible since the largest part of the energy turnover is probably caused by tidal currents in the flat shelf seas the extension and allocation of which may have been changing a great deal because of the continental drift.

If the Earth's axis has always been rotating in today's ecliptic angle to the Sun, a year might have contained just one day if the astronomic Earth was turning so slowly as to have the same part facing the Sun all the year round. I.e. the Earth would have been turning as slowly as circling around the Sun. The Earth's rotation time would then equal her orbit around the Sun. We may envisage this vividly : For how long could an astronaut on the Moon see the Earth without moving around ? All the time or never, depending on his location. The Moon's rotation time equals her orbit time around the Earth. - Any detected number of days per year indicates that the Earth's rotation time is shorter than her orbit around the Sun. Then the anthroposophic assumption would be impaired that primordial continents on Earth had originated mainly where the Sun shone more intensely ...

... unless the Earth's axis was at a different angle, a more advantageous one, than today. Scientifically exactly this would make sense : «In addition the Earth's axis shifted in the course of the Earth's history. - Changes in the Earth's rotation axis influence the sun radiation absorbed by the Earth and its geographic distribution. So do the ecliptic angle or changes of the form [eccentricity] of the Earth's orbit around the Sun. So there may have been influences on the course of seasons as well as on the worldwide climate leading to causing or intensifying warm or ice ages (...).» [Wikipedia.de].

«In no more than the last 600 million years such genuine pole migrations occurred at least five times, as shown by analyses of orientations of the Earth's magnetic field ingrained into ancient rocks.» (Jan Oliver Löffgen : «Polwanderungen : Wenn die Erddrehung aus dem Takt kommt») (Pole Migrations : When the Earth's Rotation Falls out of Step), quoted from Delor 6:460).

This is exactly the point anthroposophy takes up : If the Earth's axis had originally been directed to the Sun so that a warm pole had continually been facing the Sun and a cold pole averted from the Sun : then the Earth's rotation would not matter any more. There would just the Earth's axis have to turn around the Sun once in a year.

Considering this possibility the Earth's axis must have moved into the present position at least once to come to today's ecliptic angle, and the Earth's axis rotating around the Sun once in a year must have been canceled altogether. If the Earth's axis had changed so much we ought to find hints in climate or fauna changes. The end of sub-subsection «*Moon Separation*» - in part 2 , chapter D.5 , subsection «*Lemuris - Middle*» - brings the world's most far-reaching mass extinction to mind : It was between the Permian and the Triassic, some 250 million years ago, see Fig. D.5.5. in part 2. This is the time Anthroposophy claims the Moon to have separated, and maybe ensuing turbulences led to this extreme mass extinction ? We cannot verify turbulences with the Earth's axis this way but maybe it is a hint.

Whenever the Sun shone predominantly on an equatorial band as it does in our days, not on one warmth pole opposed to one cold pole as Anthroposophy claims, then there must needs have existed two cold poles. Then there cannot have existed soft ground opposite a warm pole, and the Moon could not have been ejected even out of soft ground on Earth by the Earth's rotation alone.

What does mainstream geology think ? «**Polar motion** of the Earth is the motion of the Earth's rotational axis relative to its crust. This is measured with respect to a reference frame in which the solid Earth is fixed (...). This variation is a few meters on the surface of the Earth. - Causes : the slow drift, about 20 m since 1900, is partly due to motions in the Earth's core and mantle, and partly to the redistribution of water mass as the Greenland ice sheet melts, and to isostatic rebound, i.e. the slow rise of land that was formerly burdened with ice sheets or glaciers. The drift is roughly along the 80th meridian west. Since about 2000, the pole has found a less extreme drift, which is roughly along the central meridian. This less dramatically westward drift of motion is attributed to the global scale mass transport between the oceans and the continents. Major earthquakes cause abrupt polar motion by altering the volume distribution of the Earth's solid mass. These shifts are quite small in magnitude relative to the long-term core/mantle and isostatic rebound components of polar motion.» [en.Wikipedia.org]. Any far-reaching polar migration is not discussed.

Earth rotation and life originating are connected via the Earth magnetism. That is what the next chapter is going to deal with.

C.3. Earth Magnetism

{parts extracted from the Wikipediae}

The Earth magnetism protects the ground from the electromagnetic Sun radiation by deviating it. The Sun's ultraviolet light is part of the electromagnetic Sun radiation mutilating genes.

How did the Earth magnetism originate ? - The main part of the magnetic field [some 95 %] is due to the so-called geodynamics in the fluid outer Earth core - see Fig. D.3.1. in part 2 - with fluid metals streaming there. Because of high internal pressure and temperature metals are fluid in the outer Earth core, flowing at about 1 mm/sec {~ 86 m/die = ~ 26 ft/die}. These flows may be enhanced by forces originating according to the **Synestia hypothesis** {see the preceding chapter, too} : When two rock planets collide the rock layers expand furiously - probably because they heat up - , the rock layers sticking together less, and the inner layers rotating more on their own and even faster than the outer ones - probably because of the pirouette effect. If the core consists of metals, as is the case with the Earth, then there originates a magnetic field - probably because of friction. Without such flows the magnetic field could not originate to a degree necessary for life. - A counter example : Venus' rotation period is 243 Earth days, supposedly after a collision with a protoplanet. Venus could not build up - or keep - a magnetic field and stays exposed to Sun radiation. Even considering high temperatures on Venus - 464 degrees centigrade in the mean - life as it is on Earth would be impossible because of the Sun's ultraviolet light.

On Earth there cannot have been a time without Earth rotation and consequently Earth magnetism, at least not while living beings originated, which is almost as early as the Earth's origin 4.57 billion years ago [bya = Ga] - see Tab. D.6.1. in part 2 : Earliest life is estimated to have occurred ~ ?4.35? billion years ago, verified ~ ?3.8? billion years ago, and the earliest photo synthesis ~ ?3.4? billion years ago. At least since then there must have been sufficient Earth magnetism and as its precondition sufficient Earth rotation.

Not only is it improbable that the Earth ever rotated as fast as to eject the Moon by herself, without the hypothetical Theia. What is more, the Earth cannot have rotated as slowly during the last ~ ?4? billion years ago, while life was building up, that taking today's ecliptic she could have turned one side predominately to the Sun.

Unless the Earth's axis was displaced massively after the *Moon separation* by imbalance, as we described at the end of the previous chapter. Then the Earth's rotation velocity before the *Moon separation* would not be an issue. It might have been any.

Does the polarization of the Earth's magnetic field play a role ? - That is what magnetic stratigraphy deals with. It is concerned with permanently magnetized rocks in the Earth's history and their depolarizations in time. It works on the changes of polarization of the Earth's magnetic field, colloquially called polarization jumps. They occurred quite frequently during the Earth's history. The time between polarization jumps indicates a wide, unstructured range, suggesting a chaotic process. As we approach present times in the observation of polar jumps, the range is limited by their duration, which is just several thousand years before and after the polar jumps themselves plus the weak periods.

It is not known what causes the polarization jumps. The last but one polarization jump took place just ~ 41 thousand years ago [tya] [Naica-Loebell 3/21/2021]. Some anthroposophers suggest preparing internally for the next polarization jump, although we cannot estimate when that will be (*Gudrun Gundersen*).

In main section D «Man and Matter», in part 2 , we will often mention the *life sphere*, i.e. the sphere above the ground. Life originated and differentiated in there. How does this sphere develop from the scientific view point ? - That is what the next chapter will deal with.

C.4. The Earth's Atmosphere Developing

[en.wikipedia.org 3/28/2024 , dates actualized]

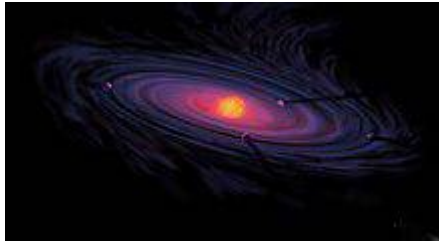


Fig. C.4.1 Protoplanet

Earliest Atmosphere

The first atmosphere consisted of gases in the solar nebula, primarily hydrogen. There were probably simple hydrides such as those now found in the gas giants [Jupiter and Saturn], notably water vapor, methane and ammonia.

Second Atmosphere

Outgassing from volcanism, supplemented by gases produced during the late heavy bombardment of Earth by huge asteroids, produced the next atmosphere, consisting largely of nitrogen plus carbon dioxide and inert gases. A major part of carbon-dioxide emissions dissolved in water and reacted with metals such as calcium and magnesium during weathering of crustal rocks to form carbonates that were deposited as sediments. Water-related sediments have been found that date from as early as 4.4 billion years ago.

About 3.4 billion years ago, nitrogen formed the major part of the then stable "second atmosphere". The influence of life has to be taken into account rather soon in the history of the atmosphere because hints of early life-forms appear as early as 4.35 billion years ago. How Earth at that time maintained a climate warm enough for liquid water and life, if the early Sun put out 30% lower solar radiance than today, is a puzzle known as the "faint young Sun paradox".

The geological record however shows a continuous relatively warm surface during the complete early temperature record of Earth – with the exception of one cold glacial phase about 2.4 billion years ago. In the late Archean Eon an oxygen-containing atmosphere began to develop, apparently produced by photosynthesizing cyanobacteria [see Great Oxygenation Event], which have been found as stromatolite fossils from 2.7 billion years ago. The early basic carbon isotopy [isotope ratio proportions] strongly suggests conditions similar to the current, and that the fundamental features of the carbon cycle became established as early as 4 billion years ago.

Ancient sediments in the Gabon dating from between about 2.15 and 2.08 billion years ago provide a record of Earth's dynamic oxygenation evolution. These fluctuations in oxygenation were likely driven by the Lomagundi carbon isotope excursion.

Third Atmosphere

Oxygen Content of Earth's Atmosphere

During the Course of the Last Billion Years

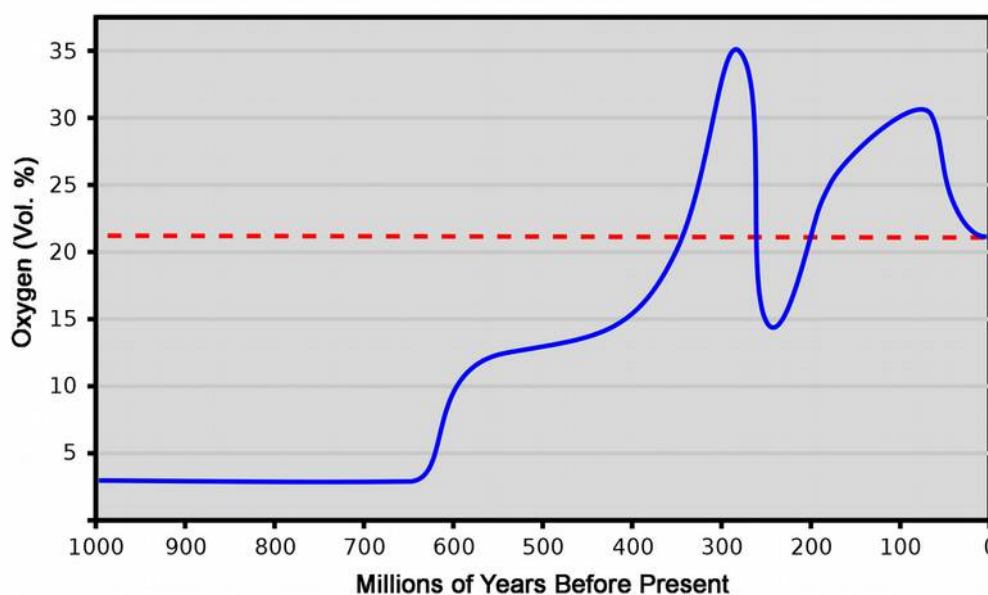


Fig. C.4.2. O_2 content in the atmosphere during the last billion years [Wikimedia].

The constant re-arrangement of continents by plate tectonics influences the long-term evolution of the atmosphere by transferring carbon dioxide to and from large continental carbonate stores. Free oxygen did not exist in the atmosphere until about 2.4 billion years ago during the Great Oxygenation Event and its appearance is indicated by the end of the banded iron formations.

Before this time, any oxygen produced by photosynthesis was consumed by the oxidation of reduced materials, notably iron. Free oxygen molecules did not start to accumulate in the atmosphere until the rate of production of oxygen began to exceed the availability of reducing materials that removed oxygen. This point signifies a shift from a reducing atmosphere to an oxidizing atmosphere. O_2 showed major variations until reaching a steady state of more than 15% by the end of the Precambrian. The following time span from 539 million years ago to the present day is the Phanerozoic Eon, during the earliest period of which, the Cambrian, oxygen-requiring metazoan life forms began to appear.

The amount of oxygen in the atmosphere has fluctuated over the last 600 million years, reaching a peak of about 30% around 280 million years ago, significantly higher than today's 21%. Two main processes govern changes in the atmosphere: Plants using carbon dioxide from the atmosphere and releasing oxygen, and then plants using some oxygen at night by the process of photorespiration while the remaining oxygen is used to break down organic material. Breakdown of pyrite and volcanic eruptions release sulfur into the atmosphere, which reacts with oxygen and hence reduces its amount in the atmosphere. However, volcanic eruptions also release carbon dioxide, which plants can convert to oxygen. The cause of the variation of the amount of oxygen in the atmosphere is not known. Periods with much oxygen in the atmosphere are associated with the rapid development of animals.

Air pollution

Air pollution is the introduction into the atmosphere of chemicals, particulate matter or biological materials that cause harm or discomfort to organisms. Stratospheric ozone depletion is caused by air pollution, chiefly from chlorofluorocarbons and other ozone-depleting substances.

Since 1750, human activity has increased the concentrations of various greenhouse gases, most importantly carbon dioxide, methane and nitrous oxide. This increase has caused an observed rise in global temperatures. Global average surface temperatures were 1.1 °C higher in the 2011–2020 decade than they were in 1850.”

Now let us get on to the core part !