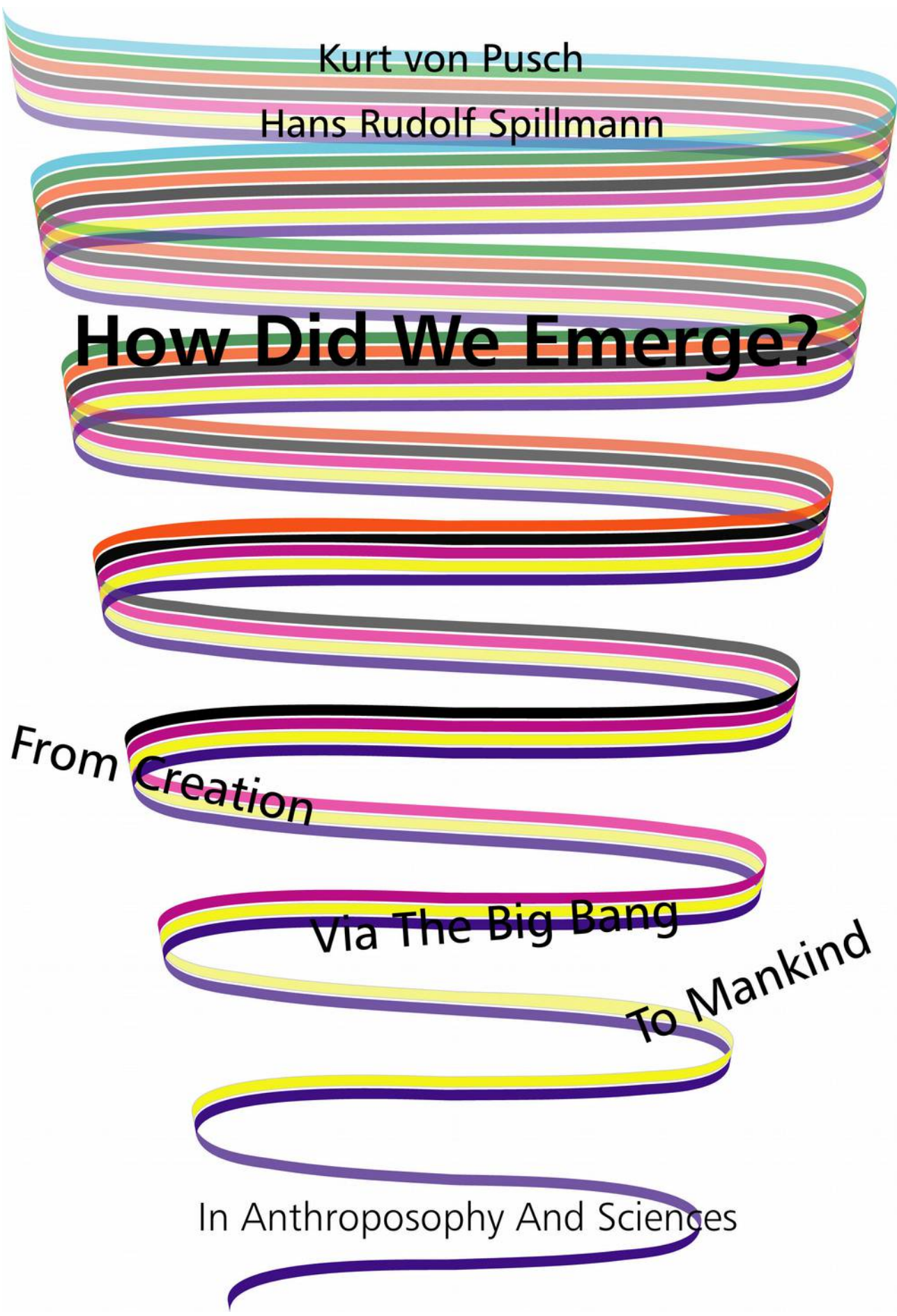




Kurt von Pusch

Hans Rudolf Spillmann

How Did We Emerge?

From Creation

Via The Big Bang

To Mankind

In Anthroposophy And Sciences

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*
 - 5. *During EARTH : Details*
 - 6. *Time Lines*
 - 7. *Did Lemuria or Atlantis Ever Exist At All ?*
 - 8. *Our Remote Past And Remote Future*

Part 3 Aftermath

- E. The Brain and Thought Evolving
- F. Consciousness and Soul Aspects Evolving
- G. Conclusions

Part 4 Appendixes

- H. Aspects of Brain Physiology
- I. Graphs, Diagrams, Spreadsheets, and Cues
 - 1. *Diagram Excerpt : Comparative Chronological Table by D. Bosse*
 - 2. *The 7 Planetary Developmental States of the Solar Cosmos*
 - 3. *The Solar Cosmos Arising : Sequences*
 - 4. *The Solar Cosmos Arising : Tasks*
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Part 5 Lexical Part

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Part 3

Aftermath

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E. The Brain and Thinking Evolving

The following chapter by A. Rigos captivates us authors because of its popularly scientific simplicity combined with clear contexts. We authors aimed at both but I am afraid we did not succeed as convincingly as Rigos.

{We inserted just a few alterations : slide-ins of ours show by a different font or by the curvy brackets { } you already know, and the figures' designations are adapted to the scheme we are using in this book.}

E.1. Evolution of the Brain

by Alexandra Rigos'

More than half a billion years ago nature fell upon an ingenious discovery : neurons, cells that can receive, process, and forward stimuli. That is how originated the foundation stone to evolve to the most complex structure in the universe - the brain. Jellyfish, phylogenetically old and invertebrates, do not have a brain. Their bodies are permeated by a network of neurons.



Fig. E.1.1. Jellyfish
© Rainer Harf, Eric Tscherne.

Evolution spent more than 650 million years to develop the human brain out of the nervous systems of animals, rather simple in the beginning - e.g. with jellyfish and sea anemones.

If we would allow ourselves to humanize nature we might think her progressing in the course of evolution like a somewhat cranky master builder, who keeps upgrading his garden shack for all his life until reaching a mansion : Hardly anything was thrown away, and rarely was a wall torn down. Instead rooms were added, rebuilt, or converted. New room alignments came up, while old cubbyholes continued to be used, and the basement remained unchanged. So by and by a magnificent structure was built up ready for many different purposes.

Ancient Form of Signaling Traffic

With material and techniques, too, nature stuck to what was tried and tested : In spite of all its complexity the

E. The Brain and Thinking Evolving

human brain is ultimately founded on building blocks - nervous cells - and communication means - electric and chemical signals - to be found with simple living organisms already.

Even so simple a creature as the intestinal bacterium *Escherichia coli* is capable of reacting suitably to stimuli in its surroundings. Special receptor molecules in the cell wall help perceiving and distinguishing food sources or poisonous substances.

When receptors are stimulated they produce chemical signals. These trigger the single-celled organism to move into the most suitable direction with its propeller-like flagella - e.g. toward food or away from a danger. This ancient kind of signal traffic is what nature stuck with on the way to the human brain.

More complex living creatures consisting of a good many cells unlike the gut bacterium, cannot decide as easily as that.

They rather need some institution which will combine the information from different areas of the body, deduce a result, and direct the reaction. Otherwise every part of the body might tend to a different direction - if the organism can move around at all and need not live just in one place all its life like plants do.

Consequently the evolution introduced an improvement in the course of development between sponges and jellyfish, namely nerve cells (neurons). They evolved from cells of the outer layer of the skin, which had been directly exposed to the surroundings, and specialized in receiving stimuli, processing them, and forwarding them.

A sponge which can neither hunt nor flee from foes, does not need signal lines - consequently it does not have neurons. Jellyfish however, mobile and carnivorous as they are, go among the most ancient organisms still existing in our days disposing of some simple nervous system. It consists of a network of neurons connected to each other and permeating all the body.

Still an agglomeration of such cells which we might call a brain, cannot yet be found with jellyfish.

It was only with worms that nature tried out this sort of construction. Contrary to radial-symmetric animals such as jellyfish or starfish we can already distinguish the front end and the rear end with worms. Meaning an enormous leap towards the evolution of the brain. If an animal takes predominantly one direction - ahead - , it makes sense to concentrate a large quantity of nerves and sensory cells in the front end. As this part is the first to come in touch with the promises and dangers of a new surroundings.

The Brain Augmenting in Volume'

Flatworms are among the simplest creatures we can observe this structural design with. In the front there is a head containing the brain. As time went by the head grew, and the brain increased in volume. By and by it came to be more and more efficient. Not because there might have been added fundamentally new components, but because the neurons and their connections increased in number. The simply built nerve system of insects resembles a corded ladder, and sends stimuli [= «links»] to the brain.

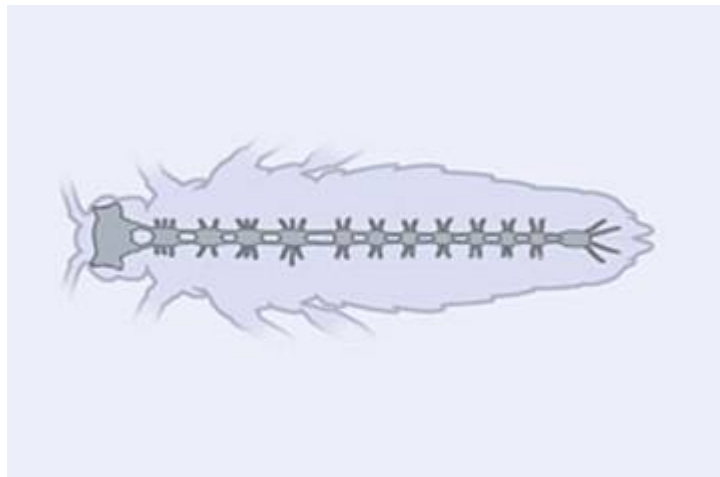


Abb. E.1.2. Flatworm
© Eric Tscherne.

E.1. Evolution of the Brain

Mutations were the cause of this development, i.e. changes of the genetic material advantageous for the organism. Changes of the genome played a key role in that important genes were handed over in pairs to the next generation. Then the genome copy could mutate without endangering the organism's life situation.

Thanks to such genes new neurons grew up and could be used for new purposes.

The worm's rear end could not totally go without nerve cells of course. This end was to send signals from the surroundings to the brain, too. That is why a string of nerves goes right through all the length of the body - as the spinal cord does with us.

Animals that developed further such as annelids and insects developing still later, have their bodies segmented. There are two nerve knots [ganglia] in every segment directing their respective segment as a minute brain. {Often} the ganglia are knitted to a structure like a rope ladder leading to the head. The brain is up there like a conductor coordinating the nerve cells' concert.

Although insect brains consist of hardly a million nerve cells they enable the animal to astonishingly complex behavior.

The male scorpion fly, for example, does not only present an edible gift to the wooed female but measures the gift's size by the partner's expected fertility.

Ants, another example, live in work-sharing states which sometimes wage wars against rival nations.

Krakens possess the most developed brains among invertebrates, enabling them to learn fast and move in a virtuoso manner.

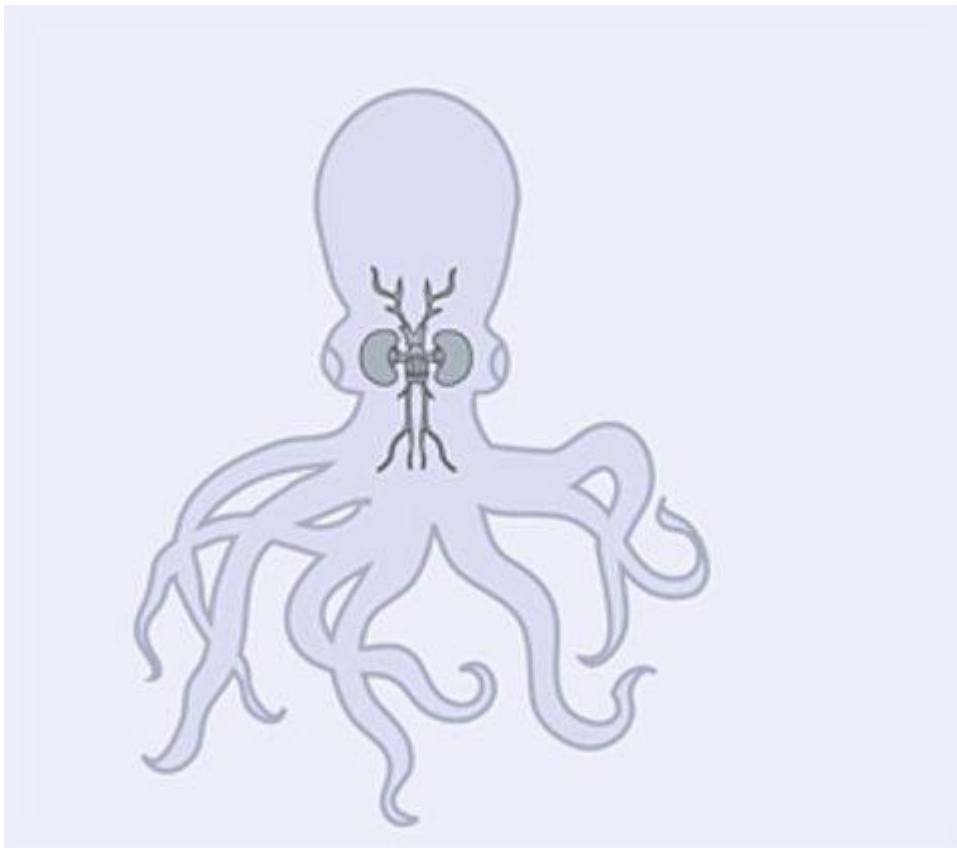


Abb. E.1.3. Octopus
© Rainer Harf.

There are however limits set to insect brains' capacities. They resemble to computers operating on a certain software. They can hardly adapt to changing environment conditions.

All the Vertebrates' Brains

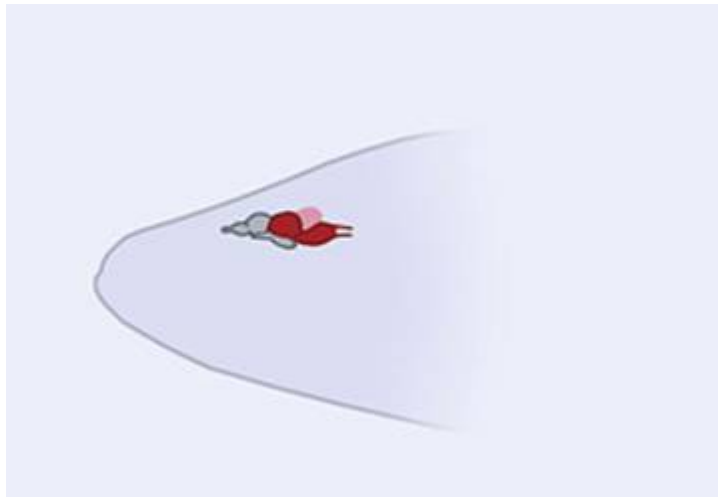


Abb. E.1.4. Fish
© Eric Tscherne.

The brains of all the vertebrates, a fish here, are built up in similar ways. The frontal brain [in grey] values information, the cerebellum [in pink] coordinates movements, the brain stem [in red] directs heart and breath rates.

The brains of vertebrates adapt to the environment.

Vertebrate brains developed totally differently from insect brains which are unrivaled at constant tasks but relatively inflexible. Vertebrate brains are more dynamic, tuned to individual development and change, and can hold their own in environments that are not exactly alike their parents' any more.

Their circuit diagram, i.e. the pattern of connections among nerve cells, depends to a large degree on external influences during the embryo's development and the phases of early life.

In the course of development to more complex brains with vertebrae, a frog here, it was the frontal brain [in gray] before all that enlarged. The brain stem however enlarged mostly comparatively little.



Abb. E.1.5. Frog
© Eric Tscherne.

For instance a canary does not hatch from the egg with a firmly inscribed melody for wooing in its head. Instead it learns its song by listening to other males. In the same way it is capable to grasp after a few painful collisions with a window pane that an invisible obstacle is in the way. A fly on the other hand will try to penetrate the glass until its final exhaustion.

Reptile and Bird Brains

The first vertebrates originating some 500 million years ago resembled to some degree today's lampreys which may be taken to look like fish {lacking jaws however}. They already had a skull capsule which contained and protected the delicate brain. Life took place at the time exclusively in the ocean {according to anthroposophy : in the life sphere} ; so the earliest construction of vertebrate brains can be observed with lampreys and fish.

In spite of all the differences the brain is basically similarly constructed with fish and bird, rat and man : The brain stem directs vital functions like heartbeat and breath, the cerebellum coordinates movements among others, and the frontal brain is left to sophisticated tasks, and such as planning, evaluating information, and deciding. Many functions however cannot be attributed explicitly to one area of the brain but are accomplished by several structures cooperating.

While the brain stem changed relatively little in the course of evolution master builder Nature chose the frontal brain for her favorite construction site. It was here she had extensions added until the new halls could hardly find room on the plot.

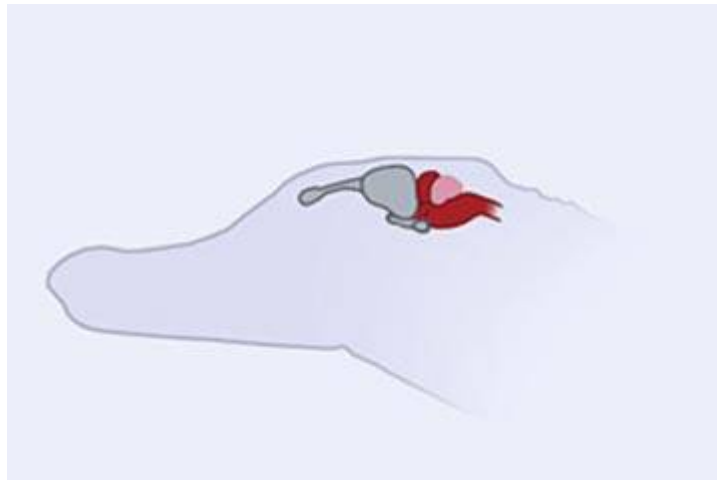


Abb. E.1.6. Crocodile
© Eric Tscherne.

With crocodiles the club-shaped part of the frontal brain deals predominantly with the analysis of smells. So these animals can differentiate finest variations of scents.

Many birds are equipped with a massive cerebellum [in pink] which enables them to orientate in the air. The frontal part of the brain - the seat of intelligence - is enhanced, too.

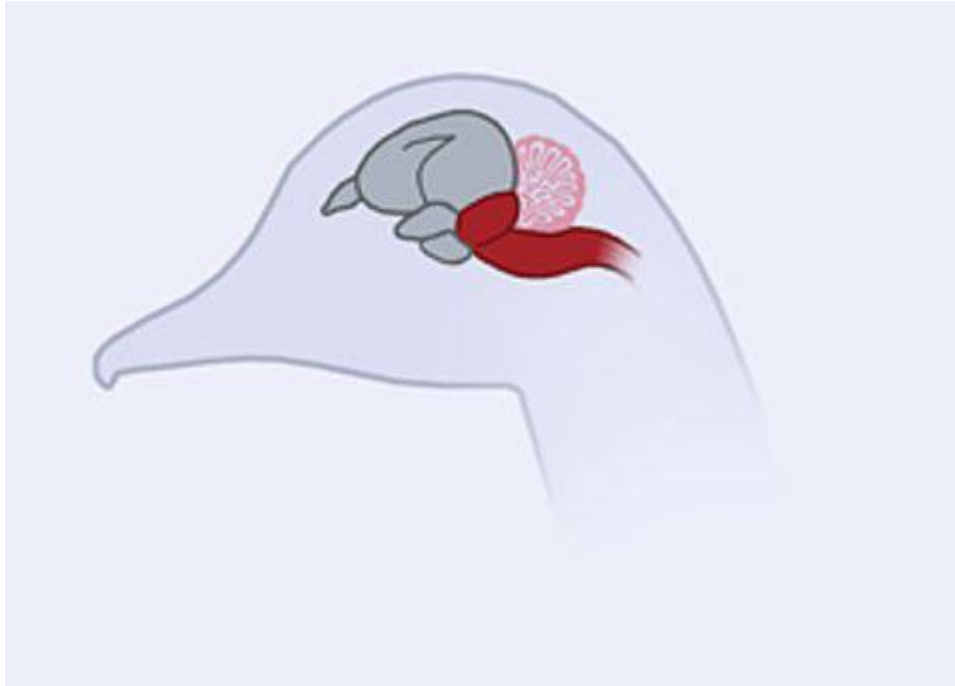


Abb. E.1.7. Bird
© Eric Tscherne.

With birds the nuclei of the brain are closely huddled together so as to keep the flight load from being too top-heavy and energy-consuming. The price is, the connections can cross-link less effectively than with land-going vertebrates.

With reptiles and birds the spinal marrow still kept some certain autonomy. A lizard's tail bitten off will keep curling for minutes, detouring the predator from its prey and saving the hunted prey. One or the other may have seen a hen beheaded already, run about for seconds - headless in a physical sense.

The Cerebral Cortex

The cerebral cortex is the part of the brain that is most highly developed.

More achievement, more readiness to learn, and more complex capacities are predominately due to the cerebral cortex expanding, the outer stratum of the frontal brain. Its phylogenetically youngest part is called the neocortex, existing with mammals only. With man it fills almost half the brain volume.

So as to fit into the skull this expanding neuron layer of just a few millimeters folded itself by and by so that *Homo sapiens'* brain came to look furrowed like a walnut.

If we could smooth out the cerebral cortex in a human head it would cover four A4 sheets of paper $\{= A2 = \sim 16.5 \times 23.4 \text{ in}\}$ - four times the size with a chimpanzee. On the other hand a rat's rather smooth cortex only comes up to the size of a stamp.

The thinking organ of mammals with higher developed brains, e.g. cats, is coined by the furrowed cerebral cortex. It is there that originate consciousness and capacity to learn.

E.1. Evolution of the Brain



Abb. E.1.8. Cat
© Eric Tscherne.

There more a vertebrate's brain is developed the larger are the areas of its cerebral cortex that cannot be assigned to rather unequivocal functions such as vision or hearing.

Only such associative areas enable vertebrates to react flexibly. Instead of reacting to a stimulus according to some predetermined behavior, as do insects or slugs, the input is processed and modulated over many interim states with higher animals ; so they can react in various ways.

During certain phases of the evolution these associative areas increased considerably, and their size is an essential difference between human and ape brains.

The history of evolution however does not at all follow a straight route from “discovering” neurons with invertebrates to man's thinking organ.

On the contrary : From the first “neuron construction” there developed, when comparing nature to a house construction again, various sites independent from each other - some of them stately buildings.

Krakens, e.g., are at the top of all invertebrate animals concerning intelligence. An octopus brain is built all differently from a vertebrate's. But the intellectual capacities of krakens compare easily to those of dogs.

Among vertebrates on the other hand elephant and whale brains, but also those of some birds such as ravens, are among the master pieces of brain architecture - comparable to those of man and great apes.

A Climate Change Accelerating Brain Evolution

After the evolutionary ways of man and chimpanzees had separated some seven million years ago, the hominids' brain increased just slowly in the beginning.

Only some two million years ago did its growth accelerate more rapidly : While {in East Africa} the thinking organ of *Homo habilis* of the time contained some 600 cubic centimeters, *Homo sapiens*' already came up to some 1400 cubic centimeters 190 thousand years ago. This development made man develop to what he is today.

Presumably the trigger cause was a climate change 2.3 million years ago {from the ice age on = the beginning of the Quaternary}, which exposed early man to new challenges. According to hypotheses he reacted by using better tools, e.g. to open up new sources of food.

Increased mental capacities and manual skillfulness were needed to produce and operate such tools. In such a phase of rapid environment changes increasing intelligence meant an advantage in the process of evolutionary selection.

E. The Brain and Thinking Evolving

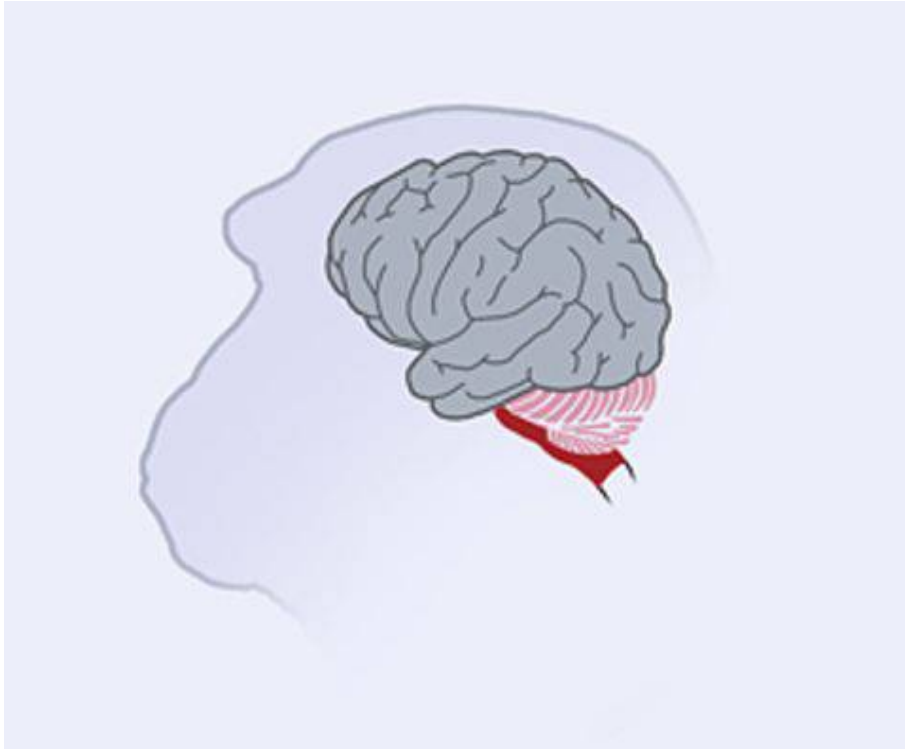


Abb. E.1.9. Ape
© Eric Tscherné.

The cerebral cortex of great apes resembles Homo sapiens' one in that it is highly furrowed. That is how it fits into the animals' skulls in spite of its large surface.

What supposedly enhanced the brains developing, too, was the rise of speech and - connected to it - the advantage in the daily quest for survival. Possibly the brain expansion accelerated then because of a feedback effect : Better tools and weapons facilitated hunting big game so that food supply enlarged.

The enlarged energy quantity at the human body's disposal allowed evolution to try out larger brains. Consequently man became still more skillful and more intelligent.

Big Brains Are Not an Advantage All The Time

However a stately brain like man's does not bring about just advantages in the evolutionary competition. Because of its high energy consumption it is a burden, too.

With Homo sapiens it takes just two percent of body volume but uses 20 percent of metabolism energy, and with a newborn as much as two thirds. The larger an animal's brain is the more time does it need to mature and unfold all its potential.

This means for parents they must invest much time and resources for their offspring, limiting their reproduction rate in numbers. Such factors may limit further evolutionary growth of the brain.

In fact man did lose brain mass during the last 35 thousand years. Our brain averages some 1300 grams today - 150 grams less than with man during the stone age.

E.1. Evolution of the Brain

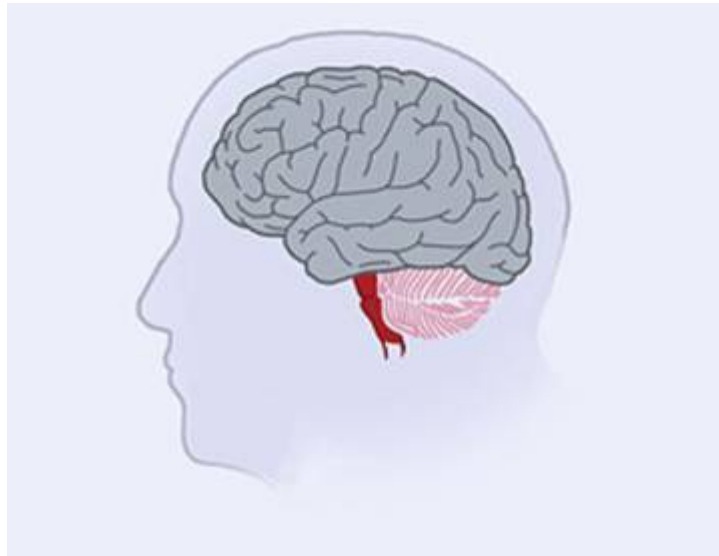


Abb. E.1.10. Human
© Eric Tscherne.

It is not clear whether this occurred due to existential needs diminishing, because of advances in agriculture e.g., or whether it is connected to our ancestors' body weight declining during long spans of time, too.

Nature as an architect did not only add new rooms and halls to its brain complexes - she demolished unused rooms without a compromise. For example the brain volume of dogs decreased in the course of their career as man's companion : The brain of a pet dog weighing as much as a wolf is by one third smaller than its wild relative's.

In addition there are examples in natural history showing that brains obtained once may be lost : The tapeworm, descendant of the first flatworm with its nerve knot in its head, clings on tightly in the human intestine. So it lives in a comfortable, secure ecosystem with abundant food supply. Affording a brain means senseless luxury for such a parasite.

Consequently it was dismantled completely.

<https://www.geo.de/natur/tierwelt/7222-rtkl-das-gehirn-evolution-des-gehirns>

Evolution just does not follow the direction of complexity only. Mendel's and Darwin's genetic laws convene with posteriority surviving and procreating even without a capacity if it is needed less. So a reverse development may be handed down. There are some other zoological examples in addition to the above one although not as impressing ones :

- The mule doing without eyesight below ground, and partially losing it.
- The cave olm did not lose parts of its vision only : Moving in cave water tail-wagging like an eel it needs its legs less. So they, too, recede over the millennia.
- The small eyeless Lanzarote crawfish [*Munidopsis polymorpha*] did not only lose body pigmentation and vision living in submarine caves over millions of years but eye sockets, too.

It is similar with man : Since we have been walking upright the sense of smell helped us less than it did to quadrupeds. So it receded over just a few million years. All the same it is still connected to strong feelings, the same as the sense of unforeseen touch. Both of them are the earliest senses phylogenetically.

Similarly it will depend on us whether we shall intensify or neglect capacities we think important to

E. The Brain and Thinking Evolving

us. Often we shall have to put up with genes we would rather do without. For example shortsighted people survive and procreate their genes since there are glass lenses.

So what is the sense of the brain developing ? - To further adaptation capability : the capacity of a species to survive in rapidly changing environment conditions. At least humans aim at the same by thinking - if that is what they prefer. As we can know from ourselves.

The brain develops by nerve nuclei augmenting in size, number, or capacity. On the one hand. Changes in this respect call for a great many generations in **very**, very small steps. [Bacteria take just a few minutes for a generation, viruses and bacteriophages take seconds.]

In addition adaptation capability is enhanced when the connections between nerve nuclei change. This is what occurs with mammals in the so-called 'cerebral white matter'. [The area of nerve nuclei themselves, insofar they are situated in the mammalian cerebrum, is called 'cerebral grey matter' because of its color, too. With mammals the cerebral grey matter forms the cerebrum's outer plane or cortex so that the cerebrum's inner, 'white' areas are available for connections.]

On the other hand nerve connections may change during life already. They may add up, decrease, or connect in new ways. That means a challenge for us humans not to sand up our congenital capacities.

Are there exterior life conditions encouraging and stimulating brain development ? - Indeed there are, many. For instance life purposes we set for ourselves, and personal engagement to obtain them. Social respect is a frequent purpose, and personal engagement for that, too.

So may life conditions we did not choose, still decide our survival chances ? - Indeed, the climate, e.g. Somebody found out - we authors are sorry we did not find the source again - that all high cultures originated and flourished when the annual temperature averaged 14 degrees centigrade. Supposedly agriculture could be upheld then, and yet people had to make annual provisions. What was more they felt cold most of the year and had to seek redress. No agility without a stimulus - most of the time.

Such are wars : He survived who came to terms more cleverly. Such a stimulus was less pronounced in isolated areas such as the Tibetan Himalaya highlands or on islands a long way from continents. In such places a special culture might develop or not, but in any case technical progress was encouraged less than under competitive influences.

Once again Steiner widens the aspect :

„Nun war es gerade die Abkühlung der Nebelmassen ¹, diese nordische Kälte, welche die neue Anschauung, das neue Seelenleben aus den Menschen herauszauberte. Niemals hätte unter den Gluten des Südens der Intellekt, die Urteilskraft, zuerst sich in den Menschen entwickeln können. Der Atlantier in der Nähe Irlands fühlte Fähigkeiten in sich hereinströmen, die ihn so durchdrangen, dass er fähig wurde, mit seinen Sinnesorganen die Dinge draußen zu sehen, zu hören usw. Er empfand das so, dass er es der Abkühlung der Luftmassen zu verdanken hatte.“ (R.Steiner 101:20 , I : 10/7/1907).

It was just because the masses of fog {of northern Atlantis} cooled down, this northern cold, that charmed up a new view, the new soul life. Never could man have developed intellect, discernment, under the blaze of the south in the first place. The Atlantean near Ireland felt capacities streaming into him penetrating him so that he turned capable of seeing and hearing things outside him. That is what he felt due to the masses of air cooling down.

E.1. Evolution of the Brain

Concerning the brain what interests us in the first place, is thinking before all. How did it come up ? - Let us start with a 'higher' mammal, my dog.

E.2. Thinking Begins

In part 2 chapter D.5. «During *EARTH* : Details» dealt with the *Lemurian* and *Atlantic ages* before all. During the *Polaric* and *Hyperborean ages* cognitions, even *clairvoyant* cognitions, concerning man's origin are rather rare. Then during the *Lemurian age* plant and animal species differentiated. According to Darwin both developed by specializing more and more so that the respective species might survive. According to anthroposophy however plant and animal species originated from living beings that fell short of man's development and lagged behind. During the *Atlantean age* finally man obtained his own gestalt distinguishing him from great apes, and continued developing physically as well as furthering his social endowment. What has been helping him on the way, is his connective link between the physical world and the spiritual one - the individual 'I' - , and later an at least slight inkling of who he himself is, i.e. self-consciousness.

The present chapter describes - admittedly : in a categorizing way - steps of thinking and consciousness developing, ranging them to man's paleo - historical development as well as to individual growth. The section F , which follows then, «Evolution of Consciousness and Soul Aspects Evolving », describes how they evolve during the *Lemurian age* and the *Atlantean age* : first in chapter F.1. « Consciousness Developing Since *Lemuris*, the 'I' Since *Atlantis*, and 'I'-Consciousness Since *Post-Atlantis*». Afterwards, chapter F.2. «Witnessing Consciousness Developing : from *Lemuris* on» will try to make this development plausible. Iterations cannot be avoided, and much less iterations from the chapters on man's general development in parts 1 and 2.

The following passages show color backgrounds to indicate the respective stage of consciousness. They might give the impression the development steps had clearly defined stages. Yet don't we know that we need distinctions for our own sake ? Really there are largest and blurring overlaps. Everybody will know about overlaps in thinking, from personal experience, too.

In the following summary - *guidelines no. 103 and 104 from R. Steiner CW 26 , 10/12/1924* - Steiner describes the way of *spiritual beings* manifesting as man's thoughts. "*Thoughts unfolding*" will be understood as «consciousness developing».

*„In der Menschheitsentwicklung steigt
das Bewusstsein auf der Leiter der
Gedankenentfaltung herab.*

*As mankind develops, consciousness
descends on the steps of thoughts
unfolding.*

*Es gibt eine erste Bewusstseinstappe :
Da erlebt der Mensch die Gedanken im
«Ich» als durchgeistigte, beseelte, belebte
Wesen.*

*There is a first consciousness stage : It is
there that man experiences thoughts in
the "I" as living beings : spiritualized,
animated, enlivened.*

*Auf der zweiten Etappe erlebt der Mensch
die Gedanken im astralischen Leib : Sie
stellen da nur mehr die beseelten und
belebten Abbilder der Geistwesen dar.*

*On the second stage man experiences
thoughts in the astral body : Now they
feature just images of spiritual beings,
images full of soul and life.*

*Auf einer dritten Etappe erlebt der
Mensch die Gedanken im Ätherleib : Sie
stellen nur eine innere Regsamkeit wie
einen Nachklang vom Seelenhaften dar.*

*On a third stage man experiences
thoughts in the ether body : They
represent just an inner agility as if a
reverberation of the soul.*

*Auf der vierten, gegenwärtigen Etappe
erlebt der Mensch die Gedanken im
physischen Leib : Sie stellen tote Schatten
des Geistigen dar. - In demselben Maß,
in dem das Geistig-Seelisch-Lebendige im
Menschendenken zurücktritt, lebt des
Menschen Eigenwille auf. Die Freiheit
wird möglich.“*

*On the fourth stage, the actual one, man
experiences thoughts in the physical body
: They represent dead shadows of the
spiritual. - In the same measure as the
living spirit-soul recedes in man's
thinking there accrues man's will of his
own. Freedom becomes an option.*

Before quoting the related passage (*R.Steiner 26:100 ff, 10/12/1924* , emphases, colors, and - rarely - additional paragraph

E.2. Thinking Begins

settings by us) - we shall mention relations to anthropological *ages* (from R.Steiner 26:203 , 1/11/1925) and compare them to life of our days. Before that however we shall insert a short additional category {in grey} which Steiner does not mention because it is not a consciousness stage : instinct.

A stroll with my dog. Trying to chase a cat he pulls instantly on the lead.

This was the only consciousness stage feasible to *evolving man* up to the middle of **Lemuris**.

If my dog were a human baby of today this stage would correspond to the world he experiences during the first three months of his life. He would cry out in reflexes. When he is hungry he feels like the world would founder. The reader will remember experiences with babies.

The **1st stage** of consciousness developing with my dog : Since I am scolding him angrily, tearing on the lead without thinking, and waving wildly with my cane, my dog reacts by not thinking : His master, me, is up to anything. It can just feel there is something I am intending, not more. In human thinking I am his god, he being subjected to my capricious moods. However this is not what he can think. He cannot understand anything, he cannot resist, he must put up with and endure my moods. He feels totally connected to me for the good or the bad, feeling all in one with me. If he could tell what he feels like he would say he felt like an indivisible part of his god.

As we are already busy with analogies to human feelings we might just as well think of how we may have arrived at concepts of gods. We observe quite a many contemporary notions of gods and God, and even more of them in history. Personally, too, we feel the notions of God we had come to, changing over the years depending on our personal maturity as well as on momentary moods. All this suggests that we realize God the way we can at the moment. All denominations can do, is just recommend creeds. Well, and since it is still easier for us to think in images of categories or hierarchies instead of confiding in something nebulous and un-understandable, we may well imagine how we could be given an understanding of God : as hierarchies.

Let us get back to the **1st stage** of consciousness development. This stage developed with early man evolving during the middle of **Lemuris** up to "*the latest Lemurian (...) times*" (*age*) (R.Steiner 26:203 , 1/11/1924). As the Moon separated from the Earth taking with it detrimental hardships, i.e. impediments of development, man was enabled to new development steps : He began straightening up, swimming in the *life sphere* like today's hippocampi in water. So he arrived at more extensive perceptual chances in his surroundings and - by and by - some primordial impression vis-à-vis the beauties and wonders of the worlds above. Feeling their power he obtained - very gradually so !! - some primordial inkling of a still unconscious, just divined *spirituality*. Very hesitatingly he learned to discriminate between himself and whatever occurred to him : The 'I' developed in primordial precursors, however still remaining unconscious, too. - His instinct continued at his disposal within his scope but it was not the only impetus any more.

If my dog were a human child of our days, the world of his experiences would correspond in a to a wide range from about the middle of first year of his life, and develop up to the third year. It is true he would continue screaming in reflexes but more and more often his mother would discern some individual reactions so that she could understand his momentary moods. Agitating full of delight in discoveries the child will run ahead without thinking as soon as he can, unable to think of what might ensue. The reader might remember:

At the **2nd stage** of consciousness development my dog will feel - still without thinking - : «What's going on here ?». It is true he will arrive at an inkling that his situation and my outrage might have to do something with what was going on, but he will not yet be able to get an overview, much less to come to some reaction. He divines he is exposed to my willfulness, and at least that is what he divines. He feels my willfulness gnawing at his *life forces*. I am still the god acting full of willfulness. But to some degree he can react individually and according to the situation : He sits down on its hind quarters - a submission gesture - , but for precaution he sits down at the end of the lead. - In other situations instincts and the feeling of being helplessly exposed will stay with him, but now he has a third kind of behavior at his disposal.

This attitude developed within the possibilities of *man evolving "in the Atlantean time"* (*Atlantean age*) (R.Steiner 26:203 , too).

If my dog were a human child of our days the world of his experiences would correspond to the third year of life and develop over the years in elementary school. He can react individually and corresponding to the situation but only hesitatingly will he be conscious of what he does.

E. The Brain and Thinking Evolving

R. Steiner explains consciousness development with the way of how man evolving will grasp : Thinking begins, although without self-consciousness, and all the more so without self-reflection. Steiner's presentation is all the more vivid as he starts with today's consciousness. So the contrast to the 2nd stage of consciousness development gets clear :

„Heute empfindet der Mensch, dass Ideen in ihm durch die Tätigkeit seiner Seele ausgebildet werden. Er hat das Gefühl : Er ist der Ausbilder der Ideen, während nur die Wahrnehmungen von außen an ihn heran dringen. -

In our days man feels that ideas originate because his soul is at work. He feels he himself is the creator of ideas whereas just perceptions are coming from outside. -

Dieses Gefühl hatte der Mensch nicht immer. Er empfand in älteren Zeiten den Inhalt der Ideen nicht als etwas Selbstgemachtes, sondern als etwas durch Eingebung aus der übersinnlichen Welt Erhaltenes. -

This is a feeling man had not had all the time. In ancient times {Lemurian age, the 1st stage} he felt he did not have the ideas himself but had received them from the super-sensory world. -

Dieses Gefühl machte Stufen durch. Und die Stufen hingen davon ab, mit welchem Teil seines Wesens der Mensch das erlebte, was er heute seine Ideen nennt. Heute, in dem Zeitalter der Entwicklung der Bewusstseinsseele, gilt uneingeschränkt, was in den Leitsätzen der vorigen Nummer dieses Mitteilungsblattes steht : 'Die Gedanken haben ihren eigentlichen Sitz im ätherischen Leib des Menschen. Aber da sind sie lebendig-wesenhafte Kräfte. Sie prägen sich dem physischen Leib ein. Und als solche 'eingeprägte Gedanken' haben sie die schattenhafte Art, in der sie das gewöhnliche Bewusstsein kennt.' -

Feeling goes through steps. They depended on which was the part of his being that man experienced what in our days we are calling ideas. In our days, the {Post-Atlantean} age {and as a part of it the cultural period :} when the consciousness soul is developing, there applies without restriction what is said in the guidelines of the last edition of this bulletin {guideline 100} : 'Thoughts are essentially in man's ether body. But in there they are powerful living beings. They press into the physical body. Well, and as such 'implanted thoughts' they are like the shadows which general consciousness knows.' -

Man kann nun zurückgehen in Zeiten, in denen Gedanken unmittelbar im «Ich» erlebt wurden. Da aber waren sie nicht schattenhaft wie heute. Sie waren nicht bloß lebend, sie waren beseelt und durchgeistigt. Das heißt aber : Der Mensch dachte nicht Gedanken, sondern er erlebte die Wahrnehmung von konkreten geistigen Wesenheiten. -

Now we may go back {from our days} to {Atlantean} times {the 2nd stage above} when thoughts were experienced directly in the 'I'. At that time however they were not shadowy like they are today. They were not just living but full of soul and spirit. That means : Man did not {yet} think thoughts {of his own}. Instead he perceived concrete spiritual beings {in the 'I' but not consciously yet}. -

Man wird ein Bewusstsein, das so zu einer Welt von geistigen Wesenheiten aufsieht, überall in der Vorzeit der Völker finden. Was sich davon geschichtlich erhalten hat, bezeichnet man heute als Mythen bildendes Bewusstsein und legt ihm keinen besonderen Wert bei für die Erfassung der wirklichen Welt. Und doch steht der Mensch mit diesem Bewusstsein in seiner Welt, in der Welt seines Ursprungs drinnen, während er sich mit dem

All over prehistoric times we can perceive peoples with a consciousness which looks up to a world of spiritual beings. What has survived in history is called **myth-building consciousness** in our days, and is not valued a great deal in the quest for the real world. And yet man depicts his world in this kind of consciousness which is where he

heutigen Bewusstsein aus dieser seiner Welt heraushebt. -

originated from. Whereas with today's consciousness he lifts himself up from this world which is his after all. -

Continuing the quotation Steiner describes the ways *spiritual beings* worked on mankind. First, during the 1st stage, evolving man experienced his *spiritual beings* directly, "at first hand", and satisfying him totally.

Der Mensch ist Geist, und seine Welt ist die der Geister.

Man is spiritual, and his world is that of spirits.

After that, during the 2nd stage, the influence of *spiritual beings* dealing with him dwindled down so that he experienced in his feelings nothing but their multiplicity and dominance. Namely :

Eine nächste Stufe ist diejenige, wo das Gedankliche nicht mehr vom «Ich», sondern vom astralischen Leib erlebt wird. Da geht die unmittelbare Geistigkeit für den seelischen Anblick verloren. Das Gedankliche erscheint als ein beseeltes Lebendiges. -

Continuing one more step it is not the 'I' that experiences thoughts but the astral body. The soul cannot visualize direct spirituality any more. Thoughts appear as the soul alive. -

Once again the quotation turns to the 1st stage : man evolving feels fully at the mercy of the *spiritual beings*.

Auf der ersten Stufe, dem Erschauen des konkret geistig Wesenhaften, hat der Mensch gar nicht stark das Bedürfnis, das Erschaute an die Welt des sinnlich Wahrgenommenen heranzutragen. Die sinnlichen Welterscheinungen offenbaren sich zwar als die Taten des übersinnlich Erschaute, aber eine besondere Wissenschaft von dem auszubilden, was dem 'geistigen Blick' unmittelbar anschaulich ist, liegt keine Nötigung vor. Außerdem ist, was als die Welt der Geistwesen erschaut wird, von solcher Fülle, dass darauf vor allem die Aufmerksamkeit ruht. -

At the 1st {consciousness} stage, {i.e.} visualizing concrete spiritual beings, man is not really keen on approaching whatever he sees, to his perceptions of the sensory world. It is true what happens in the sensory world manifests {to him} as the activity of what he recognized in a supersensory way. But some special science of what is evident to 'viewing spiritually' is not needed. Furthermore what man sees as the world of spiritual beings, is so abundant that man turns his attentiveness there before all. -

During the 2nd stage on the other hand he attained a stand of his own vis-à-vis the *spiritual beings* by beginning to observe what his senses told him. Still he did not yet differentiate his observations from the *spiritual beings*, but discovered their revelations in them.

Anders wird dies bei der zweiten Bewusstseinstappe. Da verbergen sich die konkreten Geisteswesen. Ihr Abglanz, als beseeltes Leben, erscheint. Man beginnt, das 'Leben der Natur' an dieses 'Leben der Seelen' heranzutragen. Man sucht in den Naturwesen und Naturvorgängen die wirksamen Geisteswesen und deren Taten. In dem, was später als alchemistisches Suchen auftrat, ist geschichtlich der Niederschlag dieser Bewusstseinstappe zu sehen. -

Things are going differently {from the 1st stage} with the 2nd consciousness stage. That is when the concrete spiritual beings begin hiding {as he sees it}. {To him} their distant reflection appears as {his} soul life. Man begins approaching 'life in nature' to 'life in the soul'. It is in nature spirits and nature occurrences that man seeks the spiritual beings working, and their activity. This consciousness stage will show in alchemists' research later in history. -

Wie der Mensch, indem er auf der ersten

The same as when man 'thought'

Bewusstseinstappe Geisteswesen 'dachte', ganz in seinem {deren ?} Wesen lebte, so steht er auf dieser zweiten sich und seinem Ursprung noch nahe. -

spiritual beings during the 1st stage, living totally in his {their ?} inner core, so he is still close to his {spiritual} origin during the 2nd consciousness stage. -

Damit ist aber auf beiden Stufen ausgeschlossen, dass der Mensch im eigentlichen Sinne zu einem inneren eigenen Antrieb für sein Handeln komme. -

So in both stages man cannot yet come to an inner source of his own properly speaking when concerned about what he does. -

Geistiges, das von seiner Art ist, handelt in ihm. Was er zu tun scheint, ist Offenbarung von Vorgängen, die sich durch Geisteswesen abspielen. Was der Mensch tut, ist diese sinnlich-physische Erscheinung eines dahinter stehenden wirklichen göttlich-geistigen Geschehens. -

Spirituality of his {human} kind is what is active in him. Whatever he seems to be doing, is {to him} **revelation** of occurrences effected by spiritual beings. Whatever man does, appears {to him} in the physical world of the senses as effected by real divine spiritual activity. -

The 3rd stage of consciousness development began with the **Post-Atlantic age**, drawing up to its **4th cultural period**, the Greek-Roman one. - We cannot take my dog for comparison any more. He feels, observes, and imitates when he can, whatever is happening in the surroundings, but he is not of a thoughtful kind. So aren't humans at times. But at least they have the chance to be. This stage corresponds to an adult of our days, optimally from early puberty on.

Eine dritte Epoche der Bewusstseinsentwicklung bringt die Gedanken, aber als lebendige, im ätherischen Leib, zum Bewusstsein. -

A 3rd stage of consciousness development brings thinking to consciousness, but as living thoughts, in the ether body. -

Als die griechische Zivilisation groß war, lebte sie in diesem Bewusstsein. Wenn der Grieche dachte, so bildete er sich nicht einen Gedanken, durch den er, als mit seinem eigenen Gebilde, die Welt ansah, sondern er fühlte in sich erregt Leben, das auch draußen in den Dingen und Vorgängen pulsierte. -

When the Greek civilization lived at its peak it lived in this kind of consciousness. When the {ancient} Greek was thinking, he did not build up a thought by which to view the world. Instead he felt excited with life inside himself, and with life pulsating outside himself, too, in things and occurrences. -

Da entstand zum ersten Mal die Sehnsucht nach Freiheit des eigenen Handelns. Noch nicht wirkliche Freiheit, aber Sehnsucht danach. -

That was the first time that yearning came up for the freedom to do what he wished. Not yet real freedom but yearning for it. -

Der Mensch, der das Regen der Natur in sich selber regend empfand, konnte die Sehnsucht ausbilden, die eigene Regsamkeit loszulösen von der als fremd wahrgenommenen Regsamkeit. Aber es wurde immerhin in der äußeren Regsamkeit noch das letzte Ergebnis der wirksamen Geisteswelt empfunden, die gleicher Art mit dem Menschen ist. -

Man felt nature's agility inside himself and could develop a yearning to separate his own agility from an agility {i.e. nature's} which he perceived as strange to himself. Yet still he felt in this outer agility {i.e. nature's} the last **effect of the spiritual world**. This is {to him} of the same kind as his own. -

The 4th stage of consciousness has been developing since the beginning of the **5th cultural period** when the **consciousness soul** began evolving. In our days it can be found with adults only, and likewise not every time.

Erst als die Gedanken ihre Prägung im

Freedom could come to be an option

E.2. Thinking Begins

physischen Leib annahmen und sich das Bewusstsein nur auf diese Prägung erstreckte, trat die Möglichkeit der Freiheit ein. Das ist der Zustand, der mit dem 15. nachchristlichen Jahrhundert gegeben ist. - (...) -

only when thoughts began imprinting into the physical body, while consciousness limited itself to this {way of} imprinting. This stage began in the 15th century CE. - (...) -

Als die Gedanken den physischen Körper ergriffen, war aus ihrem unmittelbaren Inhalt Geist, Seele, Leben getilgt und der abstrakte Schatten, der am physischen Leib haftet, ist allein geblieben. Solche Gedanken können nur Physisch-Materielles zum Gegenstand ihrer Erkenntnis machen. Denn sie sind selbst nur wirklich an dem physisch-materiellen Leib des Menschen. -

When thoughts took hold of the physical body, spirit, soul, {and} life were blotted out from the direct content of thinking, leaving the abstract shadow alone sticking to the physical body. This kind of thinking can just deal with physical-material things for insight because it is itself real only in connection with the physical-material body. —

Nicht deshalb ist der Materialismus entstanden, weil nur materielle Wesen und Vorgänge in der äußeren Natur wahrzunehmen sind, sondern weil der Mensch in seiner Entwicklung eine Etappe durchzumachen hatte, die ihn zu einem Bewusstsein führte, das zunächst nur materielle Offenbarungen zu schauen fähig ist. Die einseitige Ausgestaltung dieses menschlichen Entwicklungsbedürfnisses ergab die Naturanschauung der neueren Zeit.“ (R. Steiner 26:100-104, 10/12/1924).

Materialism did not come up because we can perceive just material beings and occurrences in outer nature, but because man developing had to go through a period when he was led to a kind of consciousness that is capable to perceive just material revelations. Since man developing needs to go through this stage he has been obliged to look at nature in this way lately.

Are there any more consciousness stages ? - Indeed there are. The future is at hand. This is so since the last third of the 19th century which we shall deal with in the following section F, chapter F.5. «Bursting into Bloom : St. Michael's Age Is Dawning». - Consciousness forms in the far future will be dealt with on the next page but one.

What about *clairvoyants*, soothsayers, and prophets ? - They will go back in man's developmental path according to the degree of their initiation, to approach *spiritual beings* once more. But they will do so with today's consciousness ! That is how they are giving examples of living in future forms of consciousness. Nowadays already they may be setting an example of what all of us shall work for during future *planetary development states*.

Enough categorizing ! The following chapter F.1. is about connections between consciousness stages, the 'I', and 'T'-consciousness.

F. Consciousness and Soul Aspects Evolving

Quite often did we find in this book classifications coming to our minds in various forms. So the following section about soul and consciousness aspects can only be considered with reservation because as yet we lack an overview.

F.1. Consciousness Developing since *Lemuris*, the 'I' since *Atlantis*, and 'I'-Consciousness since *Post-Atlantis*

In the two quotations of the previous chapter Steiner had not yet given names to the stages of consciousness development. This will be done here. He differentiates consciousness like this :

„Das menschliche Bewusstsein entwickelt im gegenwärtigen Weltstadium seiner Entwicklung drei Formen, das wachende, das träumende und das traumlos schlafende Bewusstsein.“ (R.Steiner 26:92 , 9/7/1924).

Human consciousness develops at the present stage of the world's development in three forms :

Waking, dreaming, and dreamlessly sleeping consciousness.

Well, and before that ? - These are consciousness stages today's minds can retrace only with difficulty. At the beginning of the *solar cosmos*, during *OLD SATURN*, and then while it was iterated during the *Polaric age* of *EARTH*, there originated "**deep trance consciousness**". In our days we can find it in minerals. As a former gold smith, HRS can sense this stage vividly : What a mineral is in itself, can only be read from the *spiritual worlds*. We may sense it by *intuition*. This is easier for children than for adults, unconsciously so however. «Quite many a time did I see at mineral fairs children choosing the right mineral suitable for their development stage.» {HRS}.

In the previous quotation Steiner had chosen the perspective : back into the past - for our sake. Here however we shall follow the course of time the same as we did in the previous chapter, namely in the way consciousness developed. The previous chapter described man's development, whereas this chapter enlarges the topic by *spiritual* aspects. - Here as all the time emphases are ours.

During *OLD SUN* - as well as when it was iterated during the *Hyperborean age* of *EARTH* - "**deep sleeping consciousness**" developed, to be recognized in our days with plants. This is what HRS senses in old trees, too. «When something moves me», says his wife individually, , «I put my arms around a tree, I feel its strength and experience, and am consoled. This is what I have been feeling since I was a child. It is a big support to me.»

But how do the three following consciousness forms influence mankind of today ?

In the previous quotation Steiner had chosen to direct the view backwards starting from today because we can understand contemporary and shortly preceding conditions more easily than earlier ones. Here however we shall follow the course of time of the preceding chapter, i.e. the way consciousness develops. While the preceding chapter showed consciousness developing just in man, Steiner enlarges the topic by *spiritual* aspects here. - Once again as all the time using bold face is up to us authors.

When **sleeping deeply without dreams** we experience - without knowing - our previous lives. Such experiences may get conscious to us by the *clairvoyant* methods of *inspiration* (R.Steiner 324:205 , VII : 3/3/1921) as well as *intuition*. Then we can perceive our previous lives on Earth working into the present one. The **consciousness stage of sleeping deeply without dreams** corresponds to man's earliest step of consciousness development : **stage one** in the previous chapter.

„Im traumlosen Schlafbewusstsein erlebt der Mensch ohne eigene Bewusstheit das Wesen als durchdrungen mit den Ergebnissen vergangener Erdleben. Das inspirierte und intuitive Bewusstsein dringt zur Anschauung dieser Ergebnisse vor und sieht das Wirken voriger Erdleben in dem

During the sort of consciousness when sleeping deeply without dreams man experiences - without realizing - his essence as pervaded by what resulted from his previous lives. {Clairvoyantly} inspired and intuitive consciousness advance to looking at these results,

Schicksalsverlauf (Karma) des gegenwärtigen.“ (R.Steiner 26:96 , guideline 90 , 9/7/1924).

realizing the effects of previous lives on Earth in the course of fate (karma) occurring in present life.

The next step into the *spiritual world* will help us to continue building up our core in life after death. In the previous chapter this was **step two**.

„Im Traumbewusstsein erlebt der Mensch in chaotischer Art das eigene Wesen mit dem Geistwesen der Welt unharmonisch vereint. Das Wachbewusstsein kann den eigentlichen Inhalt dieses Traumbewusstseins nicht ergreifen. Es enthüllt sich dem imaginativen und inspirierten Bewusstsein, dass die Geisteswelt, die der Mensch zwischen Tod und Geburt durchlebt, an dem Aufbau seines Innenwesens beteiligt ist.“ (R.Steiner 26:95 , guideline 89 , 9/7/1924).

In dreaming consciousness man experiences in an {often} chaotic way that his own core is united in an disharmonious way to the spiritual being {sic !} of the world. Waking consciousness cannot grasp the essential contents of dreaming consciousness. {Clairvoyant} inspired and intuitive consciousness {may} see disclosed that the spiritual world which man goes through between death and reincarnation, takes part in constructing his interior core.

The third step does not correspond to anything in this chapter or the next one because it comes up as late as the *Post-Atlantic age*.

About **the fourth step**, which we need so as to understand the first two steps :

„Im wachen Tagesbewusstsein erlebt sich im gegenwärtigen Weltalter der Mensch als innerhalb der physischen Welt stehend. Dieses Erleben verbirgt ihm, dass innerhalb seiner eigenen Wesenheit die Wirkungen eines Lebens zwischen Tod und Geburt vorhanden sind.“ (R.Steiner 26:95 , guideline 88 , 9/7/1924).

While waking in daytime consciousness man experiences in the world's contemporary age his stand within the physical world. This kind of experience hides from him that within his own core there are effects of a life between death and reincarnation.

Is to say that this kind of consciousness will not let us understand what is going on in the *spiritual worlds* because it is connected to the hereabouts sensory world only.

Does it make sense at all speaking of consciousness so far back ? - Indeed it does. Because of **future consciousness stages**. At the end of part 2 , chapter D.8. «Our Remote Past And Remote Future» mentioned the coming *planetary development states* : *JUPITER*, *VENUS*, and *VULCAN*.

During *JUPITER* "**imagination consciousness**" will develop. It is then that our *waking / lucid daytime consciousness* and *deep dreaming consciousness* of today's animals will connect. Maybe today's *angels* - those in the strict sense {3.3} - are actually living in this kind of consciousness. During *JUPITER* man will not need the *physical body* any more, and will learn to take up his fifth *member-of-the-being* : "*Manas*" or "*spirit self*" - see next page. Up to then the *spiritual beings* will have been caring for it.

During *VENUS* "**inspiration consciousness**" will develop. It will connect our *waking / lucid daytime consciousness* to *deep sleeping consciousness* of today's plants. Is that the consciousness stage *archangels* {3.2} are actually living in ? Man shall learn to take up his sixth *member-of-the-being*, which his *spiritual beings* will have been caring for up to then : "*Bu(d)dhi*" or "*Life spirit*".

During *VULCAN* finally, during the last *planetary development state* of the *solar cosmos*, "**intuitive consciousness**" is at stake. It will connect our *waking / lucid daytime consciousness* to *deep trance consciousness* of today's minerals. We authors are not sure if this is the consciousness stage the *archai*, the *spirits of personality* {3.1}, are actually living in. Man will finally learn to take up his seventh *member-of-the-being*, the last one in the *Earth's evolutionary cycle* : "*Atma(n)*" or "*spirit man*".

It may seem frustrating to bother with so far a future. It does make sense however to come to know the limits of our stages of consciousness, and where they are intended to direct. Although we humans will probably never be able to fathom to end the spiral cycles of Steiner's world view. - What is important for us, is rather not to try to

attain already now the future stages of consciousness development. For then we would expose ourselves to a higher intelligence without respecting the benevolent part of the *spiritual worlds*, which respects our momentary limits. It would be an Ahrimanic kind of intelligence, which would try to make us incapable of continuing our path into the *spiritual*.

„Dass die Entwicklung diesen Fortgang nehme : dagegen wenden sich die ahrimanischen Mächte. Sie wollen nicht, dass die ursprünglichen göttlich-geistigen Mächte das Weltall in seinem weiteren Fortgang erleuchten. Sie wollen, dass die von ihnen aufgesogene kosmische Intellektualität den ganzen Kosmos durchstrahle, und dass der Mensch in diesem intellektualisierten und ahrimanisierten Kosmos weiterlebe.“ (R.Steiner 26:121 , 11/2/1924).

Ahrimanic powers will oppose to continue this development {namely to have man continue experiencing what is divinely spiritual in being human}. They do not wish to have the original divinely spiritual powers continue shining on the universe. They desire cosmic intelligence they had sucked up, to radiate throughout the cosmos, and man to continue living in this intellectualized and Ahrimanic cosmos.

Better return !

We shall start with an iteration and extension of the nomenclature of consciousness forms, but just up to our days. We cannot avoid this because names seem to mingle.

Deep trance consciousness comes up during *OLD SATURN* as well as the *Polaric age* and can be found with minerals in our days.

Deep sleeping consciousness comes up during *OLD SUN* as well as the *Hyperborean age* and can be found with plants in our days. It is different from the following :

Dreamless sleeping consciousness or **archaic consciousness** (Delor 3:310) comes up during *OLD MOON* as well as the *Lemurian age* and can be found with animals in our days. In the preceding chapter it is described as the «**first stage**» after instincts.

Dreaming consciousness or **deeply dreaming consciousness** comes up during *OLD MOON* as well as *Lemuris* and can be found with so-called higher animals in our days. In the preceding chapter it is described as the «**second stage**».

Dusky image consciousness or **magic consciousness** (Delor 3:310) or **myth-building consciousness** comes up during the *Atlantean age*, and in the previous chapter it is contained in the «**second stage**» as well.

The «**third stage**» of the previous chapter does not have a name tied to a consciousness stage. In other places with Steiner it is called : *reasoning and mind soul*. It comes up during the 4th *cultural period* of the *Post-Atlantean age*, i.e. Greek and Roman antiquity wearing on through all the middle ages.

The «**fourth stage**» of the preceding chapter is called **waking consciousness** or **waking daytime consciousness** or **waking or lucid daytime consciousness**. It is in the making since the 15th century, i.e. the 5th *cultural period*, ours

Enough of consciousness forms ! Our next topic is

The 'I'

It cannot be seen, so it is part of the *spiritual worlds*. It is at their rim, together with the soul, connecting them. Every living being has an 'I' as one of its *seven members-of-the-being*. If a living being cannot yet take up responsibility for any of its *members-of-the-being* then *spiritual beings* are taking care of it in the *spiritual worlds*. In our days man takes responsibility for four of his *members-of-the-being* : the *physical body*, the *supersensory body of life forces (ether body)*, the *supersensory sentient body (astral body)*, and the 'I'. He needs *spiritual* care for the other three of the *members-of-the-being* of his : “*Manas*” or “*spirit self*”, “*Bu(d)dhi*” or “*life spirit*”, and “*Atma(n)*” or “*spirit man*”. In our days these three are still in the *spiritual worlds*, inaccessible. Insofar we know animals have four *members-of-the-being* in the *spiritual worlds*, plants five of them, and minerals six.

We may imagine the 'I' - as far as its tasks hereabouts namely to guard us from too spontaneous actions. For instance a policeman may have had the 'I' diminished with tension and fright when checking a man's ID, and thinking spontaneously the man was reaching for a gun, shot him. By mistake, for just an instant later this policeman must have realized the man was just reaching for his ID - admittedly in scorn and with ugly words and gestures. This man, too, had lost the 'I'. Or another example : A car driver full of alcohol or drugs, so with a diminished 'I', causes an accident. Or on the other hand : A student intends to call off an oral exam because one of the profs is an awesome fright, but something - the 'I' ? - tells him : 'Keep going ! Hang in there ! Come what may !', and the awesome prof hands the exam over to a more agreeable colleague. This example tells us there must be other powers working in the *spiritual worlds*, too, and they may use the 'I' to strengthen us. In this case the student learned for life.

Do we know the 'I's task in the *spiritual worlds* ? The above example may make us feel that the 'I' knows more than we do. Namely when we limit ourselves to the world hereabouts as if we did not have an 'I'. So may the 'I's on Earth learn from the guardian angels around us. The other kind of 'I' is one of them, it lives eternally with *spiritual beings* in the *spiritual worlds*, and so it is called **the eternal 'I'**. During each one of our lives it accompanies the various 'I's we come to know every time anew.

„Dieses Glied der Menschennatur, das da in solcher Beziehung ist zu den Wohnstätten der Götter, die in den strahlenden Sternen sind, das da aus den Götterwesen selber heraus spricht, dieses Ich, es soll sich über seine Wesenheit belehren lassen von den Wesenheiten, die wir als Angeloi immer in unserer Hierarchienbezeichnung angesprochen haben.“
(R.Steiner 241:195 , XI : 5/2/1924).

This member of the human nature is connected to the gods' dwellings who are in the luminescent stars, speaking {directly} from the gods' beings themselves : the 'I'. It is to allow to be taught by the beings we had called Angeloi {angels in the strict sense, {3.3}} in the denotation of hierarchies.

Concerning humans we might distinguish group-'I's and individual 'I's. Examples of group-'I's are peoples' 'I's, civilization 'I's, family 'I's - in short all the 'I's suggesting a sense of belonging. Anybody may belong to more than one group-'I's of course, even in the same moment : competition-'I's, soccer-'I's, or booze buddy-'I's. Special events experienced together may originate new group-'I's : 'I'-identical feelings of solidarity with tsunamis, volcano eruptions, or accidents, soccer matches, even joint plaintiffs. They are easily to be recognized : when people are setting themselves apart from counter parties. Such as with any form of patriotism - as far as waving flags at soccer matches - and nationalisms.

Animals have an individual 'I' just in the *spiritual worlds*. Only humans have an individual 'I' in the *material world*.

Perhaps this categorization ought to be regarded with transitions. We had referred already to great apes' individual ways of reacting : in part 1 , chapter B.3. «Anthroposophic Development Principles of the EARTH», shortly before subsection «Creation Task».

Some people seem to put the 'I' on the back burner. This was to be seen lately for instance since 2020 with the Corona Virus pandemia. People protested against «arbitrariness of the authorities» - orders issued to protect against infections - insisting on individual free movement of persons. When however order provisions were eased with an appeal to voluntary self-protection too many people behaved rather inconsiderately, even ready to spread infections, so that harder orders had to be issued than before. Stronger 'I'-forces might have been hoped for, if not for self-protection then at least to guard other people from infections, and to take care the pandemia could not spread once more. Indeed it would have made sense the group-'I's could have helped to put the individual 'I's on the back burner.

Any single human on Earth may distinguish : the individual 'I' - a *spiritual being* closely connected to life on Earth - and the *eternal 'I'* accompanying us in the *spiritual worlds* over all the incarnations. We may sense, too, guardian *angels* taking care of us for aspects we cannot care for as yet. For instance when doing what we took for right and sensible in the moment, but realizing later the decision was right but the reasons were wrong. - If we are ready to walk the way to becoming more and more *spiritual* - as we are hoping again and again in this book, too - we shall live with both forms of the 'I'. They are the same 'I' with differing responsibilities.

When and how did man's 'I' on Earth germinate ? - In the following passages we should like to differentiate

between «germinating», «beginning», «originating», and - in the next chapter - «maturing» as development steps. For R. Steiner (103:204) the first anlage of the 'I' germinated in the biblical – paradisaical - mythical moment :

«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 aus Staub vom Acker, er blies in seine Nasenlöcher Hauch des Lebens, und der Mensch wurde zum lebenden Wesen.» [Buber-Rosenzweig I:13].

That was earlier than the expulsion from paradise, earlier than the end of the *Lemurian age*, > 200 million years ago (Delor 7:38).

When did the individual 'I' originate ? - When man began perceiving. This was after the Moon separated completely from the Earth, up to the middle of the *Lemurian age*, about the middle of the Permian ~ 280 million years ago (Bosse 2012:104 , Delor 6:138 , 199 , 213 , Delor 7:5 , 9 , 12). How does the *Moon separation* concern the development of the 'I' ? - Man was enabled to take new development steps after the Moon had taken with it its rigid and retaining characteristics from the Earth.

On the other hand the 'I'-consciousness still had to wait up to about the end of the *Atlantean age*, up to ~ 2 million years ago (Delor 6:467), before it could originate.

„ ... dass, wenn auch der Keim des Ich schon in der lemurischen Zeit in die menschliche Wesenheit gelegt worden ist, eine Möglichkeit, zum Ich-Bewusstsein zu kommen, für den Menschen erst eingetreten ist gegen Ende der atlantischen Zeit ; und dass eigentlich auch dann noch dieses Ich-Bewusstsein sehr dämmerhaft und dunkel war. Ja, auch noch nach der atlantischen Zeit, durch die verschiedenen Kulturepochen hindurch, die dem Mysterium von Golgatha voraufgegangen sind, war verhältnismäßig lange noch das Ich-Bewusstsein ein dumpfes, traumhaftes, dämmerhaftes.“ (R.Steiner 131:156 , VII : 10/11/1911).

... although the 'I's germ was introduced into man's essence during the *Lemurian time* {age} already, there was the chance to come to the 'I'-consciousness only at the end of the *Atlantean time* {age}. Even then the 'I'-consciousness was rather dim and obscure. Even after the *Atlantean times* {age} all through the various cultural epochs which anteceded the mystery of Golgotha, the 'I'-consciousness still remained dim, dream-like, obscure for a long time.

„Solange in der atlantischen Zeit der Mensch hinaus gesehen hat in einer Art träumerischen, hellseherischen Bewusstseins, hat er eigentlich nicht recht acht gegeben auf sein Inneres. Da war die Innenwelt, die mit dem Ich oder 'Ich-bin' umfasst wird, für ihn noch nicht etwas in scharfen Konturen Gezeichnetes.“ (R.Steiner 103:172 , IX : 5/29/1908).

As long as man {still} looked around with a dreamlike {unconsciously} clairvoyant consciousness during the *Atlantean time* {age}, he did not really take care of the inner sides of his. There the inner world which comprises the 'I' and the 'I am', was not yet outlined sharply.

„Wir haben gesehen, dass eigentlich erst in der späteren atlantischen Zeit die Menschen in die Lage gekommen sind, das Ich oder 'Ich-bin' zu empfinden. Denn solange die Menschen die geistigen Bilder sahen, waren sie sich auch klar, dass sie selbst der geistigen Welt angehörten, selbst ein Bild unter Bildern waren. Jetzt kam die Erfassung des Geistes im Innern. Betrachten wir jetzt (...) die Entwicklung des eigenen Innern des Menschen.“ (R.Steiner 103:172 , too).

We saw that man came to feel the 'I' or the 'I am' only during the late *Atlantean time* {age}. For as long as man saw the spiritual images, it was clear to him that he belonged to the spiritual world, being himself an image among images. Now he began grasping the spirit within himself. Let us now (...) consider man's own inner sides developing.

That is what we are going to do, too. Are there ways to make consciousness empathetic for us the way it was working during the *Lemurian age* ? Well, and how did consciousness develop under this aspect during the *Atlantean* and the *Post-Atlantean ages* ? - The next chapter will try to follow this thread.

F.2. Witnessing Consciousness Developing : from *Lemuris* on

We are of course more used to the ways we are thinking in our days than to the ways living beings were thinking during *Lemuris*. To approach their consciousness in an empathetic way we shall start with today's ways of thinking - contrary to what we did in the two previous chapters.

In our days consciousness divides between inside and outside. We understand that what the senses tell us of the things all around, is not within us.

„Diese Rose ist da im Raume. Sie ist abgesondert von uns. Wir stehen an einem anderen Ort als sie. Wir nehmen die Rose wahr und bilden uns eine Vorstellung von ihr. Die Vorstellung ist in uns, die Rose ist draußen.“ (R.Steiner 122:140 , VIII : 8-23-1910).

There is this rose in the room. It is separate from us. We are in a different spot than the rose. We perceive the rose and form an image of it. The image is within ourselves, the rose is outside.

Under scientific aspects we call this kind perception processing «objective». „Objective“ in the spiritual-scientific sense means something different. In the *spiritual worlds* the soul is to open itself to the perceptions of other *spiritual beings*, becoming their object as completely as it can (R.Steiner 103:202 , XI : 5-30-1908 ; as well as CW 175 b ; II : 11-23-2015 , as quoted from „Mit den Toten leben“ (Living with the Dead), edition „Leben nach dem Tod“ (Life after Death), Archiati publishing house 2009 , pg 48 f). What the soul perceives *spiritually*, is what Steiner calls “objective“, “real“, “true“, and reproducible the same as with the sciences. Although perception and recognition may vary individually according to the depth of insight, the same as perceptions and recognitions vary with corresponding faculties in the sciences, too, and with the tools we have.

In hereabouts life we call feelings and inner experiences «subjective». Not distinguishing the inner and the outer worlds will lead us to reciprocative insinuations and relational crises on all the social planes, as well as to inner psychic perplexities because inner ideas and outer perceptions may contradict. Life is getting more plentiful and more peaceful if we can distinguish the two worlds and avoid insinuations.

As mentioned in the previous chapter already R. Steiner calls the above way of processing perception, distinguishing inside and outside, “**waking / lucid daytime consciousness**”. It originates about the end of the *Atlantean age*, developing during the *Post-Atlantean age*, and gradually becoming consciously at our disposal during the actual *cultural period*, the 5th one of the *Post-Atlantean age*.

It was very different during *OLD MOON* and its iteration during *EARTH* : the *Lemurian age*. Then the living beings predominantly experienced neither an outer world nor an inner one consciously.

In our days, too, a cock need not rummage about in its memory when meeting a fox. It need not even recognize the fox. It will just sense : ‘Something terrible is impending’, and may react accordingly by instinct. Some unconscious recognition will make it sense the other’s intention. - We may still observe so with the pet dog for instance when stepping on its paw. Before the master can react the dog will have sensed whether the master hurt him intentionally or not, and will react differently. We, too, people of today, will feel sometimes some rest of such intuitive recognition. Perhaps the reader will remember ?

Let us return to Steiner’s example above :

„Denken Sie einmal, Sie hätten, wenn Sie diese Rose ansehen, gar nicht das Bewusstsein, diese Rose ist da draußen, und Sie stellen sie im Innern vor; - sondern Sie hätten das Bewusstsein : Wenn diese Rose da im Raume schwebt, so gehört ihr eigenes Wesen nicht nur dem Raum an, der in ihr abgeschlossen ist, sondern dieses Wesen dehnt sich aus in den Raum hinaus, und die Rose ist eigentlich in Ihnen. -

Just imagine when looking at this rose you were not conscious of it being outside. Imagine you were perceiving it inside. Your consciousness were telling you : The same as this rose is hovering in space so its own essence is not only part of space and enclosed therein, but is extending beyond space, and this rose really is inside you. -

Ja, die Sache könnte noch weiter gehen. Denken Sie sich, Sie wenden den Blick zur Sonne und hätten nicht das Bewusstsein, die Sonne ist oben und Sie da unten, sondern das Bewusstsein : während Sie die Vorstellung der Sonne sich erzeugen, sei die Sonne in Ihnen, Ihr Bewusstsein ergreife die Sonne auf mehr oder weniger geistige Weise. Dieser Unterschied zwischen innen und außen wäre dann nicht vorhanden. Wenn Sie sich das klar machen, dann haben Sie die erste feste Eigenschaft, wie es war auf dem alten Monde.“ (R.Steiner 122:140 f, VIII : 8-23-1910).

Things might even go further than that. Imagine looking at the sun, and you were not conscious it is up there and you down here. Instead your consciousness were telling you : While you are imagining the sun is inside yourself it is {in fact} inside you {and} your consciousness were taking hold of the sun in a more or less spiritual way. There would not be any difference between inside and outside. If this is clear to you you have some first characteristic of what it was like on the {during} OLD MOON.

This kind of consciousness is to be found with today's humans, too : in any suckling babe, and with adults in a similar soul state. For instance after physical or soul traumata, with personality disorders, and borderline as well as psychotic states. With dementia, too. Really we did not generally overcome this kind of consciousness. With humans however it hardly ever persists all life, as it does with the so-called higher animals.

„Und es hatte noch einen weiteren wesentlichen Unterschied von unserem heutigen Bewusstsein. Es wirkte überhaupt nicht so, dass äußere Gegenstände vorhanden gewesen wären wie für das heutige Erdenbewusstsein. Das, was Sie heute Ihre Umgebung nennen, was Sie heute wahrnehmen im pflanzlichen, im mineralischen, im menschlichen Reiche als die Sinnesgegenstände, das war für das Bewusstsein während der alten Mondenentwicklung überhaupt nicht vorhanden.“ (R.Steiner 122:141 , VIII : 8-23-1910).

There was still one more difference from today's consciousness. It was not at all like outer objects had existed the way they do in today's consciousness. What you call surroundings, {and} what you perceive as sensory objects in the plant realm, the mineral one, {and} the human one, did not exist at all during OLD MOON consciousness.

Now here we have an exact description of how to process perception which R. Steiner calls “**dreaming consciousness**“. It is the **2nd stage of consciousness development** in chapter E.2. «Thinking Begins».

During *Lemuris*, too, there develops “**dusky image consciousness**“. It does not correspond to the third stage in chapter E.2. «Thinking Begins» but is contained in the **2nd stage** as well. - According to Steiner (122:141 , 143 , VIII : 8-23-1910) *dusky image consciousness* is similar to the first step of *clairvoyance*. There, too, what may be missed when seeking, is ...

„... die Gabe der Unterscheidung zwischen geistiger Realität und Bilderbewusstsein.“ (R.Steiner 122:143 , VIII : 8-23-1910).

... the gift of discrimination between spiritual reality and image consciousness.

„Ein anderes Charakteristikum ist, dass es ein bildhaftes Bewusstsein war; so dass die Dinge nicht direkt als Gegenstände erschienen, sondern wie in Sinnbildern, so wie der Traum heute manchmal in Sinnbildern wirkt. Der Traum kann zum Beispiel so wirken, dass irgendein Feuer, das außer uns ist, wahrgenommen wird meinetwillen unter dem Sinnbild eines lichtausstrahlenden Wesens, wie in einem Bilde. Ähnlich so nahm das alte Mondenbewusstsein die Dinge wahr; sagen wir, innerlich, aber auch bildhaft.“ (R.Steiner

Another characteristic is : it {consciousness as it was during the OLD MOON} was an image consciousness. So that things did not appear directly as objects, but the way nowadays' dreams are sometimes working in emblems. For instance in a dream an outside fire may show in the emblem of a being radiating light as if in an image. That is just about the way OLD MOON consciousness

122:141 , too).

*perceived things : internally, but
image-like, too.*

Who was working to have *dusky image consciousness* perceived ? - They were *spiritual beings* who made images be felt, which beings living on Earth took for perceptions from outside. That was during *OLD MOON* as well as its iteration during *EARTH* : the *Lemurian age*.

„Während der alten Mondenzeit war die Hauptarbeit der Wesenheiten, die an dem Werden unserer Welten teilgenommen haben, das Aufbauen der Organe. Zuerst müssen die Organe aufgebaut werden, dann können sie wahrnehmen. Unser jetziges gegenständliches Bewusstsein beruht darauf, dass zuerst die Organe gebaut worden sind. Als rein physikalische Organe wurden die Sinnesorgane schon während der alten Saturnzeit gebildet, das Auge etwa wie eine Camera obscura, die der Fotograf hat. Solche rein physikalischen Apparate können nichts wahrnehmen. Die sind nach physischen Gesetzen zusammengesetzt. In der alten Mondenzeit wurden diese Organe verinnerlicht. Wenn wir also das Auge in Betracht ziehen, so müssen wir sagen : Auf dem alten Saturn war es so gebildet worden, dass es höchstens ein physikalischer Apparat war. Auf der Mondenstufe wurde es durch das von außen einfallende Sonnenlicht umgestaltet zu einem Wahrnehmungsorgan, zu einem Bewusstseinsorgan.“ (R.Steiner 122:145 f, VIII : 8-23-1910).

„Da zog es die Organe heraus, und was der Mensch damals wahrnahm, das war diese Arbeit an seinen eigenen Organen. Es war also ein Wahrnehmen von Bildern, die allerdings den Weltenraum zu erfüllen schienen. Es schien so, wie wenn diese Bilder ausgedehnt wären im Raum. In Wahrheit waren sie nichts anderes als Ausdrücke für das Arbeiten des elementarischen Daseins an den Organen des Menschen. Wie er sich selber bildete, wie sich da gleichsam aus der eigenen Wesenheit heraus entwickelten die wahrnehmenden Augen, diese Arbeit an sich selbst, sein eigenes inneres Werden, das nahm der Mensch während der alten Mondenzeit wahr. So war ihm die Außenwelt eine Innenwelt, weil die ganze Außenwelt an seinem Inneren arbeitete, und er unterschied (...) gar nicht in Bezug auf ein Äußeres und Inneres. Die Sonne als Äußeres nahm er gar nicht wahr. Er trennte nicht die Sonne von sich, sondern er fühlte in sich das Werden seiner Augen. Und dieses Arbeiten am Werden seiner Augen, das dehnte sich ihm

During OLD MOON the {spiritual} beings who partook in building up the world, were mainly working to build up {perception} organs. First such organs have to be built up, {only} then are they able to perceive. Today's object consciousness is based on having the organs built up first. Sensory organs were built up as purely physical instruments during OLD SATURN already. The eye for instance was a Camera obscura as used by photographers {in our days}. Such purely physical apparatuses cannot perceive anything. They are assembled according to the laws of physics. During OLD MOON such organs were internalized. So when considering the eye we should state : During OLD SATURN it was constructed so that is was merely a physical device, the sun light changing it during OLD MOON to a perception organ, to a consciousness organ.

Then {during OLD MOON} it {the light} pulled out the {perception} organs. What man perceived then, was {the light} working on his own organs. He perceived images, which however seemed to fill space entirely. These images seemed to extend all over space. In reality they were nothing but expressions of elementary existence {elementary beings} at work on man's {perception} organs. Man did perceive the way he built himself up, the way his eyes developed from his own core to say so, working on his own inner becoming. So the outer world was an inner world to him because all the outer world was working on his interior. He did not even distinguish (...) outside and inside. He did not separate the sun from himself, instead he felt his eyes developing within himself. This working on the eyes' development extended outward in his

hinaus zu einer bildlichen Wahrnehmung, die den Raum erfüllte. Das war für ihn die Sonnenwahrnehmung, war aber ein innerlicher Vorgang. -

Das war das Charakteristische des alten Mondendaseins : dass man eine Bilderwelt um sich herum wahrnahm ; aber diese Bilder bedeuteten ein inneres Werden, ein inneres Aufbauen des Seelendaseins. So war der Mondenmensch im Astralischen beschlossen, fühlte sein eigenes Werden wie eine Außenwelt. Heute wäre das Wahrnehmen dieses inneren Werdens als Außenwelt, so dass man nicht unterscheiden könnte die Bilder von der Außenwelt, die man nur als Widerspiegelung des eigenen Werdens wahrnimmt, Krankheit. Während des alten Mondenbewusstseins war es das Normale. Die Arbeit also zum Beispiel jener Wesenheiten, die später die Elohim wurden : die nahm er in seinem eigenen Wesen wahr. Wie wenn Sie heute meinetwegen Ihr Blut wahrnehmen würden in sich fließen, so nahm der Mensch die Tätigkeit dieser Elohim wahr. Das war in ihm ; es spiegelte sich nur in Bildern von außen her.“ (R.Steiner 122:146 f , VIII : 8-23-1910).

view up to perceiving an image filling up space. That is what perceiving the sun was to him, but it was an inner perception. -

That was what was characteristic of OLD MOON : man perceived a world of images around him ; but these images meant inner development, building the soul internally. That was the way man had developed on the astral plane : He felt his own development as if an outer world. In our days we would be ill if we perceived our inner development as if coming from the outside world, so that we would not be able to distinguish the {inner} images from the outside world, taking them for mirroring our own progress. That was normality during the OLD MOON consciousness. For example man perceived the work done by the beings who became the elohim later {?}, as if taking place within himself. It is the same as perceiving in our days the blood running in you. Likewise man {during OLD MOON} perceived what the elohim did. {To him} that was inside himself. {To him} the images from outside were just mirroring.

That is how man began perceiving the material world outside : as effects of the *spiritual beings* inside him to begin with. Then his perception of the *spiritual world* loosens by and by. More and more does he perceive the *spiritual beings* or the *spiritual worlds* working on the outside world. This process develops during the *Atlantean age*. In the following quotations Steiner describes consciousness progressing up to **late Atlantis**.

„Da müssen wir uns in Seelen der letzten atlantischen Bevölkerung versetzen. Wir müssen uns erinnern, dass in der atlantischen Zeit der Mensch nicht bewusstlos war, sondern dass er dann ebenso wahrnahm, wie er bei Tage wahrnahm, wenn man überhaupt in dieser Zeit von Tag und Nacht sprechen darf. Bei Tage nahm er die erste Spur dessen wahr, was wir heute so klar sehen als die Welt der Sinneswahrnehmungen. Bei Nacht war er ein Genosse der göttlich-geistigen Wesenheiten. Er brauchte keinen Beweis dafür, dass es Götter gab, ebenso wenig, wie wir heute einen Beweis dafür brauchen, dass es Mineralien gibt. Die Götter waren seine Genossen, er selbst war in der Nacht eine geistige Wesenheit. In seinem Astralleib und seinem Ich wandelte er in der geistigen Welt umher. (...)

That is where we need to put ourselves into the position of the late Atlantean population. We should remember that during the Atlantean time {age} man was not unconscious. Instead he perceived in a similar way then as {we do} at daytime - insofar we may speak of day and night at that time at all. At daytime he perceived the slightest trace of what we can see in our days as clearly as the world of sensory perceptions {“clear waking or daytime consciousness”}. At night he was a fellow to the divinely spiritual beings. He did not need proof that there are gods. The same as we do not need proof that there are minerals. The gods were his companions, he himself being a spiritual being at night. In the astral body he was strolling around in the spiritual world. (...)

„In diesem Zustande, der allgemein menschlich war, nahm man, auch wenn man während des Tages bewusst war, die umliegenden Gegenstände anders wahr als heute, auch das Tagesbewusstsein war anders, und wir müssen versuchen zu verstehen, wie dieses letzte Bewusstsein der Atlantier war : Es ist beschrieben worden, wie dem Menschen sich die göttlichen Wesenheiten entzogen, wenn er morgens hinunter tauchte in seinen physischen Leib. Er sah die Gegenstände wie mit einem Nebel umhüllt. So waren die Bilder des damaligen Tagwachens. Diese Bilder hatten aber eine andere eigentümliche Eigenschaft, die wir ganz genau erfassen müssen. Denken wir uns, eine solche Seele näherte sich einem Teiche. Das Wasser in diesem Teiche sah diese Seele nicht so scharf begrenzt wie heute ; aber wenn die Seele ihre Aufmerksamkeit darauf richtete, dann erlebte sie etwas noch ganz anderes, als wenn sich heute jemand einem Teiche nähert. Beim Annähern an den Teich, schon durch die bloße Anschauung, stieg in ihr ein Gefühl auf, wie wenn sie einen Geschmack bekäme von dem, was da physisch vor ihr lag, ohne dass sie das Wasser des Teiches zu trinken brauchte. Durch das bloße Anfühlen würde sie gefühlt haben : Das Wasser ist süß oder salzig.

In this general state of humans {of the time} they perceived things differently from our days although being conscious during the daytime. Daytime consciousness, too, was different {from today}, and we need to try to understand what this last Atlantean consciousness was like : The divine beings have been described withdrawing from man when he dived down into the physical body in the morning. He saw things as if they were enveloped in a fog. That was what the images of waking daytime were like at the time. These images however were peculiar in a different characteristic way, which we need to grasp quite exactly. Let us assume such a soul was approaching a pond. This soul did not see the water in the pond as sharply in its boundaries as we do in our days. But when this soul directed its attention there it discovered something totally differently from when somebody walks up to a pond in our days. When approaching the pond, even when just looking at it, this soul felt arising an inkling of a taste of what was physically there in front. It did not need to taste the water. Just by feeling it would have sensed : The water is fresh or salty.

In our days a state like this is called an infirmity when in connection with other maladies. It may even be inherited : synesthesia. The Atlanteans however perceived their *spiritual beings* in that way :

„Der Mensch nimmt damals wahr, wie das Wasser schmeckt, indem er sich dem Teiche nähert. Da sieht er eine geistige Wesenheit, die dem Wasser den Geschmack gibt. Diese geistige Wesenheit kann er in der Nacht treffen, wenn er sich neben das Wasser legt und einschläft. Bei Tage sieht er das Materielle, bei Nacht sieht er das, was alles durchlebt. Bei Tage sieht er die Gegenstände, Steine, Pflanzen, Tiere, er hört den Wind wehen, das Wasser rauschen ; bei Nacht sieht er in seinem Inneren das, was er bei Tage empfindet, in seiner wirklichen Gestalt : da sieht er die Geister, die in allem leben. Wenn er sagte : In den Mineralien, in den Pflanzen, im Wasser, in den Wolken, im Winde, da leben Geister, überall leben Geister, - so waren das für ihn ganz und gar keine Dichtungen, das war ihm keine Phantasie, das war etwas, was er

At that time man sensed the taste of the water just by approaching. There he sees {senses} a spiritual being giving a taste to the water. He may meet this spiritual being by night when lying down beside the water and falling asleep. At daytime he sees everything material, at nighttime he sees what pervades everything with life. At daytime he sees objects, stones, plants, animals, he hears the wind blowing, the water rustling. At night he sees internally in its real gestalt what he felt at daytime : He sees the spirits living in everything. When saying : In the minerals, in the plants, in the water, in the clouds there are spirits living there, - then that was not at all poetry to him, not phantasy at all, that was something he could perceive. (...)

wahrnehmen konnte. (...)

Der Mensch war wie darinnen in dem Ganzen, und er nahm die Dinge wie beseelt wahr. Er nahm sozusagen die Wesenheiten wahr; die zum Beispiel dem Dinge den salzigen Geschmack verliehen. So beseelte sich ihm alles. Luft, Erde, Wasser, Feuer, alles, alles verriet ihm etwas. Das, was heute dem Bewusstsein als seelenlose Gegenstände erscheint, gab es damals nicht. Daher empfand der Mensch auch alles mit Sympathie und Antipathie : weil er das Innere sah. Er fühlte, er erlebte das innere Wesen der Gegenstände. “ (R.Steiner 106:38 , III : 9-4-1908).

Man was in there like in an entirety, perceiving things as if ensouled. He perceived to say so even the spirits who were giving that salty taste to the pond for instance. So everything was ensouled to him. The air, the ground, the water, the fire, everything, everything conveyed him something. What seems soulless objects to today's consciousness, did not exist then. That is why man felt everything with sympathy or antipathy : because he saw what was internal. He felt, he experienced the inner essence of objects.

In our days we can help the earthly aspect of the 'I' on its way towards the *spiritual worlds* by getting conscious of ourselves, i.e. by working on **'I'-consciousness**. How ? - It develops on experiences and cognitions, and so is connected to **memory** which evolves more and more conscious.

„Denken wir uns, wir bewegen uns durch einen Raum. Wir spüren nichts. Jetzt stoßen wir an etwas : Die Außenwelt stößt an uns, aber wir werden uns selbst gewahr; wir werden den Stoß, den uns die Außenwelt versetzt, in uns gewahr. Wir spüren uns als den, der an die Außenwelt stößt.

Let us think we are moving across a room. We do not sense anything. Now we are abutting against something : the outside world is pushing against us but we awake to ourselves, we are awaking to the outside world's push against us. We sense we are pushing against the outside world.

In a similar way children spin round to sense themselves. Or they jolt the head in bed so as not to feel abandoned, called jactation. Teenagers, too, wish to feel themselves by cutting their arms or legs. In both ages it shows utter despair they cannot vociferate, quite often remaining unconscious even.

„Wir haben unser Ich-Bewusstsein dadurch, dass wir überall an die Außenwelt stoßen. Natürlich nicht nur mit dem Tastsinn stoßen, sondern wenn wir die Augen aufmachen, stoßen wir auch an, das heißt, wir stoßen auf das äußere Licht. Wenn Töne an unser Ohr dringen, so werden wir uns gewahr, indem unser Gehör an die Töne stößt. -

We attained 'I'-consciousness by banging everywhere against the outside world. Not banging just by touch of course, but when opening the eyes we are banging into something, too, namely the outer light. When sounds press against the ears we realize our hearing banging against the sounds. -

So werden wir uns selbst gewahr auch dadurch, dass wir jeden Morgen aus der geistigen Welt herauskommen und in die physische Welt untertauchen. Wir tauchen in unseren physischen Leib unter. Dieses Untertauchen in unseren Leib, das heißt, dieses Zusammenstoßen unseres Ich und Astralleibs mit dem Äther- und physischen Leib : das erzeugt unser Ich-Bewusstsein. “ (R.Steiner 175 b ; II : 11-23-15 , quoted from „Mit den Toten leben“ {Living with the Dead}, edition „Leben nach dem Tod“ {Life after Death}, Archiati Verlag 2009 pg 48 f).

That is a way to become aware of ourselves : in leaving the spiritual world every morning, and plunging into the physical world. {That is how} we are plunging into the physical body. Plunging into the physical body, i.e. banging the 'I' and the astral body into the ether body and the physical one, is what creates 'I'-consciousness.

Even in our days we may find ourselves into this kind of experiencing if we might wish to practice.

Human relations, too, were perceived differently during the *Atlantean age*, more internally than it is in our days :

„Wenn Sie heute Menschen begegnen, sehen Sie nichts Besonderes von seinem Innenwesen, nur was seine Miene ausdrückt (...). Wenn aber der Atlantier einem Menschen begegnete, der etwas Arges gegen ihn im Sinn hatte, tauchte ihm zum Beispiel eine braunrote Vision auf; wenn ¹ jener ihn liebte, eine bläulichrote Vision. Eine Art Farbenvision stimmte mit dem Seelenzustand des anderen überein; man sah noch ² etwas von dem, was im Inneren des Menschen sich zutrug. Wenn der Atlantier ging und es tauchte vor ihm ein fürchterlich rotbrauner Nebel auf, so lief er davon, denn er wusste: Da kommt - es war vielleicht noch meilenweit weg - ganz bestimmt ein gefährliches Tier, das mich fressen will.“ (R.Steiner 100:122).

When meeting people in our days you cannot see anything special of their inner core, just what is to be seen on face level. (...). When however the Atlantean met somebody who had malice in mind he saw e.g. some brownish-red vision, and when somebody loved him, some blueish-red vision. A kind of color vision squared with the other's mood. {Unconsciously} he could still see something of the other's internal sphere. When the Atlantean was walking, and some terribly red-brown fog appeared in front of him, he skittered away because he knew: There's some dangerous animal sure to come up to gulp me. Although it might well have been miles away.

The *Atlantean* did not have to recognize what was coming up towards him, as we do. There was a different kind of memory than today's living in him, an unconscious one.

„Wie der einzelne Finger an der Hand, so betrachtete sich der einzelne Mensch zugehörig einer Blutsverwandtschaft. -

The same as a single finger on a hand so a single person felt belonging to blood kin. -

Hierauf beruhte aber noch etwas anderes. Der Atlantier erinnerte sich nicht nur an das, was sein Vater, Großvater, Urgroßvater und so weiter bis weit in die Generationen hinauf erlebt hatten, bis hin zum Begründer der Familie. Alles, was von dort herstammend fortlebte, wurde als eine Einheit empfunden. Das wird Ihnen zeigen, wie enorm das Gedächtnis des Atlantiers entwickelt war. Alles beruhte auf dem Gedächtnis (...)“ (R.Steiner 100:122, too).

Still something else was based on this. The Atlantean did not only remember what his father, grandfather, great-grandfather etc. had experienced {back} as far as the family's founder. Everything stemming from them was felt as a unity. This will show you the scope of the Atlanteans' {over-individual} memory. Everything depended on {this kind of} memory (...).

What is thought of here is most probably unconscious memory, not the capacity to remember. All three, local memory, time memory, and situational memory, may be unconscious. We can find it with pet dogs, and with wildlife if we are ready to observe them long enough - and sometimes with ourselves. Perhaps one or the other will remember situations as a toddler when he or she just could not act out his or her rage, and did not remember why not. Only when being told the connection, often as late as in adult age, could he or she understand the inhibition.

The **memory** of *Lemurians* was still more different from both the *Atlanteans'* and ours.

„Im großen und ganzen war bei dieser Rasse das Gedächtnis noch nicht so ausgebildet. Die Menschen konnten sich zwar Vorstellungen machen von Dingen und Ereignissen; aber diese Vorstellungen blieben nicht in der Erinnerung haften. Daher hatten sie auch noch keine Sprache im eigentlichen Sinne. Was sie in dieser Beziehung hervorbringen konnten, waren mehr Naturlaute, die ihre

All in all {conscious} memory had not so very much developed with this {Lemurian} race yet. It is true man {evolving} could form ideas of things and occurrences; but these notions did not stick to memory. That is why they did not have a language properly speaking. What they did utter in this respect, were rather

Empfindungen, Lust, Freude, Schmerz und so weiter ausdrückten, die aber nicht äußerliche Dinge bezeichneten.

nature sounds expressing feelings, delight, joy, pain etc., not however indicating outside things.

The reader may remember his or her experiences with infants of up to two years, who can express themselves just in this way. Or he or she may remember «Ah !» and «Oh !» when being surprised.

Aber ihre Vorstellungen hatten eine ganz andere Kraft als die der späteren Menschen. Sie wirkten durch diese Kraft auf ihre Umgebung. Andere Menschen, Tiere, Pflanzen und selbst leblose Gegenstände konnten diese Wirkung empfinden und durch bloße Vorstellungen beeinflusst werden. So konnte der Lemurier seinen Nebenmenschen Mitteilungen machen, ohne dass er eine Sprache nötig gehabt hätte. Diese Mitteilung bestand in einer Art ‚Gedankenlesen‘. Die Kraft seiner Vorstellungen schöpfte der Lemurier unmittelbar aus den Dingen, die ihn umgaben. Sie floss ihm zu aus der Wachstumskraft der Pflanzen, aus der Lebenskraft der Tiere. So verstand er Pflanzen und Tiere in ihrem inneren Weben und Leben. Ja, er verstand so auch die physischen und chemischen Kräfte der leblosen Dinge.

Still their notions were totally different forces from those of later peoples. Because of these forces notions were effective on what was around them. Other people, animals, plants, as well as even lifeless objects could feel these forces, and were influenced by sheer notions. So the Lemurians could communicate to people around without needing a language. This kind of communication consisted in some kind of ‘mind reading’. The force of notions is what the Lemurian gathered directly from things around him. It flowed towards him from the plants’ strength to grow, {and} from the animals’ life force. That is how he did understand plants and animals from their inner way of weaving and living. Indeed he understood, too, the physical and chemical forces of lifeless things.

That, too, is something we may exercise. One capacity however is lost forever - past recovery ? - :

(...) Er konnte seinen Arm stählen, wenn es nötig war, durch bloße Anstrengung des Willens. Ungeheure Lasten konnte er zum Beispiel heben durch bloße Willensentwicklung. Diente später dem Atlantier die Herrschaft über die Lebenskraft, so diente dem Lemurier die Bemeisterung des Willens. Er war - der Ausdruck sollte nicht missverstanden werden - auf allen Gebieten niederer menschlicher Verrichtungen der geborene Magier.“ (R.Steiner 11:59 , IV).

(...) If needed he could strengthen his arm by sheer will power. Lift up e.g. inconceivable loads by sheer will. The same as the Atlantean could dominate the life force, so the Lemurian could dominate the will. He was a born magician in all the fields - may I not be misunderstood : - of nether activity.

In our days still we encounter them as giants or cyclopes in fairy tales and sagas. Levitation and cyclopean walls are what we met with in this book already : in part 2 , chapter D.7. , subsection «Scenario (K) : Today's Occurrences - on Atlantis Already ?». There we were to put across how rock blocks of up to 1,200 tons were handled and hewn to fit perfectly.

The “I“-Consciousness Ripens during the Post-Atlantean Age Only.

„In demselben Maße, als die geistige Welt entschwand, wurde der Mensch sich seiner eigenen Geistigkeit bewusst. In der altindischen Kultur war gegenüber der eigenen Geistigkeit noch eine sonderbare Stimmung. Man sagte : Wollen wir in die geistige Welt

When the spiritual world disappeared step by step, man came to be conscious of his own spirituality. During the primordial-Indian culture {the earliest culture period of the Post-Atlantic age} there was still a curious mood concerning spirituality of its own. That was : ‘If we desire to enter the

eindringen, uns über die Illusion erheben, dann müssen wir uns selbst verlieren in der geistigen Welt, müssen möglichst auslöschen das 'Ich-bin' und aufgehen in dem All-Geist, in dem Brahman. -

So war es insbesondere bei der alten Einweihung ein Verlieren des Persönlichen. Ein unpersönliches Aufgehen in der geistigen Welt ist vor allem das, was die älteste Form der Einweihung auszeichnet. Das war zum Beispiel nicht mehr so in der dritten Kulturepoche. Denn bis zur dritten Kulturepoche entwickelte sich das Selbstbewusstsein des Menschen immer stärker. Immer mehr wurde sich der Mensch im Inneren seines Ichwesens bewusst. Indem man die Materie ringsherum lieb gewann, sich in sie vertiefte, mit den Gesetzen, die der menschliche Geist selbst ausdachte, die nicht in irgendeinem dämmerhaften Traumzustand gewonnen waren, wurde man seines Ich immer mehr gewahr, bis dieses Persönlichkeitsbewusstsein im alten Ägyptertum auf einem gewissen Höhepunkte angelangt war. In diesem Persönlichkeitsbewusstsein war aber noch etwas vorhanden, was es zugleich als etwas Niederes erscheinen ließ, als etwas, was nun wiederum gebunden war und aufging in der äußeren Welt, was keine Möglichkeit hatte, den Zusammenhang mit dem zu gewinnen, aus dem man herausgeboren war. Zwei Grundstimmungen der Menschheitsentwicklung müssen wir vor unsere Seele hinmalen, wenn wir den ganzen Hergang der Sache begreifen wollen : -

Wir müssen uns einmal erinnern, wie die Menschen der atlantischen Zeit und der altindischen Zeit danach gelehzt haben, die Persönlichkeit abzustreifen. Die Atlantier konnten das, weil es für sie selbstverständlich war, dass sie eben jede Nacht die Persönlichkeit abstreiften, und in einem Geisterland lebten. Die Inder konnten es, weil ihre Einweihungs-Prinzipien sie hinaufführten durch Yoga ins Unpersönliche. Ruhen in dem allgemein Göttlichen war das, was man wollte. Das Ruhen in einem Allgemeinen war in einem letzten Ausläufer der Menschheit geblieben, in dem Bewusstsein der

spiritual world, lifting ourselves up above illusions {hereabouts}, then we need to lose ourselves in the spiritual world, extinguishing as far as we can the 'I am', and merging into the All-Spirit, the Brahman. -

So with the old initiation before all, it was personality that had to be lost. To merge into the spiritual world without remaining a personality : that was what stood out especially with the oldest form of initiation. It was not like this any more during the third cultural epoch for example because up to the third cultural epoch "I"-consciousness developed more and more. More and more did man become conscious of the "I's inner core. As man came to cherish matter, immersing himself into it with all the laws man's mind contrived and had not won in a dreamy state : that was how man became by and by aware of the "I", until this personality consciousness had risen to a certain apex with the ancient Egyptians {during the 3rd cultural epoch}. With this personality consciousness however there was still something that made it appear as something low at the same time, {namely} as something tied to the outside world without any chance to connect to what we originated from. We do need to imagine two basic moods of human development when wishing to grasp all of it {of the "I"-consciousness developing} : -

Let us just remember man of the Atlantean time {age} and of the primordial-Indian time {of the 1st cultural epoch of the Post-Atlantean age} craving for wiping off the personality. The Atlanteans could do so because it was a given for them wiping off the personality every night, and living in a spiritual sphere. The {primordial-} Indians could do so because their initiation principles led them into the non-personal by Yoga. Being embedded in the general deity, was what they urged for. Being embedded in a more general meaning was left to mankind in {what in our days is} one of the last instances

Zusammengehörigkeit mit den Generationen, in dem Bewusstsein, dass man herausgeboren war aus einer Geschlechterfolge, dass man als einzelner Mensch zusammenhing mit seinem Blute durch die Generationen bis zum Urahn hinauf. Das war die Stimmung, die sich herausgebildet hatte aus jener alten Stimmung, die sich geistig geborgen fühlte in einem Geistig-Göttlichen. So war es gekommen, dass diejenigen Menschen, die eine normale Entwicklung durchgemacht hatten, in der dritten Kulturperiode anfangen, sich zu empfinden als einzelne Menschen, aber zu gleicher Zeit sich geborgen wussten in einem Ganzen, in einem Göttlich-Geistigen, dass sie sich angliederten durch die Blutsverwandtschaft an die ganze Vorfahren-Linie, und dass der Gott für sie lebte in dem durch die Generationen hinfließenden Blute. -

Wir haben dann gesehen, wie innerhalb desjenigen Volkes, das die Bekenntenschaft des Alten Testaments bildet, sich ein gewisser Vollkommenheitsgrad dieser Stimmung ausbildete. 'Ich und der Vater sind eins', das heißt : der einzelne fühlte sich geborgen in dem ganzen Zusammenhange bis hinauf zum Vater Abraham. Das war ungefähr auch, was die Grundstimmung aller damals normal entwickelten Volksstämme ausmachte, aller Volksstämme der dritten Kulturepoche. " (R.Steiner 103:172 ff , IX : 5-29-1908).

left : in being conscious that generations belong together, {i.e.} in being conscious of being born in a line of ancestry, {and} of being connected as a single person by blood throughout generations as far as the primordial ancestor. That was the mood that had evolved from the ancient {primordial-Indian} mood that felt spiritually safe and secure with the spiritual and divine. That was how it came about that people having undergone a normal development {i.e. without an initiation}, began during the third cultural period feeling as single persons, but at the same time feeling safe and secure in an entirety, in a divinely spiritual, {and} joining all the line of ancestors by consanguinity, and the god living in their stead by the blood flowing throughout the generations.

Then we saw a certain degree of perfection arising in the people confessing to the Old Testament. 'Me and the father are one. ', i.e. : The single person felt safe and secure totally connected as far as father Abraham. That was just about the basic mood of all the peoples that had developed normally during the third cultural epoch.

From one *cultural epoch* of the *Post-Atlantean age* of ours to the next, perceiving *spiritual beings* is felt as more and more difficult. For we are obliged to deal increasingly with the material world of ours, learning about responsible self-determination before we can come up to the *spiritual worlds* again - in coming, higher consciousness stages then.

„Und in demselben Maß, in dem die Menschenseele das Miterleben mit den göttlich-geistigen Wesenheiten verliert, taucht um sie herum das auf, was man heute «Natur» nennt. -

Der Mensch schaut nicht mehr das Menschenwesenhafte in dem göttlich-geistigen Kosmos, er schaut das Werk des Göttlich-Geistigen im Irdischen. Er schaut es zunächst nicht in der abstrakten Form, in der es heute geschaut wird, sinnlich-physische Wesen und Geschehnisse, die durch diejenigen abstrakten Ideeninhalte zusammengehalten werden, die man «Naturgesetze» nennt. Er schaut es als

In the same measure as the human soul loses living contact to the divinely spiritual beings there appears all around what we are calling 'nature' in our days. -

Man does not look any more for his own core in the divinely spiritual cosmos. He looks for the outcome of the divinely spiritual on Earth. First he does not look in the abstract way we are used to in our days : sensory-physical beings and occurrences connected to each other by such abstract contents of ideas as we are calling 'natural laws'. To him it {the outcome of the divinely spiritual on Earth in the beginning cultural epochs of the Post-Atlantic age, later called 'natural laws'} is

göttlich-geistiges Wesen. Dieses göttlich-geistige Wesen wogt auf und ab in allem, was er als Entstehen und Vergehen der tierischen Lebewesen, im Wachsen und Sprossen der Pflanzenwelt sieht, was er in Quell- und Flusstätigkeit, in Wind- und Wolkenbildung gewahr wird. All diese Wesenhaftigkeiten und Vorgänge um ihn herum sind ihm die Gebärden, die Taten, sind ihm die Sprache des Götterwesens, das der «Natur» zugrunde liegt. “
(R.Steiner 26:183 , L : 12-28-1924).).

divinely spiritual being itself. This {sic !} divinely spiritual being undulates up and down in everything he {man} perceives as emergence and passing away of animal beings, {as well as} growing and sprouting in the plant world, {as well as} what he perceives in springs and rivers flowing, in winds and clouds building up. All these beings and occurrences all around him are gestures and actions, are the gods' idiom to him {still in the first third of the Post-Atlantic age}.

F.3. The Biblical Creation Story And the 'I'

In part 1 , chapter B.5. «“The Enigmas of the Biblical Genesis“ : The Biblical Creation Story from the Anthroposophic Point of View» we had dealt with the Earth and man originating and developing until materializing. In a different lecture R. Steiner (101:107-113 , VI : 13.11.1907) describes, too, the 'I' developing from a spiritual perspective from the *spiritual* worlds down onto the Earth. The quotation below is taken from there. The focus is on the» first three days of creation, but Steiner's thoughts and association go as far as paradise. He brings his discoveries forward in so neat a way, that interim texts from us authors will not be needed here. The bible quotations in German are Steiner's translations but in English we used the KJV.

<i>„Im Anfang des Erdendaseins war ein Zustand für die Menschen, wo sie noch als eigentliche Bewusstseinsmenschen, als Ichheit «in den Himmeln» waren. Nun tropfte das Ich herunter auf die Leiber. Da ward der Unterschied zwischen dem, wo die Menschen früher waren, und dem, wo sie jetzt sind :Himmel und Erde. Das ist das Erlebnis Ihres Ich beim Herunterziehen. Was steht nun am Anfang der Genesis ?</i>	<i>When the Earth began existing man was in a state when man's 'I'-ness was «in the heavens» still originally conscious. Now the 'I' dripped down on the bodies. That was the difference between where man had been earlier, and where they are now : the Heavens and the Earth. That is what your 'I' experienced when moving down. So what was the beginning of the Genesis ?</i>
«Im Anfange - oder : im Urbeginne - schuf Gott den Himmel und die Erde.»	«In the beginning God created the heaven and the earth.» [KJV I:1]

<i>Nichts hatte Ihr Ich, als es noch im Schoße der Gottheit war; sehen können. Jetzt, auf der Erde, ist es bestimmt, zum ersten Mal zu sehen, allerdings noch mit dumpfem Bilderbewusstsein. Vorher sah es noch nichts ; es musste sich erst hineinleben in den astralischen Leib, dass es sehen lernte.</i>	<i>Your 'I' had not been able to see the slightest bit when still staying with the godhead. Now on Earth it has been decided it {your 'I'} was to see for the first time, although in dull image consciousness still. It did not see a thing before that ; it had to live into the astral body to learn to see.</i>
«Und die Erde war wüst und wirre.»	«And the earth was without form, and void ; and darkness was upon the face of the deep. »
<i>Das ist wiederum ein subjektives Erlebnis Ihrer Seele. Was sie erlebte, wird geschildert. Die Erde war noch «wüst und wirre», und alles war Flüssigkeit, denn in einem feurig-flüssigen Zustand war die Erde.</i>	<i>Once again this is what your soul experienced subjectively. We are going to relate what it experienced. The Earth was still «bleak and barren», and everything was liquid because the earth was in a fiery-liquid state.</i>
«Und der Geist der Gottheit»	«And the Spirit of God»
<i>, den Ihr Ich eben verlassen hatte,</i>	<i>which your 'I' had just left,</i>
«brütete über den Flüssigkeiten, oder : schwebte über den Wassern.»	«moved upon the face of the waters.» [KJV I:2] or : <i>hovered over the waters.</i>

<i>Sie sehen, was geschildert ist in der Genesis, sind die wirklichen Erlebnisse Ihres Ich. Und was schlug jetzt hinein in das ganze ? Jetzt kommt der Moment, wo das Ich anfängt,</i>	<i>You can realize the Genesis relating the true experiences of your soul. What did appear ? Now there is the moment when the 'I' begins seeing in an astral</i>
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F. Consciousness and Soul Aspects Evolving

<i>astralisch zu sehen ; es wurde gewahr, dass ringsum andere Wesen sind. Aus der Finsternis sprießt hervor allseitig das astralische Licht.</i>	<i>way ; it became aware that there are other beings all around. From the darkness astral light is pullulating from all around.</i>
«Und Gott sprach : Es werde Licht ! Und es ward Licht.»	«And God said, Let there be light : and there was light.» [KJV I:3]
<i>Damit ist kein physisches Licht gemeint ; es ist astralisches Licht gemeint. Auch hier sind Tatsachen geschildert, die das menschliche Ich durchlebte.</i>	<i>Not physical light is indicated here ; astral light is. Here, too, facts are related which the human 'I' was undergoing.</i>

«Und Gott sah das Licht, dass es schön sei, und Gott schied das Licht von der Finsternis.»	«And God saw the light, that it was good : and God divided the light from the darkness.» [KJV I:4]
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<i>Was heißt das ? Sie werden im Verlaufe der Vorträge noch weiter ausgeführt erhalten, dass überall da, wo ein astralischer Leib vorhanden ist, Ermüdung eintreten muss. Das Leben eines Astralleibes kann nicht anders verlaufen, als dass Ermüdung eintritt. Daher muss auch eine Ausgleichung für die Ermüdung da sein. Ein Wesen, das ermüdet, muss Zustände durchmachen, in denen diese Ermüdung wieder gutgemacht wird. Stellen Sie sich jetzt nichts Äußerliches vor, sondern nur die Erlebnisse des Ich. Das Ich wird in den Astralleib eingesenkt, es ermüdet, indem es sein Bilderbewusstsein entfaltet. Es muss wiederum in einen Zustand kommen, in dem es die Ermüdung ausgleichen kann. Zweierlei Bewusstseinszustände haben wir, in die das Ich kommt : einen Zustand, wo das Ich in Bildern lebt, wo die geistigen Erlebnisse in Bildern sich darstellen, und einen anderen, wo alles wieder hinuntertaucht in die Finsternis, aus der das Ich herausgeboren worden ist, und wo die Ermüdung fortgeschafft wird, aber auch, wo unterbrochen wird der Lichtzustand, der um das Ich herum ist. Die Gottheit hatte das Leben des Ich in zwei Teile geteilt : in einen, wo Licht war, und in einen anderen, wo Finsternis war. Stellen Sie sich so das Leben der Lichtwesen auf der Erde vor.</i>	<i>What does that mean ? In the course of these lectures you will learn that fatigue is sure to come up wherever there is an astral body. An astral body's life cannot but contain fatigue. That is why there must be some compensation. An exhausted being must go through phases when this fatigue is amended. Now do not imagine anything external, but just the 'I's experiences. The 'I' is lowered into the astral body, feeling exhausted while unfolding its image consciousness. It must return to the phase when it may make amends for fatigue. There are two consciousness states the 'I' can enter into : one wherein the 'I' is living in images, {i.e.} wherein the spiritual experiences show in images, and another one wherein everything is once more drowned into the darkness the 'I' had emerged from, and wherein fatigue is eliminated but the state of light around the 'I' is interrupted. The godhead had divided the 'I's life into two parts : into one where there was the light, and another one where there was darkness. Now you can imagine what the light beings' life on Earth was like.</i>
«Und Gott schied das Licht von der Finsternis und nannte das Licht Tag, und die Finsternis nannte er Nacht.»	«and God divided the light from the darkness. And God called the light Day, and the darkness he called Night.» [KJV I:4-5]
<i>Das hat nichts zu tun mit dem Sonnenumlauf oder mit dem Mondumlauf ; das hat lediglich zu tun mit dem geistigen Unterschied von</i>	<i>This does not have anything to do with the Sun's or the Moon's orbit. This just has to do with the spiritual difference</i>

<i>astralischem Durchleuchtetsein des Bewusstseins und dem finsternen Zustand, wo kein Erleuchtetsein da ist. Sie müssen vollständig ins Auge fassen, dass hier innere Tatsachen, Erlebnisse des Ich geschildert werden.</i>	<i>between the astral light shining through consciousness, and the dark state where there is no shining through. You need to remember well that here internal facts, the 'I's experiences are being retold.</i>
<i>Stellen Sie sich recht lebhaft vor, wie der schlafende Mensch seinem physischen und Ätherleib nach im Bette liegt ; außerhalb des physischen und Ätherleibes sind Astralleib und Ich. So war es im Anfangszustand der Erde fortwährend. Der Astralleib war nie etwa so vollständig im physischen und ätherischen Leibe drinnen wie heute, gar keine Rede davon, sondern nur so, dass er einen Teil des Ätherleibes erfüllte. Etwa so, wie es beim heutigen Menschen im Schlafe ist, wo der Astralleib aus dem physischen Leib, aber noch nicht ganz aus dem Ätherleib heraus ist ; so müssen Sie sich vorstellen dieses Ich, das eben heruntergekommen ist aus dem Schoße der Gottheit, mit seinem astralischen Leib zu einem physischen Leib und einem Ätherleib hinzugehörte, sie aber noch nicht vollständig durchdringt. Der heutige Naturforscher würde sagen, solch ein Leben sei überhaupt nicht möglich. Aber es war, unter anderen Gesetzen stehend, durchaus möglich. -</i>	<i>Imagine quite vividly sleeping man's physical and ether bodies lying in bed. The astral body and the 'I' are not with them. That is what it was like in the Earth's beginning. Never was the astral body as completely inside the physical and the ether bodies as in our days. Not at all. It filled just a part of the ether body. Something like the way it is when today's man is asleep : The astral body left the physical body completely but leaving the ether body just in part. That is how you may imagine the 'I' only just having come down from the godhead's womb, belonging to a physical body and an ether body by its astral body but not pervading them completely. A scientific researcher of our days might say a kind of life like that was impossible. Still it was indeed possible under different laws.</i>
<i>An einem Bild wollen wir uns vorstellen, wie das war. Stellen wir uns wiederum diese unsere Erde vor, aber jetzt flutend im Feuernebel, diese Feuernebel in fortwährender Bewegung, die astralischen Leiber mit den Ichs wie Geistwesen darüber schwebend. Denken Sie sich, es wäre so, dass Sie jetzt plötzlich alle anfangen würden zu schlafen. Dann würden Ihre astralischen Leiber herauskommen. Nur die physischen Leiber sind träge ; wenn die astralischen Leiber herauskommen, behalten die physischen Leiber ihre Gestalt. Damals, als die Erde im Feuernebel war, war das anders ; alles war in lebhafter Bewegung. Es war ähnlich so, wie wenn Sie heute an einem Gebirgstal stehen und die Nebelmassen hin- und herziehen und die verschiedensten Gestalten annehmen sehen. Jetzt bleibt Ihr physischer Leib träge in seiner festen Form. Damals war alles in Bewegung. Der</i>	<i>We might imagine a picture of how things had been. Imagine the Earth once more, but now flooded in fire-fog, this fire-fog swaying continually, the astral bodies with the 'I's hovering above like spiritual beings. Imagine you were all of you going to sleep all of a sudden. Then your astral bodies would come out. Your physical bodies are the only lazy bones ; as the astral bodies are coming out, the physical bodies keep in form. At the time {however} when the Earth was in a fiery fog, everything was different ; everything was in lively motion. It was like you were standing at a mountain valley, seeing the nebula masses wafting to and fro, and taking the most various gestalten. Nowadays the physical body of yours keeps its solid form. Back then everything kept</i>

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<i>damalige physische Leib löste sich auf und setzte sich wieder zusammen. Das war alles bedingt durch die Kräfte, die von oben ausgingen. So unterschied sich das damalige Dasein von dem heutigen. Als die Erde noch flüssig war, war alle Form abhängig von den geistigen Kräften, zu denen Sie selbst gehörten.</i>	<i>moving. The physical body of the time kept dissolving and conglomerating. All that was due to forces from above. That is how existence then was different from today's. When the Earth was still liquid every form depended on the spiritual forces you are belonging to {as well}.</i>
<i>Denken Sie sich einmal, was da unten geschah. Das Feste bereitete sich nach und nach vor. Aus einem vollständig flüssig-wässrigen Zustand bereiteten sich nach und nach diese festen Körper vor. Es setzten sich immer mehr starre Formen ab. Wie wenn im Gebirge die ziehenden Nebel feste Formen annehmen und sich kristallisieren würden, so bildeten sich nach und nach die ersten menschlichen Gestalten heraus aus den wirbelnden Feuernebelmassen.</i>	<i>Just think of what happened down there. What is solid {now}, was by and by preparing itself {then}. These solid bodies prepared by and by from a completely liquid-watery state. More and more did solid forms settle down. As if in the mountains the nebula drew solid forms crystallizing, so the earliest human gestalts evolved by and by from the whirling fiery nebula masses.</i>
<i>«Und Gott sprach : Es werde Gestalt - oder : Ausdehnung - inmitten der Wasser, und es scheide sich das Wasser vom Wasser.»</i>	<i>«And 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]</i>
<i>Wenn Sie sich das richtig im Bilde vorstellen, haben Sie den Vorgang, den ich eben beschrieben habe.</i>	<i>If you can visualize the image correctly you will realize what I described just now.</i>

<i>«Und Gott machte die Scheidung der Wasser und schied das Wasser unterhalb der Ausdehnung von dem Wasser oberhalb der Ausdehnung. Und das, was oberhalb war, nannte er Himmel. Das war der zweite Tag.»</i>	<i>«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. And the evening and the morning were the second day.» [KJV I:7-8]</i>
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<i>Darin liegt wieder eine tiefe Weisheit. Was sind das für zwei «Ausdehnungen» ? Damit sind die zwei Teile der menschlichen Natur gemeint, die immer ineinander gemischt sind : des Menschen niedere Natur und des Menschen geistige Natur. Die geistige Natur, die ihren Ausdruck findet in dem, was der Sonne zugeneigt ist, und die niedere Natur, die dem Mittelpunkt der Erde zugeneigt ist. Das sind die zwei Naturen, die alle Religionsurkunden bezeichnen als beherrscht von zwei ganz verschiedenen Mächten, von den himmlischen Mächten und den Unterweltmächten. Die himmlische Ausdehnung und die Erdenausdehnung, die schied Gott voneinander.</i>	<i>There is deep wisdom in there. What sort of «extensions» are the two ? What is meant are the two parts of human nature, which are mixed up all the time : man's mean nature and man's spiritual nature. Spiritual nature finds its expression in what tends toward the Sun, and mean nature does so in what tends to the Earth's center. Every religious document declares these two natures as governed by totally different powers, by heavenly powers, and by powers of the netherworld. The heavenly extension and the Earth's extension, that is what God separated.</i>
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<i>Es wurde hier auf der Erde sichtbar, was</i>	<i>Here on Earth {during EARTH} was to be seen</i>
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F.3. The Biblical Creation Story And the 'I'

auf dem Monde noch gar nicht sichtbar war. Eine ungeheuer tiefe Weisheit, die einer völligen Wahrheit entspricht, ist auch darin ausgedrückt. Auf dem alten Monde wandelten noch nicht einzelne Menschen herum wie jetzt auf der Erde, das gab es auf dem Monde nicht. Die Menschenvorfahren, die Vorfahrenkörper der Menschen auf dem alten Monde, bestanden aus physischem Leib, Ätherleib, Astralleib ; sie hatten nur eine Ausdehnung : die Ausdehnung nach dem Planeten, nicht nach den Himmeln. Sie waren tierähnlich, kein Ich wohnte noch darin. Das Tier ist auf dieser frühen Entwicklungsstufe zurückgeblieben.	what could not yet be seen on the Moon {during OLD MOON}. In that there is expressed extremely deep wisdom, which is as much as complete wisdom. On the old Moon {during OLD MOON} individual souls did not yet roam about as they are doing on Earth {during EARTH} now ; that did not exist on the Moon {during OLD MOON} {yet}. Man's ancestors, {i.e.} the bodies of human ancestors on the old Moon {during OLD MOON} consisted of a physical body, an ether body, {and} of an astral body. They extended just in one direction : to the planets, not to the heavens. They were alike to animals, there was not an 'I' living in them yet. The animal lags behind on this early development stage.
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Das zeigt sich Ihnen noch heute klar daran, wie es mit einem Antlitz sich nicht erheben kann zur Sonne, wie es in seinen vorderen Gliedmaßen nicht freie Arbeitsorgane hat, um Absichten und Ideen des Geistes zu verwirklichen. Das Tier ist wie ein Balken, der auf vier Säulen steht. Der Mensch hat diesen Balken aus der horizontalen Lage in die vertikale gebracht. Durch das nach oben gerichtete Antlitz ist er nicht Erdenbürger, sondern Weltenbürger. Die zwei vorderen Stützen, die zwei vorderen Gliedmaßen sind zu Werkzeugen des Geistes geworden. Das drückt sich aus in der Scheidung des Teiles der menschlichen Gestalt, der zur Erde gehört, von dem Teil, der zu dem Weltenraum gehört.	That is what you can still see clearly in our days : It {the animal} cannot lift its face up to the Sun, {and} does not have its front limbs for organs for work to realize the spirit's intentions and ideas. An animal is like a timber standing on four pillars. Man brought this timber from the horizontal to the vertical. Because of directing his face upwards he is not a citizen of the Earth but of the world. The two front supports, the two front limbs became tools of the spirit. This shows in the separation of a part of the human gestalt belonging to the Earth from the part belonging to the universe.
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«Und Gott machte eine Ausdehnung zwischen den unteren Wassern und den oberen Wassern.»	«And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.» [KJV I:7 once more]
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Diese Verschiedenheit der menschlichen Gestalt ist damit gemeint ; es ist wiederum ein Erlebnis des ursprünglichen Menschenwesens. –	This hints at the difference in the human gestalt ; once more it is what man evolving experiences. -
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Nun muss derjenige Teil der menschlichen Gestalt, welcher dem Ich dienen sollte, einen Mittelpunkt haben, ein Zentrum. Das bekam er in der Tat. Das erste Zentrum dieses noch weichen Menschenleibes kam dadurch zustande, dass in dem nach oben gerichteten Teil alle	Well, the part of the human gestalt to be used by the 'I', needs a center point, a center. That is indeed what it got. The earliest center of the human body, still soft as it was, originated because all the currents
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Strömungen zusammenliefen. Da gehen die verschiedenen Strömungen hindurch, die Sie ich vorzustellen haben als den Beginn von Nerven- und Blutströmungen. Die sammelten sich alle oben in den mächtigen Feuerzungen, welche ehemals oben am Kopfe - aber als der Körper noch weich war - aus dem Menschen herauszüngelten. Jenes Organ, das der Mensch da hatte und von dem der letzte Rest die Zirbeldrüse ist, war das erste Organ, womit der Mensch anfang, physisch wahrzunehmen. Kam er in die Nähe von etwas für ihn Gefährlichem, so nahm er dieses Organ wahr; und dadurch fühlte der Mensch, dass er da nicht hingehen durfte. Durch dieses Organ fand er sich zurecht. Sie dürfen sich dieses Organ nicht als ein ursprüngliches Auge vorstellen - aus einer solchen Vorstellung entspringen alle möglichen Irrtümer - , sondern Sie müssen sich vorstellen, dass es eine Art Wärmeorgan war, durch welches der Mensch, auch auf weite Entfernungen hin, kalte und warme Zustände unterscheiden konnte, und solche, die für ihn schädlich oder nützlich waren. Dieses Organ stand gleichzeitig in einem gewissen Zusammenhang mit denjenigen Organen, die wir die Lymphorgane nennen, welche mit den Strömungen im Menschenleib verwandt sind, die mit den weißen Blutkörperchen in Zusammenhang stehen. Das Wohl und Wehe des Menschen, der vorzugsweise noch weiße Blutkörperchen hatte, hing ab von dem, was dieses Organ wahrnahm. Das war also ein Mittelpunkt, in dem alles das gesammelt war; was als Gestaltung in der Ausdehnung der Himmel da war.

centered in the part directed upwards. That is where the different flows went which you might imagine as the beginning of nerve and blood flows. All of them gathered up there in powerful fire lambencies flaming out of man's head in times of yore when the body was still soft. This organ man had then, and the last bit of which is the pineal gland, was the earliest organ man began using to perceive physically. When coming near something dangerous, he sensed this organ, and that is how man felt he must not go there. It was because of this organ that he found his way around. You should not imagine this organ to resemble an original eye - all sorts of errors are founded on such notions - but you should imagine it as some sort of warmth {detection} organ. Because of it man was able to discern cold and warm states, and those detrimental or useful to him. At the same time this organ was in some way connected to organs we are calling lymphatic organs. They are related to currents in the human body connected to white blood cells. Man's weal and woe - man still had predominantly white blood cells - depended on what this organ perceived. So this was a center point wherein everything was collected as a layout of the extension of the heavens.

«Und Gott sprach : Es sammle sich s Wasser unterhalb der Himmel an einem Orte, dass das Trockene sichtbar werde ! Und es geschah so. Und Gott nannte das Trockene Erde, und die Ansammlung der Wasser nannte er Meer. Und Gott sah, dass es schön war.»

«And 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 of the waters called he Sea : and God saw that it was good.» [KJV I:9-10]

Sie sehen hier hingewiesen auf eine andere Ansammlung von Strömungen ; diese sind in den unteren, in der Erdenatur des Menschen. Sie beziehen sich auf die Reproduktion des Menschen, auf die Fortpflanzung. Aber die Fortpflanzung war in diesen alten Zeiten - das ist sehr wichtig - durchaus bedeckt von

Here you can see a different aggregation of flows indicated ; they are in man's lower nature, in the Earth's nature of his. They refer to man's reproduction, to procreation. In these ancient times however procreation - this is highly important

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<i>der absolutesten Bewusstlosigkeit. Das ist ein tiefes Geheimnis des Weltenwerdens. Man könnte sagen, es ist das ursprüngliche göttliche Gebot, das die Gottheit den Erdenwesen gab : Ihr sollt nicht wissen, wie ihr euch auf der Erde fortpflanzt. -</i>	<i>- was all covered by absolute unconsciousness. This is a deep secret in the world's evolution. We might say it is the original divine commandment : You are not to know about procreating on Earth. -</i>
<i>Das ganze Fortpflanzungsgeschäft war gehüllt in tiefe Bewusstlosigkeit. Während der Zeiten, als auf der Erde Bewusstheit auftauchte, wurde keine Fortpflanzung vollzogen. Denken Sie sich, dass also das Wesen des Menschen nach dieser Richtung darin bestand, dass er von einer vollständigen Unschuld oder Bewusstlosigkeit über diesen Vorgang auf der Erde ausgegangen ist.</i>	<i>All the procreation business was engulfed into deep unconsciousness. For the time when consciousness appeared on Earth {during EARTH} procreation was not consummated {?}. Just imagine man was essentially all innocent or unconscious in this respect.</i>
<i>Was hat der Mensch also am Beginn seines Erdendaseins gewusst ? Gewusst hat er bloß seine geistige Abstammung ; er hat gewusst, dass er heruntergestiegen ist als ein Ich aus dem Schoße der Gottheit. Woher er kommt in physischer Beziehung, woher seine Leiber kommen : da war übergossen von einem vollständigen Unschuldszustand. Stellen wir uns genau vor, was damals vorging.</i>	<i>So what did man know when he began life on Earth ? He just knew about his spiritual descendance ; he knew he had descended from the godhead's womb as an 'I'. Where he came from in physical respect, {i.e.} where his bodies came from : that was covered by complete innocence. Imagine meticulously what happened then.</i>
<i>Die Menschen entstanden auf die Art, wie wir es eben beschrieben haben. Menschen, die auf dem Monde ihren physischen Leib, ihren Äther- und Astralleib ausgebildet hatten, die empfangen jetzt ihr Ich, Menschen, welche in vollständiger Unschuld waren über alles, was in der physischen Welt vor sich ging. Sie konnten das ja auch nicht sehen ; sie sahen ja ihren eigenen Leib nicht. Sie sahen geistige Zustände ; sie wussten, sie stammten ab von der Gottheit. “</i>	<i>Man originated in the way described just now. Human beings having formed the physical body, the ether body, and the astral body on the Moon {during OLD MOON}, received the 'I' now. They were humans totally innocent concerning anything in the physical world. Indeed they could not see ; they could not look at their own bodies. Sie saw spiritual states ; they knew they descended from the godhead.</i>

You may have wondered why part of the second bible verse was quoted in bold letters above. It seems worthwhile looking at it once more because only there did Steiner omit a relevant part of all the above considerations. Why ? We suggest not to think simply of an error.

Now, at the end of all the Steiner quotation above, we know that man emerging - the 'I' as it left the heavens - knew it came from heaven, but could not distinguish anything on Earth. To find its ways down here it was in dire need of the astral body. Steiner does not mention how it succeeded. That is related as migrating from and remigrating to the Earth in part 1 , chapter B.5.

What did the 'I' recognize with the astral body's help ? - Not only that the Earth was «without form, and void». But something that had not existed in the heavens : darkness in the soul - which is the astral body - , feeling unstable, helpless, without the godhead : There was darkness upon the face of the soul's deep.

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Steiner might as well have said so. Then his plea - the individual soul's experiences with the help of the astral body when descending from the heavens - would have been more clear right from when the quotation started.

In the next chapter D. Bosse will point to a future development. It is the starting point to the chapter that will follow then.

F.4. The Threefold Law of Evolution, Devolution, and Internalization

How did evolution begin?

„The substances set themselves apart from what was around them and different from them. Such relatively slow concentration processes are typical for the colloidal states when the etheric, the forces building life, can create gestalt. Goethe wrote in an aphorism (LA I, 9, pg 10) : 'Alles Lebendige verlangt Hülle' ¹. Such segregation in colloidal states is what Goethe described as the process of porphyrin-like formation (...). It characterizes a basic law of evolution and devolution : Something originally coherent develops to something higher by separating something it leaves behind. This is what Rudolf Steiner expresses like this :“ (Bosse 2012, pg 97 f).

¹ {Any life requires sheathing}

„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 13:91 , III).

That is what every development depends on : First an independent being segregates from life all around ; then the surroundings impress onto the segregated being like mirroring, and then this segregated being continues developing on its own.

Wolfgang Schad, too, acknowledges evolution, differentiating it, and seemingly looking at it from a distanced view point :

„The huge steps of development are in part due to devolution. Whatever developed on Earth succeeded because step by step redemption processes increased. The plant world subsists on destroying rocks, the animal world lives on consuming plants, and man adds a third partial death process : straightening up, so overcoming animal posture.“ (Schad, pg 161).

Although this kind of thought may be acknowledged - still we authors miss in this quotation empathy with suffering creatures - all the same Bosse understands something else by devolution : an aging process, and continues one more step :

”Evolution is met by another tide which in fact causes development to advance. It is an impulse towards rejuvenation contrary to aging during devolution. The ether body works rejuvenating. It individualized from general workings in the surroundings on Earth into the core of living nature realms. The cosmic forces however indicate all the time {spiritual} beings emerging from them. It is them who are guiding development of the Earth and of mankind. It is them who are adding involution.

Would stocktaking of oneself, reflection, internalization, or contemplativeness be more convenient expressions ? Involution has a different meaning in psychiatry, indicating organic brain damage, somewhat nearer to devolution. The quotation continues :

In times to come involution is going to make another evolution of the Earth possible by mankind. I.e. when everything that originated, will transmute back into the spiritual because of our thinking. {Namely} everything that had offered itself up from an evolution of its own into a devolution, having died into the gloom of the sensory world. Internally the spiritual word may light up as a redeeming revelation, which may become a kind of remembrance of the Earth's earlier life processes stemming from mankind's unconscious connection to the Earth developing. This will be possible according to how much mankind will tie to the Christ's impulse, which is working behind anything developing on Earth. It is not however about creeds but about spiritual realities.“ (Bosse 2012, pg 124 f).

Shall we consider it ? Where will man's future evolution lead us ? Into the spiritual all right. What will it look like? - We are being led into the next chapter.

F.5. Bursting into Bloom : *Michael's Age Is Dawning*

This chapter leads us into the close future at hand. Due to extensive transitions of development periods the future will already have begun with some contemporaries. So the actual appeals of our future are at the rim of this book's topic : the history of mankind's development in various aspects.

If not indicated otherwise the following quotations will refer to Steiner's 65 weekly "*Communications to the Members of the Anthroposophic Society*" in letter form, compiled posthumously as his last written publication, *CW* 26, his spiritual heritage to say so. In particular we authors refer to the so-called *Michael letters*, the 14 communications therein dealing with the archangel Michael shall be dealt with. Since Michael is a *spiritual being* we may visualize in him forces, naming them Michael's forces, as well as a person to comprehend him more easily, and use the singular.

For tuning in a conclusion first :

„Es ist Michaels Aufgabe, den Menschen auf den Bahnen des Willens dahin zu führen, woher er gekommen ist, da er auf den Bahnen des Denkens von dem Erleben des Übersinnlichen zu dem des Sinnlichen mit seinem Erdbewusstsein heruntergestiegen ist.“ (R.Steiner 26:105, guideline 105).

Michael's task is to lead man where he came from, by way of will because in his Earth consciousness he stepped from experiencing the super-sensory down to the sensory by way of thinking.

How does he comply with this task ?

„Michael ist das aktive Wesen, dasjenige Wesen, das gewissermaßen unseren Atem, unsere Adern, unsere Nerven durchpulst, auf dass wir unser Menschheitliches im kosmischen Zusammenhang erarbeiten, aktiv erwerben. Das ist es, was gewissermaßen als eine Aufforderung des Michael vor uns steht, dass wir bis in unsere Gedanken hinein aktiv werden, so dass wir uns unsere Weltanschauung durch innerliche Aktivität als Menschen erarbeiten. (...) Soll Michael die rechte Botschaft zurückbringen an die Götterwelt, so wird er sagen müssen : „Die Menschen haben während meines Zeitalters das, was sie abseits von der göttlich-geistigen Welt an reinen Raumesurteilen ausgebildet haben, in ein Übersinnliches heraufgehoben, und wir können die Menschen wiederum annehmen, denn sie haben ihr Denken, ihr Vorstellen mit unserem Denken, unserem Vorstellen verbunden.“ (...) Die Wissenschaft, die als anthroposophische Geisteswissenschaft das Raumesurteil wiederum vergeistigt, {d.h.} wiederum übersinnlich macht, arbeitet von unten nach oben, streckt gewissermaßen die Hände von unten nach oben aus, um die von oben nach unten ausgestreckten Hände des Michael zu erfassen. Denn da kann die Brücke geschaffen werden zwischen den

Michael is the active being, the being that pulses to say so through our breathing, {and} our veins, {and} our nerves so that we may compile in a cosmic connection what is human in us, {i.e.} gain it actively. That is what is virtually standing in front of us as a demand of Micheal's : to become active as far as our thinking so that we shall compile our world view by inner activity as humans. (...) Should Michael bring the true message back to the world of the gods, he would have to say : “During what people call ‘Michael age’ they lifted up into the super-sensory what they had developed outside the divinely spiritual world as purely spacial thinking. We in turn may accept people because they connected their thinking, {and} their imagining to our thinking, {and} to our imagining.” (...) Anthroposophic spiritual science spiritualizes spacial thinking again, {i.e.} changes it back into the super-sensory. It is working from below to above stretching out from below to above in a manner of speaking, to capture Michael's hands which he extends from above to below. That is

*Menschen und den Göttern. “ (R.Steiner
219:100 ff , 6-17-1910).*

*how may be created the bridge
between humans and the gods.*

By “*spatial thinking*” we may presume material thinking.

Down here we call ‘Michael’ the *spiritual beings* or forces helping mankind in a new way since the 5th *cultural period*, ours, of the *Post-Atlantic age*. Namely by aiming at people to stick with their connection to the sensory world but loosening it, and finding back at the same time to the *spiritual world* they originated from. It is there that people will find the Christ alive, and following his *impulse* will take to their future development path.

*„Naturanschauung wird, ohne in sich selbst
verfälscht zu werden, sich neben eine
geistgemäße Anschauung von der Welt und
vom Menschen, insofern er ein Weltwesen ist,
hinstellen können.“ (R.Steiner 26:128).*

*Viewing nature without adulterating
oneself will be put side by side to a
spiritually appropriate view of the
world as well as of man, insofar he is
a being of the universe.*

Michael’s forces subdue those *spiritual beings* who wish to detour man from continuing his development path. It is true Michael does not kill these *spiritual beings* but he overwhelms them by pushing them back into their sphere, the physical world. In paintings it is represented as the ground. We may remember many a painting or sculpture where they are shown as a dragon. Steiner calls these repelled *spiritual beings* ‘*ahrimanic spiritual beings*’ or ‘*ahrimanic forces*’.

Who is Michael ? We may translate him : «Who is as Him, God ?», or : «seer of Him, God». What did he do for us, and what does he do for us ?

*„In alten Lehren hat man die Macht, aus
der die Gedanken der Dinge erfließen, mit
dem Namen Michael bezeichnet. Der Name
kann beibehalten werden. Dann kann man
sagen : Die Menschen empfingen einst von
Michael die Gedanken. Michael verwaltete
die kosmische Intelligenz.*

*In ancient teachings Michael was the
name given to the force from where the
thoughts of things are flowing. The
name may stick. Then we may say : ‘In
times of yore mankind received thoughts
from Michael’. It was Michael who took
care of cosmic intelligence.*

- contrary to Ahriman’s intellectuality on Earth. Continuing the quotation :

*Vom 9. Jahrhundert an verspürten die
Menschen nicht mehr, dass ihnen Michael die
Gedanken inspiriert. Sie waren seiner
Herrschaft entfallen. Sie fielen aus der geistigen
Welt in die individuellen Menschenseelen. -*

*Innerhalb der Menschheit wurde nunmehr das
Gedankenleben ausgebildet.“ (R.Steiner 26:82 ,
XXXI : 8-17-1924).*

*From the 9th century onward people
did not feel any more Michael
inspiring their thoughts. They had
left his sovereignty. They dropped
from the spiritual world down into
man’s individual souls. -*

*From now on living thoughts were
formed within mankind.*

How did Michael develop life of thought ? - By “{soul} clarity based on thinking”.

*„Wer auf solche Dinge zu achten versteht,
der konnte wissen, welch ein Umschwung im
letzten Drittel des 19. Jahrhunderts sich in
Bezug auf das Gedankenleben der Menschen
vollzogen hat. Vorher konnte der Mensch nur
fühlen, wie aus seinem Wesen heraus die
Gedanken sich formten. Von dem
angedeuteten Zeitabschnitt an kann er sich
über sein Wesen erheben, er kann den Sinn
ins Geistige lenken. Da tritt ihm Michael
entgegen, und der erweist sich als
altverwandt mit allem Gedankenweben. Der
befreit die Gedanken aus dem Bereich des*

*Whoever knows how to respect such
things, might have known about the
turnaround that took place during the
last third of the 19th century
concerning man’s thought life. Before
that man could but feel thoughts
forming out of his core. From that time
on he can lift himself up above his
core, he can turn his mind into the
spiritual. It is then that Michael
confronts him, proving himself to be
well acquainted with any weaving of
thoughts. He frees thoughts from the*

Kopfes. Er macht ihnen den Weg zum Herzen frei, er löst die Begeisterung aus dem Gemüt los, sodass der Mensch leben kann in seelischer Hingabe an alles, was sich im Gedankenlicht erfahren lässt. Das Michael-Zeitalter ist angebrochen. Die Herzen beginnen, Gedanken zu haben. Die Begeisterung entströmt nicht mehr bloß mystischem Dunkel, sondern gedankengezogener Seelenklarheit. Dies verstehen, heißt, Michael in sein Gemüt aufnehmen. Gedanken, die heute nach dem Erfassen des Geistigen trachten, müssen Herzen entstammen, die für Michael als den feurigen Gedankenfürsten des Weltalls schlagen. -“ (R.Steiner 26:84, XXXI : 8-17-1924).

head's domain. He clears the way to the heart for them, loosening enthusiasm from the mind so that man can live giving himself over in the soul to everything that may be experienced in the light of thinking. Michael's age is dawning. The hearts are beginning to think. Enthusiasm does not flow any more from mystical obscurity only, but from clarity based on thinking. Understanding this means accepting Michael in one's mind. Thoughts that aim at grasping the spiritual nowadays, must come from hearts that knight Michael the fiery lord of thoughts in the universe. -

Concerning the rather late development before preparing *Michael's age* :

„Dieses Michael-Zeitalter ist in der Entwicklung der Menschheit heraufgekommen nach dem Vorherrschen der intellektuellen Gedankenbildung auf der einen Seite, und der auf die äußere Sinnenwelt - die physische Welt - gerichteten menschlichen Anschauungsweise auf der anderen. -

Michael's age came up in mankind's development after intellectual thoughts had predominated {in the 9th – 15th century, the Greek-Roman cultural period ending} on the one hand, and on the other after the human view point had turned to the outside world of the senses, {i.e.} the physical world {in the 15th – 19th century, the actual Anglo-Saxon & Germanic cultural period beginning}. -

(...) Es ist die im Menschen stattfindende Gedankenbildung ein Fortschritt in der menschlichen Selbsterkenntnis. Im Übersinnlichen angeschaut, stellt sich die Sache so dar : Die geistigen Mächte, die man mit dem Michael-Namen bezeichnen kann, verwalteten im geistigen Kosmos die Ideen. Der Mensch erlebte diese Ideen, indem er mit seiner Seele an dem Leben der Michael-Welt teilnahm. Dieses Erleben ist nun sein eigenes geworden. Dadurch ist eine zeitweilige Trennung des Menschen von der Michael-Welt eingetreten. Mit den inspirierten Gedanken der Vorzeit empfing der Mensch zugleich die geistigen Weltinhalte. Indem diese Inspiration aufhörte und der Mensch in eigener Tätigkeit die Gedanken bildet, ist er auf die Anschauung der Sinne verwiesen, um für diese Gedanken einen Inhalt zu haben. So musste der Mensch zunächst die errungene eigene Geistigkeit mit materiellem Inhalt erfüllen. Er fiel in

(...) Man building up his thinking meant progressing in human 'I'-consciousness. Looked at from the super-sensory world things turn out like this : The spiritual forces we may call Michael's, had administered the ideas in the spiritual cosmos. Man experienced these ideas {from the 9th century on} by taking part with his soul in the life of Michael's {spiritual} world. This experience changed now {subsequently, from the 15th century on} to experiences of his own. That is why there occurred {from the 15th – 19th century} man's intermittent separation from Michael's world. With inspired thinking of antiquity {up to the 9th century} man had received the world contents from the spiritual world at the same time. As this inspiration ceased {during the 9th – 15th century}, man forming thoughts in activity of his own {during the 15th – 19th century}, he is thrown back on looking for the senses to arrive at a content for these thoughts. So man had to begin {from the 15th up to the 19th century} by filling with material notions the spirituality achieved on his own. He tumbled into the materialistic view at the age {'time' rather : a time section of the

die materialistische Anschauung in dem Zeitalter; das sein eigenes Wesen auf eine Stufe brachte, die höher ist als die vorangehenden. -

Das kann leicht verkannt werden. Man kann den 'Fall' in den Materialismus nur allein betrachten - und dann über ihn traurig sein. Aber : während das Anschauen dieses Zeitalters sich auf die äußere physische Welt beschränken musste, entfaltete sich im Inneren der Seele eine gereinigte, in sich selbst bestehende Geistigkeit des Menschen als Erleben. Diese Geistigkeit muss nun im Michael-Zeitalter nicht mehr unbewusstes Erleben bleiben, sondern sich ihrer Eigenart bewusst werden. Das bedeutet den Eintritt der Michael-Wesenheit in die menschliche Seele. Der Mensch hat eine gewisse Zeit hindurch das eigene Geistige mit dem Materiellen der Natur erfüllt ; er soll es wieder mit ureigener Geistigkeit als kosmischen Inhalt erfüllen. -

Die Gedankenbildung verlor sich eine Weile an die Materie des Kosmos ; sie muss sich in dem kosmischen Geist wieder finden. In die kalte, abstrakte Gedankenwelt kann Wärme, kann wesenserfüllte Geisteswirklichkeit eintreten. Das stellt den Anbruch des Michael-Zeitalters dar. -

Nur in der Trennung von dem Gedankenwesen der Welt konnte in den Tiefen der menschlichen Seele das Bewusstsein der Freiheit erwachsen. Was von den Höhen kam, musste aus den Tiefen wiedergefunden werden. Deshalb ist die Entwicklung dieses Bewusstseins der Freiheit zunächst mit einer nur auf das Äußere gerichteten Naturerkenntnis verbunden gewesen. Während der Mensch im Inneren seinen Geist unbewusst zur Reinheit der Ideen erbildete, waren seine Sinne nach außen nur auf das Materielle gerichtet, das in keiner Weise störend in das eingriff, was zunächst als zarter Keim in der Seele aufleuchtete. -

Aber es kann in die Anschauung des äußeren Materiellen das Erleben des Geistigen und damit die geistige

15th – 19th century = at the beginning of the 5th = actual cultural period} that advanced his own core as far as a stage higher than the preceding ones.

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That may easily be mistaken. We may consider the 'fall' into materialism by itself - and be sad. But : while we had to limit regarding this age { 'time' : time section of the 15th – 19th century} to the outer physical world, there unfolded within the soul a purified spirituality contained in itself which man undertook to experience. During Michael's age {i.e. since the last third of the 19th century} this spirituality does not need to remain an unconscious experience any more. Instead this spirituality's characteristic must become conscious. That means Michael's core entering into the human soul. For some time {15th – 19th century} man had filled his own spirituality with nature's materials ; he is to fill it again with his own primordial spirituality which has cosmic content. -

Building up thoughts was lost for a while {15th – 19th century} to cosmic matter ; {now, since the end of the 19th century} it is to restore itself by finding itself in the cosmic spirit again. {Now} warmth may enter into the cold, abstract world of thoughts. {Now} there may enter spiritual reality filled with being. This is what shows the beginning of Michael's age. -

Conscious freedom was able to grow up in the profundity of the human soul only after having separated from thought beings of the world. What had descended from up high {Michael}, had to be found again from deep down {the Earth}. That is why at first {15th – 19th century} conscious freedom developed tied to a sort of nature recognition directed to the outside. While man unconsciously formed his mind internally to pure ideas, his senses were directed to the outside, to the material and nothing else. Not at all did it infringe with what shone up in the soul as a frail germ. -

Yet experiencing the spiritual may enter the mind when looking at the material, coming to spiritual viewing in a new way

Anschaung in neuer Art wieder einziehen. Was im Zeichen des Materialismus an Naturerkenntnis gewonnen worden ist, kann in geistgemäßer Art im inneren Seelenleben erfasst werden. Michael, der 'von oben' gesprochen hat, kann 'aus dem Inneren', wo er seinen neuen Wohnsitz hat, gehört werden. Mehr imaginativ gesprochen, kann dies so ausgedrückt werden : Das Sonnenhafte, das der Mensch durch lange Zeiten nur aus dem Kosmos in sich aufnahm, wird im Inneren der Seele leuchtend werden. Der Mensch wird von einer 'inneren Sonne' sprechen lernen. Er wird als Wahrheit empfinden lernen, dass ihn im Inneren eine Wesenheit in ein Licht stellt, das zwar auf das Erddasein leuchtet, aber nicht in diesem entzündet wird. Im Anbruch des Michael-Zeitalters mag es noch scheinen, als ob dies alles der Menschheit recht fern liegen könne ; doch es ist 'im Geist' nahe ; es muss nur 'gesehen' werden. Von dieser Tatsache, dass die Ideen des Menschen nicht nur 'denkend' bleiben, sondern im Denken 'sehend' werden, hängt unermesslich viel ab. " (R.Steiner 26:87 – 90 , XXXIII : 8-31-1924).

at the same time. What was acquired {from the 15th – 19th century} as nature recognition under the sign of materialism, may {since} be understood in one's internal soul life in a way convenient to the spiritual. Michael having spoken 'from above' {from the spiritual world} {up to the 15th century} may be heard 'from {man's} inside' where there is a new domain. To speak rather imaginatively we may say : 'What is alike to the sun, will shine up in the soul.' Man having taken it up exclusively from the cosmos for ages {up to the end of the 15th century}, will learn to speak of an 'inner sun'. He will learn to feel as truth that a {spiritual} being {Michael} will put him into a light that shines onto existence on Earth but is not kindled there {but in the spiritual instead}. When Michael's age began it might still have looked as if all that were quite far from mankind ; but it is near 'spiritually' ; it just needs to be 'seen'. An immeasurable lot depends on people's ideas not only staying confined to thinking but will come to 'see' while thinking.

Yet would Michael not hassle people to follow him ? What then were the difference between Michael and Ahriman ?

„Der Erforscher der geistigen Welt muss heute die Menschheit auf die geistige Tatsache aufmerksam machen, dass Michael die geistige Führung der Menschheitsangelegenheiten übernommen hat. Michael vollbringt, was er zu vollbringen hat, so, dass er die Menschen nicht dadurch beeinflusst. Aber sie können in Freiheit ihm folgen, um mit der Christus-Kraft den Weg aus der Ahriman-Sphäre heraus zu finden, in die sie notwendig kommen mussten. -

Wer ehrlich, aus dem tiefsten Wesen seiner Seele, sich mit Anthroposophie eins fühlen kann, der ist ein rechter Verstehender dieses Michael-Phänomens. Und Anthroposophie möchte die Botschaft von dieser Michael-Mission sein. " (R.Steiner 26:110 , XL : 10-19-1924).

„Michael geht die Wege wieder aufwärts, welche die Menschheit abwärts auf den Stufen der Geistesentwicklung bis zur Intelligenzbetätigung gegangen ist. Nur wird

He who researches into the spiritual world, needs to call mankind's attention to the spiritual fact that Michael took over the spiritual leadership of human affairs. Michael fulfills what is asked of him, in a way so as not to influence man. Man may however follow him freely with the Christ's power to find the way out of Ahriman's sphere which man had to go through by necessity. -

He who honestly can feel he is at one with anthroposophy from his soul's deepest core does understand Michael's phenomenon in the right way. Indeed anthroposophy wishes to bring Michael's mission across.

Michael walks the paths up again which man had gone down on the steps of spiritual development as far as using intelligence {exclusively}. Still

Michael den Willen aufwärts die Bahnen führen, welche die Weisheit bis zu ihrer letzten Stufe, der Intelligenz, abwärts gegangen ist. -

Wie Michael von diesem Zeitpunkt der Weltentwicklung seinen Weg bloß zeigt, sodass ihn der Mensch in Freiheit wandeln kann, das unterscheidet diese Michael-Führung von allen früheren Erzengelführungen, ja von allen früheren Michael-Führungen selbst. Diese Führungen wirkten im Menschen, sie zeigten nicht bloß ihr Wirken, sodass der Mensch in dem seinigen damals nicht frei sein konnte. -

Dieses einzusehen, ist des Menschen gegenwärtige Aufgabe, damit er mit seiner ganzen Seele seinen Weg des Geistes innerhalb des Michael-Zeitalters finden könne. “ (R.Steiner 26:110 f, guidelines 106 - 108).

Michael will lead will power the paths up which wisdom had gone down as far as the last step, intelligence. -

The way Michael is merely showing his path from this time on {since the last third of the 19th century}, so that man may walk freely : that is what distinguishes Michael's {present} guidance from any earlier guidance of archangels, indeed from any earlier one of Michael's guidance. Any {earlier} guidance was working in man ; it did not just show man working. So that man could not be free in his {working} {then}. -

To realize this, is man's actual task so that he may find his spiritual path within Michael's age with all his soul.

What about Michael's position concerning Lucifer and Ahriman ?

„Er gibt der Menschheit Impulse, die das vorzeitige Verhältnis zur geistig-göttlichen Welt bewahren, ohne dass dieses Bewahren einen luziferischen Charakter annimmt. -

Dann, im letzten Drittel des 19. Jahrhunderts, dringt Michael mit der Tätigkeit, die er vom 15. bis zum 19. Jahrhundert vorbereitend vom Übersinnlichen aus geübt hat, in die physische Erdwelt vor. -

Die Menschheit musste eine Zeitlang die geistige Entwicklung darauf hin durchmachen, dass sie sich von dem Verhältnis zur geistigen Welt befreite, das ein unmögliches zu werden drohte. Darauf lenkte diese Entwicklung durch die Michael-Mission in Bahnen ein, die den Fortgang der Erdmenschheit wieder in ein Verhältnis zur geistigen Welt brachte, das ihr heilsam ist. -

So steht Michael mit seinem Wirken zwischen dem luziferischen Weltbild und dem ahrimanischen Weltverstand. Das Weltbild wird bei ihm weisheitsvolle Weltoffenbarung, die den Weltverstand als göttliches Weltwirken enthüllt. In diesem Weltwirken lebt des Christus Sorge für die Menschheit, das so aus Michaels Weltoffenbarung dem Menschenherzen sich enthüllen kann. “ (R.Steiner 26:156 , XLVI : 11-30-1924).

He {Michael} gives mankind impulses that preserve {man's} earlier connection to the spiritually divine world {at the time before Michael's age, i.e. the 15th – 19th century} without this preservation taking up a Luciferian character. -

Then Michael enters the physical world on Earth in the last third of the 19th century. He does exactly what he had prepared from the super-sensory sphere during the 15th to 19th century. -

For some time mankind had to develop spiritually towards freeing itself from the connection to the spiritual world. Connecting to the spiritual world might have become impossible. Then Michael's mission led this development back into the direction of mankind's connection to the spiritual world as this is what is salutary to man. -

That is how Michael with his working stands between the Luciferian image of the world, and the ahrimanic intelligence of the world. With him {Michael} the image of the world becomes the wise revelation to the world which discloses the intelligence of the world as divine working in the world. In this working in the world the Christ's care for mankind is living so that Michael's revelation to the world may be disclosed to man's heart.

„Dem Aufgang des Bewusstseinszeitalters geht in der Abenddämmerung des Zeitalters der Verstandes- oder Gemütsseele ein erhöhtes luziferisches Wirken voran, das auch noch in der neuen Epoche eine Zeitlang fort dauert.

-

Dieses luziferische Wirken möchte alte Formen des Bildvorstellens der Welt unrechtmäßig bewahren und den Menschen davor zurückhalten, das physische Weltsein durch Intellektualität zu begreifen und sich in dieses hineinzuleben. -

Michael verbindet sich mit dem Menschheitswirken, damit die selbstständige Intellektualität bei dem angestammten Göttlich-Geistigen verbleibe, doch nicht in luziferischer, sondern in rechtmäßiger Art.“ (R.Steiner 26:156 f, guidelines 124 – 126).

In the dusk of the age {here : the 4th cultural period, up to the 15th century} of the mind soul the beginning of the age of consciousness {here : the 5th cultural period, of the consciousness soul, from the 15th century on} was preceded by intense Luciferian working which has been continuing for some time during the new epoch {the 5th cultural period, of the consciousness soul}. -

This kind of Luciferian working wishes to conserve any form of image visualization, keeping man away from understanding physical existence in the world of intellectuality as well as from living himself into it. -

Michael connects to man's working so that intellectuality may remain with the original divinely spiritual, but not in a Luciferian way but in a rightful one.

Once again 'rightful' is to mean 'leading into the *spiritual*'. Yet how can we distinguish being led by Michael or Ahriman ?

„Wenn der Mensch die Freiheit sucht, ohne Anwendung zum Egoismus, wenn ihm Freiheit wird reine Liebe zur ausführenden 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. -

(...) Imaginationen leuchten auf aus des Menschen Liebe zur Handlung (Michael), oder seiner Eigenliebe zu sich selbst, indem er handelt (Ahriman). -

Indem sich der Mensch als freies Wesen in Michaels Nähe fühlt, ist er auf dem Weg, die Kraft der Intellektualität in seinem '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 vollend der Welt verbindet.“ (R.Steiner 26:142 f, XLV : 11-23-1924).

If man is in search of freedom without being tempted by egoism, {i.e.} if freedom means pure love to him of what is to be done : then he does have the chance to approach Michael. If {however} he wishes to work in freedom unfolding egotism, {i.e.} if freedom turns into the proud feeling of revealing himself while working : then he runs the risk of entering Ahriman's realm. -

(...) Imaginations are flashing up from man's love for activity (Michael), or for self-love while acting (Ahriman). -

While feeling he is a free being when he is near to Michael, man is under way of bringing the force of intellectuality into 'all his being'. It is true he is thinking with the head but the heart feels the clear side of thinking or the dark one. Willing radiates man's essence by having thoughts streaming as intentions within himself. Man turns man more and more by becoming an expression of the world. He finds himself not by searching but by connecting to the world in love and loving will.

For the first time man is given freedom of thinking and feeling. As yet there is not any talking of the responsibility that goes with it. What does Michael's present aim at ? - At having man experience the Christ's

impulse internally.

„Der Christus ist seit dem Mysterium von Golgatha der Menschenseele erreichbar. Und deren Beziehung zu ihm braucht nicht eine unbestimmte, dunkel-gefühlsmystische zu bleiben, sie kann eine völlig konkrete, menschlich tief und klar zu erlebende werden. -

Dann aber strömt aus dem Zusammenleben mit Christus in die Menschenseele herüber, was diese wissen soll über ihre eigene übersinnliche Wesenheit. Die Glaubensoffenbarung muss dann so empfunden werden, dass in sie die lebendige Christus-Erfahrung fortwährend einströmt. Es wird das Leben dadurch durchchristet werden können, dass in Christus das Wesen empfunden wird, welches der Menschenseele die Anschauung ihrer eigenen Übersinnlichkeit gibt. -

So werden nebeneinander stehen können : Michael-Erlebnis und Christus-Erlebnis. Durch Michael wird der Mensch gegenüber der äußeren Natur in der rechten Art ins Übersinnliche den Weg finden.“ (R.Steiner 26:128 , XLIII : 11-9-1924).

Man's soul can attain the Christ's impulse since the mystery of Golgotha. The soul's connection to him need not stay an uncertain one, dark, emotional, mystical. It may become a completely concrete one, humanely deep and clear. -

Then however something is streaming into the human soul from life together with the Christ. The soul needs to know about it for the sake of its super-sensory core. Then the revelation of faith {of the Christ's impulse} needs to be felt streaming continually as the living experience of the Christ. That is how life may be thoroughly brought to the Christ when he is felt as the being that gives the human soul the insight of being super-sensory itself. -

In this way they might stand side by side : experiencing Michael, and experiencing the Christ. It is Michael by whom man will find the path into the super-sensory in the right way vis-à-vis outer nature.

What could we add ourselves to facilitate the soul's path into the *spiritual* ? - A means that is widely accepted in society nowadays : the schools of psychotherapy or psychoanalysis ? A long time before that there originated their base :

«Know thyself» , «gnóthi sautón». This was attached to a column in the hall of Apollo's temple in Delphi not later than the middle of the 5th century BC, and so it was ascribed to Apollo. In literature this challenge is to be found with Heraclitus of Ephesus [~ 520 – 460 BC] : «All man ought to know themselves, and to think by themselves.» Well, still nowadays it would be worthwhile taking heart to this.

The same as quite often Steiner finds an enlarged meaning : We should wish to discover the *spiritual world* within ourselves, it is true, but not as an inner world only.

„Nun müssen wir verstehen, dass der Mensch im Grunde doch ein ganz anderer wird, als er früher war, wenn er diese Einweihung erlangt. Während er früher nur seinen Umgang gehalten hat mit den Dingen der physischen Welt, erlangt er dann die Möglichkeit, ebenso umzugehen mit den Vorgängen und Wesen der geistigen Welt. Das setzt voraus, dass der Mensch in einem viel realeren Sinne die Erkenntnis erlangt als in jenem abstrakten, nüchternen, prosaischen Sinne, wie man gewöhnlich von Erkenntnis spricht. Für den, der geistige Erkenntnis erlangt, ist der Erkenntnisprozess etwas ganz anderes noch. Er ist etwas, was ganz und gar eine Verwirklichung des schönen Spruches ist : 'Erkenne Dich selbst !' Aber es ist das

Now we need to understand that basically man becomes quite different a person than he was before {before initiation schooling} when reaching initiation. While he dealt with things just of the physical world before, he then reaches as much the chance to deal with the occurrences and beings of the spiritual world. This presupposes man to attain cognition in a much more real meaning than in that abstract, demure, prosaic sense when speaking of cognition normally {in our days}. Whoever reaches spiritual cognition finds it is still something totally different. It is totally a realization of the worthwhile saying :

Gefährlichste auf dem Erkenntnisgebiete, diesen Spruch in missverständlicher Weise aufzufassen ; und das geschieht heute nur allzu häufig. Diesen Spruch legen sich manche Leute so aus : Sie sollen nicht mehr in der Welt herumschauen, sondern in ihr eigenes Innere hineingaffen und alles Geistige in diesem ihrem Innern suchen. Dies ist eine sehr missverstandene Auffassung des Spruches, denn das bedeutet er gar nicht. Der Mensch muss sich klar sein, dass eine wirkliche höhere Erkenntnis auch eine Entwicklung ist von einem Standpunkte, den der Mensch erreicht hat, zu einem Standpunkte, den er vorher nicht erreicht hatte. Übt man Selbsterkenntnis auf die Weise, dass man nur in sich hinein brütet, so sieht man nur, was man bisher schon hatte. Dadurch erlangt der Mensch aber nichts Neues, sondern nur eine im heutigen Sinne gemeinte Erkenntnis des eigenen niederen Ich.

'Know thyself !' But it is most dangerous in the field of cognition to take this saying in a mistakable way ; and this is what is happening by far too often in our days. Some people are taking this saying like that : They were not to look around the world any more, but gawp into themselves searching for everything spiritual within themselves. In this way this saying is misunderstood quite because that does not mean anything. Man must be clear that a truthfully higher cognition is a development, too, from a standpoint the person had attained to a standpoint he had not attained before. If someone would exercise self-cognition by the way of brooding into oneself, he would just see what he had had so far already. In that way man will not attain anything new, just cognition of his nether self in today's meaning.

Evidently Steiner thought it was negligible to bring repressed topics to consciousness. On the other hand Ben-Aharon recommends again and again to keep anthroposophy vivid, and consequently manifold, by everyone becoming conscious of all his or her innermost feelings. For in the “*inverse cult*” (pg 328 and 335 ff), too, by the help of which people may try to approach the gods directly, without a mediator, “*upwards from below*”, unconscious soul stirrings are ports of entry of disruptive factors by Ahriman or Lucifer, hindering us to approach the gods. This form of religious cult is called “*inverse*” because in religious Services, Masses, and Islamic Prayer Meetings - and in anthroposophic Acts of the Consecration of Man, too, - the gods are called for to express themselves to people “*downwards from above*” taking the clergyman / priest / imam for mediator. In our direct endeavor for the gods, in communion but without a mediator, with completely conscious feelings, Ben-Aharon sees our chance to overcome Ahriman and Lucifer, aiming at anthroposophy's and mankind's future towards becoming more and more spiritual.

Steiner's lecture continues :

Dieses Innere ist nur der eine Teil, der zur Erkenntnis notwendig ist. Der andere Teil, der zur Erkenntnis gehört, muss hinzukommen. Ohne die zwei Teile geht es nicht. Durch das Innere kann der Mensch dazu kommen, die Organe in sich zu entwickeln, durch die man erkennt. Aber ebenso wenig wie das Auge als äußeres Sinnesorgan durch ein Hineinblicken in sich selber die Sonne erblicken würde, sondern eben nach außen auf die Sonne blicken muss, so muss auch das innere Erkenntnisorgan nach außen, das heißt nach dem geistigen Außen, hinblicken, um wirklich zu erkennen. Der Begriff 'Erkenntnis' hatte in den Zeiten, als man die geistigen Dinge noch realer auffasste, einen viel tieferen, realeren Sinn als heute. Lesen Sie in der Bibel, was es

This inner side is just one part needed for cognition. The other part needed must be added. It won't work without both of them. By the inner side man may come to developing inside himself the organs he may recognize by. But just as little as the eye as an outer sensory organ could see the sun by delving inside, needing rather to look outside to the sun instead, so the organ of inner cognition needs to look outside, i.e. to the spiritual outside, to recognize truly. In times when spiritual things were understood to be more real still, the notion of 'cognition' had a by far deeper, more real meaning. Just read in the bible the meaning of : 'Adam knew his wife.'

heißt : 'Adam erkannte sein Weib'.

{«And Adam knew Eve his wife ; (...)» (KJV 4:1) , and : «And Adam knew his wife again» (KJV 4:25) /

«Der Mensch erkannte Chawwa sein Weib» (Buber-Rosenzweig I:17) , and : «Adam erkannte nochmals sein Weib» (Buber-Rosenzweig I:19)}

(...). Sie brauchen nicht weit zu gehen, um es dahin zu verstehen, dass damit gemeint ist die Befruchtung ; und wenn man den Spruch im Griechischen betrachtet, heißt es nicht : Gaffe in dein Inneres hinein, sondern : Befruchte Dein Selbst mit dem, was aus der geistigen Welt dir zuströmt ! Erkenne dich selbst ! heißt : Befruchte dich selbst mit dem Inhalte der geistigen Welt !“ (R.Steiner 103:218 f, XII : 5-31-1908).

(...). You need not go as far as understanding it was about fertilization ; and when looking at the saying in Greek it does not say : 'Gawk into thyself' but : 'Fertilize your self with what is flowing to thee from the spiritual world ! Know thyself !' i.e. 'Fertilize yourself with the contents of the spiritual world !'

What could we add to have the *spiritual worlds* shining up within us ?

Zweierlei ist dazu nötig : Dass der Mensch sich präpariert durch Katharsis und Erleuchtung, dann aber sein Inneres frei öffnet der geistigen Welt. Das Innere des Menschen dürfen wir in diesem Erkenntniszusammenhang vergleichen mit dem Weiblichen, das Äußere mit dem Männlichen. Das Innere muss für die Aufnahme des höheren Selbstes empfänglich gemacht werden. Ist es empfänglich, dann strömt aus der geistigen Welt des Menschen höheres Selbst in den Menschen ein. Denn wo ist des Menschen höheres Selbst ? Ist es da drinnen im persönlichen Menschen ? Nein ! Auf Saturn, Sonne und Mond war das höhere Selbst ausgegossen über den ganzen Kosmos (...), und dieses Ich muss der Mensch auf sich wirken lassen. Er muss dieses Ich wirken lassen auf sein vorher präpariertes Inneres. Das heißt : Geläutert und gereinigt, veredelt, der Katharsis unterworfen werden muss des Menschen Inneres, mit anderen Worten, sein Astralleib. Dann kann er erwarten, dass das äußere Geistige zu seiner Erleuchtung in ihn einströmt. Dies geschieht, wenn der Mensch so weit vorbereitet ist, dass er seinen Astralleib der Katharsis unterworfen und dadurch seine inneren Erkenntnisorgane ausgebildet hat. Dann ist der Astralleib, wenn er jetzt untertaucht in den Ätherleib und physischen Leib, unter allen Umständen so weit, dass die Erleuchtung erfolgt. Das, was wirklich eintritt, ist eben, dass der Astralleib seine Organe abdrückt im Ätherleibe, wodurch dann bewirkt wird, dass

Two things are necessary : Man should prepare himself by catharsis {soul purification} and enlightenment, but then he should open up the internal side freely to the spiritual world. In this connection we may compare man's inner side to the female, {and} the outer side to the male. The inner side needs to be made susceptible to receive the higher self. Once it is susceptible then man's higher self will stream into him from the spiritual world. Because where is man's higher self ? Is it in there inside the person ? No ! On {During the OLD planetary development states of} Saturn, Sun, and Moon the higher self had been effused all over the cosmos (...), and this {higher} 'I' is what man needs to allow to be working on him {in enlightenment}. He needs to have this 'I' working on his inner side after having prepared it {by catharsis} before. That means : Refined and purified, ennobled, {i.e.} subjected to catharsis : That is what man's inner side needs, in other words : his astral body. Then he may expect the spiritual outside to stream into him for enlightenment. This will {is certain to} occur if man has been prepared as far as having subjected his astral body to catharsis, and so having developed his inner organs of cognition. Then the astral body when submerging into the ether body and the physical body now, is ready for enlightenment in any circumstance. What occurs really is that the astral body impresses his organs onto the ether body,

der Mensch um sich herum eine geistige Welt wahrnimmt, dass also sein Inneres, der astralische Leib, empfängt, was ihm der Ätherleib zu bieten vermag, was ihm der Ätherleib heraussaugt aus dem ganzen Kosmos, aus dem kosmischen Ich.“ (R.Steiner 103:219 f, XII : 5-31-1908).

effecting that the person perceives a spiritual world around him. So that his inner part, the astral body, receives what the ether body can offer him, {i.e.} what the ether body sucks from all the cosmos, {and} from the cosmic 'I'.

Probably Steiner is describing here just the second part, the conscious one of the road to clairvoyance. To our, the authors', thinking unconscious sensitivity for the *spiritual world* is laid into the newborn baby's cradle. This kind of sensitivity declines over the years, however developing sensitivity for mother, father, and increasingly for situations around. His physical perceptions implicate developments to feel compassion. This in turn will enhance the sensory perceptions, which in turn will form the *life forces* and sensitivity. So there ensues a reciprocal effect between our sensory perceptions, *life forces*, and feelings. The adult may strengthen this chain of reciprocal effects by first purifying himself (*catharsis*), and thereby enhancing sensitivity. Then the sensory impressions - for instance viewing the stars - will make him susceptible for what he imagines behind the stars : the guardian angels, gods, *spiritual beings*.

„Und der, der also erleuchtet ist, der mit anderen Worten im Sinne der christlichen Esoterik den ‚Heiligen Geist‘ in sich aufgenommen hat, redet fortan dann in einem anderen Sinne. Wie redet er ? Er redet so, dass es nicht seine Meinung ist, wenn er über Saturn, Sonne, Mond redet, über die verschiedenen Glieder der menschlichen Wesenheit, über die Vorgänge der Weltentwicklung. Seine Ansichten kommen dabei ganz und gar nicht in Betracht. Wenn ein solcher über den Saturn redet, redet der Saturn aus ihm. Wenn er über die Sonne redet, redet die geistige Wesenheit der Sonne aus ihm. Er ist das Instrument ; sein Ich ist untergetaucht, das heißt für solche Augenblicke unpersönlich geworden, und das kosmische Welten-Ich ist es, das sich seiner als Werkzeug bedient, um durch ihn zu sprechen. Daher darf man bei den wirklichen esoterischen Lehren, die aus der christlichen Esoterik herauskommen, nicht von Ansichten oder Meinungen reden. Das ist im höchsten Sinne des Wortes nicht richtig. Die gibt es da nicht. Derjenige, der im Sinne der christlichen Esoterik mit der richtigen Gesinnung von der Welt spricht, sagt sich : Nicht darauf kommt es an, dass ich den Leuten sage : da waren zwei Pferde draußen, das eine gefällt mir weniger gut, ich glaube, dass es ein faules Pferd ist. Worauf es ankommt, ist, dass ich den anderen die Pferde beschreibe und die Tatsachen wiedergebe ! Darum handelt es sich, dass mit Ausschluss jeder persönlichen Meinung das Beobachtete aus der geistigen Welt erzählt wird. In jedem geisteswissenschaftlichen Lehrsystem muss

He who has been enlightened in this way, who in other words accepted the 'Holy Spirit' into himself in the sense of Christian esotericism, will henceforth speak in a different way. How will he speak ? He will speak so that it is not his opinion when he speaks of {OLD} Saturn, {OLD} Sun, {or} {OLD} Moon, {or} of man's different members-of-the-being, {or} of the occurrences of the world's development. His views do not matter at all. When somebody like this is speaking of {OLD} Saturn, {OLD} Saturn is speaking through him. When he is speaking of {OLD} Sun, there is the Sun's spiritual being speaking through him. He is the instrument ; his 'I' is submerged, i.e. it became unpersonal in such moments, and it is the world's cosmic 'I' that is using him as a tool to speak through him. That is why we must not speak of views or opinions when speaking of truly esoteric teachings stemming from Christian esotericism. That is not right in the highest meaning of the word. They {views or opinions} do not exist there {in Christian esotericism}. He who speaks of the world with the right ethos in the sense of Christian esotericism, will tell himself : 'It does not matter for me to tell people : "There were two horses outside, I like one of them less, I think it is a lazy horse." What matters is to describe the horses to the others, rendering the facts !' It is about relating what has been observed from the spiritual world without any personal opinion. In any

einfach die Tatsachenfolge erzählt werden ; das darf mit den Ansichten desjenigen, der da erzählt, gar nichts zu tun haben.“ (R.Steiner 103:221 , XII : 5-31-1908).

system of spiritual-scientific teachings there must simply be related the sequence of facts ; that must not have anything to do with the views of him who is relating.

When speaking of “*Christian esotericism*” or “*Holy Spirit*” Steiner did not indicate notions of traditional denominations, but clairvoyant cognitions from the *spiritual worlds* leading into *the Christ's impulse*.

To our, the authors' minds at least parts of any denomination offer chances to develop into this direction. It is a question of humane stance, not of dogmas. At least we may have us be led by one or the other train of any contemporary denomination.

There is one more question remaining : *Michael's age* is until when? - Steiner's answer refers to *Michael's School* :

„Das ist dasjenige, was ich als eine ernste Mahnung noch einmal an Sie, meine Lieben, richten möchte. Nehmen Sie diese Schule als konstituiert unmittelbar aus dem Wollen der geistigen Welt selbst heraus, das nur versucht wird, in der richtigen Weise zu interpretieren für unser Zeitalter, in das wir eingetreten sind, nachdem die Finsternis vorüber war und ein Licht wieder gekommen ist ; ein Licht, das allerdings zunächst sich nur mangelhaft äußert, weil die Menschen noch die alte Finsternis bewahrt haben. Aber es ist da. Und nur derjenige, der versteht, dass das Licht da ist, wird das Wesen und Wollen dieser unserer Geistes-schule in wahren Sinne erfassen.“ (R.Steiner 241/242:130 , VI : 3-21-1924).

This is how I should like to appeal to you earnestly once more : Do take this school as directly constituted from the spiritual world's will, trying merely to interpret it in the right way suitable for the age we entered into after darkness was overcome and a light came back ; a light however that makes itself just barely known so far because people are still sticking to the old darkness. But there it is. Only whoever understands that the light is there, will truly grasp the core and the purposes of this spiritual school of ours.

We had already spoken of the “age of darkness”, “Kali Yuga”, up to 1899. *Michael's School* in *Michael's age* may help us to overcome the influences of this dark age, and to once again turn to the *spiritual*, to Michael, and the Christ - this time consciously so.

Why did *Michael's age* begin in the last third of the 19 century while the small Kali Yuga ended only in 1899 ? - We should remember there are wide transitions. We met with them before. We'll have more of them in the next section, at the end of chapter G.2 «Conclusion, Discussion, and Outlook».

Last not least, *Michael's age* will last until when ? - In part 1 , chapter B.4. «Mankind-Oriented Hierarchies in the Spiritual World», subsection «One More Group of Sevens : Christian-Esoteric Archangels» there are mentioned ‘three to four centuries’. We authors however are hoping it would continue for longer until as many people as possible would have internalized *the Christ's impulse* or - according to a different reading - would recognize the Christ in the etheric. We are hoping *Michael's age* would not end at a preconceived time but would depend on individuals' inner development. Perhaps it should not generally begin at a certain time either but might begin for anybody since the last third of the 19th century at the time when he will be mature enough.

Let us get on to the next chapter : Are there voluntary actions without ambivalence ?

F.6. Volunteers without Ambivalence

We had spoken of getting free to decide in favor of our intentions - or against them - , and learning to carry responsibility for each one of our decisions. We still have to go a small step further on.

We are gaining freedom to decide - that is how we saw quite a number of times in part 1 , main section B. «*Spiritual Aspects*» - by overcoming ambivalence : e.g. the ramshackle standpoint between our drives (Lucifer) on the one hand, and our urge to be determined by others (Ahriman) on the other. Another step consists in not being exposed any more to ambivalence of our own, i.e. doing voluntarily what has been predestined, without fighting for the internal decision not to decide. The Steiner quotation (*R.Steiner 26:142 f, XLLV : 11-23-1924*) four pages back describes in a moving way how to approach Michael then.

Spiritual beings seem to have reached this development stage. On Earth we can see it sometimes with mothers. Often - too often - their own necessities to not play a role for them. As much as self-evidently do they do what the child or the ward needs from them, finding self-fulfillment while doing. We may call it a mother's instinct, love, or rationalize it as indecisiveness. Here we might think of whether ambivalence is felt on the way. With this in mind we need not wonder that some people, more often women, are called «angels», receiving 'celestial' first names sometimes : Angelique, Celestine, Dorothea [from Theodora], Maria The corresponding male names are used in Central Europe in a church context at best.

How may ambivalence be important to one, and unimportant to another ? May mothers, carers, or helpers be close to angels in the sensory world of ours already ? Are there even chances to change to and fro between the worlds ? - Indeed. When dying we enter the super-sensory world. Steiner calls what protects our entry in there, receives us, and finally accompanies us, "*the Lesser Guardian of the Threshold*" meaning of death (*R.Steiner 13:286-293 , IV*). It is a *spiritual being* showing himself to be our personal '*doppelgänger*' or "*Double*" (*R.Steiner 13:282-286 , IV*) in hereabouts life, if we will recognize him and confide in him. If not, he will appear in front of us unexpectedly as what we had wished not to know of ourselves in the life hereabouts. Then our horror in the world beyond corresponds to what the church calls «purgatory».

Anyone must enter the *spiritual worlds* when dying, and get to know his *Lesser Guardian*. Is there a corresponding "*Greater Guardian of the Threshold*" of death, too ? - Indeed there is, in (*R.Steiner 13:293-296 , IV*). When having by and by completely recognized our *Double* in the *spiritual worlds* after many a reincarnations, and need not fear any part of his any more, then the *Greater Guardian* will offer us either to continue living in the *spiritual worlds*, or to return to lives on Earth, but then without any self-love ; just to support other beings on Earth. These will be the angels among us. In the remote future we might all of us become so.

Are mothers angels all the time ? - Most often it is so. Mostly however in a limited scope. Many mothers sacrifice themselves for their child, turning into egoists when in dire need in other situations. This may be understood well from female animal life, where this is a chance to survive. It is different with some carers or MDs. They may sacrifice themselves during working time, not however letting the butter be taken from the bread after official hours. - On the other hand as much as everyone did some good some time. Almost all of us are angels in some situations. When calling somebody angel, we will have recognized the super-sensory gestalt : We will have idealized her or him. Most likely almost all of us are trying to cope with egotism in the hereabouts world to some degree.

So we are not angels most of the time. This chapter might lead us far beyond our topic, and needs remaining so short. Let us return !

We arrived at the end of the present rendering. As far as the future, as it is in the looming, be it near : *Michael's age* - or remote : renouncing voluntarily to ambivalence. The discussion will follow in main section G. But before that there is a summary in Steiner's words, and a glance at a future we are hoping for, chapter F.7., and an incitation for practical life in chapter F.8.

F.7. Summary and Actuality

A summary of the heliocentric world view is not what we need. In over-all society it is known sufficiently for our topic. Yet what about the geocentric world view with its implications for man's development ? Who might compile his *clairvoyant* visualizations better than Steiner himself ? Who might forebode the future better ?

First however the shortest summary we authors could find. It stems from an not-yet-anthroposophist. He was not a contemporary of anthroposophy, he lived a good deal earlier. Still was he not one of those who sensed all the time what we are living for ? Who may lead us where contraries do not matter any more ? It is about Nicholas of Cusa [1401 - 1464]. It is from 'De visione Dei', chapter X, Study edition pg 133 , conveyed by Jürgen Möller, written in medieval Latin, translated into German, and then into English :

*Ich habe den Ort gefunden, in dem man
Dich (Domine, Herr) unverhüllt zu finden
vermag. Er ist umgeben von dem
Zusammenfall der Gegensätze
(coincidentia oppositorum). Dieser ist die
Mauer des Paradieses, in dem Du wohnst.
Sein Tor bewacht höchster Verstandesgeist.
Überwindet man ihn nicht, so öffnet sich
nicht der Eingang. Jenseits des
Zusammenfalls der Gegensätze vermag
man Dich zu sehen, diesseits aber nicht.*

*I found the place where to find Thee
(Domine, Lord) unconcealed. It is
encircled by antithetical states coacting
(coincidentia oppositorum). This is the
wall of paradise where Thou livest.
Utmost intellectual spirit stands sentinel
over its gateway. If we do not overcome
it the entry will not open up. On the
other side of the antithetical states
coacting Thou mayest be seen, on this
side not.*

Now let us go back to Steiner (R.Steiner 112:266 - 276).

*„Damit diese unsere Erdenwelt
überhaupt entstehen konnte, musste eine
frühere, überirdische Welt bis zur
physischen Materie, bis zum physischen
Stoffe herunter, im irdischen Sinne sich
verdichten. Dadurch konnte die äußere
Welt der Ausdruck werden einer göttlich-
geistigen Welt, einer solchen göttlich-
geistigen Welt, die damit etwas hat wie
Geschöpfe neben sich und außer sich.
Alle früheren Gestaltungen unseres
Weltendaseins waren so, dass sie mehr
oder weniger in der göttlichen Wesenheit
darinnen waren. Auf dem alten Saturn
gab es noch nicht unsere Luft, nicht unser
Wasser, nicht unsere Erde, das heißt,
nicht unsere festen Körper. Der ganze
Saturn war noch ein Körper, aus Wärme
nur bestehend ; ein Wärme-Raum war
der alte Saturn. Und alles, was an
Wesenheiten auf dem Saturn war, war
noch im Schoße des göttlichen Vater-
Geistes. So war es auch auf der alten
Sonne, wenn sie auch schon bis zur Luft
verdichtet war. Dieser Luft-Planet, die
alte Sonne, enthielt in ihrem Schoß, und
damit im Schoß der göttlich-geistigen
Wesenheit, alle ihre Geschöpfe. Und so*

*For this world on Earth to originate at all,
an earlier, supernatural world had to densify
in the earthly sense as far as physical matter,
{i.e.} as far as physical substances. That is
how the outside world could become the
expression of a divinely spiritual world : of a
divinely spiritual world having something
like creatures aside of itself and outside
itself. All the earlier forms of our existence
in the world {the OLD planetary development states}
were such that they were more or less within
the divine Being. On old Saturn {During OLD
SATURN} there was not yet our {kind of} air
nor our {kind of} water nor our {kind of}
ground, i.e. not our {kind of} solid bodies. All
of {OLD} Saturn still was one body {comprising
all the solar cosmos}, {all in all} consisting of
nothing but warmth ; a space of warmth -
that is what OLD SATURN was. Everything
existing on Saturn {during OLD SATURN} still
was in the divine father-spirit's womb. That
is what it was like on OLD SUN {during OLD
SUN}, too, although it had densified to air
already. This {warmth &} air planet {i.e. the
remaining solar cosmos without the planet Saturn during
the OLD planetary development state of} OLD SUN
contained all the creatures in its womb, and
consequently in the womb of the divinely
spiritual Being. That is what it was like with*

war es auch beim alten Mond. Erst auf der Erde drang aus dem Schoß der göttlich-geistigen Wesenheit die Schöpfung hervor, wurde etwas neben der göttlich-geistigen Wesenheit. Dem aber, was nun neben der göttlich-geistigen Wesenheit wurde, und was auch das Kleid, die Umhüllung, die physische Leiblichkeit des Menschen wurde, dem wob sich allmählich ein - gliederte sich allmählich ein - alles, was von zurückgebliebenen Geistern vorhanden war. Dadurch aber wurde es als ein Geschöpf nicht so, wie es hätte werden sollen, wenn es ein Abbild der göttlich-geistigen Wesenheit geworden wäre. Die göttlich-geistige Wesenheit, nachdem sie alle Geschöpfe, unser heutiges Mineralreich, Pflanzenreich, Tierreich und Menschenreich, in ihrem Schoß getragen, hat gleichsam sie alle entlassen, ausgebreitet wie einen Teppich um sich her. Und das war nun ein Abbild der göttlich-geistigen Wesenheit. So hätte es bleiben sollen. Aber da hat sich hinein verwoben alles, was zurückgeblieben war, was vorher von der göttlich-geistigen Wesenheit ausgestoßen war. Das alles hat sich eingegliedert, und es wurde das Geschöpf gleichsam getrübt, weniger wert gemacht, als es sonst gewesen wäre. -

Diese Trübung entstand ja in dem Zeitalter, als sich der Mond abtrennte von der Erde, in jenem Zeitalter, von dem wir gesagt haben : Wenn nichts anderes gekommen wäre und nicht der Mond ausgestoßen worden wäre, so wäre die Erde schon dazumal verödet. Aber der Mensch sollte doch so fortgepflegt werden, dass er seine Selbständigkeit erringen konnte. Er musste sich also in einer äußeren, irdisch-physischen Materie verkörpern. Der Mensch musste von der lemurischen Zeit an durch die atlantische Zeit hindurch so geführt werden, dass er immer mehr und mehr dazu kam, sich in einem physisch-sinnlichen Stoff zu verkörpern. Aber in diesem physisch-sinnlichen Stoff war drinnen, was an zurückgebliebenen Wesenheiten vorhanden war. Der Mensch konnte also gar nicht anders als hineinverkörpert werden in leibliche Hüllen, in denen die zurückgebliebenen Wesenheiten waren. -

OLD MOON {during OLD MOON}, too. On Earth {During EARTH} only did creation press something out of the divinely spiritual Being's womb, something that came to be beside the divinely spiritual Being. Now {during EARTH} however all the ghosts {spiritual beings} left over beside the divinely spiritual Being, by and by wove - integrated themselves - {into creation}, becoming man's dress, sheath, physical corporality. Thereby {by the left-over ghosts' weaving into creation} however it {creation} did not come out as it ought to have done if it had turned out as an image of the divinely spiritual Being. After having carried all the creatures, {i.e.} today's mineral realm, plant realm, animal realm, and human realm, in His womb the divinely spiritual Being released as it were {here = gave birth to} all of them outspread like a carpet all around Him. Now this {the carpet consisting of creatures} was an image of the divinely spiritual Being. That was how things ought to have remained. Yet everything left over {namely the ghosts left over} weaved into there {into the image}, after having been evicted from the divinely spiritual Being. All that {the carpet of creatures plus the left-over ghosts after having woven themselves in} had integrated {into creation on Earth}, and the creature {creation = all that} was dulled as it were, made less valuable than it would have been otherwise {without the ghosts left over}. -

This cloudiness came up in the {Lemurian} age when the {planet} Moon separated from the Earth. It is the age of which we had said : "If the Moon had not been evicted, and things had not gone otherwise, then the Earth would have become desertified." However was man not to be maintained so as to acquire his independence ? So he had to incorporate into an outer, earthly-physical matter. Man had to be led from the Lemurian time {age} throughout the Atlantean time {age} so that he came to incorporating more and more into a physical-sensory substance. Inside this physical-sensory substance however there was what existed as left-over {spiritual} beings. So man just could not avoid being incorporated into bodily sheaths wherein the left-over {spiritual} beings were {contained}. -

F.7. Summary and Actuality

There are so many slide-ins in both the preceding quotation paragraphs that it may make sense to render the meanings above separately. Of course it can just be as far as we can understand, and is to impulse discussion. We are putting in *italics* words copied from above.

{a :} During *EARTH* the *divinely spiritual Being* = the *divine Father-spirit* - here represented by an eye - gives birth to His *creation*, - {b :} namely to *all the creatures* on Earth : *today's mineral realm, plant realm, animal realm, and human realm*. He *released all of them outspread like a carpet all around Him* - here : the base of a cone.

This drawing pictures a creation outside God. As to me {KvP} God exists in everything ; there is not anything outside God. God may however seemingly distance Himself from man, just as a mother will have her toddler walking to nursery school more by himself - by and by so - , for him to become more and more independent. Any mother knows that on his way he will be far from her in his mind only ; her care, if not herself, will accompany him all the time. In a similar way - by analogy - I see God's attitude to us : It is all the time that we stand in God's care, and are protected by Him, but for the sake of development of ours He seems to withdraw from us, releasing us step by step from His care, and then we think we were without Him. The same as the toddler decides - internally : more or less - freely whether to go to nursery school by himself : likewise God has us decide by ourselves whether to go the *spiritual* way or not. In His ubiquity and almightiness God remains with us but does not use them so as to make us decide for ourselves.

God creating man capable of decisions of our own : among other things this was an *image of the divinely spiritual Being*.

{c :} There are *left-over {spiritual} beings* mixing into God's *creation*. On the next page we are going to know about them as the *Luciferic beings*. The creation was *dulled as it were, made less valuable than it would have been otherwise*.

If God is everywhere, and there is not anything outside Him, then the *left-over {spiritual} beings* are part of God's *creation*, too : Lucifer and Ahriman. Then they are an *image of the divinely spiritual Being* - nothing that might *dull* God's *creation* outside His will. This is not however what Steiner is speaking of here. Indeed do Lucifer and Ahriman *dull* God's *creation*. Steiner leaves it open here whether in his mind God has it occur according to His will, or not. - In that I am sure of my conviction.

{d :} God puts man into this *dulled* creation of His, as man's *spiritual* germ. As yet man is purely *spiritual*, i.e. not incarnated. - {e :} But now, incarnated on Earth, he *weaves* into God's *creation*.

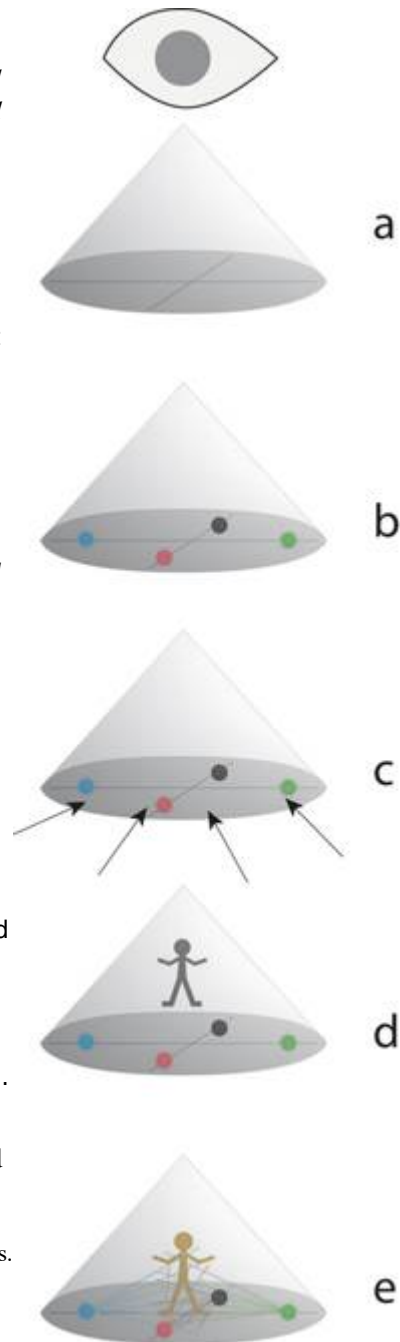


Fig. F.7.1. God's creatures.

The quotation continues - without a figure - :

Es gab gewisse Wesenheiten in der atlantischen Zeit, die waren damals Genossen der Menschen. Der Mensch selbst war ja in der atlantischen Zeit noch in einer weichen Materie. Das, was heute das Menschenfleisch ist, war noch nicht so wie heute. Wenn man in der alten Atlantis, wo die Luft ganz erfüllt war von dichten, schweren Wasser-Nebelmassen und wo der Mensch ein Wasserwesen war, den Menschen angesehen hätte, so hätte man sagen können : Er war so ähnlich beschaffen wie heute gewisse gallertartige Tiere im

During the Atlantean time {age} there were certain {spiritual} beings who were companions to man at the time. Man himself still was in a soft matter at Atlantean times {age}. What is man's flesh in our days, was not yet as it is today. During ancient Atlantis the air was totally filled with dense, heavy masses of water and fog {life sphere}, and man was a water being {floating in there}. If we had looked at man we might have said : "He resembled to certain jellylike animals in today's sea water {such as jellyfish}, hardly

Meerwasser, die man kaum unterscheiden kann von dem umliegenden Wasser. So war der Mensch beschaffen. Alle Organe waren schon veranlagt. Aber erst nach und nach verhärteten sich die Organe, erst nach und nach bekam der Mensch die Knochen und so weiter. Also die feinen stofflichen Anlagen waren vorhanden, aber sie verhärteten sich erst im Laufe der Zeit. -

to be distinguished from the water all around." That is what man was like. All the organs were there as an anlage already. By and by only did the organs harden, by and by only did man receive bones and so on. So the fine substantial Anlagen were there but hardening just in the course of time. -

Such as embryos still in our days, and human ones, too.

In der ersten Zeit der atlantischen Entwicklung gab es nun noch Wesenheiten, die sozusagen Genossen des Menschen waren, insofern als der Mensch damals hellseherisch war und auch diejenigen Wesenheiten sehen konnte, die eigentlich ihren Wohnsitz auf der Sonne aufgeschlagen hatten, die ihm aber in den Strahlen der Sonne entgegen schienen. Denn nicht bloß ein physisches Sonnenlicht kam dem Menschen entgegen, sondern im physischen Sonnenlichte kamen ihm Wesenheiten entgegen, die der Mensch sah. Und wenn der Mensch selber in einem Zustand war, den man dem Schläfe vergleichen könnte, dann konnte er sagen : Jetzt bin ich aus meinem Leib heraus und bin in der Sphäre, wo Sonnenwesen wandeln. -

During the early time of the Atlantean development there were still {spiritual} beings who were man's companions to say so insofar man was clairvoyant at the time, being able to see those beings, too, that had pitched residence on the sun really, but shining to him in the shafts of sunlight. For not only physical sunlight did come to man, but in physical sunlight {spiritual} beings came to him for him to see. When man himself was in a state we might compare to sleep, he might have said : "Now I am out of my body in a sphere where Sun beings are promenading." -

Dann aber kam die Zeit, gegen Mitte und das letzte Drittel der atlantischen Zeit, wo die Erde in ihrer physischen Materie immer dichter und dichter wurde und wo der Mensch die Anlage bekam, sein Selbstbewusstsein zu entwickeln. Da gab es solche Wesenheiten für den Menschen nicht mehr zu sehen. Da mussten solche Wesenheiten sich zurückziehen von der Erde, von dem Anblick, den der Mensch auf der Erde haben konnte.

Then however the time came up - about the middle and the last third of the Atlantean time {age} - when the Earth's physical matter densified more and more, and man received the Anlage to developing 'I'-consciousness. Then for man there were not any such beings to be seen any more. So such beings had to withdraw from the Earth, {i.e.} from the view man might have had on Earth.

To our the authors' minds there is a difference between man losing his capacity of sensing the Sun beings - his problem although still under the *spiritual beings'* care. Or whether the Sun beings are withdrawing from him - their initiative. To ours minds Steiner mingles here man's subjective level of perception, and extra-human *spiritual* developments. We think there is an important difference as it is about man contributing himself something to resolve his incapacity. We should like to propose for solution : 'Then such beings had to seemingly withdraw from the Earth, i.e. from man's view on Earth.'

The paragraph continues :

Immer mächtiger zog es den Menschen durch den luziferischen Einfluss in die dichte Materie herunter. Da wurde es einer Wesenheit möglich, die als Luzifer-Wesenheit angesprochen werden muss, sich so einzunisten in den menschlichen astralischen Leib, dass der Mensch immer mehr

More and more powerful was the Luciferic influence on man drawing him down into dense matter. It was then that a being we should take for a Luciferic being, had the chance to park himself on the human astral body so that man drew down more

herunterstieg zu einem dichten physischen Körper. -

Die Wesenheiten aber, die früher seine Genossen waren, die hoben sich damals immer höher und höher. Die sagten : Wir wollen nichts zu tun haben mit den Wesenheiten, die zurückgeblieben sind ! - Sie machten sich von ihnen los. In den menschlichen astralischen Leib zogen ein die luziferischen Wesenheiten. Die höheren Wesenheiten aber machten sich von ihnen los, stießen sie herunter, indem sie sagten : Ihr sollt nicht mit hinauf, ihr sollt sehen, wie ihr unten fortkommt ! -

Eine dieser Wesenheiten wird dargestellt in Michael, der die luziferischen Wesenheiten hinunterstieß in den Abgrund, so dass sie sich bewegten im Bereich der Erde. Und in der astralischen Wesenheit der Menschen suchten sie da ihre Wirkung auszuüben. Und der Ort dieser Wesenheiten war nicht mehr der ‚Himmel‘. Jene Wesenheiten, deren Schauplatz im Himmel gefunden wurde, haben sie hinuntergestoßen auf die Erde. Alles Böse, alles Schlimme hat aber sein Gutes und ist mitbegründet in der Weisheit der Welt. Diese Wesenheiten mussten zurückgelassen werden in der Welt, damit sie den Menschen herunterzogen in die physische Materie, innerhalb welcher nur er lernen konnte, zu sich ‚Ich‘ zu sagen, damit er sein Selbstbewusstsein entwickeln konnte. Ohne die Verwicklung in die Maja hätte der Mensch nicht gelernt, zu sich ‚Ich‘ zu sagen. Aber der Mensch wäre untergegangen in der Illusion, wenn es der Illusion und ihren Mächtigen - Luzifer und Ahriman - gelungen wäre, den Menschen zu halten innerhalb der Illusion. -

Ich muss jetzt allerdings einiges aussprechen, was ich Sie bitte - ich möchte sagen - mit aller Erkenntnisvorsicht anzuhören. Denn nur dann, wenn Sie diese Gedanken weiter ausbilden und sie zwar wörtlich nehmen, aber doch nicht in dem Sinne, wie eine materialistische Ansicht das Wörtlichnehmen zu tun pflegt, werden Sie sie richtig verstehen. -

Was beabsichtigten die luziferisch-ahrimanischen Wesenheiten mit der physischen Welt ? Was wollten sie mit all den Wesenheiten,

and more becoming a dense physical body. -

The {Sun} beings however who had been man's companions earlier {up to about the middle of the Atlantean age} lifted themselves up higher and higher. They said : "We do not want to have anything to do with the {human} beings left behind !" - They broke away from them, {and} the Luciferic beings entered the human astral bodies {abandoned by the Sun beings}. The higher {i.e. Sun} beings on the other hand separated from them {the Luciferic beings} {too} pushing them down telling them : "You are not to come up with us, you'll see how you'll get on down there !" -

One of these {Sun} beings is represented in Michael pushing the Luciferic beings down into the abyss so that they moved about in the area of the Earth. It was in man's astral being that they tried to be effective. The {Luciferic} beings' place was not 'heaven' any more. Those {higher, Sun} beings whose locale was to be found in heaven, had pushed them down on Earth. Anything evil, anything terrible however has its good side, and is founded in the world's wisdom. These {Luciferic} beings had to be left back in the world for them to tear man down into physical matter. Because only in matter could man learn to say 'I' to himself, so as to develop 'I'-consciousness. Without being entangled in Maya, man would not have learned to call himself by 'I'. But man would have drowned in illusion if illusion and its powers - Lucifer and Ahriman - had succeeded in keeping man within illusion. -

Now I need to tell you something which I am asking you to listen to - I should like to say - with utmost caution. For you will understand correctly when continuing to form your thinking, and when taking these words for true but not in the meaning used in materialistic thinking. -

What did the Luciferic-Ahrimanic beings have in mind with the physical world ? What did they plan to do with

die jetzt in der Welt sind, und auf die sie wirken konnten, nachdem sie sich einmal verbunden hatten mit der menschlichen Entwicklung in der atlantischen Zeit ? -

Diese Wesenheiten - Luzifer und Ahriman - wollten nichts Geringeres, als alle Wesenheiten, die auf der Erde sind, in der Gestalt, wie sie verwoben sind in der dichten physischen Materie, zu erhalten. Wenn zum Beispiel eine Pflanze wächst, herauswächst aus ihrer Wurzel, Blatt für Blatt in die Höhe treibt bis zur Blüte, dann haben Luzifer-Ahriman die Absicht, dieses Treiben und Wachsen immer weiter und weiter zu bringen, das heißt, diese Wesenheit, die sich da herausentwickelt, der physischen Gestalt ähnlich zu machen, zu erhalten, wie sie ist, und sie damit zu entreißen der geistigen Welt. Denn würde es ihnen gelingen, diese Wesenheit der geistigen Welt der physischen Gestalt ähnlich zu machen, so würden sie den Himmel sozusagen der Erde entreißen. Und auch bei allen Tieren haben die luziferisch-ahrimanischen Wesenheiten die Tendenz, sie ähnlich zu machen dem Körper, in dem sie sind, und sie ihren göttlich-geistigen Ursprung innerhalb der Materie vergessen zu lassen. Und ebenso auch beim Menschen. -

Damit das nicht sein konnte, kam der göttlich-geistige Vater und sagte : Zwar haben sich errungen die Wesen der Erde mit ihrem Gipfel, in dem Menschen, das äußere Erkennen im Ich, aber das Leben dürfen wir ihnen jetzt nicht überlassen ! Denn das Leben würde so gestaltet werden, dass die Wesenheiten in diesem Leben entrissen würden ihrer göttlich-geistigen Wurzel ; der Mensch würde sich eingliedern in den physischen Leib und für ewig seinen göttlich-geistigen Ursprung vergessen. -

Dadurch allein konnte der göttliche Vater-Geist die Erinnerung an den göttlichen Ursprung retten, dass er allem, was in die Materie strebt, die Wohltat des Todes mitgab. So war es möglich, dass die Pflanze, wenn sie wächst, in die Höhe schießt bis zu dem Moment, wo die Befruchtung eintritt - und in demselben Moment welkt die Pflanzengestalt, eine neue Pflanzengestalt tritt aus dem Samen hervor. Dadurch aber, wenn die Pflanze in den Samen tritt, ist sie für einen Moment in der göttlich-geistigen Welt und wird erfrischt durch die göttlich-geistige Welt. So ist es insbesondere für den Menschen. Der Mensch würde hineingebannt in die Erde und vergessen seinen göttlich-geistigen Ursprung, wenn nicht der Tod ausgebreitet wäre über die Erde, wenn der Mensch nicht immer neue Kraftquellen zwischen dem Tod und der neuen Geburt zugeführt erhielte, um nicht zu vergessen seinen göttlich-geistigen Ursprung. (...)

all the beings that came into the world, being able to work on them once they had connected to man's development during the Atlantean time {age} ? -

These beings - Lucifer and Ahriman - did wish for no less than keeping all the beings on Earth in their {respective} gestalt the way they are woven into dense physical matter. When for instance a plant is growing, pushing up from its roots, putting forth leaf upon leaf up to the blossom : then Lucifer & Ahriman intend to further this putting forth and growing more and more ; i.e. make this {spiritual plant} being develop to something similar to its physical gestalt, keeping it as it is {without metamorphosis fit for life}, so wresting it from the spiritual world. For would they succeed in making this {plant} being, {which is} of the spiritual world, similar to the physical gestalt {on Earth} : then they would tear heaven to say so from the Earth. In the same way with all the animals : the Luciferic-Ahrimanic beings have the tendency to make them similar to the bodies they are {incorporated} in, making them within matter forget about the divinely spiritual origin. So it is with man, too. -

For things not to go that far the divinely spiritual Father came saying : "Although the beings on Earth achieved with their summit, {i.e.} in man, utmost cognition in the 'I', still we must not leave life over to them {Lucifer & Ahriman} now ! Because life would become so that the beings in this life {down here on Earth} would be torn from its divinely spiritual root ; man would integrate {totally} into the physical body, forever forgetting his divinely spiritual origin." -

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So ist der Tod der wohlthätige Entreißer aus einem Dasein, das den Menschen ganz herausführen würde aus der göttlich-geistigen Welt. Aber es musste dieser Mensch in die physisch-sinnliche Welt kommen. Denn nur in der physisch-sinnlichen Welt war es ihm möglich, sein Selbstbewusstsein, seine menschliche Ichheit zu erringen. Würde er durch den Tod gehen müssen, ohne etwas mitnehmen zu können aus diesem Reich des Todes, dann würde er zwar in die göttlich-geistige Welt wieder zurückgehen können, aber unbewusst, ohne Ichheit. Er muss mit seiner Ichheit in die göttlich-geistige Welt hineingehen. Er muss daher das irdische Reich, dem ganz der Tod einverwoben ist, befruchten können so, dass der Tod der Same wird für eine Ichheit im Ewigen, im Geistigen. -

Diese Möglichkeit aber, dass der Tod, der sonst Vernichtung wäre, umgewandelt wird in den Samen für die ewige Ichheit, ist gegeben worden durch den Christus-Impuls. Auf Golgatha ist zuerst die wahre Gestalt des Todes vor die Menschheit hingestellt worden. Und dadurch, dass sich mit dem Tode vermählt hat der Christus, das Abbild des Vater-Geistes, dadurch ist der Tod auf Golgatha der Ausgang eines neuen Lebens und, wie wir gestern gesehen haben, einer neuen Sonne. Und nunmehr kann in der Tat alles, was früher als die Lehrzeit des Menschen da war, nachdem sich der Mensch ein Ich für die Ewigkeit erobert hat, nun kann alles Frühere verschwinden, und der Mensch kann in die Zukunft hineingehen mit seiner geretteten Ichheit, die immer mehr und mehr eine Nachbildung der Christus-Ichheit werden wird. (...) -

Ja, es musste der Tod einverwoben werden allem natürlichen Dasein, weil ihm einverwoben ist Luzifer-Ahriman. Und ohne Luzifer-Ahriman wäre die Menschheit nicht zur Selbständigkeit gekommen. Mit Luzifer-Ahriman allein aber wäre die Selbständigkeit immer stärker und stärker geworden und hätte endlich das Vergessen des göttlich-geistigen Ursprungs herbeigeführt. Deshalb musste selbst unserem Leib der Tod beigemischt werden. Wir könnten aus uns nicht einmal die Ichheit in die Ewigkeit mitnehmen, wenn nicht dem äußeren Ausdrucke der Ichheit, die im Blut liegt, beigemischt wäre der Tod. -

Wir haben in uns ein Blut des Lebens : den roten Blutstrom. In jedem Augenblick muss, damit unsere Ichheit leben kann, das Leben, das im roten Blut fließt, im blauen Blut ertötet werden. Würde es nicht ertötet, so würde der Mensch im Leben so untergehen, dass er seinen göttlich-geistigen Ursprung vergessen würde. Die abendländische Esoterik hat ein Symbolum für diese beiden Blutarten, zwei Säulen, eine rote und eine blaue : die eine ein Leben symbolisierend, das aus dem göttlichen Vater-Geist fließt, aber in der Form, wo es sich selber verlieren würde ; die andere die Vernichtung derselben. Der Tod ist der Stärkere, der Kräftigere, das, was die Vernichtung desjenigen herbeiführt, was sich selbst sonst in sich verlieren würde. Vernichtung aber dessen, was sich sonst verlieren würde, bedeutet aufrufen zur Auferstehung ! -

So sehen Sie, wie wir durch eine richtige Interpretation des Johannes-Evangeliums in den Sinn des ganzen Lebens hineinschauen. Dasjenige, was wir gestern und heute gewonnen haben, ist also nichts anderes, als dass in dem Moment unserer Zeitentwicklung, welche die christliche Zeitrechnung mit einer neuen ‚I‘ beginnt, etwas eingetreten ist, was für die ganze Erdentwicklung und, insofern die kosmische Entwicklung mit der Erde zusammenhängt, auch für die kosmische Entwicklung von höchster Bedeutung ist. Ja, mit dem Golgatha-Ereignis ist ein neuer Mittelpunkt geschaffen. Mit der Erde ist seitdem vereint der Christus-Geist. Nach und nach ist er herangekommen, und seit der Zeit ist er in der Erde. Und es handelt sich darum, dass die Menschen erkennen lernen, dass der Christus-Geist seit der Zeit in der Erde ist, dass in jedem Produkt der Erde der Christus-Geist ist, und dass sie alles unter dem Gesichtspunkt des Todes erkennen, wenn sie nicht den Christus-Geist darinnen erblicken, alles aber erkennen unter dem Gesichtspunkt des Lebens, wenn sie darinnen erblicken den Christus-Geist. -

Wir sind erst im Anfange derjenigen Entwicklung, welche die christliche Entwicklung ist. Die Zukunft dieser Entwicklung besteht darinnen, dass wir in der ganzen Erde sehen den Körper des

Christus. Denn der Christus ist seit jener Zeit in die Erde eingezogen, hat in der Erde einen neuen Lichtmittelpunkt geschaffen und durchdringt die Erde, leuchtet in die Welt hinaus und ist ewig in der Erdenaura verwoben. Sehen wir daher die Erde heute ohne den Christus-Geist, der ihr zugrunde liegt, so sehen wir das Verwesende, das Verfaulende der Erde, den sich zersetzenden Leichnam. Sehen wir die Erde zerspaltet in noch so kleine Partikel, so sehen wir, wenn wir nicht den Christus verstehen, den sich zersetzenden Erdenleichen. Überall, wo wir bloß Stoffe sehen, da sehen wir die Unwahrheit. -

So finden Sie nicht die Wahrheit, wenn Sie den Menschen der Erde studieren ; Sie studieren nur seinen sich zersetzenden Leichnam. Wenn Sie seinen Leichnam studieren, dann können sie konsequenterweise die Elemente der Erde nur so beurteilen, dass Sie sagen : «Die Erde besteht aus Stoffatomen» - gleichgültig, ob es räumlich ausgedehnte Atome oder Kraftmittelpunkte sind, es kommt darauf nicht an. Wenn wir Atome sehen, aus denen unsere Erde bestehen soll, dann sehen wir den Erdenleichen, das, was sich fortwährend zersetzt und was einst nicht mehr sein wird, wenn die Erde nicht mehr sein wird. Und die Erde löst sich auf. -

Dann erst erkennen wir die Wahrheit, wenn wir in jedem Atom sehen einen Teil des Christus-Geistes, der seit jener Zeit darinnen ist. Aus was besteht denn die Erde, seitdem der Christus-Geist sie durchdrungen hat ? Bis ins Atom hinein besteht die Erde aus Leben, seit der Christus sie durchdrungen hat ! Jedes Atom hat nur dadurch einen Wert und kann nur dadurch erkannt werden, dass Sie in ihm sehen eine Hülle, die ein Geistiges umschließt. Und dieses Geistige ist ein Teil des Christus. -

Nehmen Sie jetzt irgendwas von der Erde. Wann erkennen Sie es richtig ? Wenn Sie sagen : «Das ist ein Teil des Christus !» Was konnte der Christus sagen zu denjenigen, die ihn erkennen mochten ? Indem er ihnen das Brot brach, das aus dem Korn der Erde kommt, konnte der Christus sagen : «Dies ist mein Leib !» Was konnte er ihnen sagen, indem er ihnen den Rebensaft gab, der aus dem Saft der Pflanzen kommt ? – «Dies ist mein Blut !» Weil er die Seele der Erde geworden ist, konnte er zu dem, was fest ist, sagen : «Dies ist mein Fleisch.» und zu dem Pflanzensaft : «Dies ist mein Blut.», wie Sie zu Ihrem Fleisch sagen : «Dies ist mein Fleisch.», und zu Ihrem Blut : «Dies ist mein Blut.». -

Und diejenigen Menschen, welche imstande sind, den richtigen Sinn dieser Worte des Christus zu fassen, die machen sich Gedankenbilder, die anziehen in dem Brot und in dem Rebensaft den Leib und das Blut Christi, die anziehen den Christus-Geist darinnen. Und sie vereinigen sich mit dem Christus-Geist. -

Those who are capable of grasping the correct meaning of these words of the Christ, build up thought images that attract the Christ's body in the bread, and the Christ's blood in the juice of the plant. {I.e.} they are attracting the Christ's spirit in there. They unite to the Christ's spirit. -

So wird aus dem Symbolum des Abendmahles eine Wirklichkeit. Ohne den Gedanken, der an den Christus anknüpft im menschlichen Herzen, kann keine Anziehungskraft entwickelt werden zu dem Christus-Geist beim Abendmahl. Aber durch diese Gedankenform wird solche Anziehungskraft entwickelt. Und so wird für alle diejenigen, welche das äußere Symbolum brauchen, um einen geistigen Actus zu vollziehen, nämlich die Vereinigung mit dem Christus, das Abendmahl, der Weg sein, der Weg bis dahin, wo ihre innere Kraft so stark ist, wo sie so erfüllt sind von dem Christus, dass sie ohne die äußere physische Vermittelung sich mit dem Christus vereinigen können. Die Vorschule für die mystische Vereinigung mit dem Christus ist das Abendmahl - die Vorschule. So müssen wir die Dinge verstehen. Und ebenso wie sich alles entwickelt vom Physischen zum Geistigen hinauf unter dem christlichen Einfluss, so müssen sich zuerst unter dem Christus-Einfluss heranentwickeln die Dinge, die zuerst da waren als eine Brücke : vom Physischen zum Geistigen muss sich das Abendmahl entwickeln, um hinzuführen zur wirklichen Vereinigung mit Christus. –

Über diese Dinge kann man nur in Andeutungen sprechen, denn nur, wenn sie aufgenommen werden in ihrer vollen heiligen Würde, werden sie im richtigen Sinn verstanden. -

Dass durch das Ereignis von Golgatha der Christus seit jener Zeit bei der Erde war, das zu erkennen war die Aufgabe für die Menschen. Sie sollten das immer mehr erkennen und in der Erkenntnis sich immer mehr davon durchdringen lassen. “

We can merely hint at such things because they will be understood in the right meaning only if taken up in complete holy dignity.

Man's task is to recognize that because of what occurred at Golgotha the Christ has been with the Earth since that time. Man ought to recognize this better and better, and let himself be pervaded more and more.”

Well, was that so very difficult, dear reader ? Did you not just thread in ?

Had this chapter's headline not promised actuality ? What about that ? - Indeed : In our days already people may strive for spirituality, thus forming what is actual and what will be so in the future. This is what we can feel already now, at the beginning of the 21st century. By personal commitment.

„Wenn Sie sich also eine gewisse Zeit nach dem Ereignis von Golgatha vorstellen und sie vergleichen mit jener Zeit, da das Ereignis von Golgatha geschah, wenn Sie also einen zukünftigen Zustand der Menschheit vergleichen mit dem Zeitpunkt, als das Ereignis von Golgatha sich vollzog, dann können Sie sich sagen : Damals, als der Christus-Einschlag kam, war die Erde noch so, dass sie von sich selber aus nichts mehr einstrahlen konnte in die Ätherleiber der Menschen. Eine Zeitlang danach aber sind die Ätherleiber derjenigen Menschen, die eine Beziehung zu dem Christus-Impuls gefunden haben, durchstrahlt worden ; sie haben aufgenommen in sich, wenn sie den Christus verstanden haben, die strahlende Gewalt, die seither in der Erde ist, die neue Leuchtkraft der Erde. Sie haben aufgenommen in den Ätherleibern das Christus-Licht ! In die Ätherleiber der Menschen fließt das Christus-Licht ein. -

Und jetzt, da seit jener Zeit {zu Golgatha} in den Ätherleibern der Menschen immer ein Teil ist des Christus-Lichtes, was geschieht jetzt ? Was geschieht mit demjenigen Teil im Ätherleib des Menschen, der das Christus-Licht in sich aufgenommen hat ? Was geschieht mit ihm nach dem Tode ? Was ist es überhaupt, was da als Folge des Christus-Impulses in den Ätherleib des Menschen sich nach und nach einlebt ? -

Das ist etwas, was der Christus-Impuls gebracht hat, was der Christus-Impuls in den Ätherleib des Menschen hineingesenkt hat, was seitdem da sein kann in dem

When imagining a time after what occurred at Golgotha comparing it to the time when the occurrence of Golgotha did take place ; i.e. when comparing a future state of mankind with the time of Golgotha : you might tell yourself : ‘At the time when the Christ's impact came about, the Earth was still unable to radiate anything into people's ether bodies by itself. Some time later however the ether bodies of people who had found a connection to the Christ's impulse, were radiated thoroughly ; if they did understand the Christ they took up into themselves the radiating force which is inside the Earth since then, {i.e.} the Earth's new luminosity. They took up the Christ's light into their ether bodies ! It is into people's ether bodies that the Christ's light is flowing.’ -

Now, as there is a part of the Christ's light in people's ether bodies all the time since then {Golgatha} : what does occur ? What does occur to the ether body of a person who had well received the Christ's light into himself ? What does occur to him after dying ? What is it that lives itself by and by into the person's ether body as a consequence of the Christ's impulse ? -

That is something the Christ's impulse brought about, something the Christ's impulse fastened into the person's ether body, {and something} that may exist in the

Ätherleib des Menschen, und was vorher nicht da war. Seit jener Zeit {zu Golgotha} ist in den Ätherleibern der Menschen die Möglichkeit gegeben, dass in ihnen gleichsam als eine Wirkung des Christus-Lichtes etwas Neues auftritt, etwas auftritt, was Leben atmet, was unsterblich ist, was niemals dem Tode verfallen kann. Wenn es aber nicht dem Tode verfällt, so wird es, solange der Mensch auf der Erde noch dem Trugbild des Todes verfällt, gerettet sein vom Tode, wird es den Tod nicht mitmachen. Es gibt also seit jener Zeit {zu Golgotha} etwas im Ätherleibe des Menschen, was den Tod nicht mitmacht, was nicht verfällt den Sterbekräften der Erde. Und dieses Etwas, das den Tod nicht mitmacht, was die Menschen sich nach und nach erobern durch den Einfluss des Christus-Impulses, das strömt nun zurück, das strömt hinaus in den Weltenraum, das bildet, je nachdem es stärker oder schwächer ist im Menschen, eine Kraft, die da hinausfließt in den Weltenraum. Und es wird diese Kraft eine Sphäre um die Erde bilden, die im Sonne-Werden ist. Eine Art von Geistes-Sphäre bildet sich um die Erde herum aus den lebendig gewordenen Ätherleibern. Ebenso wie das Christus-Licht von der Erde ausstrahlt, ebenso haben wir eine Art von Widerspiegelung des Christus-Lichts im Umkreis der Erde. Was hier widergespiegelt wird als Christus-Licht und was als Folge des Christus-Ereignisses {zu Golgotha} eingetreten ist, ist das, was Christus den Heiligen Geist nennt. Ebenso wahr, wie die Erde ihr Sonne-Werden beginnt durch das Ereignis von Golgotha, ebenso wahr ist es, dass von diesem Ereignis an die Erde auch beginnt, schöpferisch zu werden und um sich herum einen geistigen Ring zu bilden, der später wiederum zu einer Art Planet um die Erde wird.“ (R.Steiner 112:255 ff, XIII : 7-6-1909).

person's ether body since then. It had not been there before. Since that time {Golgotha} people's ether bodies may receive something new quasi as an effect of the Christ's light, something breathing life, something immortal that will never succumb to dying. As however it will not succumb to dying it will be saved from dying as long as man may succumb to death's chimera. It will not join death. So since that time {Golgotha} there is something in the person's ether body that will not join death, {i.e.} that does not succumb to the Earth's forces of dying. This something that will not succumb to dying, {and} what people will by and by find their ways into because of the Christ's impulse : that will now stream back, will flow into space, building up a force - depending on its strength or frailty in the person - , a force that streams into space. This force will build up a sphere all around the Earth, which is a sun in the becoming. A kind of spiritual sphere will build up all around the Earth out of vivified ether bodies. The same as the Christ's light radiates out from the Earth, so do we have a kind of reflection of the Christ's light in the Earth's surroundings. What is reflected here as the Christ's light occurring in consequence of what occurred with the Christ {on Golgotha}, is what the Christ calls 'the Holy Spirit'. As truly as the Earth begins becoming a sun because of what occurred on Golgotha : just as truly does the Earth begin becoming creative from that occurrence {on Golgotha} on, building up a spiritual ring {rather a spiritual hollow sphere ?} which in turn will be a kind of planet around the Earth {as the physical Saturn rings show}.

What does that have to do with present times ? - For Steiner more than a hundred years ago it was the future, an encouraging future. Yeshayahu [Jesaiiah] Ben-Aharon dedicated himself to the task of finding and realizing anthroposophy's meaning in the beginning of the 21st century. He found that what Steiner described as future, may be worked for already. He adds to the above Steiner quotation :

“This is the reason why I called the new spiritual Sun being and its ether ring ‘the Earth and the Heaven of the earthly-human Sun’. But as I said already, since the end of the last century - for the first time in human evolution, thanks to the Christ's new etheric appearance - this spiritualization and immortality of the ether body may become conscious and effective during life on Earth already. (...) What was possible in earlier times only after dying, {namely} the

immortal etheric parts weaving together in the planetary ether ring, may occur consciously during life on Earth, if we shall develop the etheric recognition forces described in 'Cognitive Yoga'.” (Ben-Aharon II : 2021 , pg 58 f).

The Christ's earlier etheric appearance took place shortly after Crucifixion between Resurrection and Ascension. He can appear anew on the etheric plane because more and more people's souls are maturing consciously in present life already because they themselves are researching spiritually. So they will create an etheric ring {or an etheric hollow sphere ?} all around the Earth from the immortal parts of their ether bodies. The living Christ in ether gestalt will by and by enter this ring {or hollow sphere ?} to live in there. The etheric cognition forces on the way are what Ben-Aharon describes in 'Cognitive Yoga: Making Yourself a New Etheric Body and Individuality'.
- A future that makes us hope.

Furthermore we may feel touched by the end of Steiner's lectures on John's Gospel held a year earlier. To our, the authors' minds the meaning does not concern Christendom and anthroposophy only. To our minds it may refer to any thought including the sciences.

„Haben diese kurzen Vorträge in Ihnen das Gefühl hervorgerufen, dass das Johannes-Evangelium nicht nur das enthält, was hier angesprochen ist, sondern dass es auch auf dem Umweg durch Worte die Kraft enthält, die die Seele selbst weiter bringt, dann ist das richtig verstanden worden, was eigentlich mit diesen Vorträgen gemeint ist. Denn mit diesen Vorträgen ist nicht nur gemeint etwas für den Verstand, für das intellektuelle Auffassungsvermögen ; sondern das, was durch das intellektuelle Auffassungsvermögen seinen Umweg nimmt, soll sich verdichten zu Gefühlen und Empfindungen, und die Gefühle und Empfindungen sollen ein Resultat sein aus den Einzelheiten, die vorgetragen worden sind. Wenn das in einem gewissen Sinne richtig verstanden wird, dann wird man auch verstehen, was es heißt, die anthroposophische Bewegung habe die Sendung, das Christentum zur Weisheit zu erheben, das Christentum auf dem Umwege durch die spirituelle Weisheit richtig zu verstehen. Man wird verstehen, dass das Christentum erst am Anfang seines Wirkens ist und seine wahre Mission erst dann erfüllen wird, wenn es in seiner wahren, das heißt geistigen Gestalt verstanden wird. Je mehr diese Vorträge in diesem Sinne aufgefasst werden, desto mehr sind sie begriffen in dem Sinne, wie sie gemeint waren.“ (R.Steiner 103:237 f, XII : 5/31/1908).

If these succinct lectures elicited in you the feeling that John's Gospel not only contains what was the topic here, but that it contains, too, the force that takes the soul further by the detour of words : then you understood correctly what was really meant in these lectures. Because these lectures do not just address reason, intellectual perceptivity ; instead, what takes a detour via intellectual perceptivity, is to densify to feelings and sentiments, the feelings and sentiments being a result of particulars that were brought forward. If that is understood in some sense : then will be understood, too, what is meant by the anthroposophic movement's mission of lifting Christendom up to wisdom, {namely} understanding Christendom in the right way via spiritual wisdom. You will understand that Christendom is just at the beginning of working, fulfilling its true mission only when it is understood in its true i.e. spiritual gestalt. The more these lectures are taken up in this meaning, the more will they be understood in the sense intended.

A last word from R. Steiner :

„Was ist der Mensch ? Ein Symbolum des Geistes, denn er ist herausgeboren aus der geistigen Welt. Er ist eine Zusammensetzung geistiger Kräfte. Erkennt sich der Mensch recht, so erkennt er sich selbst als ein Symbolum für das in ihm liegende Ewige. (...)

What is man ? A symbol of the spirit because he is born from the spiritual world. He is a compilation of spiritual forces. If man recognizes himself correctly he will recognize himself as a symbol of eternity inside

F. Consciousness and Soul Aspects Evolving

*Der Mensch selbst ist ein Gleichnis für das
unvergängliche Geistige im Vergänglichen. “*
(R.Steiner 101:27 , I : 10/7/1907).

*him. (...) Man himself is a simile of
the spiritual, {i.e.} of what will last
forever in what will perish.*

F.8. In Practical Life

We should like to make use of what was said earlier. How ? Up to now we learned a lot about super-sensory perceptions : We have been experiencing them unconsciously from man's origin on, and we may make this capacity conscious to ourselves but still do not have a language for it. How might we integrate the sensory world all around us into our nowadays lives with the soul view of ours ?

The following Steiner quotations will all be taken from (*R.Steiner CW 134 , 1st and 2nd lectures, on 12-27 and 28-1911*).

Could we lead our lives accordingly ? - That is what the following field report may show :

As a young goldsmith I was looking for a financial chance to pay for my wish for experiments in the jewelry sector. I chose wedding rings. They are in use all the time, and easily manufactured. After some 10 years I noticed that of the several hundreds about 10 % came back to be fused in. The marriages had broken up.

Then I discovered Mokume-Gane. A highly confusing but wonderful metal mix of 3 to 45 layers of most various metal alloys that had been amalgamated under high pressure and high temperature to build up a compact structure. The resulting metal bars are hammered as much as can be, i.e. worked through for hours, 'kneaded', as far as the final product. (see : http://mokume.ch/mokume_gane4.html).

Beginning this kind of work with Mokume-Gane was mental work for me before all. But there was a time when I could not go on in spite of all my know-how and ambition. I had approached the work purely technically. I had kneaded all my frustration, my wish for perfection, into these wonderful metals, completely losing from view the uniqueness of these metals. Then I remembered the old stone and rock cutters on Bali, and stories of old Japanese master smiths. They were in awe of the material they worked on. They began working with a prayer every time, or some little sacrifice, tuning themselves positively in with their work. I was horrified to see I had let loose on these exquisite metals without having prepared myself, slashing at them with the hammer, forging all my feelings into them without thinking. I remembered my woodturning teacher saying : "Abide by this piece of wood now and again, observe it, what does it mean to tell you. Then work as far as the next stop".

I began hammering with awe, consciously, and with concentration at the metal structure, pausing again and again, astounded at what began showing up. More and more did forging come to be a kind of meditation, my hammer being led without outside compulsion. I enjoyed work more and more, and results were more and more flawless. Incidentally not one wedding ring was returned to my working table to be remelted ! Personally, I learned to let go, to marvel, becoming more equanimous. All that is what I owe to these wonderful Mokume-Gane metals. {HRS}.

An important step must come first. Even this will probably take decennia of exercise. Namely renouncing to judgments. In everyday life we need to judge, to master sensory and social life. But when it is about self-cognition and personal maturity, any judgment would disorient us. Both these ways of leading life - judging or not - need to be well distinguished, and he who exercises will feel how he may go astray again and again. For seemingly self-esteem is relieved when finding somebody who is to be responsible for my faults. Things that do not matter to us at least internally, will not impress on us with the other person. On the other hand certain topics in a positive or negative sense, might lead us to judging the other one - in our own positive or negative sense to be exact. As if we wished to form the other one more suitable to us by judging him. That which must fall through in social life any time.

What is devilish about judging, is that it likes presenting itself to us as an unavoidable self-evidence which seemingly has not anything to do with feeling, thinking, or willing of ours. We learned about this trait in part 1 , chapter B.3 , subsection «Lucifer and Ahriman» as a central characteristic of Ahriman's. Mostly we come across him when thinking : 'You are ...' or 'All the time you ...'. The trap in this kind of thinking consists in detouring us from ourselves although only 'I am ...' or 'All the time I ...' might bring us nearer to some kind of peace.

Only a self-characterization such as 'I am ...' may lead us to thinking of our own motives, for instance what we might have added to alleviate the quarrel or perhaps settle it. On the other hand the contrary, 'All the time you are ...', will lead us to a self-complacent contentment, which unfortunately evaporates after a short while, needing new nourishment every time. Apart from this such egotism will lead us into more and more warfare with each other.

Oh no, it is not at all about actions only, not even about words ! "I didn't say a word !" is not valid here. Because it is about the soul. Here thoughts and feelings - even if unconscious - are as effective as words, especially so with people near to us. Exactly that is what makes things so difficult : Before going back on a thought we must have thought it. It is true, we shall need to exercise for a long, long time.

As this important step - not to judge - will take decennia of exercising, it is easily seen that further steps will take quite a number of incarnated lives because quite a many changeeful backslides will occur, temptations, challenges, self-delusions, self-deceptions, indulgence to the seemingly easier purposes of Lucifer and Ahriman. That is exactly why the next steps should be taken into consideration rather soon.

There is one thing we still need to resolve. The following steps will hardly ever be resolved for good. We may for instance feel astounded at something for years and years anew, and still feel increasingly overwhelmed. The spiral on the frontispiece of this book shows how we may be running the gamut up and up in corresponding stages, adding something every time. Often however we are prone to thinking we had not moved, taking the same problem to heart every time in the same way. That is what occurs often when we had found the solution merely by logic while there is something internal keeping us from overcoming the issue in our hearts really. Maturity, too, - see below - is hardly ever achieved for good. For instance the partner's tooth brush may keep annoying us although we had thought we had accepted what a trifle that is. Often it is hard to accept feelings like these especially when they seem unimportant.

So let us continue with the first step of a way of life that may take us quite a number of lives of maturing to approach super-sensory perceptions.

The first step on the way towards not judging is **marveling** at anything in the world. At least this is what we began as children already. Without thinking of reasons or justifications we might learn again - consciously this time - to marvel at whatever occurs all around us or at us or by us.

„Alles menschliche Nachforschen muss ausgehen von dem Staunen. (...) Wenn ein Mensch, gleichgültig, wie sonst die Verhältnisse sind, durch welche er zum menschlichen Forschen und Sinnen kommt, von dem Staunen ausgeht, also nicht von irgendetwas anderem, sondern vom Staunen über die Weltentatsachen, dann ist das so, wie wenn man ein Samenkorn in die Erde steckt und eine Pflanze daraus emporwächst. Denn alles Wissen muss in gewisser Weise zum Samenkorn das Staunen haben. -

(...) Und es kann einer ein noch so scharfsinniger Denker sein, er kann schon, man möchte sagen, an einer gewissen Überschwänglichkeit des Scharfsinns leiden : wenn er niemals durchgegangen ist durch das Studium des Staunens - es wird nichts draus ; es wird scharfsinnige, kluge Verkettung von Ideen und nichts, was nicht richtig wäre, aber das Richtige braucht nicht auf die Wirklichkeit zu gehen. Es ist eben durchaus notwendig, dass, bevor wir zu denken beginnen, bevor wir überhaupt unser Denken in Bewegung setzen, wir durchgemacht haben den Zustand des Staunens. Und ein Denken, das sich ohne den Zustand des Staunens in Bewegung setzt, das bleibt im Grunde genommen doch ein bloßes Gedankenspiel.“ (R.Steiner 134:20 f, I).

Any human research must start with marveling. (...) Whenever anybody starts with marveling, no matter what the conditions are that make him research and reflect in a humane way, i.e. not by anything else but when marveling at the facts concerning the world : then it is like a seed being planted in the ground, and a plant shooting up. For in a certain way any knowledge must have marveling for a seed. -

(...) Somebody might be ever so perspicacious a thinker ; he might suffer from some ebullience of perspicacity I might say : If he never went through studies of marveling - it will all come to nothing ; {the result} will be perspicacious, shrewd concatenations of ideas and nothing incorrect but what is correct need not be real. It is very well necessary to have gone through the stage of marveling before beginning to think, before even setting thinking in motion at all. Thinking that starts without having stopped to marvel, basically remains a mere intellectual pastime.

Maybe one or the other scientist will not notice he is marveling : He may wonder at something, look it up in a book, thinking about how to tell a colleague next time. Then his motive is what Steiner ranks among marveling.

Curiosity may bring us to marveling at what we found.

We might marvel, too, at the forces that instituted things for us like that. We will learn to **venerate** their intentions and forcefulness, and we will be **awestruck**. Again we may remember when we were children. At that time however we venerated the adults who led us. Now as adults we may let this kind of feeling thought blossom up again. Not however to persons any more. But as “*venerating dedication to the world of reality.*” (R.Steiner 134:28, II : 12-28-1911). May we mature to that effect.

To my {KvP's} mind maturing means deciding to go the long-range way towards spiritual life, via numerous passages of postmortal self-scrutiny and self-cognition in Kamaloka and quite a many reincarnations. Because shorter-range fulfillment of wishes will always lead to treading in the same place in the end : either in the hereabouts world in favor of Ahriman, or in a world dreamt of in favor of Lucifer.

Back to Steiner :

„Wohlgemerkt, ich betone das auch hier, ich will nicht sagen, dass der Mensch gedankenlos werden soll und dass das Denken schädlich ist. Denn das ist eine weitverbreitete Anschauung auch in theosophischen Kreisen : man hält das Denken geradezu für schlimm und schädlich, weil man sagt, der Mensch muss vom Staunen ausgehen. Aber er braucht nicht, wenn er ein bisschen angefangen hat zu denken und aufzählen kann die sieben Prinzipien des Menschen und so weiter, wiederum mit dem Denken aufzuhören, sondern das Denken muss bleiben.

Es muss aber nach dem Staunen ein anderer Seelenzustand kommen, und das ist der, den wir am besten bezeichnen können mit der Verehrung für das, an was das Denken herantritt. Nach dem Zustand des Staunens muss der Zustand der Verehrung, der Ehrfurcht kommen. Niemals darf das Denken sozusagen auf eigenen leichten Füßen dahintänzeln in der Welt. Es muss wurzeln, wenn es über den Zustand des Staunens hinweggekommen ist, in der Empfindung, in dem Gefühl der Verehrung der Weltengründe.

-

(...) Denn wenn Sie jemandem, der heute im Laboratorium vor seinen Retorten steht und Stoffe analysiert und durch Synthesen wiederum Verbindungen aufbaut, sagen : Du kannst zwar hübsch zerlegen und hübsch zusammensetzen, aber was du tust sind bloß Tatsachen. Du gehst pietätlos, ohne Verehrung entgegenzubringen den Tatsachen der Welt, an diese heran. Du solltest eigentlich mit derselben Pietät und ehrfurchtsvollen Verehrung dem, was in deinen Retorten vorgeht, gegenüberstehen, wie ein Priester am Altar steht. - (...)

Mind you, I am emphasizing this here, too : I do not mean to say man should turn out to be flippant, or that thinking were detrimental. For this is a wide-spread attitude in theosophic circles as well : Thinking is thought to be as much as awful and detrimental, because man were to begin by marveling. But he need not stop thinking when he just started and is able to enumerate the seven principles {members-of-the-being} of mankind etc. Still thinking must continue.

After marveling however a different soul state should come. It is about what we may best describe by veneration for what approaches thinking. After the state of marveling there needs to come the state of veneration, {and} of awe. Never must thinking sashay to say so twinkle-toed in the world. When having overcome the state of marveling, thinking needs to root in the feeling of veneration for the world's bases. -

(...) For if you would tell somebody standing in his lab in front of alembics of his, analyzing substances, and synthesizing chains again : “You are good at fragmenting and good at piecing together, still what you are doing are mere facts. You are approaching the facts of the world impiously, without venerating them. You really ought to confront what is going on in your alembics with the same respect and reverential veneration as a priest at the altar.” - (...)

He would be justified in being afraid of appearing daft :

- *Man wird mehr oder weniger närrisch erscheinen gegenüber den heutigen Wissenschaftlern, wenn man davon spricht, dass das Forschen und namentlich das Denken über die Dinge niemals sich emanzipieren darf von dem, was Verehrung genannt werden muss, dass man keinen Schritt im Denken machen darf, ohne dass man durchdrungen ist von dem Gefühl der Verehrung für das, was man erforscht. Das ist das Zweite. -“ (R.Steiner 134:22 f, I).*

- *You would appear more or less harebrained vis-à-vis scientists of our days {1911} when speaking of research, and of thinking of such things before all, when saying that never must such things be emancipated from what must be called veneration, {and} that never must a step be taken in thinking without being pervaded of the feeling of veneration for what is being researched. This is the second step.*

The next step will lead us to **knowing** we are **in accordance** of these forces. With forces pervading all the world. With everything, too, that appears in the world.

With an example R.Steiner explains that correct thinking need not lead to reality every time :

Once upon a time there was a small boy who used to be sent by his parents to get buns at the bakery. Every time he was given 10 kreutzer and brought six buns back. At the time a bun cost two kreutzers. The little boy was not much of an arithmetician, so the error did not matter. His elder brother however figured out : A bun costs 2 kreutzers, so his younger brother receives 5 buns for 10 kreutzers. Still he brings back 6 buns. Either the baker is wrong, or the brother pinches a bun every time. The solution, which the older brother did not know : In that village the custom was to give a bun extra when 5 of them were bought.

The elder brother would not have been so suspicious if he had felt in accordance with the customs of this village.

„Denn eine dritte Stufe muss sich in unserem Seelenzustand einstellen, wenn wir Staunen und Verehrung genügend durchgemacht haben, und diese Stufe ist diese, die man bezeichnen könnte als : sich in weisheitsvollem Einklange fühlen mit den Weltgesetzen. Ja, sehen Sie, dieses Sich-im-weisheitsvollen-Einklang-Fühlen mit den Weltgesetzen, das kriegt man überhaupt auf keine andere Weise zustande, als wenn man in einer gewissen Beziehung die Wertlosigkeit des bloßen Denkens schon eingesehen hat, {und} wenn man sich immer wieder und wieder gesagt hat : Derjenige, der nur auf die Richtigkeit des Denkens baut - ob er nun begründet oder widerlegt, darauf kommt es nicht an -, der ist eigentlich in demselben Falle wie unser kleiner Knabe, der die Semmelzahl in richtiger Weise berechnet hat. (...) Er hätte gefunden, dass man aus sich heraus muss in die Außenwelt und dass das richtige Denken nichts ausmacht dazu, ob etwas wirklich ist. -“ (R.Steiner 134:23 f, I).

Because the third step needs to crop up in the soul after we had gone through marveling and venerating enough. It is the step we might call : feeling in sagacious accordance with the world's laws. Well, look, feeling in sagacious accordance with the world's laws can be achieved only after having realized already how worthless mere thinking is. We need to have told ourselves over and over again : 'Whoever draws on nothing but correct thinking - it does not matter whether justifying or rebutting - would be in the situation of the little boy really who had figured the number of buns in the right way. (...) He would have found out that we need to go out into the world outside {ourselves}, and that correct thinking {by itself} cannot tell whether something is real or not.

„Diese Ursünde {Ersünde} der Menschheit {nämlich Unterscheidung von Gut und Böse, Erwerbung von Erkenntnis, Essen vom Baum der Erkenntnis}, die begeht man heute noch immer ; denn wenn man sie nicht begehen würde, so würde man weniger darauf bedacht sein, wie man rasch das oder jenes als Wahrheit sich aneignen kann, sondern man würde darauf bedacht sein, wie man reif werden kann, um gewisse Wahrheiten erst zu begreifen. -

Man's original sin {namely distinguishing between good and evil, acquiring cognition, eating from the tree of knowledge} - that is what we are committing still ; for if we would not commit it : we would value less acquiring this or that for truth rashly ; instead we would think about maturing so as to grasp certain truths. -

(...) Eigentlich begehen die Menschen immer noch die Erbsünde, indem sie glauben, auf jeder Stufe alles zu können, und nichts darauf geben, dass man erst etwas durchmachen muss, um dieses oder jenes zu begreifen, dass man ein inneres Getragensein haben muss von dem Bewusstsein, dass man eigentlich mit all seinen strengen Urteilen gar nichts erreichen kann in der Wirklichkeit. -

Das gehört zum dritten Zustand, den wir zu schildern haben.

(...) In fact mankind is still committing the original sin by thinking they could do anything at any stage. They do not really take to experiencing something internally so as to grasp this or that. They are not bent on feeling secure in knowing that for all intents and purposes we cannot attain anything in reality with all our strict judging. -

This is about the third state we need to give an account of.

What about errors ?

Wenn man sich noch so anstrengt im Urteilen - Irrtum kann immer unterlaufen im Urteil.

Even when being as careful as we can - when judging we may err any time.

How might we avoid it as much as we can ? - Things do not depend on perspicacity. We can only open up to accordance with the world's laws by maturing.

Ein richtiges Urteil kann sich nur ergeben, wenn wir einen gewissen Reifezustand erlangt haben, wenn wir gewartet haben, bis das Urteil uns zuspringt. Nicht wenn wir uns Mühe geben, das Urteil zu finden, sondern wenn wir uns Mühe geben, uns reif zu machen, dass das Urteil an uns herankommt, dann hat das Urteil etwas mit der Wirklichkeit zu tun. Derjenige, der sich noch so furchtbar anstrengt, ein richtiges Urteil zu fällen, der kann nie darauf bauen, dass er durch diese innere Anstrengung zu einem irgendwie maßgeblichen Urteil kommt. Der allein kann hoffen, zu einem richtigen Urteil zu kommen, der alle Sorgfalt darauf verwendet, immer reifer und reifer zu werden, sozusagen die richtigen Urteile zu erwarten von den Offenbarungen, die ihm zuströmen, weil er reif geworden ist. " (R.Steiner 134:24 ff, I).

Any correct judgment may result only from having reached some state of maturity, after having waited for the judgment to open up to us. Not when exerting ourselves to find the judgment, but instead when we are taking trouble to mature so that the judgment may come up to us : then {only} does the judgment have anything to do with reality. He who strains himself ever so much to render a correct judgment, must never confide in arriving at any somewhat relevant judgment by inner strain. Only he may hope to arrive at a correct judgment who uses all deliberation to mature ever more, to wait to say so for the right judgments from the revelations streaming on to him because he matured.

Do we need to be at one every time ? - No, but differing opinions do not matter.

„Dass der eine ein anderes Urteil hat als der andere, das werden Sie auf dieser dritten Stufe nicht als etwas Maßgebendes betrachten. Das besagt gar nichts ; da steht man nur gleichsam auf der Spitze seines eigenen Urteils. Da hält der, der weise geworden ist, immer mit seinem Urteil zurück ; und um sich nicht in irgendeiner Weise zu engagieren, hält er sogar dann zurück, wenn er das Bewusstsein hat, dass er recht haben könnte ; wie experimentell, wie probeweise hält er zurück. (...)

Es ist interessant, dass man niemals verstehen wird die Art und Weise, wie zum Beispiel

That the one may judge differently from the other, is not what you will consider something decisive on this third step. That does not mean anything ; that is just as much as standing on top of one's own judgment. In such cases he who became wise will contain himself every time from uttering his judgment. So as not to commit himself in any way {but to remain open instead}, he will contain himself even when knowing he is right, holding back as if in an experiment, as if tentatively. (...)

It is interesting that nobody will ever understand for instance Goethe's way of

Goethe seine Naturwissenschaft getrieben hat, wenn man nicht diesen Begriff von Weisheit hat, dass die Dinge selbst urteilen sollen. Daher hat Goethe auch den interessanten Ausspruch getan - Sie finden ihn in meiner Einleitung zu Goethes naturwissenschaftlichen Werken {R.Steiner 1: chapter XVIII} -

dealing with the sciences if we do not understand wisdom as : everything should judge by itself. That is why Goethe proclaimed interestingly - you might find it in my introduction to Goethe's scientific works {R.Steiner 1: chapter XVIII} -

{«The utmost would be to understand that everything factual is theory already. (...) May we better not look for anything behind the phenomena ; they themselves are what teaches us.» Goethe : 'Wilhelm Meisters Wanderjahre' {Wilhelm Meister's Apprenticeship}, II : 1829 . chapter 11 .}

Man solle eigentlich niemals Urteile oder Hypothesen machen über die äußeren Erscheinungen, sondern die Erscheinungen sind die Theorien ; sie selber sprechen ihre Ideen aus, wenn man sich reif gemacht hat, sie in der richtigen Weise auf sich wirken zu lassen. Nicht darauf kommt es an, dass man sozusagen sich dahinter setzt und auspresst aus seiner Seele, was man für richtig hält ; sondern darauf, dass man sich reif macht und sich zuspringen lässt das Urteil aus den Tatsachen selber. So stehen muss man zum Denken, dass man das Denken nicht zum Richter über die Dinge macht, sondern zum Instrument für das Aussprechen der Dinge. Das heißt sich in Einklang mit den Dingen setzen. -

Never really ought we to judge or hypothesize about outer phenomena. The phenomena are {in fact} the theories ; they themselves utter the theories if we matured {sufficiently} to have them working on us in the right way. It is not about sticking to something, squeezing from the soul what seems correct to us. Instead, we should mature, having the judgment opening up to us from the facts themselves. The attitude should be : Thinking must not be a judge but an instrument to utter things. I.e. putting oneself in accordance with things. -

As a fourth step we shall **wish to devote ourselves to the leading forces' intentions.**

Wenn wir diesen dritten Zustand durchgemacht haben, dann darf das Denken sich noch immer nicht auf eigene Füße stellen wollen, dann kommt erst der gewissermaßen höchste Seelenzustand, den man erreichen muss, wenn man zur Wahrheit kommen will. Und das ist der Zustand, den man gut mit dem Worte Ergebenheit bezeichnen kann. Staunen, Verehrung, weisheitsvoller Einklang mit den Welterscheinungen, Ergebung in den Weltenlauf, das sind die Stufen, die wir durchzumachen haben und die immer parallel gehen müssen dem Denken ; die niemals das Denken verlassen dürfen - sonst kommt das Denken zum bloß Richtigen, nicht zum Wahrhaftigen. “ (R.Steiner 134:26 f, I).

After having gone through this third state we still must not yet have thinking put itself on its own feet. Before that we shall arrive at the highest soul state in a manner of speaking before coming to the truth. This is the state we may well call devotion. Marveling, veneration, sagacious accordance with what appears in the world, devotion to the course of the world : These are the steps we need to go through, and which should go parallel to thinking all the time. Never must they leave thinking out - otherwise thinking would come to what is nothing but correct, not to what is true.

„Nun, diese Ergebung, sie ist eigentlich nur dadurch zu erringen, dass man in ganz energischer Weise versucht, sich das Unmaßgebliche des bloßen Denkens immer wieder und wiederum vor Augen zu führen, und dass man sich ferner bemüht, eine Stimmung immer reger und energischer zu machen, die uns unaufhörlich sagt : Du sollst gar nicht von deinem Denken erwarten, dass es dir Erkenntnis

Well, this kind of devotion can only be achieved by trying most energetically to bring home again and again how lightweight mere thinking is, as well as by taking care to activate and strengthen ever more a mood telling us incessantly : ‘Not at all should you expect from your thinking that it might make you recognize what is true.

des Wahren geben kann, sondern du solltest von deinem Denken zunächst bloß erwarten, das es Dich erzieht. “ (R.Steiner 134:28 , II).

„Es ist schwierig, sich ganz klarzumachen, welcher Unterschied zwischen Urteilen und Sich-unterrichten-lassen besteht ; aber wenn man dieses erfasst hat und dann das Urteilen nur verwendet für die Zwecke des praktischen Lebens, und das Sich-unterrichten-lassen von den Dingen verwendet, um an die Wirklichkeit heranzukommen, dann gelangt man allmählich in die Stimmung hinein, die uns sagt, was Ergebung ist. Ergebung ist eben jene Seelenverfassung, die nicht von sich aus die Wahrheit erforschen will, sondern die alle Wahrheit von der Offenbarung erwartet, die aus den Dingen strömt, und die warten kann, bis sie reif ist, diese oder jene Offenbarung zu empfangen. Das Urteil will auf jeder Stufe zu der Wahrheit kommen.

This is the way we are asked to be ready to educate ourselves.

Die Ergebung, die arbeitet nicht, um in diese oder jene Wahrheiten mit Gewalt einzudringen, sondern sie arbeitet an sich, an der Selbsterziehung, und wartet ruhig ab, bis auf einer bestimmten Stufe der Reife die Wahrheit durch die Offenbarungen aus den Dingen einströmt, uns ganz durchdringend. Arbeiten mit Geduld, die in weiser Selbsterziehung uns weiter und weiter bringen will - das ist die Stimme der Ergebung. - “ (R.Steiner 134:33 f , II).

Once having educated ourselves to be patient in devotion vis-à-vis the sensory world, it will appear to us in a totally different connection. We shall discover a **will** radiating from there, and penetrating everything. It is not a will that compels. It convinces by impressing us. There is a difference between an authoritative person and one who has authority : a guiding will {HRS}.

„Dann verändert sich das, was Sinneswelt ist ; dann wird diese Sinneswelt zu etwas völlig Neuem. Das ist wichtig, dass wir an dieses Neue herankommen, wenn wir überhaupt das Wesen der Sinneswelt erkennen wollen. -

(...) Es gibt keine Farbe, keinen Ton, die nichts sagen, sondern alles sagt etwas und alles sagt etwas so, dass der Mensch die Notwendigkeit fühlt, mit innerer Regsamkeit auf das Gesagte zu antworten - nicht mit einem Urteil zu antworten, sondern mit innerer Regsamkeit. Kurz, der Mensch kommt darauf, dass sich die ganze Sinneswelt für ihn entpuppt als etwas, was er nicht anders bezeichnen kann denn als Willen. Alles ist strömender, waltender Wille insofern wir der Sinneswelt entgegentreten. Das bitte ich Sie sehr wohl zu fassen, dass

Instead at first you should not expect anything from thinking except to educate you. ’

It is difficult to get absolutely clear what is the difference between judging and allowing to be taught ; but when having grasped this, and then using judgments just for practical life, and when being taught by things {just} to approach reality : then you will by and by enter the mood that tells us what devotion is. Devotion is just the soul state that does not wish to research the truth by itself but expects every truth from revelations streaming out of things. May devotion wait until the soul is mature enough to receive this or that revelation. In any state judging wishes to come to the truth.

Devotion does not work by intruding into this or that truth by force. Instead, it works on itself, on self-education, waiting calmly until on a certain stage of maturity revelations will make truth stream out of things, penetrating us completely. Working patiently for wise self-education to help us on - this is the voice of devotion. -

Then the sensory world changes to something completely new. It is important to approach this novelty if we wish to recognize the sensory world’s core at all. -

(...) There is not one color, not one sound that would not convey anything. Instead, everything conveys something, and everything conveys something in the way for man to feel the need of answering with inner agility to what things say - answering not with a judgment but with inner agility. In short, the person comes to the idea that for him all the sensory world turns out to be something he cannot describe differently than a will. Everything is streaming, ruling will insofar we are confronting the sensory world. I urge you

*derjenige, der in einem höheren Grade die
Ergebung sich angeeignet hat, überall in der
Sinneswelt waltenden Willen entdeckt.*

*to understand well that whoever acquired
devotion in any higher degree, will
discover ruling will all over the sensory
world.*

We will find it easier to feel the will that is all around us when feeling the surroundings and all the Earth as living beings, and learning to love them. Then the wooden table in front of me is at my disposal not only by its will of its own. But it lets me sense all its background : from the seed via the tree via the carpenter via the table via the fire wood to the ashes finally. Then the ashes will be fertilizers : a new circular flow {HRS}.

*(...) Er {ein Mensch, der auch nur bis zu einem gewissen
Grade diese Ergebung in sich ausgebildet hat,} ist
immer durch einen Willen, den er in allem
empfindet, in allem fühlt, mit der ganzen Welt
verbunden. Dadurch naht er sich dem
Wirklichen, dass er verbunden ist durch den
Willen mit allem, was Sinneswelt ist. Und so
wird das, was Sinneswelt ist, wie zu einem
Meer von in der mannigfaltigsten Weise
differenziertem Willen. “ (R.Steiner 134:35 f, II).*

*(...) He {a person who trained this kind of devotion
within himself if only to a certain degree} is
connected all the time to all the world by
a kind of will which he feels in everything.
That is how he approaches reality : by
being connected to everything in the
sensory world by its will. So the sensory
world becomes as if a sea of will
differentiated in the most manifold ways.*

The sensory world leads the witnessing observer to a will of the world. This will is as manifold as the waves in the sea, and yet the waves are united by belonging to the same sea. It is the same with sensory impressions : Although they are manifold they are still united by partaking in all the sensory world.

*„Derjenige Mensch, der zunächst in der
alltäglichen Weise dieser Sinneswelt
gegenübersteht, der lässt diese auf sich
wirken und urteilt. Der ergebene Mensch,
der lässt die Sinneswelt zunächst auf die
Sinne wirken. Dann aber fühlt er, wie von
den Dingen waltender Wille zu ihm über
strömt, wie er gleichsam schwimmt mit den
Dingen in einem gemeinschaftlichen Meer
von waltendem Willen. Wenn der Mensch
diesen waltenden Willen den Dingen
gegenüber fühlt, dann treibt ihn sozusagen
seine Entwicklung wie von selbst zu einer
nächsthöheren Stufe. Dann lernt er nämlich
- weil er ja durchgemacht hat bis zu dieser
Ergebung hin die Vorstufen, die wir genannt
haben das Sich-in-Einklang-Fühlen mit der
Weltenweisheit, die Verehrung, das Staunen -
dann lernt er durch das Hineinwirken dieser
Zustände, in dem zuletzt erlangten Zustand
der Ergebung die Möglichkeit, nun auch mit
seinem Ätherleib, mit dem, was als Ätherleib
hinter dem physischen Leib steht, mit den
Dingen gleichsam zusammenzuwachsen.*

*A person confronting this sensory world in
an everyday way at first, has it working on
him and judges. A devoted person has the
sensory world first working on the senses.
But then he feels the will that rules over
things, streaming onto him, himself
swimming as it were together with
everything in a common sea of ruling will.
If this person feels this ruling will vis-à-vis
things then his development will drive him
so to say to the next step, the higher one, as
if by itself. Because then he will learn - as
he climbed up to this kind of devotion {step
4} through the pre-states we called feeling
accordance with the world's wisdom {step
3}, veneration {step 2}, {and} marveling {step
1} - then he will learn that he is growing
together with things as it were because
these {four} steps are working into him, {and}
the last stage, devotion, is giving him the
chance to grow together as it were with
everything by the ether body, too, {i.e.} by
what stands behind the physical body as the
ether body.*

Once again a fitting experience : Swimming in the sea. We may panic and fight for life - and will probably lose against the sea. We might otherwise swim with the waves, letting ourselves be led, experiencing their force, submit to their force - and may sense the waves' will, the sea's will power. It is like being embraced, like feeling snug, feeling dangerously snug {HRS}.

That is how far the soul view has taken us : The sensory world grows together with the physical body. But not with the physical body only but with the ether body, too, which is intrinsically tied to the physical body until we die. So the life body / ether body, too, grows together with the sensory body ...

In dem waltenden Willen wächst der Mensch zunächst mit seinen Sinnesorganen, das heißt mit dem physischen Leib, mit den Dingen zusammen. Wenn wir die Dinge sehen, hören, riechen usw., dann wirkt das so, dass wir als ergebene Menschen den waltenden Willen wie durch unser Auge, durch unser Ohr in uns einströmen lassen, uns selber in der Korrespondenz mit den Dingen fühlen. Aber hinter dem physischen Auge ist der Ätherleib des Auges und hinter dem Ohr der Ätherleib des Ohres. Wir sind ganz durchdrungen von unserem Ätherleib. So kann gerade so, wie der physische Leib durch den waltenden Willen zusammenwächst mit den Dingen der Sinneswelt, auch der Ätherleib mit den Dingen zusammenwachsen.

Aber indem der Ätherleib mit den Dingen zusammenwächst, kommt über den Menschen eine ganz neue Art der Anschauung. Die Welt ist dann in einem viel erheblicheren Maß verändert, als sie verändert ist dadurch, dass wir von dem Sinnesschein vordringen zum waltenden Willen. Da kommen wir dazu, wenn wir mit unserem Ätherleib sozusagen zusammenwachsen mit den Dingen, dass die Dinge in der Welt, wie sie dastehen, auf uns einen Eindruck machen, so dass wir sie in unseren Vorstellungen, in unseren Begriffen nicht so lassen können, wie sie sind, sondern sie verändern sich uns, indem wir mit ihnen in Beziehungen treten. -

... and we feel within ourselves everything all around us : things as they are originating, and at the same time as they are decaying.

Nehmen Sie einmal einen solchen Menschen, der durch die Seelenverfassung der Ergebung gegangen ist. Er schaut sich, sagen wir ein grünes, vollsaftiges Pflanzenblatt an, und er wendet nun den Seelenblick auf dieses Blatt. Dann kann er es nun nicht so lassen, dieses grüne, vollsaftige Pflanzenblatt, sondern er fühlt im Moment, wo er es anschaut, dass es über sich selbst hinauswächst. Er fühlt, dass dieses grüne, vollsaftige Pflanzenblatt die Möglichkeit in sich hat, etwas ganz anderes zu werden. Wenn Sie das grüne Pflanzenblatt nehmen, so wissen Sie, dass, wenn es nach und nach in die Höhe wächst, daraus das farbige Blumenblatt wird. Die ganze Pflanze ist eigentlich ein verwandeltes Blatt. Das können Sie schon aus Goethes Naturforschung sich vor die Seele führen. Kurz, derjenige, der also ein Blatt ansieht, der sieht im Blatt, dass es noch nicht fertig ist, dass es über sich hinaus

In the ruling will man grows together with things, {namely} in the beginning with the sensory organs of his, i.e. with the physical body. When seeing things, hearing them, smelling them etc. it is working in the way that we as devoted people have the ruling will streaming into us through the eye, {or} through the ear, feeling ourselves in correspondence with things. Yet there is the eye's ether body behind the physical eye, and the ear's ether body behind the physical ear. We are totally pervaded by the ether body. In this way the ether body may as much grow together with things of the sensory world because of the ruling will, as does the physical body.

Still, as the ether body grows together with things, a totally new kind of view comes to the person. Then the world is changed in a considerably higher degree than when we advanced from what appeared to the senses, up to the ruling will. Then we come that far : When we with the ether bodies of ours grow together to say so with things, the things in the world give us an impression so that we cannot leave them in our imagination, in our notions as they are. We feel them changing as we connect to them. -

Just take a person who has gone through the soul state of devotion. He is looking at let us say a green plant leaf full of sap. He is turning his mind to this leaf. Then he just cannot leave this green plant leaf full of sap as it is, but the moment he is looking he feels it outgrowing itself. He feels this green plant leaf full of sap containing the chance to become something altogether different. When taking the green plant leaf you know that it will become the colorful petal by and by as it is growing up high. {In this meditation} all the plant is a changed leaf basically. That is what you may bring to mind from Goethe's nature research already. In short, whoever is looking at some leaf {in devotion}, will see in the leaf that it has not finished developing yet, {and} that it is wishing to outgrow itself. He is seeing

will, und er sieht mehr, als das grüne Blatt ihm gibt. Er wird durch das grüne Blatt so berührt, dass er in sich selber etwas wie sprossendes Leben empfindet. So wächst er mit dem grünen Pflanzenblatt zusammen und empfindet sprossendes Leben. Nehmen wir aber an, er sieht eine dürre Baumrinde an, dann kann er nicht anders mit der dürren Baumrinde zusammenwachsen als dadurch, dass ihn überkommt wie Todesstimmung. Er sieht weniger in der dürren Baumrinde, als sie in Wirklichkeit darstellt. Derjenige, der nur dem Sinnenschein nach die Rinde ansieht, der kann sie bewundern, sie kann ihm gefallen, jedenfalls sieht er nicht das Zusammenschrumpfende, das in der Seele gleichsam Sprießende, das die Seele wie mit Todesgedanken Erfüllende der abgestorbenen Baumrinde gegenüber. -

Es gibt kein Ding in der Welt, dem gegenüber bei einem solchen Zusammenwachsen des Ätherleibes mit den Dingen nicht entstehen würden überall Gefühle des Wachsens, des Werdens, des Sprossens oder aber Gefühle des Vergehens, der Verwesung. So schaut man in die Dinge hinein. “ (R.Steiner 134:37 f, II).

That is how we can come to some deeper perception of the sensory world all around us, and understand a bit more of their core.

„Einem solchen Anschauen drängt sich unmittelbar etwas auf wie Werden in die Zukunft und wie Absterben in die Zukunft hinein. Sprossendes Leben und Verwesung, Absterben, das sind die zwei Dinge, die sich ineinanderschieben gegenüber allem, wenn wir zu diesem Verbinden unseres Ätherleibes mit der Welt der Wirklichkeit kommen. Es ist dies etwas, was für den Menschen dann, wenn er ein wenig weiterkommt, eine schwere, schwere Prüfung bedeutet. Denn ein jegliches Wesen kündigt sich ihm so an, dass er immer gewissen Dingen gegenüber an dem Wesen das Gefühl des Werdens, des Sprossens, Sprießens hat ; anderen Dingen gegenüber an diesem Wesen hat er das Gefühl des Absterbens. Und aus diesen zwei Grundkräften kündigt sich das an, was wir hinter der Sinneswelt sehen. (...) Gegenüber der Sinneswelt also schaut man hinein in die Welt des Entstehens und Vergehens, und das, was dahinter ist, ist die waltende Weisheit. - “ (R.Steiner 134:39 , II).

more than what the leaf is giving him. He is feeling so very much touched by this green leaf that he feels within himself something like sprouting life. In this way he is growing together with this green plant leaf, feeling sprouting life. Now let us assume he is looking at some brittle {piece of} bark : then he cannot grow together with this brittle {piece of} bark otherwise than by something like a deathly mood overcoming him. He is seeing less in this brittle {piece of} bark than it shows in reality. Whoever looks at this {piece of} bark by its sensory appearance only, may admire it, it may please him ; at any rate he does not see it shriveling, {i.e.} what is sprouting as it were in the soul, {namely} how the dead {piece of} bark is filling the soul with thoughts of death. -

There is not one thing in the world that when confronted with the ether body growing together with things, would not induce feelings of growing, of becoming, or of decay, of rot. That is how we look into things.

When looking at things like these we feel directly something like : growing up into the future, and dying into the future. Life sprouting, and rotting, dying : these are the two things that intertwine vis-à-vis everything if we come to connecting the ether body to the real world. This is something that means a hard, hard trial for a person who advances {if only} a little bit. Because every time any being announces itself to him by feelings {of his own, namely} of becoming, sprouting, burgeoning vis-à-vis certain aspects ; vis-à-vis other aspects of the same being he feels a dieback. From these two basic forces we feel announcing itself what we see behind the sensory world. (...) So, vis-à-vis the sensory world we look into the world of originating and decaying, and what is behind it, is ruling wisdom. -

So we can realize sprouting, burgeoning, and rotting and dying are parts of a whole, of a cycle.

F.8. In Practical Life

This is how far we may go discovering in the soul what the senses and the life forces impart from the surroundings. We may begin all four steps in our present lives on Earth already. Even if we cannot yet act them out unchallenged, we may perhaps still advance on life's spiral.

F.9. The Time Is at Hand

This abbreviated quotation from Marc.1:15 indicates an actuality to us which we ought not to lose out. According to the King James Bible the full quotation states :

«The time is fulfilled, and the kingdom of God is at hand (...).».

This is how the Christ began His first sermon after He had been baptized by St. John Baptist, and after the Christ had partially overcome the temptations in 40 days in the desert.

Now let not anybody think just Christians were addressed. Any wide-spread denomination claims addressing everybody on Earth. Furthermore we authors adhere to the opinion that the present chapter addresses atheists and agnostics, too, because it is about at least not ceding freedom of decision to Ahriman. May everybody help to overcome the yoke of the time, Ahriman's sole sovereignty in Transhumanism, automatism, and everybody's life.

So far we have predominantly been dealing with «Man and Matter» in chapter D.5. of part 2 , and in chapter D.6. with the physically as yet debatable preexistence of Lemuria and Atlantis. Already then did we remark how limited our knowledge was about the *spiritual* occurrences during the 20th century. In the present part 3 we arrived at «Bursting into Bloom : *Michael's Age* Is Dawning» in chapter F.5. At the end of chapter F.7. «Summary and Actuality» we quoted Steiner's 1907 statement of the *spiritual* spheres deciding over man's *spiritual* development. To us authors it sounded like Steiner stated a future that were not too far away but undeterminable yet.

It was an error ! The future has dawned already ! It is here in present days. It began in the *spiritual* during the terrible preceding century, terrible on the physical plane. Now it is up to us to integrate the *spiritual* presence into physical life of ours. We can if we decide to do so.

Deciding is needed because we are living in a time mainly governed by Ahriman. He aims at detouring us from the path that has been predecided for us. Is that what we want ? It is up to us to decide.

A new age is bursting into bloom, the age of *clairvoyance* is gradually getting conscious. Only then can we begin understanding our near future.

„Die ersten Anzeichen von diesen neuen Seelenfähigkeiten, die werden sich in vereinzelt Seelen schon verhältnismäßig bald bemerkbar machen. Und sie werden sich deutlicher zeigen in der Mitte der dreißiger Jahre unseres Jahrhunderts, ungefähr in der Zeit zwischen 1930 und 1940. Die Jahre 1933, 1935 und 1937 werden besonders wichtig sein. Da werden sich am Menschen ganz besondere Fähigkeiten als natürliche Anlagen zeigen. In dieser Zeit werden große Veränderungen vor sich gehen, und Prophezeiungen der biblischen Urkunden sich erfüllen. Da wird sich alles für die Seelen verändern, die auf der Erde weilen, und auch für diejenigen, die nicht mehr im physischen Leibe sind. Gleichgültig, wo sie sind, diese Seelen, sie leben eben ganz neuen Fähigkeiten entgegen. Alles ändert sich. Das wichtigste Ereignis unserer Zeit aber ist eine tief einschneidende Änderung in den Seelenfähigkeiten der Menschen. -

Das Kali Yuga ist abgelaufen, und es beginnen

The first indications of these new capacities of the soul {i.e. New Clairvoyance} will make themselves noticed in some souls after a rather short while {from 1910}. They will show up more clearly in the middle of the thirties, about the time between 1930 and 1940. 1933, 1935, and 1937 will be the most important years. Then man will show highly special capacities as gifts of nature. There will be enormous changes during this time, and prophecies of biblical deeds will come true. For souls living on Earth everything will change, and the same for those who are not in a physical body any more. No matter where they are, these souls, they will live towards completely new capacities. Everything will change. What is most important in our time however is an incisive alteration in man's soul capacities. -

The [small] Kali Yuga ¹ has expired {in

die Menschenseelen jetzt neue Fähigkeiten zu entwickeln, jene Fähigkeiten, welche, weil eben das Zeitalter dafür da ist, wie von selber heraustreiben werden aus den Seelen gewisse hellseherische Kräfte, jene hellseherischen Kräfte, die während des Kali Yuga eben hinuntertauchen mussten ins Unbewusste. Da wird es eine Anzahl von Seelen geben, die das merkwürdige Ereignis erleben werden, dass sie das Ich-Bewusstsein haben werden, aber neben diesem wird es für sie so sein, wie wenn sie in einer Welt lebten, die eigentlich eine ganz andere Welt ist als diejenige ihres gewöhnlichen Bewusstseins, es wird sein wie schattenhaft, wie eine Ahnung, wie wenn ein Blindgeborener operiert wird. Durch dasjenige, was wir esoterische Schulung nennen, werden diese hellseherischen Fähigkeiten noch besser erlangt werden. Das wird aber, weil die Menschen fortschreiten, in den allerersten Anfängen, in den elementarsten Stufen durch die selbsttätige natürliche Entwicklung in der Menschheit auftreten. -

anthroposophy : after 5000 years = in 1899}, human souls begin developing new capacities, such capacities as will sprout as if on their own because the time has come. They are certain clairvoyant capacities, those clairvoyant capacities that had to submerge into the subconscious during the Kali Yuga. There will be a number of souls experiencing strangely that they are having the 'I'-consciousness and yet aside from it they will feel like living in a world totally different from the world of their usual consciousness : it will feel like something shadowy, like an inkling, like when a blind-born has been operated on. These clairvoyant capacities will be enhanced by what we call esoteric schooling. But the very first beginnings, the most elementary steps of this will occur because man develops on his own because mankind progresses. -

¹ [small Kali Yuga : dark age or age of the black goddess Kali [3102 BC - 1899 AD] ; or great Kali Yuga : age of demon Kali, of strife [3102 BC - 428.899 AD][en.wikipedia.org 8/25]]

(...) es könnte dieses Zeitalter sozusagen an den Menschen spurlos vorübergehen, obwohl wir auch heute ertönen lassen den Ruf, wie ihn damals Johannes der Täufer als der Vorläufer des Christus und der Christus selbst haben ertönen lassen : Ein neues Zeitalter ist herbeigekommen, wo die Menschen einen Schritt hinauf machen müssen in die Reiche der Himmel !“ (R.Steiner 118:25 f, 1/25/1910).

(...) this age {a totally new world} might pass by mankind without leaving a trace to say so although we are calling in our time, too, as John Baptist called as the Christ's precursor, and the Christ Himself called : The time is at hand !, a new age has come as mankind needs to step up into the heavens' realms !

Especially in view of the years mentioned '1933, 1935, and 1937' and in view of Germany's recent history we can recognize that Steiner lived in *spiritual* aspects by far the most of the time. The 'enormous changes' are certain not to refer the German Nazi time including WW II . Because '*highly special capacities as gifts of nature*' will not express themselves in the sensory world in the first place. They are to be seen in the *spiritual worlds* first. So the '*enormous changes*' are sure to refer to the *spiritual worlds* as well. Steiner himself explains : It is about '*certain clairvoyant forces*', '*those clairvoyant forces that had to submerge into the subconscious during the [small] Kali Yuga*', rising again '*in a new age*' since ~ 1900.

“The most significant spiritual occurrences defining anthroposophy's aims at the end of the 20th and the beginning of the 21st centuries, took place in the etheric world in the 30ies, 40ies, and 50ies of the preceding century.” (Y. Ben-Aharon pg 17 f of the edition in German, similar on pg 114 f).

In the above quotation at the beginning of the present subsection scenario N Steiner does not state *Atlantis* itself were reenacted. He announces "*the Atlantic culture*" instead. Earlier still, in scenario D as well as still earlier many times, "*Atlantis*" referred to both the *age* and the continent. It seems obvious calling a culture *Atlantis*, too, although we still have to discover its criteria. What are the issues we can discover so far ? - *Clairvoyance* becoming conscious after mankind was helped to survive by *clairvoyance* without being conscious of it as late as the beginning of the Egyptian cultural epoch. When developing *clairvoyance* consciously we shall yearn for

moral feelings, and then for acting morally. Immoral feeling or acting, however, cannot be avoided when living in matter because egoism arises only then, and we need to confront our egoism for the sake of our way into the *spiritual*. We shall have to master the discrepancy between realizing deeper truths by *clairvoyance*, and knowing about our egoism.

*„Warum kann der Mensch überhaupt in unserer Entwicklung unmoralisch werden ?
(...) Das rührt daher, dass der Mensch bei seinen aufeinander folgenden Inkarnationen immer mehr in die physische Welt herunter gestiegen ist und deshalb immer mehr Antriebe bloß zur physischen Sinneswelt erhalten hat. -*

Eine Seele ist heute umso unmoralischer, je mehr Antriebe von dem heruntersteigenden Zyklus auf die Seele wirken.“ (R.Steiner 130:46 , III : 9/21/1911).

Why can man at our development stage become immoral at all ? (...) That comes from man descending more and more in consecutive incarnations into the physical world, receiving more and more impulses towards the physical, sensory world. -

A soul is all the more immoral today the more there are impulses working onto the soul from the descending cycle.

During the next *cultural epoch*, however, we shall develop moral feelings, and acting morally during the next but one when the impulse Buddha brought to us will lead us to the Christ's impulse. Then the Christ need not appear on the physical plain any more as He did on Golgotha. Then people will become *clairvoyant* gradually, able to feel ("visualize") Him on the etheric plain. In preparation there will be initially inconspicuous individuals in the thirties of the 20th century already anticipating both following *cultural epochs*.

„So wird schon in unserem Jahrhundert von den dreißiger Jahren ab und immer mehr bis zur Mitte des Jahrhunderts eine große Anzahl Menschen den Christus als ätherische Gestalt wahrnehmen. Das wird der große Fortschritt gegenüber dem früheren Zeitalter, wo die Menschen noch nicht reif waren, ihn so zu schauen. Das ist auch gemeint damit, dass gesagt wird : Christus wird erscheinen in den Wolken - denn damit ist gemeint, dass er als ätherische Gestalt auf dem Astralplan erscheinen wird.“ (R.Steiner 130:116 f, VII : 11/4/1911).

So in our {20th} century already, from the thirties on more and more up to the middle of the century, there will be a great number of people perceiving the Christ as an etheric gestalt. This will be the immense progress vis-à-vis the earlier age when people had not yet matured sufficiently to visualize Him. This is what was meant when saying : the Christ will appear in the clouds - because it was to mean : He shall appear as an etheric gestalt on the astral plain.

We authors are thinking of people heavily disputed in their lifetimes, and whose farsightedness sometimes spread just posthumously : e.g. Ibn Arabi, San Juan de la Cruz, Albert Schweitzer. More apt to Steiner's time frame there is Dietrich Bonhoeffer for instance. His new year poem of many verses for the turn of the year 1944 / 45, after having been in jail for more than 20 months, shakes us for its confident attitude - so shortly before he was executed.

„Und immer mehr und mehr werden in der nächsten drei Jahrtausenden Menschen kommen, welche diesen ätherischen Christus schauen werden, bis ungefähr drei Jahrtausende nach unserer Zeitrechnung eine genügende Anzahl Menschen auf Erden keine Evangelien oder andere Urkunden mehr brauchen werden, weil sie in der Seele den Christus gesehen haben werden. -

(...) In unserer Epoche bis in das dritte Jahrtausend hinein werden die Menschen allmählich fähig, den ätherischen Christus zu

Within the next three millennia there will be more and more people visualizing the etheric Christ. Up to the next three millennia according to our calendar there will be a sufficient number of people on Earth not needing gospels nor other deeds because they will have seen the Christ in their souls. -

(...) In our epoch up into the third millennium people will gradually be capable of seeing the etheric Christ,

sehen, deshalb kommt er niemals wieder im physischen Leibe. “ (R.Steiner 130:49 , III : 9/21/1911).

and that is why He will never come again in a physical body.

The hopeful aspect makes us rejoice :

„In der Zukunft der Menschen-Inkarnationen verwächst immer mehr der Christus mit dem Karma : Es bekommt unser Karma etwas Wesenhaftes, etwas Lebensfähiges. -

In mankind's future incarnations the Christ grows together with Karma : our Karma evolving to something essential, to something capable of life. -

- Gerade so, wie man ein Buddha nur auf dem physischen Plan werden kann, so kann die Menschenseele die Fähigkeit, dem Christus im Tode zu begegnen, nur auf dem physischen Plan erwerben. “ (R.Steiner 130:50 , III : 9/21/1911).

- Just as we may become a Buddha on the physical plain only, so the human soul can obtain the capacity of meeting the Christ after death, on the physical plain only.

I.e. just in some physical life here. After death only shall we be able to meet the Christ ethereally.

Our personal Karma aiming at approaching the Christ more and more, can be dealt with only in the interaction of lives on Earth, and lives after death. When will this chance arise ? - It is there already ! At present days already, at the beginning of the 21st century we may set up life in a way to meet the Christ after dying. - It is dealt with more exactly in part 3 , chapter F.6. [«Summary and Actuality»](#). Still any chance encloses a task :

“This is our task in the coming years and decades : bringing down to Earth the etheric essence of these powerful occurrences which will change the world, changing them on Earth into the ultimate substance and form of the new Michael school and movement. ” (Y. Ben-Aharon pg 115 of the edition in German).

Now let us go on to conclusions !

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G.1. Literature, and Thank-You {Part I}

Without

-- Dankmar Bosse : „Die gemeinsame Evolution von Erde und Mensch. Entwurf einer Geologie und Paläontologie der lebendigen Erde“, {The Common Evolution of the Earth and Mankind. Layout of a Geology and Paleontology of the Living Earth}, 2002

- idem, enhanced in the supplement „Der Zeitbegriff in der Erdgeschichte“ {The Concept of Time in the Earth's History},

- idem, enhanced in the supplement „Fragen an moderne Evolutionskonzepte“ {Questions about Modern Development Concepts}, 2006,

- idem : „Die Lebenssphäre der Erde. Ihre Evolution in den geologischen Phänomenen, in Goethes Studien und in Rudolf Steiners Forschungen“ {The Earth's Life Sphere. Its Evolution in Geologic Phenomena, in Goethe's Studies, and in Rudolf Steiner's Research}, 2012, and

- idem : „Die Evolution der Minerale zwischen Kosmos und Erde. Entwurf einer Mineralogie und Kristallographie der lebendigen Erde“ {The Evolution of Minerals between Cosmos and the Earth. Layout of a Mineralogy and Crystallography of the Living Earth}, 2015,

‘the present compilation could not have been thought of. Building on observations of his own as well as the overwhelming spiritual-scientific visualizations of R. Steiner, Bosse compares his own field, geology, with Steiner's spiritual-scientific visualizations using wonderful thoroughness and an entraining style intelligible to all. To both of us authors Bosse's clear, comprehensible presentations, which he checked for consistency all the time, have been giving much ingenuity. That is why we introduced so many, extensive quotations. We did not however add the quotation source every time when some words of his, changed stylistically, fitted better.

Still there is a slight difference. D. Bosse builds on R. Steiner's world view. „*Die Phänomene führen direkt zur Geisteswissenschaft.*“ {The phenomena lead directly to spiritual science.} (D. Bosse). In our days however exoteric as well as esoteric views are accepted ever so often side by side. Does not this fact oblige us esoterics to open up to exoteric views, too ? Would this not help to follow Hegel's unending spiral of theses, antitheses, and syntheses ? - In the present book R. Steiner's statements are seen side by side with other findings, and sometimes questioned, e.g. in the supplement chapters.

Furthermore :

– Rudolf Steiner Gesamtausgabe (GA, Collected Works, CW) with quotations one or the other of which was adopted from D. Bosse and others. As well as „Der Ursprung des Menschen im Lichte der Geisteswissenschaft“ {Mankind's Origin in the Light of Spiritual Science}, a lecture on 2- 26-1912, Rudolf Steiner Ausgabe {edition} No. 102 in Archiati Verlag {publishing house}. This lecture has not been printed yet and is not listed by a CW-No. It is especially worthwhile reading because in there spiritual and physical world views are clearly put side by side. This topic is dealt with, too, in Archiati Verlag : publishing series „Leben nach dem Tod“ {Life after Dying}, volume „Mit den Toten leben“ {Living with the Dead}. - Furthermore the series „Spirituelle Perspektiven“ {Spiritual Perspectives} in R. Steiner Verlag : „Stichwort Karma“ {Keyword Karma}, 2013, „Stichwort Lüge“ {Keyword Lying}, 2015, and „Stichwort Zeit“ {Keyword Time}, 2018.

Spiritually scientific visualizations and deliberations of R. Steiner's as well as D. Bosse's could become plausible to us by facts checked by Bosse {except for a few basic correlations dealt with in the next chapter}. Namely :

- that under a certain *spiritual*, anthropocentric aspect a geocentric world view makes sense, too ;
- that everything, any being existed *spiritually* first, *spiritual beings* developing everything into the physical ;
- that the Earth, the Sun, and any world body did not originate by star dust agglomerating first but by *spiritual beings' will* ;
- that earlier than the material beginning of the solar system there was at least one developmental state which, so

- it seems to us authors, existed rather earlier than the singularity and the Big Bang ;
- that after the Sun had separated from the Earth (which still included the Moon), the Earth must preferably have turned one side to the Sun [for reasons not yet confirmed by sciences] ...
 - ... so that the ground developed there, at the 'warmth pole', more rapidly ...
 - ... so that primordial continents could originate on the Earth's sunny side before all ...
 - ... so that the Earth's surface differentiated on the sunny side before all ;
 - that the Moon could detach from the Earth on the side averted from the Sun ('cold pole') i.e. from rock that had not yet been hardened by the Sun ;
 - that the Earth's original atmosphere did not consist of pure air, not even of other gases only, but of nebulas containing high-molecular substances from star dust, which gave the atmosphere of the time a colloidal consistency because it contained proteins, so living being could float and develop in there ...
 - ... so that we are justified to call the atmosphere of the time '*life sphere*' ;
 - that the *life sphere* was warmer in the upper parts than in the lower ones because of the Sun radiating ...
 - ... so that life developed predominantly in the upper life sphere ;
 - that the *life sphere* began by and by cooling down, in the lower parts first ...
 - ... whereby these lower parts of the *life sphere* could carry less and less weight ...
 - ... the heavier living beings sinking down ...
 - ... partly into the fiery-hot basalt of the primordial oceans, scorching in there, and partly onto the primordial continents ...
 - ... their corpses forming flat seas in the continents' geosynclines [large swales or subsidence areas of the Earth's crust] ;
 - that the living beings in the swamps of the primordial continents outside the flat seas breathed in the air-nebula-mix of the lower *life sphere*, developing lungs ...
 - ... and migrating from the swamps into the liquid, 'water', of the flat seas ...
 - ... so that lungs originated earlier than gills ;
 - that furthermore the saurians' bones, thin-walled and containing air, could only have carried the body weight in a denser atmosphere than in today's ;
 - that the saurians could still have their eggs hatched by the warm atmosphere of the time, while today's colder air obliges the reptiles to have the warm ground do so for them, and the birds need to hatch all by themselves ;
 - that the tremendous masses of today's crude petroleum and petroleum gases could not possibly stem from rotted plankton, but can be thought of only as the *life sphere* densifying as the atmosphere cooled further down at the transition from the Mesozoic to the Cenozoic [Cretaceous, ~ 145 – 66 million years ago, → Paleogene / Paleocene] ; the *life sphere* gradually dropping down, building gas hydrates which condensed to stone coal ...
 - ... so that only now did the precipitations build up landscapes.

So far spiritually scientific visualizations and deliberations of R. Steiner's and D. Bosse's. R. Steiner's world view is based on the linear time scale of the solar world year. It may be included however into a logarithmic time scale based on radiometric findings, which is accepted in popular science. For instance we may take for a referral point the earliest fossils with human gestalt : Australopithecus «southern ape » africanus, ~ 3 – 2.1 million years ago. This corresponds to ~ 15 thousand years BCE according to Steiner's linear scale of the Sun course as seen from the Earth. Steiner's "year" and the scientific «year» connote different notions. Just have a look at Bosse's diagram (2002, pg 36 and 44 , as well as 2015, pg 623 , and here in part 4 , chapter I.1 «Diagram Excerpt : Comparative Time Scale»).

Furthermore :

«Edition used» [Volume otherwise available in English] {Title translated by us}

- Doris Ammon : «'Grünes Internet' : Forschung belegt pflanzliche Kommunikation», zdf 7-21-2019.
<https://www.zdf.de/nachrichten/heute/planet-e-reden-baeume-gruenes-internet-forschung-belegt-pflanzliche-kommunikation-100.html>. {Green Internet : Scientific Research Furnishing Evidence for Plant Communication}.
- Yeshayahu Ben-Aharon «Menschendämmerung und Auferstehung der Menschheit : Die Geschichte der Michael-Bewegung seit dem Tod Rudolf Steiners : Eine esoterische Studie» , II 2021. [The Twilight Resurrection of Humanity : The History of the Michaelic Movement since the Death of Rudolf Steiner].
- Yeshayahu Ben-Aharon «Jerusalem : Die Rolle des hebräischen Volkes in der spirituellen Biografie der Menschheit» , I 2024. [Jerusalem : The Role of the Hebrew People in the Spiritual Biography of Humanity].
- Friedrich Benesch «Der Turmalin», 1990. [The Tourmaline : A Monograph].
- «Die Bibel nach der Übersetzung Martin Luthers», 1984. {Luther Bible, modern translation}.

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- Martin Buber, Franz Rosenzweig : «Die Schrift : Die hebräische Bibel : Das Alte Testament. 4 Bände», X : 1954 – VI : 1962. {The Scripture : The Hebrew Bible : The Old Testament : 4 Vol.}.
- Walther Cloos «Lebensstufen der Erde», 1958. [The Living Earth: The Organic Origin of Rocks and Minerals / The Living Origin of Rocks and Minerals].
- Michael Debus : «Materie und Licht : Der Schwellenübergang des modernen Bewusstseins», 1977. {Matter and Light : Crossing the Threshold in Modern Consciousness}.
- Andreas Delor : «Kampf um Atlantis : Ein Beitrag zur anthroposophischen Atlantis-Diskussion», II 2005. {Fighting for Atlantis : A Contribution to the Anthroposophic Discussion about Atlantis}.
- idem : edition «Atlantis aus aktueller hellseherischer und naturwissenschaftlicher Sicht» {Atlantis from Up-to-date Clairvoyant and Scientific View} :
- -- vol. 1 : «Der südliche Auswanderstrom aus Atlantis - Platons Atlantis, Azoren-Atlantis, die Sintflut», VII 2019. {The Southern Emigrant Flow from Atlantis – Plato's Atlantis, Azores' Atlantis, The Flood}.
- -- vol. 2 : «Der südliche Auswanderstrom aus Atlantis, Teil II : Indien, Ägypten, Sumer, MU, Jericho, Tiahuanaco», I 2012. {The Southern Emigrant Flow from Atlantis, Part II : India, Egypt, Sumer, MU, Jericho, Tiahuanaco}.
- -- vol. 3 : «Der nordische Auswanderstrom aus Atlantis : Das Thule-Geheimnis», IV 2019. {The Northern Emigrant Flow from Atlantis : The Thule Mystery}.
- -- vol. 4 : «Die siebte, «mongolische» Atlantis-Epoche : Vom Ursprung der Völker», IV 2020. {The Seventh, Mongol Atlantic Epoch : The Origin of Peoples}.
- -- vol. 5a : «In den Tiefen von Atlantis», Teil I : «Gottessöhne und Erdentöchter», IV 2019. {In the Depths of Atlantis, Part I : Gods' Sons and Earth's Daughters}.
- -- vol. 5b : «In den Tiefen von Atlantis», Teil II : «Das goldene Zeitalter von Atlantis : Vainämöinen und die Geburt der Sprache», IV 1019. {In the Depths of Atlantis, Part II : The Golden Age of Atlantis : Vainämöinen and Speech Beginning}.
- -- vol. 6 : «Lemurien I : Feuerkatastrophen, Inkarnation der Urvölker, Kain und Abel», II 2017. {Lemuria I : Fire Catastrophes, Primordial Peoples' Incarnation, Cain and Abel}.
- -- vol. 7 : «Lemurien II : zwischen Sonnentrennung und Mondentrennung», 2015. {Lemuria II : Between Sun Separation and Moon Separation}.
- -- vol. 8 : «Die Hyperboräische und Polarische Epoche und die Zustände „davor“ : Umstülpung von Zeit, Raum und Materie», 2016. {The Hyperborean Epoch, the Polaric Epoch, and Conditions "Before" : Time Inversion, Space, and Matter}.

In all his books on Atlantis Delor brings a wide variety of Steiner quotations, continually permeating them with deliberately critical reflections of his own. Furthermore, he quotes extensively from contemporary clairvoyant comments, correlating them to sagas and creeds from other cultures. So he can follow up incarnation chains of personalities over different cultures. An excitingly detailed over-view. Since there are so many incitations in note form we should have access to Wikipedia any time so as not to skip any of Delor's hints.

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- Christiane Gerges : «Die Frage nach einem zeitgemäßen Mysterienkultus», 2020. [The Question of a Contemporary Mystery Cult].
- Stephen Hawking : «Eine wunderbare Zeit zu leben», 2017. {A Wonderful Time to Live}.
- Martin Holland : «Mars : Wasser aus einstigem Riesenozean gar nicht ins All entwichen», heise.de 03/2021. {Mars : Water Did Not Evaporate from a Former Gigantic Ocean into Space}.
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- Peter Mühlbauer : «Kultur und Evolution : Ziegen wurden dreimal domestiziert» {Culture and Evolution : Goats Were Domesticated Three Times} Telepolis 7-6-2018, and «Brot ist älter als Ackerbau» {Bread Was Earlier Than Agriculture} Telepolis 7-18-2018.
- Wolfgang Müller : «Eine Anthroposophie, die keine mehr ist ?», info3 , Feb.2021 , pg 55. {An Anthroposophy That Is No More ?}.
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- Frieda Margarete Reuschle [editor] : «Wandlung», VII 1989 {Transformation}. In this booklet there are compiled most of the motto quotations just behind the frontispiece. The Kepler quotation dates about a century later than Leonardo da Vinci's but belongs to the Middle Ages as regards contents. Apart from that the renaissance took centuries to overcome the Alps and enter the 'Roman empire of German nationality', Kepler's creed (from his mind soul) may have come from the threat of being tortured and sentenced as a heretic.
- Raúl Rojas : «Das kosmologische Prinzip und die Mittelmäßigkeit der Erde», Telepolis 12-17-2017 {The Cosmologic Principle and the Earth's Mediocrity}.
- idem : «Das Tagebuch des Universums», Telepolis 2.6.18 {The Diary of the Universe}.
- Florian Rötzer : «Die Tage auf der Erde werden immer länger», Telepolis 6.6.18 {On Earth the Days Get Longer and Longer}.
- idem : «Rasantes Insektensterben auch in Regenwaldschutzgebieten», Telepolis 22.10.18 {Insects Dying Rapidly in Rainforest Conservation Areas Too}.
- idem : «Hat ein kleiner Fisch Selbstbewusstsein ?», Telepolis 13.10.19 {Does a Small Fish Possess Self-Awareness ?}.
- idem : «Hat sich der aufrechte Gang bei Primaten im Allgäu vor 12 Millionen Jahren im Allgäu entwickelt ?», Telepolis 11-7-2019 {Did Upright Walking Develop with Apes in the Allgau Region 12 Million Years Ago ?}.
- Carlo Rovelli : «Weiße Löcher. Ein neues Bild des Universums», 2023 [White Holes: Inside the Horizon].
- Robert Sapolsky : «Behave : The Biology of Humans at Our Best and Worst», 2017. = «Gewalt und Mitgefühl : Die Biologie des menschlichen Verhaltens : Über die Ursachen und die Entstehung von Gewalt», 2021.
- Wolfgang Schad : «Der Darwinismus im Rückblick und Vorblick», 2017 {Darwinism in Retrospect and Outlook}.
- Joh. W. Schneider : «Der Doppelgänger : Die Schattenseite unserer selbst», pg 51 f {The Doppelgänger : Our

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Shady Side}.

- Peter Selg : «Rudolf Steiner und die Vorträge über das fünfte Evangelium», II 2010 {Rudolf Steiner and the Lectures on the Fifth Gospel}.
- idem : «Die Auseinandersetzung mit dem Bösen», II 2020 {Sparring with the Evil}.
- idem : «Die Sprache des Hüters», I 2020 {The Guardian Speaking}.
- Wikipedia. Concerning the topics dealt with here the German language edition proved to be the most useful one to us authors. The English language edition proved most useful for scientific questions, the French one for synopses, and articles in other European languages consist mostly of concise translations of the three above.
- DIE ZEIT nr. 14/18 of 3-28-2018 : Infografik «Wie wir entstanden» {The Way We Emerged} by Franziska Lorenz, Jochen Stuhmann.
- DIE ZEIT nr. 46/19 of 11-7-2019 : «Udo der Frühaufsteher» {Udo Early Riser} by Urs Willmann on Danuvius Guggenmosi an upright walking pre-human or early human or pre-ape.
- DIE ZEIT nr. 52/19 of 12-12-2019 : «Es werde Kunst» {Let There Be Art} by Ulrich Bahnsen and Urs Willmann.
- DIE ZEIT nr. 53/19 of 12-18-2019 : «Der Beginn des Lebens» {Life Beginning} by Ulrich Bahnsen.
- DIE ZEIT nr. 13/20 of 4-23-2020 : «Bumerang der Steinzeit» {The Stone Age Boomerang} by Urs Willmann on earliest spears and throwing woods in Lower Saxony.
- DIE ZEIT nr. 4/21 of 1-21-2021 : «Er lehrte uns atmen» {He Taught Us Breathing} by Urs Willmann, too, on lung fish as our ancestors.
- Axel Ziemke : «Steiner hat sich geirrt !» {Steiner Was Wrong !}, info 3 , V/2013 , pg 54 .

When the quoted person's name was mentioned in the text without the provenience, it was mostly about an oral communication or an e-mail.

G.2. Conclusions, Discussions, and Outlook

„Es könnte wie ein Alp lasten auf jener Weltanschauung, welche die Geisteswissenschaft zu ihrer Grundlage hat, wenn in Ernst und in Wahrheit diese Weltanschauung in einen Gegensatz kommen müsste zu den berechtigten Ergebnissen naturwissenschaftlicher Forschung (...). Insbesondere aber müsste es bedrückend wirken, wenn diese Geisteswissenschaft sich in Widerspruch setzen müsste mit einem Zweig naturwissenschaftlicher Forschung, der verhältnismäßig zu den jüngsten gehört (...). Dieser junge Zweig naturwissenschaftlicher Forschung ist die Geologie (...).“ (R.Steiner 60:315 , XI : 2-9-1911).

„Ja, es muss schon der Weg der modernen Naturforschung in das Gebiet anthroposophischer Geistesforschung herübergenommen werden, wenn man zu echten, zu gültigen Formulierungen der Ideen kommen will, wenn man nicht im Dilettantischen, im Laienhaften steckenbleiben will. Wer es ernst mit seiner Zeit nimmt, muss ja immer ein gewisses Verhältnis zu seiner Zeit haben. Daher ist es nötig, dass, wenn von den Erkenntnisquellen anthroposophischer Geisteswissenschaft gesprochen wird, auf dieses Verhältnis zu den anderen Erkenntnisquellen der gegenwärtigen Epoche hingewiesen wird.“ (R.Steiner „Anthroposophie - ihre Erkenntniswurzeln und Lebensfrüchte“, 1921, pg 66) {Anthroposophy – Its Roots of Cognition and Fruits in Life}.

There might be something like a nightmare in the world view which is based on spiritual science if earnestly and truly this world view would come to contrast justified results of scientific research (...). Especially however we would feel aggrieved if this spiritual science would contradict a branch of scientific research which belongs to the comparatively youngest ones (...). This young branch of scientific research is geology (...).

Well, we definitely need to take the path of modern nature research into anthroposophic spiritual research if we mean to arrive at genuine, valid formulations of ideas, {i.e.} when wishing not to get stuck in the ragged, in the amateurish. Whoever is serious about his epoch, will need to keep somewhat of a connection to his time. That is why it is necessary to mention this connection to other sources of cognition of the actual epoch, when speaking of the sources of cognition of anthroposophic spiritual science.

Did we succeed at a synthesis so far ? - Well, in part : a good try at a synthesis. However, only in the spiritual field and in the future. In the hereabouts sensory world of ours we arrived at a juxtaposition so far only. That is what we should like to consider first.

Was it worth the trouble ? - Of course we are thinking it did. We were able to learn to take to heart a different opinion even if it did not fit the mainstream. We were able to learn to think of possible solutions of the other side, too, although they may not have been proved yet. We were able to learn to probe for inconsistencies not only our own opinion but the other one, too, without repudiating it at once.

To be concrete we might assert in how far heliocentrism and geocentrism do not agree without proving, or wishing to prove, logical mistakes to the other one. Let us begin by what the heliocentrist might wish to ask the geocentricist :

The *EARTH's* earliest age, *Polaris*, - does it belong to the singularity before the Big Bang or to the Sun system originating ?

The second age, *Hyperboreis*, - does it belong to the universe originating, or to the *solar cosmos* ?

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Did the Sun planets separate one by one from the respective rest of the *solar cosmos* ? How ? Does the suggestion apply (see J. Martineau 2015, pg 298) that - in addition to gases leaving the surface of a planet - Sun wind may have gathered the lighter particles on the respective outer limits of the *solar cosmos* ? That is how the gas planets on the far side of the asteroid belt might have originated. Asteroids nearer to the respective center of the *solar cosmos* might have condensed to the more solid planets. This might correspond to the centripetal forces Steiner mentioned. Centrifugal forces would hint at the gas planets. Would it make sense then to distinguish between planets on the off-side of the Asteroid belt and those on the in-side rather than between planets 'above' the Sun and 'below' the Sun : planets that are outside resp. inside the Sun in the esoteric world view ? Mars, recognized as a planet with a concrete surface, would then not be „obersonnig“ i.e. 'above' the Sun, the Sun and the Earth having changed places in the geocentric world view.

Why does Saturn separating from the rest of the *solar cosmos* lead to the *planetary development state* of 'OLD SATURN', and likewise the Sun separating to 'OLD SUN', but Jupiter and Mars separating between the Sun and Saturn do not lead to *planetary development states* that might have been called 'Old Jupiter' and 'Old Mars' ? Instead, both are included in 'OLD SUN'. Why ?

Is the Moon really harder than the Earth ? Not according to physics. Is there some spiritual hardness indicated ? What might that mean ?

Is it true that the Earth's axis turned at least ~ 58 degrees ? Geology does not know anything of changes that extreme. Still only in this way a warmth pole and a cold pole could have originated : Poles turned constantly either to the Sun or away from it. Constantly turned to the Sun, there would have been fiery hot hunks swimming on the magma, hardened by the Sun rays more than at the cold pole. Only like this could Pangea have built up, and living beings developing in the life sphere would have dropped down not only into the magma of the primordial oceans but onto the swampy ground, where they might have developed further. In this way only might living beings have developed later from the swamps into the 'water' of continental flat seas, developing lungs earlier than gills. All such hypotheses do not fit predominant findings of paleobiology.

Esoterics however discover paradise with such favorable conditions to develop life. In fact contemporary clairvoyants locate the warmth pole on Pangea in the area of today's Palestine. The medieval world map at the Protestant former convent of Ebstorf / Lower Saxony / Germany - see in chapter A.1. «Is the Earth a Disc Really ?» - does not seem to have been altogether wrong when recognizing Jerusalem as the center of the Earth's surface, and paradise 'above', eastward, towards sunrise.

The cold pole on the other hand, on the other side of the globe, were to have been constantly averted from the Sun, the hunks were not to have hardened there, and a hypothetical protoplanet named Theia were to have sucked the Moon from out of the Earth because of its gravitation force. The cold pole were to have been opposite the warmth pole - Palestine - just about where are the Easter Islands nowadays.

Could the Earth's axis have turned at all from the warmth pole – cold pole to today's position ? - We may think it rather improbable that Theia might have sucked the Moon exactly out of the cold pole. More probably the mass sucked out was not exactly around the cold pole. So losing the mass of the Moon may have imposed an unbalance to the Earth. The fact that Pangea was not exactly around the warmth pole, may have imposed further unbalance. Because of both unbalances we may imagine a precession of the Earth's axis the way it does exist in our days. Maybe the precession could not compensate the huge mass displacements of the time, changing the Earth's axis - and probably the Earth's orbit around the Sun, too. So far however we authors did not find any indications into this direction, nor any opposite views.

Some questions may be answered only *spiritually* so far :

For once, whether the creating *spiritual beings* whom we call «God» all in all, created the Sun system for the sake of mankind only ? So we might have come to an anthroposophic world view, which is an anthropocentric world view really, to be justified by our yearning for God. Perhaps for this reason only might we allow ourselves a geocentric world view because astronomically it does not exist.

Furthermore if plant life and animal life originated from the living Earth, dead matter being quasi a waste product of life ? So life did not originate from dead matter as science postulates ?

Thirdly, whether the Earth did not contain a rotation of its own initially. According to physics it is as much as impossible, see in part 1 chapter C.2. «Earth Rotation from the Torque of Colliding Particles». If the Earth had rotated around its axis as slowly as to show the same side to the Sun all the time, then Earth magnetism could not have originated, so there would not have been an electromagnetic field saving all life from the Sun's UV radiation. Then life in the form we know could not have originated - considering today's ecliptic.

However there are disagreements between esoteric world views, too :

There are controversial views among esoterics as to the positions and extensions of “*Atlantis*” as well as “*Lemuria*”. Just some esoterics acknowledge Lemuria’s position between Asia and India before docking to Asia. Not what is the Indian subcontinent today, was to have pushed the Himalaya up when coming from the area of today’s Madagascar, but the Indian subcontinent were to have pushed Lemuria under today’s Tibetan Highlands so that evidence of Lemuria cannot be found any more.

On the other hand the ‘scientific community’ discusses just whether the Behring Strait might have been crossed already 30 thousand years earlier than previously assumed. Because hand-worked bones more than 40 thousand years old had been found in Alaska on a Yukon River island. No thought was spilled whether a population may have come from the east, as R. Steiner describes as an exodus from Atlantis at ~ 9 – 6 thousand years BC using the linear solar time scale. His clairvoyant recognition fits beautifully to ~ 70 – 10.3 thousand years ago on a logarithmic radiometric time scale (see Bosse 2002, pg 44 ; 2012, pg 36 ; 2015, pg 623 ; as well as in this book part 4 chapter I.1 «Diagram Excerpt : Comparative Time Scale»), which the ‘scientific community’ uses : ~ 40 thousand years ago on the logarithmic time scale used, corresponds to ~ 8 thousand years BC on the linear solar time scale. So far it had been assumed North America could just have been populated via the Bering Strait when the sea level was at least 100 m lower than today due to the Ice Age. That was the case ~ 10 – 12 thousand years ago. According to Delor (*Delor 4:26 – 51*) however North America was not populated ~ 10 – 12 thousand years ago for the first time, and not via the Bering Strait only. Peopling North America from Atlantis took place more than 50 thousand years earlier according to Delor.

Not regarding refreshing exceptions such as Delor, arguments on both sides appear like a discourse between people thinking they had to assiduously close themselves to any different opinion. As if in a creed - deeper than differing opinions. The ‘scientific community’ for instance prefers discussing whether the bone carvings on the Yukon island may have come from predators all the same instead of thinking of earlier populations in both Americas from the east.

Let us continue. Due to his life time R. Steiner was not able to consider anthropologic discoveries between 2017 and 2019. All the more we may feel astounded at the time coincidences of Steiner’s indications with the following findings : Stalactite parts were found in caves in southern France. They were arranged in circles or similar formations, and had been severed to about the same size. This presupposes torches as well as planning thoughts. The age was given as ~ 176.5 thousand years on the above logarithmic radiometric time scale, i.e. ~ 12.5 thousand years BC on the linear solar time scale. During the Lemurian migrations around Atlantis already there must have been early humans in Africa and today’s southern Spain / southern France who were capable of planning and executing cave work. Where did they come from? Where did they learn such techniques ? How did their impulse come up ?

Personally we authors cannot follow Steiner all the time. Our acquired attitudes contradict to any rocks and any life - archaea, bacteria, viruses, primordial plants, primordial animals, plants, and animals - having all of them originated as evolutionary physical waste products of originally spiritual man evolving for the sake of developing spiritual man emerging (see *R. Steiner 60:335*). Whereas the sciences regard physical humans originating from dead matter in the course of the evolution of all life.

Sure enough, God loves us. That is what we believe firmly, too. But we are not the only ones He loves. In our view God’s love is not limited to humans. As I see it He loves all His creation : living beings, things, nature, and everything man created : technics for instance. In every atom He is contained in a loving way.

There is another viewpoint, too, we cannot agree to, as read recently in (*R. Steiner 6:80*). Man was said to be the final and most perfect creature, i.e. nearest to the primordial idea which is common to all creatures. - In every aspect (members-of-the-being) of ours we authors cannot but find painfully abundant imperfections. Exactly because homo sapiens has been eliminating all his pre-states - and does so still with contemporaries - , we authors do hope there will still be species of living beings after us, and hopefully they may develop to be wiser. - Furthermore, we are said to stand nearest to the primordial idea because we were physically least specialized. In fact we are anatomically most specialized among all other animals as to our frontal brain. Generally, we authors understand the idea of standing nearest to the primordial idea, to be a hybris. It enhances our drive for survival, and can be understood that way. But it does not enhance the probability of being true. The danger of such a very human hybris may be to presume we could chillax self-contented on what we reached so far. That would be an error. The time after any developmental step is the time before the next one.

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This topic contains a climax in the following idea :

We humans were creators, so equal to the gods, because we can think freely of new things that had not existed before. We authors see us humans creating too many errors to be imagined on the same plane as the gods. I {KvP} personally believe too much in the infinity, omniscience, and omnipresence of the Trinity and its forces to think that there was anything that the absolute had not yet conceived in eternity. Thirdly I suppose the gods have been existing for longer time than humans while we are confined to our path of evolution, devolution, and hopefully of internalization, too. Fourthly we authors cannot imagine the animal world had attained its end when mankind ended, and should perish accordingly. As to us authors the Earth's development will continue as a spiral after mankind ended. - This enticingly controversial question will be answered after mankind ended. Comforting, isn't it ? According to Bosse (2006 pg 3), as well as logically, there could not originate new animal species after mankind ended, considering the anthroposophic evolution views. Wait and see. - Will the *solar cosmos* really have complied the sense of its existence when mankind will evolve spiritually once more ? We authors cannot visualize ourselves in the center of the *solar cosmos* ' fate to that degree.

Do we really need proof of how much we are not as perfect as the gods ? That we are not morally or only in the capacity of longer perspectives, is what everybody can see with himself, or by reading the papers. But even anatomically, too. Half the patients in a long-time anthroposophic intern's city practice came with back ache (N. Butin). In fact lack of physical activity as well as depressive moods lead to faulty posture which might have been alleviated if our spine was positioned more in the middle of our bodies and need not be kept upright by spine muscles. The fact that our spine is set more to the middle of our bodies, is a point in favor of Darwinian evolution of the human physical body evolving from the apes.

So are we gods, or maybe just close to them ? - A possible answer comes from Steiner himself : We are not gods now but we may become so in the far future.

Another possible try at approaching *spiritual science* and the sciences, may be seen in the thesis of recognizing truth stepwise. According to our authors' creed, too, there is just one absolute truth, the universal one, in all the universe including all *spiritual worlds*, and even the Trinity. However recognizing it would surmount our capacity. We could not support it. Knowing about it would kill us. So according to our authors' view the *spiritual worlds* allow us to remain with the cognition degrees that are beneficial to us as long as we need to : true in the respective boundaries that do us good. We might think of an everyday analogy : A mother will inculcate on her toddler not to cross the street by himself, and she will put up with him acquiescing not because of the cars but because he feels that otherwise Mum would not love him any more. Which is wrong of course. Only years later will the then toddler understand we was wrong. It will be a new insight he will be capable of only as a grown-up. We are calling such truths subjective, relative, or temporary, recognizing all our knowledge and sensing as such. All the same we are calling them truths because - the same as with the toddler - they are touching the deepest and most convincing planes we can feel at the time. «Objective truth» is what I {KvP} am reserving for *spiritual* cognition beyond any limits.

Or said in a evolution-biological way : Most of the species survive - if they do - because they developed just so many ways to react to their surroundings that they can subsist as a species. Concerning mankind we can take to the tenet of Karma and reincarnation :

„Denn ebenso wenig, wie bei der Pflanze, unmittelbar nachdem wir den Keim in die Erde gesenkt haben, sich gleich die Blüte entwickeln kann, sondern wie sich nach notwendigen Gesetzen erst Blatt für Blatt entwickeln muss, ebenso ist notwendig, dass die geistige Entwicklung, die sich durch die Menschheit hindurch zieht, von Stufe zu Stufe geht und dass zur richtigen Zeit das Richtige erscheint. (...) Es wäre nicht gut gewesen, wenn etwa einige Jahrhunderte vorher diese Lehre exoterisch verkündet worden wäre, und es wäre für die Menschheitsentwicklung nicht gut gewesen, wenn das, was heute Inhalt der Geisteswissenschaft ist, (...) schon vor ein paar Jahrhunderten der Menschheit in offener

For just as little as a blossom can develop directly after the plant germ was sunk into the ground - leaf after leaf needing to develop according to necessary laws instead - just as much does the spiritual development drawing through mankind need to walk step by step, having every correct item coming up at the correct time. (...) It would not have been suitable if this tenet {of Karma and reincarnation} had been proclaimed exoterically several centuries earlier, nor would it have suited man's development if what is a content of spiritual science in our days, (...) had been proclaimed to mankind in an open gestalt several centuries earlier already.

Gestalt verkündet worden wäre. Denn dazu war notwendig, dass diese Seelen (...) durch frühere Inkarnationen, auch der nachchristlichen Zeit, schon durchgegangen sind und das erlebt haben, was man erlebt, bevor man eben reif ist, um die Lehre von Karma und Reinkarnation zu empfangen.“ (R.Steiner 114:215 f, X : 9-26-1909).

Because for that it was needed to have those souls (...) going through earlier incarnations - in post-Christian times, too, - and experiencing what is experienced before having matured {sufficiently} to receive the tenet of Karma and reincarnation.

This is true on an individual plane, too :

„Er ist teilweise frei, teilweise unfrei. Er ist in dem Maße frei, als er sich Erkenntnis, Bewusstsein des Weltzusammenhanges, erworben hat. - Dass unser Schicksal, unser Karma in Form einer unbedingten Notwendigkeit an uns herantritt, ist kein Hindernis unserer Freiheit. Denn wenn wir handeln, treten wir ja mit dem Maße unserer Selbständigkeit, die wir uns erworben haben, an dieses Schicksal heran.“ (R.Steiner 34:105, VI : Jan. 1904).

He {man} is partly free, partly he is unfree. He is free in the degree he achieved cognition, {i.e.} consciousness of the world's context. – The fact that our fate, our Karma approaches us in the form of an unconditioned necessity, does not impede our freedom. For when acting we approach fate in the degree of independence we had attained.

In a different citation Steiner uses a different notion, one that corresponds rather to his educational tendencies. For economic reasons Steiner had given private lessons from 11 years old, and later, as a young adult, he helped a youngster we would diagnose an autistic in our days, as far as medical studies.

„Das ist das pädagogische Evolutionsprinzip. Es gibt zwar absolute Wahrheiten, aber sie können der Menschheit nicht ohne weiteres zu jeder Zeit überliefert werden. Jede Zeit muss ihre besonderen Verrichtungen, ihre besonderen Wahrheiten haben.“ (R.Steiner 103:106, V : 10-23-1908).

This is the educational evolution principle. Indeed there are absolute truths {sic !} but they cannot be transmitted to mankind disregarding time and conditions. Any age must pertain to its special accomplishment, its special truths.

„So müssen wir uns klar sein, dass es etwas Absolutes in den Formen der Wahrheit nicht gibt, sondern dass jedes Mal das erkannt wird, was einer gewissen Epoche der Menschheit entspricht. Es musste sozusagen der höchste Impuls heruntersteigen bis zu den Lebensgewohnheiten der damaligen ² Zeit. Denn er musste das, was höchste Wahrheit ist, in die Worte und die Verrichtungen kleiden, welche dem Verständnis der betreffenden Epoche angemessen waren.“ (R.Steiner 103:107, V : 10-23-1908).

So we need to be clear that {for us humans} there is not anything absolute in the forms of truth. Instead, every time we can recognize {just} what is corresponding to a certain epoch of humanity. The highest impulse must descend to say so down to the lifestyle habits of the time. For the highest truth {sic !} had to be clad in words and performances suitable to what people of the epoch in question could understand.

Gratefully do we feel touched by the self-critical aspect in this quotation.

Our limitations may expand as far as our personal spiritual cognition permitting as the *spiritual worlds* grant us presents of further cognition. Steiner specifies them as imaginations, inspirations, and intuitions. We may endeavor to make ourselves susceptible to them by ways Steiner recommended, for instance in “*Knowledge of the Higher Worlds and Its Attainment*” (R.Steiner 10). On the earthly and human plane, too, we may enhance our thinking by realizing our limitations, sensing them, thinking of them. Incidentally we authors do not think there will arise contradictions. Instead, we think they will complement each other towards developing a consensual consciousness of what is correct or wrong - according to the ways of *JUPITER*. From the anthroposophic view point *JUPITER* is the *planetary development state* following ours. Now already may we attain such a mutual

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understanding : to a large degree in mathematics research as well as in symbolic logic, and sometimes when playing music together, in a free jazz session for instance.

Another critical point : According to the anthroposophic view of evolution (*Bosse 2006, pg 3 and 13 f*) rocks, plant, and animal species originated as densifying and finally dead detachments from the step-by-step incarnation of the *spiritual human germ*. So that he might remain purely *spiritual* longer than the rest of creation and continue his development. We might think anatomical details which man would not need, would not appear with him then, see the end of chapter E.1. «Evolution of the Brain». But there they are.

They are called atavisms [from atavus = ancestor], «a modification of a biological structure whereby an ancestral genetic trait reappears after having been lost through evolutionary change in previous generations» [en.wikipedia.org 03/'25] «having lost its function in the meantime» [Wikipedia.de]. This definition indicates man's phylogenetic parentage with animals. We shall demonstrate six anatomical atavisms that show with human adults still, as well as an embryonic one, and a behavioral atavism. As all these criteria occur regularly they are not spontaneous mutations. They make sense with some animals, and some of them even need them for life or propagation. Man however does not. The fact that such details exist with mankind, too, if only in an extenuated degree, is what we authors cannot see as agreeing with the anthroposophic evolution view. We can see in such details no more than leftovers from the animal world, not needed with man any more.

According to the anthroposophic world view we might conclude man had developed such physical details so as to help some animal species surviving in the physical world. Under this partial aspect physical man would have originated partly for the sake of some animal species. This view would contradict today's anthroposophic *spiritual science*.

We authors rather think that physical man originated together with animals from a common original idea - continuing in a species-specific way. We may discover the consequences in Darwinian evolution. So far however this physical evolution can merely discontinuously be proved in individuals.

The six anatomical details which are common to some mammal species and mankind without making sense with mankind but still show in adults, are : the peristalsis of the esophagus, residuals of the mammary line, the cleft lip and palate [«harelip»], the spread toe for climbing on branches, and two aspects of dermatomes.

For once, the peristalsis of the esophagus : Almost all the land-based vertebrates need to lift their food from the ground up to the cardia counteracting Earth gravitation. Just those animals are an exception which stuff their food into the mouth with hands or forepaws, taking an upright position when guzzling : for instance squirrels, some gophers, raccoons, and all lemurs, primates - as well as man. At least he does not need esophagus peristalsis because as an adult he can close his larynx by reflex so as to avoid food going down the wrong pipe. Some animals on the other hand need to sniff while feeding so as to differentiate their food by smell. Cows for example, but probably other ruminants, too, and most of the sporadic soil herbivores such as dogs which are mixture feeders the same as we humans are. We however can take up the nourishment in upright position every time. {Babies are exceptions, and in fact their larynx is situated so high up in the throat that they can breathe while drinking. That is why they cannot speak for anatomical reasons, too, apart from the reasons of neurological development. Furthermore, practiced wine drinkers taking long draughts from big bottles, are an exception. They practiced suppressing the swallowing reflex with the head tilted far back.} All the same man, too, has an esophagus peristalsis, although an alleviated one. You might try it out yourself as one of us authors did {HRS} : In headstand you might drink water from a glass with a straw, swallowing upwards the esophagus. Another real sportsman of his grade could eat an apple even in headstand. - That which does not prove however that man originated directly from pure herbivores.

For twice the mammary line : Quite a many mammals need to litter a number of offspring each time to survive as a species. The young ones need to be lactated. That is why dams have milk lines along both sides of their bellies. Incidentally all the males have nipples, too, as any male reader may see for himself. Some mammals however do not need milk lines, namely when littering just one or two offspring. Cloven-hoofed and odd-toed ungulates are some of them, feeding their offspring at the udder near the loins. Primates, and man among them, lactate their little ones near the breast because with their relatively upright posture they can hold their little ones with hands. The fact that there is a connection to milk lines can be seen with a rudimentary third - or fourth, too, - nipple, called polythelia : {too} many nipples. Mostly they are unilateral, but sometimes two-sided, and not with women only, men, too, may have them. - That which does not prove however that man originated directly from species with udders.

The third atavism may be traced back to Goethe. He looked for and discovered the human upper jaw

intermaxillary bone, which appears with humans normally just up to fetal age, and as a hereditary illness in the - mostly partial - cleft lip / palate, popularly called «harelip». That is how Goethe proved that there is a continual anatomic developmental line between mankind and animals (*R.Steiner 6:75 , 80*), contradicting all his contemporary anatomists.

Fourth the splay toe : For climbing along branches apes need to splay the big toe from the next one. With humans, too, the big toe is more distant to the next toe than the others are to each other. Although humans are not walking barefoot on branches any more. So the splay toe is an anatomical atavism. - Still quite a many people in warm climates think the so-called Jesus Sandals are quite comfy. If there were not splay toes with humans, the nose-piece of the Jesus-Sandals that is to be put between the big toe and the second one would hurt. We would refuse them. The Jesus-Sandals saved the splay toe from the stigma of atavism - however just in the civilization aspect.

Fifth and sixth the dermatomes, skin areas interconnected with certain organs in the same spine segment. When drawing skin areas on the body so that they correspond to certain spine segments, there is a strange result with mankind. It cannot be understood all at once. When however asking the proband to get down on hands and legs, we can recognize the four-footed gait in man, too. This suggests man evolving was walking on four legs originally. - That which does not prove at all however that man originated directly from four-footed animals.

Dermatomes, too, have to do with the sixth anatomical close match between animals and mankind, which does not make sense with man any more. The dermatomes of the sacral bone are in fact situated above the sacral bone. The corresponding spine segments innervate the pelvic floor and the sex organs among others. When fondling these dermatomes over the sacral bone there is a sense of well-being coming up, even more than when caressing the other vertebrae on both sides of the spine. At least it is so with pets, but probably with other animals, too. Well, and so it is with man. Just try ! Although mankind, other than animals, does not need to thrill this spine segment for sexual intercourse. - That which does not prove in the least that man originated directly from the animals that need to have their copulation a tergo.

The atavism that can be detected in an embryo only : Human embryos show rudiments of a tail. Mostly it is this finding that is taken as proof of man's physical evolution from animals according to Darwin.

Not only anatomical details point at atavisms showing that man stems from animals physically. With wildlife as well as with pets and farm animals both sexes behave differently. Female animals behave more commitment-minded and indulgent - while male animals are more will-oriented and headstrong. In the animal soul, too, there are both tendencies, and in the animal soul, too, there are different weightings with both sexes. That was very much so with mankind, too, as long as women were not respected in their individuality yet due to cultural habits. In some civilizations habits are likewise even in our days. In western civilization, individual-dominated as it is, this attitude has been generally changing since the beginning of the preceding century only. Even in our days this behavioral difference prevails in Europe, but is receding. Only since very recently does this behavior prove to be an atavism which to our the authors' minds is caused by the same evolutionary reasons as with mammals.

We kindly ask readers for further details especially when contradicting the above examples.

Furthermore we authors feel touched as much as we would by an inner contradiction that Steiner spoke of transitions between development steps of animals, but only mankind was to have a special stand in creation, namely man only is to have a consciousness soul. Steiner is categorical in that, see in part 1 , chapter B.5. «The Biblical Creation Story from the Anthroposophic Point of View», basing on “Genesis. Secrets of Creation” (*R.Steiner 122*). All the animals were to have developed on Earth, just mankind was to have descended onto Earth from the Earth's spiritual surroundings. - In our days individual thinking and activity are discovered more and more with apes, but not only with them, see in part 1 chapter B.3. , the paragraphs shortly before subsection «Creation Task». We would not wonder if further corresponding findings would indicate that the presumption of man's special stand in creation was to be questioned more and more - with soul aspects, too, not only in physical aspects as dealt with above.

Sometimes we meet with anthroposophists who oppose Darwin totally for reasons they find with Steiner. He however does not oppose Darwin totally !

„Gewiss, es wäre ja ganz töricht, in Bezug auf die äußere Formung zu verkennen, dass der Mensch sozusagen an die oberste Stufe der Tierreihe gehört. Die Trivialität möge dem Darwinismus überlassen bleiben.“
(*R.Steiner 122:197 , XI : 26.8.1910*).

I agree it would be altogether silly to ignore that man belongs to the uppermost step to say so of the collating sequence of animals considering outside forms. This triviality may be left to Darwinism.

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Steiner regards just a “triviality” noting that man resembles apes “*considering outside forms*”. He encourages us to see more in man than the outer form including anatomy. In the physical sphere however he does not contradict Darwin’s observations. Darwin, as a scientific researcher, dealt just with the physical “Origin of Species”. Steiner exhorts us to pay attention to spiritual aspects in addition.

Well, and is Darwin not right ? - in the field he limits his considerations to ! The fact that we are eager to search for an originator or creator, does not at all contradict Darwin’s observations tied to the sensory world.

Another aspect : Several times D. Bosse adverts to Steiner quotations which were found out by the sciences only later, e.g. in (*R.Steiner 106, 9-7-1908, quoted from Bosse 2012 pg 105 ; and pg 109 f*). That Steiner may have anticipated physical plasma as well as the quantum field theory and the wave-particle-dualism, fits the image. John Martineau’s (*2015 pg 298*) idea may indicate another clue in this direction : Steiner was to have foreshadowed, although not declaring so point blanc, that Sun wind effectuated a centrifugal force which may have been one of the originating causes of the outside planets of the solar system. - We authors highly esteem D.Bosse’s comprehension of R. Steiner’s *spiritual-scientific* cognition that we may understand any occurrence and any process as originated by living beings, by the Earth e.g. (*R.Steiner 60:329 f*). All over the Earth do the senses suggest rhythms in spiral enhancements. Rhythms identify all life, and - on a larger scale - any matter. So that we should not wonder to regard all the Earth, too, as a living being in development. We may win insights full of life. Not however scientific insights because these deal by far predominantly with «dead» matter, and from living beings, too.

An exemplary quotation may show how insights full of life can be sympathized with based on meteorology e.g. :

„Sobald man auf die geistigen Untergründe zurück geht, kann man nicht überall dasselbe sehen. Andere geistige Wesenheiten sind da tätig, wenn, sagen wir, aus irgendeinem Gasigen unmittelbar auf dem Erdboden ein Flüssiges sich bildet oder wenn im Umkreise der Erde das Gasige, das Dampfförmige sich zum Flüssigen ballt. Wenn wir also auf das Entstehen des Wässrigen in unserem Luftkreis blicken, dann kann der Seher nicht sagen, das Wässrige entsteht da ganz auf dieselbe Art wie auf dem Erdboden, die schwebende Art entsteht auf dieselbe Art, wie sich Wasser dichtet in dem selber. - Denn in Wirklichkeit sind andere Wesenheiten an der Wolkenbildung beteiligt als bei der Bildung des Wassers auf dem Erdboden.“ (R.Steiner 122:131 , VII : 8-22-1910).

As soon as we go back to the spiritual foundations we cannot see the same thing in everything. There are different spiritual beings at work when - say - something liquid is gathering on the ground from anything gaseous {rainfall} or when in the upper sphere of the Earth the gaseous, the steam-like condenses to something liquid {clouds forming}. So when looking at the water-like originating up in the air, then the seer {clairvoyant} cannot say : Up there the water is originating in the same way as on the ground, {or} the hovering kind {of water originating} is coming up in the same way as water densifying on the ground. - Because really there are different beings participating when clouds are forming than when water forms on the ground.

At least we came to a juxtaposition. The less we encounter contradictions to the sources or to logic, the more will we find what may be probable. We authors are in need of commentaries of experienced anthroposophers and scientists for corrections.

In other domains discrepancies may be resolved by recognizing the respective limits of a system of thought. In part 1 , chapter A.3. «Ego- {...} -centrism» we were able to differentiate divergent views of Aristoteles and Newton in this way. So that discrepancies did not remain so any more. Should it prove feasible that this method could hold with the divergencies between the geocentric esoteric world view and the heliocentric scientific one, then maybe we might see that the anthroposophic world view comprises a wider time scale than the scientific one. The scientific world view begins with a «singularity» followed by the Big Bang describing - so far - an unlimited, even accelerating expansion of the universe. In the singularity as well as before that there is said not to be anything we could define. - The anthroposophic world view avoids definitions and is not tied to defined limitations. So far things look like the limitations of the anthroposophic world view could never be found scientifically because its beginning and its end are in the *spiritual worlds*. Which do not have themselves

curtailed by our kind of reason. How often didn't world views suppose : Well, we just cannot ... go by train or car, call on the phone, fly, surf in the internet. What else ? «So never say never, no, never again.»

We authors think it is indispensable to perceive *spiritual* insights with truths we can follow just so, and to work them into our world views. At the same time we ought to enhance our comprehension in physics as much as we can. Even in our days there are people perceiving thunderstorms for instance exclusively as an expression of divine will - or just of divine moods. On the other hand it helps to further meteorology to save lives. That would not impede what we feel to be true about the gods because any thoughtful scientist, too, will know about the limitations of his field, and respect creeds. - Knowing about the sciences does not harm the gods' will either. Gods seem to use in a lively way what we call nature laws : physical and chemical, biological and genetic, psychologic and instinct laws. We say they are using "*elementary beings*". So that the anthroposophic view appears plausible that even physical or chemical natural laws may be looked at as an expression of behavioral ways of a multitude of vivid *elementary beings* with, as the name indicates, just one of most various tasks each. Then we may understand by «chance» or «miracles» coordinated occurrences, the star of Bethlehem for instance, and everyone of us will know situations when he or she was saved or enlightened, reminded of his or her future etc. by unforeseen «coincidences». Even in socialist materialism of the GDR chance was defined as an occurrence the law of which had not been discovered yet (*D. Bosse*). More direct and in an encouraging stance Steiner gives us what we may aim at :

„Geisteserkenntnis ist nur möglich, wenn die Menschen den lebendigen Geist wiederum suchen werden. Sie werden ihn wiederum suchen, denn das ist verknüpft mit einem unwiderstehlichen Drang der menschlichen Seele. Und auf dem Vertrauen, dass dieser Drang in der menschlichen Seele vorhanden ist, dass das Herz den Menschen treibt, den Zusammenhang mit den geistigen Quellen wieder zu suchen, und ihn treiben wird zum Verständnis der eigentlichen Grundlagen der religiösen Urkunden, darauf beruht im Grunde genommen alle Kraft, die uns beseelen kann auf dem anthroposophischen Boden. Durchdringen wir uns mit diesem Vertrauen, und wir werden auf diesem Gebiete, das uns in das geistige Leben hineinführen soll, die echten Früchte erzielen.“ (R.Steiner 122:138 , VII : 22.8.1910).

Spiritual cognition is possible only when people will search for the living spirit once more. They are sure to search for him again because this is connected to an irresistible drive in the human soul. Really all the strength that may ensoul us on anthroposophy's basis, is founded on confiding that this drive exists in the human soul, {so} that the heart drives us on to look for the connection to the spiritual sources once more. Then will we be driven to understanding the real bases of religious charters. Let us be pervaded by this confidence. We shall harvest genuine fruits in this field which may lead us into spiritual life.

Is there really not any synthesis of the juxtapositions above ? - Once again we may find a hint with Steiner. He uses an expression of Goethe's : 'spiritual eyes', 'spiritual ears', extending the notion to "*spiritual organs*".

„Solche Geistorgane stellen dann für die Seele Bildungen dar, die für sie ähnlich gedacht werden dürfen wie die Sinnesorgane für den Leib. Selbstverständlich dürfen sie nur seelisch gedacht werden. Jeder Versuch, sie mit irgendeiner leiblichen Bildung zusammenzubringen, muss von der Anthroposophie strengstens abgelehnt werden. Sie muss ihre Geistorgane so vorstellen, dass sie in keiner Weise aus dem Bereich des Seelischen heraustreten und in das Gefüge des Leiblichen übergreifen.“ (R.Steiner 21:13 f, I).

Then such spiritual organs may be thought of as something similar for the soul as the sensory organs are for the body. Of course they may only be thought of in the soul way. Any attempt to connect them to anything physical, must most severely be rejected by anthroposophy. The soul must present its spiritual organs as not leaving the field of the soul in any way, not overlapping into the texture of anything physical.

Evidently Steiner means by "*spiritual organs*" perception organs of what is *spiritual*. We might misunderstand Steiner. As already mentioned in part 1 , chapter A.2. , subsection «The Spiritual World», we do not yet have a language for the *spiritual* domain, not even an inner comprehension we might learn from today's general culture. As Steiner hints at in the above quotation, a non-esoteric reader will think of something physical first. Organs,

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eyes, or ears will at first be parts of the physical body to him. Until he can visualize corresponding *spiritual organs* internally. Even Steiner can make clear to an adept by analogies only what he means by perception organs of what is *spiritual*.

Steiner's incitation above does teach us something. Clues for questions which move all of us, ought not to be tied to concrete objects - not in our *cultural period* any more when we search to discover and develop our consciousness souls. Within ourselves only will we find elucidation, may it be as limited as may. Some of us still pray to statues of saints, not ready to differentiate symbols and statues. Furthermore there are still some of us searching for their personal fate in stellar constellations concerning personal peculiarities or characteristics. Our views of stellar constellations and their interpretations seem to be tied to cultures as they appeared during the Babylonian *cultural period*. By turning to the soul we may find individual interpretations. As well as varying interpretations within ourselves at different times and various moods, showing how rich the soul is. Steiner either does not recognize in the zodiac fatefully urging powers of destiny but the gods 'behind' them. The same as a clock face does not create time but indicates just that time goes by. We cannot even predict the stellar orbits directly, much less discover the harmony of the spheres in stellar constellations directly. We may however discover the harmony of the spheres in the soul, and likewise the spiritual worlds in the soul, too.

So far the juxtaposition may come to a synthesis only if both sides, the scientific one and the spiritually scientific one, will be ready to feel themselves into the other's view.

Unfortunately Steiner, too, yields to the temptation of pointing out to an opposite party what they don't understand, e.g. in the very chapter of (*R.Steiner 21*) quoted above. In the meantime we learned that opposing positions can only be converged by asking oneself questions, and being open to questions the other one will ask. This is what we authors suggest to consideration for today's anthroposophers, too. By far too often do they emulate Steiner in relation to showing the opposite party in what they are wrong. We may feel exhorted of the first quotations of subsection «Anthroposophy As a Life Practice» of the very first chapter A.1.

Still one more push towards a synthesis : Possibly Steiner's conflicting opinions to today's physics might lie in Steiner envisaging totally different eras of world genesis. The *ages* during the *planetary development states* before *EARTH*, while one by one Saturn, Jupiter, Mars, Sun, and Moon are said to have separated from the respective rest of the *solar cosmos*, contradicted physical findings of Steiner's life time already. The planets cannot have developed during the eons and eras of physical development. Such separations occurred according to Steiner during the *planetary development state* of *EARTH* merely as shortened iterations of the earlier, so-called *OLD*, past *planetary development states*. Physics do not know anything about iterations of planets originating. The planetary development states will have to be thought of earlier, even before the physical genesis of the universe, i.e. the singularity and the following Big Bang. Neither does the genesis nor do physics reach as far back as before the singularity. In vain would we try to confirm or disprove Steiner's *OLD planetary development states* unless by spiritually scientific methods.

An allegory, a fantasy may help towards merging contraries : a Gothic pointed arch {HRS}. First the two side pillars, science and esotericism, are built up parallel to each other. So far they do not bent towards each other. This is just about what corresponds to the past. Now the lowest arched stones are set. This is the phase we are living in. From now on we need scaffolding : our endeavors ? Continuing the two sides approach each other until meeting in a key stone, building a unity, supporting each other. The scaffolding is not needed any more. Something has come into existence : A scientific spiritual science ? - We cannot yet name the new construction because our fantasy has not come so far.

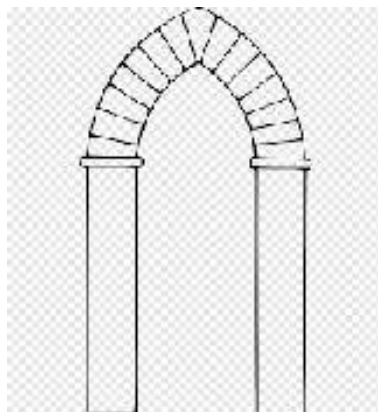


Fig. G.2.1. A pointed arch door.

G.2. Conclusions, Discussions, and Outlook

What could be done ? - During the past 100 years, too, the sciences have been able to continually falsify findings, recognize limits of validity, correct the interpretations, and enlarge the scope of new experiments. R. Steiner referred to scientific findings for all his life.

„Also ich bitte Sie recht sehr, das, was gesagt wird, immer so aufzunehmen, dass im Hintergrunde ein volles Bewusstsein von alledem steht, was in dem betreffenden Punkte moderne Wissenschaft zu sagen hätte.“ (R.Steiner 122:49 , III : 18.8.1910).

So I urge you to absorb what is said {here} keeping a completely conscious background of everything what modern science would claim in the respective matter.

I dare say he would update his analogies between spiritual science and sciences in his lectures if he were still alive. Up to just about the middle of his adult life, up to the turn to the 20th century, he was as much as a lone fighter together with a very small group of theosophists, antagonized by the majority of contemporaries. At the time a mistake was rarely acknowledged officially in European world views. In our days, too, we may still find this tendency in communities coined by Ahriman. This is about to change. Since just about the millennium young people before all in open societies are used to not beating around the bush with misestimations of their own. Even a luminary like Stephen Hawking not only had to realize but acknowledged, too, that his lifework so far, black holes existing without being seen, does not hold true as absolutely as he had claimed. That was just two years before he died. This confession facilitated in 2019 to recognize black holes as «visible» by photographing the light of rare photons that escaped the black hole in spite of the enormous gravity. If Hawking had not acknowledged the mistake of his younger years, his authority would probably have protracted the discovery. May we feel encouraged to remain critical vis-à-vis views of our own, too.

In our days children grow up with *spiritual* insights self-evident for them, and sometimes tolerated by educators and society - insights we adults would have to work hard for. Insights that would help our children and grand-children to amend. I {KvP} would wish we elder anthroposophists would be sufficiently ready for self-criticism so as not to hinder our children and grand-children in their *spiritual* development. Perhaps such an attitude would help to approach Steiner's hope for "*Results of Soul Observations {of spiritual cognition} According to the Natural-Scientific Method*" (R.Steiner 4 , subtitle). - This however does not yet mean two equivalent side pillars are growing together.

At the end of the very first chapter A.1. mentioned above, Steiner is quoted weighing in about anthroposophy's future in a touchingly modest way : Anthroposophy of our time is a helpful world view and will become a part of humanity's history, "*the same as we are telling sagas and myths in our days*" (R.Steiner 101:83 , V : 28.10.1907). - Could we not try to keep anthroposophy as lively, versatile, and complementary as Steiner really wished for ?

How might anthroposophy keep lively, spiritually versatile, curious, open-minded ? - By realizing there are other world views in society for instance, by probing them spiritual-scientifically and for logical consistency. And by taking care not to separate too much from long-range trends of today's society as a whole. Since about 5 centuries society tends to confide more and more in the sciences. Justly so because they falsify and correct themselves continually. May anthroposophists please not omit discrepancies to sciences but question and correct their own views, too, after having scrutinized the others' as best as may. Bearing in mind that Michael's age, man's spiritualization, as Steiner had wished for with all his heart, is beginning already to show up in society. See chapter F.5. «Bursting into Bloom : Michael's Age Is Dawning» .

By no means is this to mean anthroposophists ought to give in to materialist views ! The scientist is to be understood and accepted in our hearts - but not followed, mind you - , then respected, spoken to, and enfolded. The same as in politics : The present war in Ukraine would probably have been appeased if Russia had been included in peace talks from the very beginning. Exactly because Putin had violated international law by intruding into Crimea, had lied for a long time he did not aspire to intrude into Ukraine although he had massed troops on its borders, had had eliminated his Russian antagonists - those abroad, too - , and is still daydreaming of the historic Russian empire. This procedure does not help all the time, remember Hitler, Napoleon, Frederic II of Prussia, Alexander and numerous others. But times are a-changing. In present times of rapid worldwide information by internet, and especially by a general change of minds, millions of powerless people converge to demonstrations that are broadcasted throughout the world in no time, and the world responds. What is more, history shows potentates have been stumbling over their own greed : Hitler, socialism, the German empire, ... So anthroposophists should never give in arguing but never exclude the opponent.

Then the anthroposophist might ask the scientist for instance :

– Was there anything existing before the singularity ? - Nope !, is the scientist's answer. Still there has never

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been a final answer in the sciences yet. Patience, anthroposophist !

– At least from economic statistics do we know a prognosis is valid only as long as it does not lose its relation to reality. The example of the century : Climate prognoses vary enormously. An extrapolation makes sense within a known framework only. We think so does an extrapolation into the past. The radiometrically measured decay times of atoms - do they hold true for the past as well ? How far back ? - For any time !, do we hear the scientist claiming. As they are natural constants. - Is there any proof of such dogmas ? This question is not a theoretical one at all. In how far can we confide in radiocarbon dating of fossils ? What is the Earth's age really ? When did the nuclear decay clock begin working ? Probably not when liquid rock precursors consolidated ?

– The oldest Moon rock has been shown to be just about as old as the oldest Earth rock. This does not however show when the Moon separated from the Earth. The Moon rock measured may have originated when the Moon was still a part of the Earth. So when did the Moon separate from the Earth ?

– May we clarify whether the early Earth's atmosphere contained - in addition to other substances - proteins, too, from space ? To an extent that a colloidal solution built up wherein hovering life could originate ? So that the expression "*life sphere*" seems justified ?

– May magnetic rock clarify whether the Earth's axis shifted to a larger extent than accepted so far ? Is there any scientific objection apart from this not having been proved yet ? Objection against the Earth's axis pointing to the Sun more than in our days ? Against life in the *life sphere* originating in areas before all where Sun radiation enhanced temperatures, i.e. the "*warmth pole*" ? Against the debris of dead life falling down from the *life sphere* predominantly around the *warmth pole* ? Building primordial continents there before all ? Which hardened under the Sun radiating ? So that life falling out of the *life sphere* developed on the ground before all ? Because flat seas within the primordial continents formed only later out of condensed water from the *life sphere*, and primordial oceans were still blazing hot with molten basalt, and could hold neither water nor life out of the *life sphere*. So that lungs developed on the ground, and gills only later when living beings entered flat seas from the ground ? So that life developed from the ground into flat seas, not from water into air ?

-- There are not any steps we know backwards in physical development from the primordial human germ to animals. According to Darwin any species specializes in its niches. Only mankind preserved its unspecialized physical gestalt. Does that not prove all animals are descendants of mankind ? - No, argues the scientist. It just is not true that physical development we can observe - "*phenomena*" - would not allow physical steps backwards. Just two examples from very near human experience. First, the tapeworm [cestode] in humans among other vertebrates originates from worms with a nervous system. As however its host supplies it with ample food, guarding it from predators in addition, it did not need the nervous system, and regressed it totally. Second : wolves when becoming dogs in the guidance of man, reduced their brain mass by about 30 % when compared to equal body weight [A. Rigos ; see chapter E.1 «*Evolution of the Brain* »]. Animal species specializing in their niches will reduce and ultimately remove body parts they do not need any more. This corresponds to Darwinian teaching of physical development. Well, and man is not a truthsgestalt generalist but a frontal brain specialist.

In this way we might come to esoterics and sciences entering into a dialogue, mutually envisaging the other world view although not at all adopting it all the time.

It is totally different in the meditative field. In there we may come to deeper spiritual insights. On the other hand there is not any meditation raising a claim of teaching the final general truth although according to Steiner access may be objective. In our days any meditation will acknowledge any time the limits of how deeply we may perceive. We anthroposophists either cannot hope our meditations could lead to general truths everybody would have to acknowledge. In his legacy volume «Über die Rettung der Seele» {About the Salvation of the Soul} Bernard Lievegoed [1905 – 1992] reports of Willem Zeylmans van Emmichoven [1893 – 1961] :

"Whenever he disclosed some of his spiritual cognitions he added : 'Remember : Don't just believe what I am telling you ! Take it as a work hypothesis ; live with it for a while, and see whether it proves fruitful to you.' He did not wish to impose anything on anybody, but let people keep free." (pg 30).

May both procedures of recognition stand side by side ? - Indeed they can. Anybody may have the experience of following a line of thought, pushing against its limits, and trying to overcome them by following a different line of thought without abandoning the first one. It does not matter whether it is about creeds, world views, or simply a line of thought such as with chess. When feeling things such parallel ways can be followed even more simply. Such as the exuberant love literature shows. Yet as well with Steiner. Even in the apparent discrepancy between

scientific and spiritually scientific modes of experience.

**„Anthroposophie schätzt in rechter Art,
was die naturwissenschaftliche
Denkweise gelernt hat, seit vier bis fünf
Jahrhunderten über die Welt zu sagen.
Aber sie spricht außer dieser Sprache
eben noch eine andere über das Wesen
des Menschen, über die Entwicklung des
Menschen, und über das Werden des
Kosmos. Sie möchte die Christus-
Michael-Sprache sprechen. -**

*Denn werden beide Sprachen gesprochen,
dann wird die Entwicklung nicht abreißen und
vor dem Finden des ursprünglich Göttlich-
Geistigen auf das Ahrimanische übergehen
können. Die bloße naturwissenschaftliche Art
zu sprechen entspricht der Loslösung der
Intellektualität von dem ursprünglich Göttlich-
Geistigen. Sie kann ins Ahrimanische
übergehen, wenn die Mission Michaels nicht
geachtet wird.“ (R.Steiner 26:122 , XLII :
2.11.1924).*

**Anthroposophy cherishes in a suitable
way what scientific thinking learned to
say about the world in the last four or
five centuries. Yet apart from this idiom
anthroposophy uses a different
language, too, about what man is, how
he developed, and about the cosmos in
the becoming. Anthroposophy wishes to
speak the language of the Christ and
Micheal. -**

*If both languages are used then they
will not stop developing, nor
transition from the originally divine-
spiritual to the Ahrimanic. Speaking
merely in the scientific way
corresponds to intellectuality losing
the divine-spiritual. Intellectuality
might transgress into what is
Ahrimanic if Michael's mission is not
respected.*

As a liberal Moslem suggests to his fellow believers :

«If the Moslem community refuses any justified criticism from outside, it will shun any chance to grow.» (Muhammad Sameer Murtaza , info 3 June 2018, pg 19),

then we anthroposophists should not stand back, we should be ready to criticism from outside, too, to be able to continue growing. So we authors would like to have the next two chapters, the appendixes, understood in part as incitements from refreshing views of bystanders.

Still another turnaround before that. Indeed surpassing our original topic. Away from gradualist tolerance vis-à-vis contradicting world views, to decidedly engaging ourselves for what may shine up to everybody as being important for his or her life.

R. Steiner had already lectured of far-reaching disruptions about the last millennium. Bernard Lievegoed, mentioned just above, seized the suggestion in his legacy volume «Über die Rettung der Seele» {About the Salvation of the Soul}. Salvation of the soul for the sake of mankind continuing to develop towards the spiritual ; salvation of the soul from the Ahrimanic forces wishing to preserve mankind purely intellectually and spiritless in deadly stagnation. As his last indication (pg 125 - 127) Lievegoed predicts for the twenties and thirties of the present 21st century a “battle” between Ahriman, «destroyer», incarnated for the first time, and re-incarnated Manu, the founder of Manicheism :

„Considering the future within the anthroposophic movement we need to learn to work together in groups. It does not matter what kind of groups, whether they are study groups, life communities, work groups. Humanely running a school, economizing a farm, leading a company ... We need to be ready for things that will come.“ (pg 127).

In fact, after the 20th century full of death and fright we do have an appalling increase of headless, thoughtlessly arguing violence during the first quarter of our 21st century, too. Likewise it is as harmful allowing oneself to do everything scientifically feasible. As if we would silence our own conscience : By far too often do we seem not to deliberate about whether to our innermost moral feelings something seems advisable for our momentary spiritual development, or not.

On the other hand we elderly people have been increasingly witnessing for some decennia that children are growing up with astonishing spiritual perceptions. On his deathbed Lievegoed dictated : It is as if Manu was

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educating millions of helpers. Do we not wish to support and foster them ?

What is the “battle” to look like ? - 87 years old Lievegoed recommends meeting Ahriman all around us with “*Love and charity (clemency)*” (pg 96). This will not correspond to our personal maturity all the time, but in the long run it is the only option feasible. Paradoxically any other form of battle will lead into Ahriman’s field, into destruction. As can be verified in the military, politically, and personally.

What if Lievegoed is wrong ? - Concerning 1998 already he was mistaken. Was there anything mishappening really ?

“From some of Rudolf Steiner’s indications we need to deduce that 1998 will be very much in the line of Ahriman.” (Lievegoed pg 109).

1998 = 3 x 666 . 666 according to the Revelation (chapter 13 verse 18) is “the number of the beast ; because it is the number of a person”. Steiner explains it in (104:227-233 , XI : 6/29/1908). It is a year AD and the sum, too, when adding up the number values of the Arabic letters - and supposedly of other Semitic letters, too, - of the Sundemon Sorath. He is mentioned shortly in part 1 , at the end of chapter B.1. by «Fifth» and «Sixth». Around 1998 Sorath or one of his subordinates Lucifer or Ahriman is said to arrive for the third time. If Ahriman incorporated around 1998 - it would be for the first time - , this person would now be just over 25 years old, would have developed - if developing in usual *sevens of years* - his *sentient body* around puberty, steering towards developing his *sentient soul* now. He would begin forming his life on Earth - in Ahriman’s way. The same idea, applied to a multitude of Ahrimanic forces, would let us fear that Ahriman was going to prevail in our time.

Are there rumblings of the two first decennia of the present 21st century we might recognize already now ? - The most severe catastrophes were not generally announced. Various non-anthroposophic sources for instance predicted incisive impediments by enhanced solar wind, recommending to provide by real steps. When the solar wind came, there happened - not anything. - On the other hand wars increased in cruelty and false justifications during the last five years, and even elections led to horrifying aggravations.

All the time there have been apocalyptic prognoses, all of them wrong so far. What if Lievegoed was wrong, too ? - Then we resulted in exercising Manichean methods of charity. Such humane progress enhances development any time, personally as well as in communities.

Just a short while ago common activities massed wherein powerless people could win approval against all previous experience, although only in changes of moods in the world’s public so far. We will just mention Greta Thunberg’s «Fridays for Future», but other revolts of powerless youngsters have been coming up, too, all of them about personal freedom, the climate, i.e. about their future. We may regard them as a common movement, although they are far from each other in distance as well as ideologically. What is important is that there is a common feeling originating, aiming at enhancing what is moral and spiritual in people’s development, in whichever way.

Among adults, too, we may observe an advancing experience of community : In 2015 in Central Europe migrants from Syria or Afghanistan had found as much as private helpers’ initiatives only because contrary moods had given rather little leeway to governments. Then from 2020 on during the CoViD-19 pandemia people were more ready to accept personal financial loss or detriment of lifetime quality for the sake of the infected or for infection protection. Actually there is a third step attained during the war in the Ukraine. The EU governments had decided in favor of enormous economic counter measures, showing undreamed-of spontaneity and unfamiliar unity. At least the German government was authorized to decide enormous national debts - largely unimpeded by worrywarts in the population. We can observe a worldwide solidarity unknown so far, now expanding into the government planes.

We authors can see therein community feelings enhancing, and crossing country borders. Something that had not existed before. - On the other hand most of the German national debts are to be invested in war material - both for the sake of Ukraine and for ‘national defense’, notwithstanding that weapons will never lead to peace. We have not matured enough. Not yet.

This is leading us to another attempt at a synthesis. When people meet there are convictions meeting. If they wish to attain something in common, they will need to communicate. Then it helps to be able to tell each other what are the border lines of their respective views. Then they may look for objections and logical errors together. Like that we may approach a synthesis : recognizing the respective border lines together, one’s own as well as the other’s.

Concretely this is to mean, referring to the very first question of this book :

The geocentric world view belongs to the spiritual world. In there we cannot prove anything. At most logical contradictions might falsify parts of it in our view. So this world view must remain multifaceted. The only way to confront it is cordial tolerance. The immanent multiplicity dissuades us of putting other world views aside. Progress is possible only by clairvoyant cognition. Which may complement earlier clairvoyant cognition but cannot disprove - except when contradicting itself logically.

The heliocentric world view is contrary. It belongs to the scientific world. In there experiments will show the frame work of reference. Results may be disproved not by logic only. Conclusions from experiments may confront each other, ensuring progress in scientific cognition.

As long as we cannot grasp both world views together, we will not be able to claim generally who is right.

So Who Is Right After All ?

Let the magic word be «transitions». Steiner uses this meaning extensively but less often the word.

«Transitions ?», do we hear the physicist uttering doubtfully. « Transitions between electromagnetic and mechanical laws for example ?» - No, not between laws but between phenomena. Namely :

The purely scientist, here the pure Darwinist especially, reproaches the esoterist, here the anthroposophist especially, not to confine himself to what we can measure with the senses. - The anthroposophist answers the Darwinist would not acknowledge the initiator of the sensory world. To the anthroposophist the sensory world's initiator is as real as DNA mutations to the Darwinist. This one believes - since he does not know otherwise - that mutations come up by random laws. The anthroposophist believes in a guiding or at least an initiating principle.

In the purely Darwinist's view mankind developed as part of the primates. - On the other hand we authors do not know any esoteric world view nor any denomination that would not esteem man to be the primary creature of a world creating principle. Even mixed creatures were recognized. The pharaohs for example «saw» humans with animal heads. Steiner interprets them as spiritual beings containing group souls with characteristics the ancient Egyptian believer recognized in respective animal species. The pharaohs had other mixed creatures sculptured, too. We know the Sphinx, the body of a lion with a human head, for Steiner beings in-between : animals with a rudimentary 'I'. We authors do not know what the reader is thinking : We opted for not disesteeming any cognition. Instead we wish to observe which view will touch us.

«One thing I know to be certain», an anthroposophist told me {KvP}, «I do not stem from apes for sure !» To wit not even a staunch Darwinist would claim this any more in our days. As much as we are not descendants of cows because we lactate, or descendants of mice because we have four extremities. Still my sister in world views is willy nilly guiding us to a bridge. In paleobiologists' views man does not even stem from chimpanzees, genetically our nearest relative, but from a common ancestor. The anthroposophist, too, finds this confirmed in embryology : The skull of ape embryos is more human-like shaped than the skull of adult apes. This observation however does not prove apes were descendants of man.

So who is the common ancestor ? - That depends on the definition. Is man different from apes by his upright posture already ? Then we would have Danuvius as the eldest human known so far, 11.6 million years ago. On the other hand upright posture may have developed on trees for feeding on fruits, as may be ascertained with the big toe which is abducted anatomically to cling the foot to branches when walking on them (*Delor 5b:117, 119*). - Or the large occipital hole which is situated more to the front with humans than with apes ? How far should it be towards the front to define man ? - Or the use of tools ? Then we ought to call many wild animals «human», ants for example. - Or memory ? This is what we may note with pets and farm animals already. - Or conscious memory of the body ? There are quite a many species passing the mirror test. - Steiner ascribes man the "I", seeing therein man's connection to the spiritual world. In search of the "I" in the hereabouts world we might take the notion of personality : provable individual behavior, independent of instincts and not determined by a group. Such individual behavior has been shown with apes, too, while on the other hand «group pressure» is so common practice with mankind that we are using a special term. - So what does define man ? His or her fate to be the only species going to God after dying ? This is a question of pure belief. In my {KvP's} view for example God loves everyone of His creatures so much that He will not exclude any from heaven.

So where is the borderline between animal and mankind ? - To our minds there is not just one borderline. In many ways did pithecanthropi [a hypothetical group of extinct primates intermediate between man and the anthropoid apes [en.wikipedia.org]] and early man live near each other and mix continually. In many ways and many regions did they

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transgress «the borderline», if we were bent on defining any. When regressing, too : Probably apes capable of living in savannas readapted to living on trees again (*Delor 5b:119*). Seen ostensibly : depending on climate and life conditions : according to environment.

Between plants and animals, too, borderlines are waning. Plants were not to feel sensory perception ? - Plants reacted to touch in growth of leaves as well as of roots [Hostert 2018]. They even communicate about it - via humidity in the ground as well as via air humidity, i.e. probably chemically [ibid.]. They excrete poison against insects, nicotine for instance, when attacked by parasites, signaling the occurrence to the surrounding - chemically via the air as well as the mycelia [root-like structure of a fungus] [Ammann 2019]. Some - still disputed - botanists [e.g. Monica Gagliano 2022] even found Pavlovian conditioning with plants : The conditioning signal was wind from a certain direction. The plants reacted to light, growing in the direction of the changing winds. There was even memory observed : Waiting for light the plant grew - with changing winds - into the direction the light came from the last time [ibid.]. Impossible ? Unimaginable ? What did they not say about findings mentioned in the previous paragraph about apes just a few decennia ago ! Never say never.

Instead of defining borderlines we might speak of multiple **transitions**. It looks like Steiner is right in the end. Since this kind of looking at things does not contradict Darwinian selection principles, a staunch Darwinist might perhaps join this view. Well, and the believing esoterist would admit to himself that his belief, too, is due to borders of cognition of his own, not due to conditions in the outer world. Sure enough his belief mirrors spiritual contexts to himself, but the same as does his neighboring dissenter's belief to himself, too. Although neighboring dissenters have been repudiating it in history : Transitions can be found between creeds, too. This alone if nothing else might convince us that spiritual worlds open up to different people in different forms. If the believer would ignore this observation he would come out as a dogmatist contradicting at least to anthroposophy, the Christian basic impulse, Buddhism as well as Tibetan Lamaism. This alone might hinder us putting beliefs or our own above our neighbors'.

There are transitions not only in matters of faith. In the sciences, too, transitions can be found that were not known yet a hundred years ago. Just think of the wave-particle-dualism, Heisenberg's indeterminacy principle of place and impulse, or his uncertainty principle of energy and time.

Concretely that means as to the question we had put in the very beginning :

As long as we cannot find transitions between the geocentric and the heliocentric world view, we cannot yet regard them as one.

But ! So far we were looking for features on common between sciences and *spiritual science* - or a comprising cognition. Can we find a domaine surpassing both ? - Indeed. In the soul. Something leading us into the spiritual. The following

Attempt at a Synthesis'

is based on Steiner's 7th and 8th Michael-letter (26:128f and 137f) as well as P. Selg's „Die Auseinandersetzung mit dem Bösen“ {Debating with the Evil} (II 2020 pg 60).

The decisive step is not to be satisfied with the purely rational, with everything connecting us to what is reasonable only, clear only, obvious only. All that is what we need - among something else ! We should never renounce to that. Not to thinking about that, not to deducing nature laws or technical possibilities. All of that is what we shall continue needing, and should endeavor to deal with as well as to refine. We shall need to continue experiments and monitoring series.

But not only that ! Because a stand like that, if taken by itself, would decoy us into confiding in the rational only. We would do what is possible without considering the conscience.

Beyond scientific stands we need tutelage showing us our inner moral boundaries. It does not make sense to do everything we can. Which we can experience in manifold ways in personal as well as political life, in economics, in mass sessions, and especially in military operations.

How to arrive at our conscience ? It has been largely trained down by success in rational fields or by joint adventures which uncouple thinking. A toddler will make sure by gestures whether what he or she plans is permitted. {Admittedly : sometimes.} We can observe this, too, when the child has not been educated to do so.

We can find the same asking glance with playing pet dogs. It is an instinctive impulse.

So how to arrive at finding our conscience ? By exercising anew. The same as a suckling exercises his or her perception, likewise we may exercise again our inner perception. The same as with outer perception this will take time, a lot of good will, and constant endeavor since there will be many setbacks and disappointments. Which will come all of them from yielding to the temptations of backing down to seemingly easier ways permitting more success more rapidly, and drowning our conscience.

How then may we recognize our inner perceptions to exercise them ? - It is mentioned in part 1 , the advance chapter «In Short» as well as in chapter A.2. , subsection «The *Spiritual World*» : We do not yet have a language for that. We cannot yet utter our experience in the *spiritual world* by notions. After all we may «sense» our inner perceptions. So far we cannot do better. But this far we can say so ! As soon as we had experience of our own, «sensing» can be understood. Whoever had not yet recognized inner perception of his own, will «sensing» feel to be a jingle of words, and will vilify it as fantasy. There may ensue many misunderstandings, many reproaches, much strife.

May we all the same understand sensing a little bit better ? Perhaps with an example ? - It must be a rather primordial sense because we can observe so at least with pack animals already. Pet dogs for example : Faster than the master can think do they sense if the blow with a cane came on purpose or inadvertently - and it does not matter how hard the blow was. There is a way of perceiving that does not depend on external perception. Socially competent people practice it already saying : «It is because of the atmosphere.» or more imaginatively : «It is in the air.». So they are confirming that it is real for them although they can express it just in images so far. Sometimes this may lead to marital rows : ‘How did my wife know that I ... ?’ She did not know, she had felt.

Can we do more concretely all the same, for the sake of somebody who did not exercise so far ? - We must not decide too fast in internal matters. We need to - ought to, might ! - take time to eavesdrop on an inner voice. «I cannot hear anything !», is what one or the other keeps telling us. We authors cannot prove but are claiming by experience of our own that the inner voice is speaking to us all the time. Listening is our problem. This problem is what everybody can solve just for himself or herself. By eavesdropping to the interior, by self-communion.

More exactly : How to solve the riddle ? - To us authors it is meditation : «Listening into the interior contemplatively as profoundly as we can and without any preconceived judgment» {HRS}. ‘Will I feel well in my innermost core, too, when doing what I am feeling like ?’

What is important : On this path we may never hope the inner voice will give us the same answer all the time. Because what we perceive as an inner voice, does not only depend on how far are we ready to listen, and on exercise. But on how far our conscience has matured. Which we hope has been developing on and on.

So what can we hope for ? - For an inner certainty which cannot be described but gives us an unexpected, singular security for what we are going to do, although the voice indicates different stands to us every time. With them we may recognize that we are evolving.

We can be more concrete than that. This however leads us into spiritual connections. Which may look different to everybody. Still personal experience may apply here. Indeed everybody is free to confide in his or her inner experience - or not. He or she will recognize his or her inner experience as inspiring - or libel it as ‘fantastic ideas’. An opinion like that however would not lead him or her on. He or she would run the risk of stagnating.

Here is the personal experience announced above. We authors believe in our personal guardian angels, be they friends or relatives in Kamaloka, or angels. We believe they are leading us to what is right for us in the moment. This certainty we believe in, is gradually growing more and more into a guideline how we wish to lead our lives at any single moment. We can feel it by getting more and more confident that whatever occurs to us, stands in harmony with what is best for our surroundings as well as for ourselves - in the long run. Over the years we can renounce more and more to anger, antipathy, and feelings of revenge. Over the years we are evolving more and more affectionate, and friendliness is confronting us more and more.

Something however must not be forgotten. The more we are developing into this direction the more furtively do our temptations stalk on us. The more often do we step on personal traps, and the more often do we run the danger of deceiving ourselves as to the voice of our conscience. There is not any security on this path. Only by asking ourselves all the time, may we walk the way.

Isn’t that a contradiction ? How can we authors be sure our guardian angels will guard us as we keep blundering

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into errors again and again ? How can we be sure to find security as we do know there isn't any ? - It isn't a contradiction. Our guardian angels' guidance is certain. That is what we believe in. But concerning problems we can cope with to their minds, they will leave us the freedom to decide wrongly, so that we may learn and continue developing. It is our task to realize our errors so as to repeat them more and more rarely if we can.

We can go one more step. It will end in religious - not denominational - faith. Above we said we might exercise our inner perceptions 'again'. Where did we exercise them before ? Where do we come from ? - We authors believe : from the *spiritual worlds*, prenatally and even before conception. In the *spiritual worlds* behind our guardian angels there is, supporting them, God and - at least in Christian cultures - the Christ's impulse to love our neighbor in a brotherly way as much as we love ourselves. We may try to develop this impulse by inner contemplation. Via quite a many incarnations ; not only anthroposophists are saying so. The prerequisite : wishing firmly in the long run to walk the way.

In part 1 we had seen at the end of chapter A.2. «Introduction» : Impulses may be experienced in a lively way. In the same way we may experience the Christ's impulse in a lively way, reviving the living Christ within us - as we experienced Him when we were alive with Him in the *spiritual worlds*. Well, and still when were toddlers. Then however we were less conscious than we may be in our days.

Why should we ? Why should we experience anything as being alive at all ? Wouldn't things be a lot easier if we confided in the rationale of the sciences ? - Whatever we experience as living, is what we may learn to love, as dealt with in part 1 , chapter A.2. , subsection «... and Loving the Earth for Instance». Experiencing life and love step by step, will lead us to ever deeper feelings. Which will sensitize us for the voice of our conscience.

So remain a scientist and search independently of that for the voices of our conscience, and perhaps even for the impulse of the living Christ ? Should we not prefer to split the 'I' up ? Rather keep different ways of life side by side God unconnected to each other ? - An extreme example is expounded by Selg (*II 2020, S. 15 f*) : Sigmund Rascher, anthroposophist and MD to the SS all the same, developed potassium cyanide capsules for the suicide of high-ranking nazis such as Heinrich Himmler - with prisoners at the Dachau concentration camp.

Not for ourselves. We wish to further our respective science or technology but without stopping at them. On the other side of impressing nature laws or success of technologies we may let us be touched. Of nature's beauty. Of the manifold gestalt of living beings therein, and the manifold ways they are living in, and the ways they breed. Of the wonderfully complicated and fitting dynamic equilibria. Of the glory God is revealing to them albeit unconsciously to them. Of many other things, too. Of all the technical or medical aid that facilitates life.

Internally we create a tie between them by reviving the living Christ's impulse within us and God's creation all around us - including the human achievements. It depends on the extent we wish to accept them so as not to impede on our conscience.

Why should we exert ourselves so much ? - It is not an exertion but an enchanting enhancement of our being, although it is demanding. Via sensory perception we may enlarge our lives into the supersensory, the clairvoyant, thereby amplifying the sense of our lives. The sense of life to be lovingly there for other forms of being.

Is that really a synthesis of the initial question «How did we evolve ?» ? - Not an external synthesis. Nothing we could comprehend by pure thinking such as nature laws. In our interior, inside everyone of us, we may live the synthesis. It can work only insofar we wish to live, and to strive for, this synthesis.

These are the thoughts we authors derived from anthroposophy. We are very sure other people will be led to the same purpose although on different routes.

Back to rather tangible topics we may discuss. Exactly because we would like to confess to one side or the other, we ought to try to avoid the all too human disputes about convictions. It is up to ourselves to recognize the merits as well as the dangers contained in seemingly so contrary world views as described in this book. If we could minimize the perilous sides the world views might approach each other. That is what the next chapter is for.

G.3. Supplement 1 : Merits and Dangers of Both World Views

Merits and dangers of the **scientific view** :

- 1) It may falsify results, correct them, improve them : It may develop in the physical world.
- 2) It ensures results that can be proved and will lead to replicable measurements within a size-related reference frame. So it conveys some security in its world views.

But :

- 1) It limits itself to cognitions of dead matter. In the life sciences - botany, zoology, medicine - it considers findings one by one as stationary as if it came from dead matter.
- 2) It regards any form of life, any growth, any process of self-development merely under the aspect of actual findings because transitions cannot be proved in experiments.
- 3) It does not regard the observer's influence, just as far as before Heisenberg however, a century ago.
- 4) It decoys into forgetting about the experimenter's own frame of reference, and thinking his results the only ones sensible. An approach like this may block being ready to listen to the other one, and to win his ear. The same is true for the *spiritually scientific* side. But in society the scientific side prevails.
- 5) It decoys into permitting what is possible. The scientist is more prone not to ponder what will serve all mankind on its lively, changing developmental path. We really ought not to renounce to ethics.

Both these items may be curtailed by and by as everybody would ask himself and herself what his or her inner voice is thinking to be right. Internally we would hear varying answers growing in *spiritual* insight and persuasive power. What is important : Never to give up questioning oneself.

Today's anthroposophists before all criticize the sciences for :

- 6) presuming natural laws were valid independently of time, and all over the universe. Neither topic is clear.
- 7) not realizing that we may feel seemingly dead matter, too, as living beings. A scientific view point denies matter to develop in a way similar to life. That which has already been disproved with rocks (*D. Bosse*).

Merits and dangers of the *spiritually scientific view*:

- 1) Anthroposophy is not a creed but a *spiritually scientific* path towards cognition,
- 2) helping to open up far-reaching *spiritual* cognition to the observer's soul if he or she wishes to use this access. Then the researcher may win an inner certainty and security known in connection to the sciences in *spiritually scientific* contexts only, namely in the joy of exploring and discovering. The researcher's own part is to confide in what comes to him or to her as an inner experience. From the outside this way of perception is not to be distinguished from fantasy or belief. As to myself {KvP} I did not find a more credible way of cognition than in anthroposophy. Steiner himself as well as examples of others encourage us to experience ourselves.
- 3) So anthroposophy liberated clairvoyance from the impression of darkness, of what cannot be understood and appreciated, and which ought consequently to be mistrusted. Anthroposophy may convey to us a new meaning in life, going beyond actual life.

But :

- 1) We need to confide in Steiner's *spiritually scientific* visualizations - or of others for that matter - as long as we cannot experience them ourselves. The same however as this book will touch everybody in different ways, so do *spiritually scientific* visualizations - at least as far-reaching as comprehending what we read. That is exactly why we should try to get to the bottom of personal cognitions. A short while ago I was told an example of what I think was misguided esoterics : An unnamed caretaker of people with special needs used not to eat potatoes because presumedly Steiner was to have said potatoes were digested in the head. But to the guys entrusted in her

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care she used to continue serving potatoes. She was said to have neither known the literary source nor digested the information. - We do not wish to doubt the information nor the literary content. In fact potatoes as solanaceous plants oblige us to think before eating. For once for reasons of diet because of their content of carbon hydrates, and for twice not to poison ourselves with solanine in the potato parts exposed to sun light (*P. Kühne in «info 3» of March 2019 pg 50*). May God save all of us from credulity, injudiciousness, and erroneous understanding. Considering things would be especially advisable at the transition between scientific and *spiritually scientific* topics. In the century since Steiner at least scientific cognition refined more and more. We shall take an example from Steiner's view on the connection between brain and intestine, quoted according to *Guilia Enders «Darm mit Charme» {Intestine with Charm} from the «info 3» quoted above* :

„Es ist ja eine ganz, man möchte fast schon sagen, alberne Ansicht, dass in der grauen Hirnsubstanz im Wesentlichen die Denksubstanz gegeben ist, denn das ist nicht der Fall. Die graue Hirnsubstanz ist im Wesentlichen zur Ernährung des Gehirns da und ist eigentlich eine Kolonie der Verdauungswerkzeuge zur Ernährung des Gehirns. (...) Also sehen Sie, dass, wenn man von der Verdauung spricht, man nicht nur vom Unterleib sprechen kann.“ (R.Steiner 312).

Indeed there is a - we might almost say - quite ludicrous idea that in the gray matter of the brain there is essentially thought substance. Because this is not the case. The brain's gray matter serves essentially to nourish the brain. It is a colony of the digestion tools to nourish the brain. (...) So you see : when speaking of digestion we cannot just speak of the abdomen.

Logically and somewhat corresponding in intensity, and all the same no less erroneous :

„Ja, meine Herren, Sie denken alle nicht mit dem festen Gehirn ! Sie denken nämlich alle mit dem Gehirnwasser, in dem das Gehirn drinnen schwimmt ; es ist ein Aberglaube, dass man mit dem festen Gehirn denke. Nicht einmal die Dickschädel, die ganz eigensinnig sind, die gar nichts anderes auffassen können als ihre eigenen Ideen, die sie in ihrer frühen Jugend aufgenommen haben : nicht einmal die denken mit dem festen Gehirn, die denken auch mit dem Gehirnwasser, wenn auch mit den mehr verdichteten Stellen im Gehirnwasser.“ (R.Steiner 354:69 , IV : 7-9-1924).

Indeed, gentlemen, you are all of you not thinking with the brain ! You are all of you thinking with the brain water which the brain is swimming in ; it is a superstition to think we were thinking with the concrete brain. Not even the pigheads, hardheaded as they are, who cannot grasp anything except ideas of their own they had picked up in early youth : not even they are thinking with the concrete brain, they too are thinking with brain water albeit with the denser spots in the brain water.

Steiner could not imagine otherwise. Today's neurophysiologic findings speak differently. So we can see : The reader of our days may not only eliminate logical incongruities although he or she may not be clairvoyant. That is what Steiner had recommended himself, as quoted in part 1 , chapter A.1. shortly before subsection «Anthroposophy As a Life Practice». In our days we need to compare Steiner's statements to contemporary scientific findings as far as they concern the sensory world, too. Otherwise contemporaries of ours will take us for staunch ideologists, dogmatists, or religious fanatics. Is that what we are looking for ? Should we be labelled “*pigheads*”, too ?

Let it be : Steiner could not have known differently in his lifetime. Is that true ? In his time he might just have visited one psychiatric hospital for longtime patients. He would have found infant patients with grotesquely enlarged skulls. Children whose brain water could not drain - which was the reason known at the time already. At the time drain valves could not yet be advanced into cerebral ventricles. With children like these the cells producing brain water did not stop although the internal pressure in the brain and the ventricles rose and rose. These children suffered insupportable pain. It is true the brain cannot sense pressure or pain but the meninges do, which are the brain's skin to say so, and situated, too, at the inside of the skull. These children could not be relieved of the cause of their migraine-like headaches. What was even worse : The high pressure inside the skull crushed the nerve cells deadening them. The children lost their brain functions depending on which nerve cells died first. When the children died the pathologist found a shrunken brain with cerebral ventricles literally full to bursting. Not a hint of enlarged or just upkept capacity to think. This is what Steiner might have observed in his lifetime. It would have been worthwhile checking his reflections in the aftermath. At least in our days Steiner

would have to endure being asked in how far he was at all interested in checking his reflections concerning the sensory world. - May contemporaries be consoled : In our days such «hydrocephalics», «water heads», cannot even be detected with an enlarged skull any more.

All the ideologists run the danger of rather not wishing to check their ideas. Be they «Flat Earthers» or we anthroposophists, too. Would you like examples ? - 1) The orbit of planet Venus is running a smooth, regular five-star ? Observations in a Steiner- / Waldorf-School proved to the contrary (*Gabriela Goetze*). - 2) The world year may be accounted for to the day ? Sun and Moon forces influence the tides and consequently the precession of the Earth's axis in so variable a way that the fix star constellations as they might be seen from the Earth, cannot be predicted for exactly 25,920 years. - 3) 'We are striving for the spiritual world, and do not wish to deal with sex and money !' ? All the insiders of denominational or ideological institutions - well, anthroposophy among them - know about occurrences when sex, money, or craving for recognition intruded into the institutions all the more the less they esteemed themselves vulnerable. Just a short while ago the premise was finally renounced : 'We would not want to harm the institution, would we ?' Sometimes Ahriman may still work as unashamedly in our days that at times we still do not heed the victims' fates. - On the other hand the tendency to saving the institutions at the victims' costs is declining in the meantime.

Personally we felt it to be reasonable to reflect Steiner's opinions all the more when he started scolding in lectures. Sorry : judging severely. On the other hand we found all too often hemmed in about thoughts of our own when anthroposophists - and other esoterics, too - confided in Steiner's *spiritually scientific* cognitions - and those of others as well - without questioning whether they were suitable to their own states of mind. Then there resulted often a misdirecting belief which could not withstand scientific findings. Which was not what Steiner had wished for.

For example, as we are already sticking to anatomy : Steiner negating efferent = motoric nerves, does not correspond to today's findings.

„Das seelische Vorgeburtliche wirkt durch Antipathie, Gedächtnis und Begriff hinein in den menschlichen Leib und schafft sich die Nerven. Das ist der richtige Begriff der Nerven. Alles Reden von einer Unterscheidung der Nerven in sensitive und motorische ist, wie ich Ihnen schon öfters auseinandergesetzt habe, nur Unsinn. (...) So sehr die Physiologie glaubt, etwas zu haben, indem sie von sensitiven und motorischen Nerven spricht, so hat sie darin doch nur ein Spiel mit Worten. Von motorischen Nerven wird gesprochen, weil die Tatsache besteht, dass der Mensch nicht gehen kann, wenn gewisse Nerven beschädigt sind, zum Beispiel die, welche nach den Beinen gehen. Man sagt, er könne das nicht, weil er die Nerven gelähmt hat, die als ‚motorische‘ die Beine in Bewegung setzen. In Wahrheit ist es so, dass man in einem solchen Fall nicht gehen kann, weil man die eigenen Beine nicht wahrnehmen kann.“ (R.Steiner 293:30 , II : 8-22-1919).

What is prenatal in the soul, works by antipathy, memory, and notion into the human body, creating nerves. This is the true meaning of nerves. All that talk of distinguishing between sensory and motor nerves is just nonsense, as I have been explaining to you several times already. (...) Physiology may well believe to have something {at hand} when speaking of sensory and motor nerves - it's just a pun . They are speaking of motor nerves because the fact is : Man cannot walk when certain nerves are damaged, for instance those going to the legs. They say he could not walk because nerves are paralyzed which were putting legs into motion as 'motor' ones. In truth it is so : he cannot walk in such a case because he cannot sense his legs {by deep sensitivity} .

This is an example of something true said but conclusions are wrong, even illogical. Unfortunately we are then prone to doubting what he said in fields we cannot challenge, the *supersensory worlds* for instance.

At the time Steiner was youthful, just 58 years old. In our days elder people may rebut his observation even with themselves. Is deep sensitivity impaired {«the jitters»} - exactly this is the meaning of "he cannot perceive his legs" -, than this person may walk but he is shaking as if boozed, needing his eye control.

„Aber das Wichtige ist, dass eigentlich jede ganze Nervenbahn an dem Umfang des Menschen entspringt und wiederum zum

What is most important : in fact every entire nerve pathway originates at man's surface, and returns to the

Umfang zurückgeht, aber irgendwo unterbrochen ist ; wie ein elektrischer Draht, wenn er einen Funken überspringen lässt, so ist eine Art Überspringen, ein sensibles Fluidum von dem sogenannten sensiblen bis zu dem sogenannten motorischen Nervenansatz. “ (R.Steiner 194:124).

surface, but in between it is interrupted ; the same as an electric wire, when it has leapfrogging a spark, a kind of leapfrogging, a sensitive fluidness from the so-called sensitive {nerve ending} to the so-called motor nerve beginning.

These contradictions to today's physiology were what Axel Ziemke dealt with in his dedicated article «Steiner hat sich geirrt !» {Steiner Was Wrong !} in *info 3, V/2013* pg 54. Just a few months later, in September 2013, Matthias Kux published a replica in the same journal : «Motorische Nerven : Hat Steiner sich geirrt ?» {Motor Nerves : Was Steiner Wrong ?}. A movingly detailed explication of the state of knowledge of the time. Still he could not contradict Ziemke, and this is exactly what he wrote himself in the closing words. - Educated to be a teacher of the sciences, Steiner must have known the famous experiment with the jerky leg of a frog. We can just suppose he came to his conviction *clairvoyantly* because already physiologic findings of his time contradicted him. We can just suppose Steiner would have dealt with physiologic findings of today. Would he have questioned his *spiritually scientific* visualizations ? Do not at least we have to do so to connect the two sciences ? This will lead us to the next topic. We should consider it with caution, too.

2) Steiner's overwhelming *spiritually scientific* cognitions may decoy us into putting our own *spiritual* experiences last, and into projecting Steiner's social and scientific experiences of his lifetime into our time. An exemplary quotation is taken from physics :

„Da, wo sie Tatsachen konstatiert, wo sie Tatsachen beschreibt, das reale, das Wirkliche, da redet sie von Wahrheit, wenn sie beschreibt, was das Auge sehen kann und was man feststellen kann mit der Rechnung. Wo sie aber anfängt zu spekulieren von Atomen, von Molekülen und so weiter, die nichts anderes sein sollen als gewisse Dinge, die materielles Dasein haben, da fängt sie an, einen Weltenraum zu spinnen (...). “ (R.Steiner 122:117 ?).

When stating facts, when describing facts, {i.e.} things that are real, then it {physics} speaks truly when describing what the eye can see, and what we can figure out. When however it begins speculating of atoms, of molecules and so on, which are to be nothing but certain things that have a {purely} material existence : then it starts yarnning a universe (...).

In the meantime however even subatomic particles are figured out in their physical characteristics and pathways, and theoretical physics prepare the basics for future experiments. Organic chemistry, too, took an unexpected, unpredictable boom. Steiner, who reflected about sensory topics for all his life, and pursued scientific topics up to about 1905, would probably not wish to close himself to today's and future findings. All the more should not we.

3) Rather often did R. Steiner use arguments in his writings and lectures the incompatibility of which was found out only a generation later, since Ludwig J.J. Wittgenstein [1889 - 1951]. A suggestive example : «Is this wall black ?» Suggested : There were just one color. In fact however there will different shades of gray to be seen, a color-blind person may not see the faint red hue, etc. A suggestive question can never lead to a logical result because it excludes suggestively that there might be a third fact. As in the example above : First there ought to be proof that there cannot be any other sensory impression than black or non-black. This is hardly ever possible except in mathematics or logic. Fallacies are worming their ways into Steiner's arguments and are not accepted in our days any more. In our days such suggestive questions are giving the impression of being rhetorical. Just one more example here :

„Niemand wird es bestreiten, dass das Kind unfrei ist, wenn es Milch begehrt, dass der Betrunkene es ist, wenn er Dinge spricht, die er später bereut. Beide wissen nichts von den Ursachen, die in den Tiefen ihres Organismus tätig sind und unter deren unwiderstehlichem Zwange sie stehen. Aber ist es berechtigt, Handlungen dieser Art in einen Topf zu werfen

There will not be any doubt that a child is unfree when coveting for milk, {and} that an alcoholic is so {unfree, too} when saying things he will regret later on. Both of them do not know anything of the causes which are deep in their organisms, causing them an irresistible compulsion. Yet

mit solchen, bei denen sich der Mensch nicht nur seines Handelns bewusst ist, sondern auch der Gründe, die ihn veranlassen ? Sind denn die Handlungen der Menschen von einerlei Art ? Darf die Tat des Kriegers auf dem Schlachtfelde, die des wissenschaftlichen Forschers im Laboratorium, des Staatsmannes in verwickelten diplomatischen Angelegenheiten wissenschaftlich auf gleiche Stufe gestellt werden mit der des Kindes, wenn es nach Milch begehrt ?“ (R.Steiner 4:16 , I).

are we justified to lump actions of this kind in with activities the person is conscious of not only when doing, but conscious, too, of the reasons that prompt him ? Are human actions just of one kind ? May the warrior's activity on the battlefield, {or} the researcher's in the lab, {or} the statesman's in intricate diplomatic affairs be put scientifically on the same level as the child when coveting for milk ?

What is suggested here : No, not of just one kind. But there are not of just two kinds, as may be comprehended in our days the most easily with the example of the warrior on the battlefield. There are semi-consciously growing wishes, repressed drive satisfactions, sublimations ... - a very differentiated motivation tableau. What Steiner suggests in this quotation, stems from the values of his time. Which are not valid in parts any more in our days, at least not for us authors all the time. Said more generally, a suggestive question can never generate a useful answer. Because it suggests there were just one answer to be accepted.

In a similar way an argument which Steiner contradicts as false, does not at all prove the contrary. Because some third aspect may be true.

„Durch nichts wird eine Anschauung besser beleuchtet als durch die Aufdeckung der ihr entgegengesetzten Irrtümer. Wir wollen diese von uns schon wiederholt mit Vorteil angewendete Methode wieder anrufen.“ (R.Steiner 2:53 , C 9).

A view point is best thrown light on by uncovering the opposing errors. Once again we shall use this method which we have already been using repeatedly.

Even Steiner can never be sure not to have overlooked at least one more possibility. The exemplary quotation above is sounding so plausible, and still it may trick us into ignoring what Steiner presupposes, suggesting that all opposing errors could be found - without mentioning this voidable argument. In fact over the years of our lives thinking will present us with not only third possibilities but many more. We shall understand that as long as we are alive there are not any boundaries set for thinking and asking ourselves. We shall learn to tread warily about conclusions because by and by we shall become conscious of perceptions, feelings, and thinking. We shall be encouraged to mentioning conclusions together with their limits.

Not however in the field of *spiritual* perception : *imaginations, inspirations, and intuitions*. These are about *spiritual* insight, presents of the *spiritual worlds*, unchallengeably convincing, and beyond human conclusions with all the seemingly logical, all too human erring. A deeply convincing, individual, momentary divine present, adapted to our personal momentary capacity, not wishing to insist on final validity. All the same we may profit from *spiritual* experiences of others, depending on growing maturity of our own.

If we ignore possibilities we may fall victim to logically «inadmissible generalizations» [undistributed middle terms]. Here once again just one more example :

„Es gehört eben zu der eigentümlichen Natur des Denkens, dass es eine Tätigkeit ist, die bloß auf den beobachteten Gegenstand gelenkt ist und nicht auf die denkende Persönlichkeit. Das spricht sich schon in der Art aus, wie wir unsere Gedanken über eine Sache zum Ausdruck bringen im Gegensatz zu unseren Gefühlen und Willensakten. Wenn ich einen Gegenstand sehe und diesen als Tisch erkenne, werde ich im Allgemeinen nicht sagen: Ich denke über einen Tisch, sondern : Dies ist ein Tisch. Wohl aber werde ich sagen : Ich freue mich über den Tisch. Im ersteren Falle kommt es mir eben gar nicht

Curiously, thinking is an activity turned just to the object observed, not to the thinking personality. This shows already in how we express thoughts of a subject, contrary to feelings and acts of will. When seeing an object and recognizing it is a table I will generally not say : “I think of some table.”, but : “This is a table.”. But I will say : “I am enjoying this table.”. In the first instance I do not really mean to say I am entering into a connection to

darauf an, auszusprechen, dass ich zu dem Tisch in ein Verhältnis trete ; in dem zweiten Falle handelt es sich aber gerade um dieses Verhältnis. “ (R.Steiner 2:33 f?).

the table ; in the second instance however exactly this connection is the question.

Dear friends and valued discussion partners tell us that Steiner does not write of a content of thinking here but of thinking in itself, thinking without an object, without a premise. This may be so in other places. As to the quotation above we cannot follow their argument. Thinking is what Steiner calls here an *“activity turned just to the object observed, not to the thinking personality“*. Here we are repeating the argument of our friends so that the reader may come to an opinion of his own.

Back to the argument against taking the above quotation to be true. The intentionally clumsy expression - *“I think of some table.”* - may suggest it were not really necessary in everyday life to think of one's own ways of thinking. Since then however two World Wars, a Cold War, and since then a multitude of smaller wars, innumerable political, diplomatic, professional, neighborly, personal and marital crises taught us we cannot allow ourselves any more slurring over personal ways of thinking - within ourselves. When not caring about personal incongruities we can either just resign vis-à-vis a superiority, or battle about being right. Would Steiner had had a better understanding with S. Freud and C. G. Jung !

The same problem occurs with analogies. Comparisons or analogies, «a comparison or correspondence between two things [or two groups of things] because of a third element that they are considered to share» [en.Wikipedia.org 4/'25], are all the time limited in what they refer to. An antique example shows Alexander the Great being idealized at the cost of logic : Alexander runs as fast as his horse is galloping !! - Maybe, but he still has a different diet. Alexander just cannot compared to his horse completely. In this case the third element asserted is running at the same pace, so as to increase Alexander's fame. - When Steiner takes an analogy for complete, he disregards other view points. This time, too, just one exemplary quotation : CW 6 , in the chapter „*Die Betrachtung der Farbenwelt*“ {Considering the World of Colors}, pg 145 in my strange printing of an e-book, somewhat in the middle of this chapter, in the middle of the paragraph „*Die angeführte Beobachtung beweist nur ...*“ {The observation indicated does not prove anything but ...} :

„Wenn die Physik genötigt ist, anzunehmen, dass der Wahrnehmung einer Farbe Schwingungen im Raum entsprechen, denen eine sehr kleine Ausdehnung und eine sehr große Geschwindigkeit eigen ist, so können diese Bewegungen nur analog den Bewegungen gedacht werden, die sichtbar im Raume vorgehen. Das heißt, wenn die Körperwelt bis in ihre kleinsten Elemente bewegt gedacht wird, so muss sie auch bis in ihre kleinsten Elemente hinein mit Farbe, Wärme und anderen Eigenschaften ausgestattet vorgestellt werden. Wer Farbe, Wärme, Töne u.s.w. als Qualitäten auffasst, die als Wirkungen äußerer Vorgänge durch den vorstellenden Organismus nur im Innern desselben existieren, der muss auch alles Mathematische und Mechanische, das mit diesen Qualitäten zusammenhängt, in dieses Innere verlegen. Dann aber bleibt ihm für seine Außenwelt nichts mehr übrig.“

If physics are obliged to suppose that perceiving a color corresponds to oscillations in space which extend very little and are running very fast, then these movements can only be seen as analogies of visible motions in space. That is to mean : If the physical world is to be regarded as moving down to its smallest elements, then we will have to imagine it down to its smallest elements, too, equipped with colors, warmth, sounds etc. Whoever will understand colors, warmth, sounds etc. as qualities which exist as workings of outside occurrences, and which exist inside just because of the imagining organism : such a person will need to project everything mathematical or mechanical connected to these qualities, into the inside, too. Then however there will not anything be left any more {to be described} of the outside world.

Very logical, argued very carefully. Even the analogy is mentioned. Still the physical laws of electrodynamics for instance differ from those of mechanics. The argument is not totally valid. Should it be true that *“everything mathematical or mechanical connected to these qualities, {ought to be projected} to the inside, too”* then we would still have to remember the limits physical laws for instance are valid in. This quotation does not only call rash part of analogies to attention but obliges us, too, to consider the limits of a truth found out. - All the more does

experience of our own teach us that very much indeed remains after mathematical or mechanical considerations, namely what we can feel although we will acknowledge nature laws.

We should however credit to Steiner that he used this kind of arguing less and less after his second Moon knot, just about the age of 38 . This was about the end of Kali-Yuga, the “*age of darkness*”, the «age of quarreling», the «age of {the goddess of strife} Kali» [en.wikipedia.org 3/’25] until about 1899. - But still about a year before he died did he use this argument of improper generalization :

„Das, was da herüberkommt aus früheren Erdenleben, das sind wir eigentlich selber, und es hat gar keinen Sinn, davon zu sprechen, dass irgendetwas in unserem Karma, neben dem eben der Bezirk der Freiheit durchaus da ist, dass irgendetwas in unserem Karma anders sein sollte, als es ist, weil überhaupt in einem gesetzmäßig zusammenhängenden Ganzen das Einzelne gar nicht kritisiert werden kann. Es kann jemandem seine Nase nicht gefallen ; aber es hat gar keinen Sinn, die Nase an sich zu kritisieren, denn die Nase, die man hat, muss tatsächlich so sein, wie sie ist, wenn der ganze Mensch so ist, wie er ist. Und derjenige, der sagt, ich möchte eine andere Nase haben, der sagt eigentlich damit, er möchte ein ganz anderer Mensch sein. Aber damit schafft er sich in Gedanken selber weg. Man kann das doch nicht.“ (R.Steiner 235:61 , III : 2-23-1924).

What comes to us from earlier lives on Earth, is what we are ourselves really, and it does not make sense to speak of anything existing in our karma - which is definitely there beside the field of freedom - which ought to be different because a single occurrence cannot be criticized in a context : Not everybody will like his own nose ; but it does not make sense to criticize the nose itself because the nose we have cannot be different if the person is as he is. Whoever says he would like to have a different nose, would really like to be a totally different person. In this way however he eliminates himself in thinking. We cannot do that, can we ?

But : Somebody may not like something about the form of his own nose, his nose may even look blemished to him, and still he may love himself as an entire person. Pars pro toto belongs to rhetoric. When looking for what is true, it can just lead to suppositions - the limits of validity of which ought to be verified.

In our days even the contrary is true : Somebody may dislike his nose, he may have it operated on feeling himself as a new ‘I’ afterwards. Otherwise any make-up could be thought of as eliminating oneself. Even if this would hold true - to what degree ? - mere listeners without the same experience within themselves, will not understand.

Steiners statement above about karma cannot be doubted. So the example used in this quotation is an example of the limitations of analogies at the same time. More of that below.

Without suggestions, too, we might get caught in a trap. Just one more example : «Blondes do not wear glasses. Annegret is a blonde. So Annegret does not wear glasses.» Well, in fact she does. The argument, formally apodictic, the suggestion of which can hardly be felt, forgets about whether all or some blondes do not wear glasses - and whether all the time or just occasionally.

Not only are analogies partially valid, quite often are they concocted for subjective reasons. If Alexander’s agility would not interest us, we would never get the idea of comparing him to his horse, and maybe think of him as Aristotle’s student instead. Exactly because analogies are often based on personal connotations we ought to be wary of generalizing. - Very often Steiner uses analogies to clear up *spiritually scientific* visualizations by expressions from the sensory world. In this way analogies help us to understand and follow up by feeling them. They do not however confirm truth.

4) Some anthroposophists confide in Steiner’s *clairvoyant* visualizations so much that they will not question them further. Be it so. But they do not question other *spiritual* cognition either. Not only Steiner ought to be questioned, reflected confiding, regarded with confidence and scepticism. Religious convictions, too, should be regarded, reflected, and questioned so. Otherwise denominations might not develop further. May we respect with any person his or her need for childlike, purely confiding aspects in his or her creed. He or she would feel good to know he or she may abide so, but will find it hard to progress into deeper comprehension. Deeper confidence leads to further meditative cognition. Deeper scepticism may clear up discrepancies, e.g. vis-à-vis the sciences.

5) May we participate in the changing environment, living up to anthroposophy within it. May we not seal

G. Conclusions

ourselves up against findings of the last 100 years. Although they do testify that Steiner could not introduce such findings into his world of thoughts during his lifetime, since his *spiritually scientific* visualizations are contradicting them at times. May we not seal ourselves to findings that in the meantime there are great apes living in the wilderness, indicating to us they have a consciousness soul at least rudimentarily. May we furthermore think of anatomic and neurologic evidence that mankind does have an anatomic development in common with animals - although this argument does not yet clear up whether man may be compared to a great ape specializing in the cerebrum, or whether animals failed in becoming human. Finally in astronomy : In the last 100 years we learned in quite a many aspects that physically we do not live in the center of our galaxy, and possibly we are not the only ones in the universe endowed with intelligence.

The geocentric world view seems to be founded in our fright of being left alone. We are yearning for *spiritual* powers working within ourselves as well as in *spiritual* spheres, to give us a hold. The same as any living being - pet animals, too, - we would like to be loved, to be the most important, central objects of superior endeavors - and the only ones one by one, too. This world view is justified by our hope to be *spiritually* snug, remaining so - or to become so.

As said afore, we ought not to deny any world view. We do however need to allow ourselves to doubt, and to realize the limitations of our cognition, to keep developing on and on.

6) All too often did we authors find difficulties in understanding Steiner because he used the same words for different notions - probably intentionally so to point to transitions. Transitions which lead us often to doubting. Doubts as to whether they meant the same things. “Ages” mean six different time spans with extremely different time lengths in the *EARTH*’s history, four of which are not to be distinguished by explaining adjectives. - “Saturn”, “Sun”, and “Moon” mostly are notions of time for “old” = elapsed *planetary development states*. Well, and on the other hand they may describe visible planets in the past. - Furthermore “planets” sometimes are astronomic bodies of the solar system, and sometimes spheres where mankind matured *spiritually* on its *spiritual* «path» from the *spiritual worlds* to a reincarnated life on Earth (for instance in *R.Steiner 122:161*, *X*: 8-25-1910 ; *PB pg 177*). - Often he means by “man” : mankind as it evolved up to our days, most often however, very often in *CW 122*, ‘*mankind evolving*’. - Sometimes he connects “old Moon” - as an elapsed *planetary development state* - to the second creation day. Creation days however occur just during the actual *planetary development state* of *EARTH* (for instance in *R.Steiner 122:73*, *IV*: 8-19-1910 ; and *112:88*, *V*: 6-28-1909).

His style of speech, too, did not make things easier for us. To avoid repeating words he often used words indicating a relation, e.g. “such” and “the one that / which / who”. With all the long interweaving phrases of his the noun indicated may often be found by its gender - in German grammar. Today’s readers are more used to having syntax relations served to them in a journalistic style so as not to have to think much about syntax. Otherwise they will just continue reading without understanding. The argument of elder anthroposophists before all, the more difficult style would ask for careful reading, is not generally accepted any more, deterring interested non-anthroposophers. The horribly endless convoluted sentences, too, as used to be accepted in the ‘better’ part of European literature of the 19th century, allowing Steiner to interlace spontaneous thoughts with each other, are giving a hard time to the reader, so that he will switch to the English translation because in English grammar the translator would need to use «it» by far too often, obfuscating the context, so that he needs to demultiplex the convoluted sentence first. May the reader pardon this blooper, which is not even too interlaced. Like to have a genuine example ?

„Auch solch einer Tatsache des Lebens gegenüber müssen wir, wenn fruchtbar werden soll im anthroposophischen Sinne dasjenige, was vorgestern über das Hinnehmen des Karma gesagt worden ist, dass wir es mit dem gescheiterten Teile in uns in einer gewissen Weise gewollt haben, gewollt haben also einen Menschen, der uns scheinbar in den Weg gelaufen ist, gewollt haben gerade den {Menschen}, mit dem wir dies oder jenes ausmachen.“ (R.Steiner 130:252, XXI : 8.2.1912).

Vis-à-vis a fact in life like this one we need - if were to become fertile in the anthroposophic meaning what had been said the day before yesterday concerning whether to acquiesce in karma - that in a way we had wished for it in a failed part within us, wished for this in a person who seemingly crossed our ways, wished for arranging this or that with this one {person} particularly.

Of course the infinitive after the auxiliary verb «to need» in the principal clause may have been lost in the shorthand text or when going to print. We are quoting here just for the convolution, which may have confused even the lector. To our authors’ minds it is up to us to clear up our understanding.

Well, well, the pronouns ! “*This one*” may refer to a specific issue, may indicate what has been said before, may mean «today’s» - or simply show a verbal emphasis. - “*That*” may give an emphasis to a row of consecutive adjectives in front of a noun - or be used as a demonstrative pronoun. - “*There*” may refer to something, too, indicate an existence which may be *spiritual* - or simply enliven the flow of words. - “*So*” does not at all need to indicate a logical conclusion. It may introduce a clarification or a summary, maybe of *spiritually scientific* cognitions. Or it may awaken the listeners encouraging them to pay attention.

Conjunctions connecting dependent clauses such as «and», «as», «for instance», «namely», «i.e.» are what Steiner leaves out all too often - for the sake of verbal dynamic. When ad-libbing it is clear what he means by gestures and pitch. The reader may just imagine Steiner extemporizing. It is true we will not be able to relate to Steiner’s *spiritual* persuasive power in this way but at least the context may clear up. - When his lectures were stenographed, all too often there are commas set instead of having different punctuation marks such as colons, semicolons, or dashes elucidating the context. KvP’s wife does not like to read in his Steiner books any more because he blemished the texts by connecting lines, and changing punctuation marks - hopefully in Steiner’s sense ! A tip to the reader : Do prefer his written books to his lectures ! The phrases are the same length but at least the punctuation marks, albeit commas by far too often, are his.

Still we need not theorize. An example from contemporary literature is enough. In «In the Name of The Rose» Umberto Eco pursues medieval monks’ speech : by sentences half a page, or three quarters of a page, of length with multiple entanglements and endless enumerations, which we cannot imagine in our days to be ad-lib speech. Why is his style intelligible all the same ? - Because he does not shun word iterations, and because varying punctuation marks structure the text. A role model for updates of Steiner’s lectures ?

We do not wish however to hide a rehabilitation in favor of Steiner : He used verbs where other authors of his time expressed themselves by nouns. Consequently his style is vivid and amenable to our feelings. «By the teachings of Buddha» resounds with him like this :

„In dem, was die Menschheit durch den Einschlag
des großen Buddha erhalten hat, ... “ (R.Steiner
114:172 , VIII : 9-24-1909).

*In what mankind received by the
impact of the great Buddha,*

Steiner himself explains :

„Glauben Sie (...) nicht, dass da, wo
geisteswissenschaftliche Tatsachen mitgeteilt
werden, so offen gesprochen werden kann,
dass jedem gleich alles auf der Hand
dargeboten wird. Unter mancherlei
Verbrämung und Verhüllung wird das, was
sich hinter einer solchen
geisteswissenschaftlichen Tatsache verbirgt,
mitgeteilt. Das muss so sein. Denn wer zum
Begreifen eines solchen Mysteriums kommen
will, der soll sich erst durcharbeiten durch
scheinbare Schwierigkeiten, damit sein Geist
gestärkt und gekräftigt wird. Und gerade
dadurch, dass er Mühe hat, sich durch die
Worte hindurch zu winden, gelangt er an den
hinter einer solchen Sache stehenden Geist.“
(R.Steiner 112:138 , VII : 6-30-1909).

*Do not believe spiritually scientific
facts wherever they are mentioned,
could be spoken of as openly as to
offer an immediate understanding to
anybody. Whatever hides behind
such a spiritually scientific fact, will
be told under various trimmings and
disguises. It must be so. For whoever
wishes to come to grasp such a
mystery {such as in this instance Lazarus
being revived}, needs to work through
what is seemingly difficult so as to
strengthening and empowering his
spirit. Exactly because he is
struggling to wriggle through the
words, will he attain the spirit that is
behind them.*

This will have been correct for Steiner’s lifetime. Whether it is advisable a century later with its giddy development in *spiritual* respects, too, would be worth debating. - Let us mention an example : In other places Steiner describes ways of initiation changing. A long time BCE initiations contained three days of death-like states endangering life altogether ; during the ancient Hebrew initiations near-death experiences were confined to soul states ; and now because of the Christ’s impulse a pathway towards initiation may be combined to everyday life and may therefore be undergone by everybody. {We ought however to keep in mind that the initiation path requires quite a many reincarnations maturing.} - May understanding a text which was complicated by style, be modified to assuage life a little bit, too ? It might be worth raising a question.

G. Conclusions

For years and years anthroposophists as well as non-anthroposophists have been asking whether Steiner's German might not be changed into contemporary language. Certainly being faithful to the original is indicated with Theodor Fontane and Thomas Mann for example. {On the other hand The Canterbury Tales have been translated into modern English a long time ago.} But what about nonfiction ? - This is leading us to the next item.

7) Even Steiner succumbed to the spirit of his time as Steiner's self-critical statements are indicating, {quoted in part 1, chapter A.2.}. Otherwise he could not have esteemed "*warriors on the battleground*" as highly as he did (*R.Steiner 4:16, I*), or introduced a connection between race and character into his *spiritually scientific* visualizations (*R.Steiner 122:178, X: 8-25-1910*). Such prejudices of his time, even colonial ones, are leaving wounds in the contemporary reader striving for cognition. The same as we need to open up physical wounds to cleanse them to heal, we the readers are obliged to open up prejudices, to cleanse and free corresponding *spiritually scientific* cognitions of their timely inclusions. For example :

Steiner lived in a mainly monarchically politicized, authority-bound society categorizing abundantly by criteria like "*higher*" or "*lower*". For instance he uses the time-honored concept of "*hierarchies*" to make us understand the workings of *spiritual powers*. Yet do they not weave and waft with each other and into each other and through each other without boundaries ? In our days we are living in a less authoritarian time, and after the horrible experiences of the preceding century even we Germans got somewhat accustomed to democratic thinking, and may imagine «weaving and wafting with each other and into each other and through each other without boundaries» somewhat more easily than Steiner's contemporaries. In this respect we can grasp Steiner only in so far as we can think back into his time.

Steiner's use of the auxiliary verb "*must*" may lead to misunderstandings, too. To us authors it is sounding incredibly hard, even strict. We needed years to understand he was most often speaking not of human obligations but of *spiritual* laws.

In spite of all the seven items above I {KvP} feel I am a convinced anthroposophist. Anthroposophy enlarged my views, opening up deep *spiritual* dimensions to me. I am deeply grateful. That Steiner expounded indications to *spiritual worlds*, moves me, winning deep favor with me for him and for his work. That he could think of himself in self-critical ways - except for the battles of opinions in his time - , makes me redound to his credit. I do not succeed however in conceding he was right in everything. I do agree with him in that because he spoke of anthroposophy's obligation to change the same as any living being, anything vivid does. Do anthroposophists, too, wish to remain vivid and alive ?

Two more items do not concern R. Steiner himself but the generations of students of his : ourselves !

1) Wishing to acknowledge Steiner in physical respects, too, findings in physics were sometimes not heeded. For instance in 1974 E.O. Marti seized Steiner's suggestion that space originated during the *planetary development state* of *OLD SUN*, stating (*Marti pg 32,33,35,37*) that the *solar cosmos* had existed of zero dimensions during *OLD SATURN*, of one dimension during *OLD SUN*, of two of them during *OLD MOON*, and only during *EARTH* the third dimension was added. A world of two dimensions is a plane, a world of one dimension a line, and zero dimensions are a point without any extension. If the world is a plane, there is not anything that might jump over any object. If it is a line, there is not anything able to pass another object by. With zero dimensions there is not any physical existence possible. This last item conforms with Steiner's idea that there was not any space yet during *OLD SATURN*. Still we authors cannot imagine *Hyperboreis* as a line, or *Lemuris* as a plane. We suppose all the *ages* will have existed with three dimensions in space, and four dimensions in time. Delor (*8:146*) will not have thought of Marti's dimensions when affirming the *ages* as iterations of *planetary development states* in Steiner's meaning.

2) There is another item which Steiner is not to be charged of. It is a misunderstanding of ours, his students. The *Christ's impulse* is recognized by some as just the universal brotherly love, to be attained solely via the Christ. In fact Steiner reinforced this attitude :

„In der Tat, wer niemals von diesem Christus-Ereignis gehört hat auf dem physischen Plan, kann auch das Verständnis nicht gewinnen zwischen Tod und neuer Geburt, der muss dann warten, bis er wiederum auf dem physischen Plan dazu vorbereitet wird.“ (*R.Steiner 130:169, XI: 2.12.1911*).

Indeed he who never heard of this occurrence of the Christ on the physical plane, will not be able to understand it between death and a new birth. He must wait until he is going to be prepared on the physical plane again.

Our mistake consists in thinking thoughtlessly as Christians we would already contain brotherly love. Yet in fact

G.3. Supplement 1 : Merits and Dangers of Both World Views

Steiner means something we may take up from the Christ letting it grow in us over thousands of years, something shining into the future, touching our karma, and surpassing the topic of this book by far. Evaluations and delimitations between denominations - between Christian denominations, too ! - prove to be out of date and - worse - turning backwards. We authors would have understood Steiner better if he had spoken of *the Christ's impulse* instead of "*the Christ's occurrence*".

All we can do is repeat : We as the following generations ought not adopt Steiner's visualizations without questioning, trying to get to the bottom - totally conforming with Steiner's demands.

We authors are hoping we shall not be accused of taking singular examples out of context ! Then we would be obliged of presenting another book of just about the same length. - Neither may we be suspected of denigrating all of R. Steiner. We are respecting in all our capacity his Christology, the Michael letters, his cognitions from the *spiritual worlds*, and the way he described to draw near (*R.Steiner 10*). Again and again his lectures and books impressed us as a harmony after we had read them often enough. I {KvP} see a high-grade initiate in him, highly endowed with sensitivity and emotivity in addition, but intellectually and in his capacity of communication, too. Again and again we are impressed of the way he is holding back when presenting his visualizations to listeners. In (*R.Steiner 112:269, XIV : 7-7-1909*) he proposes to us to receive his cognitions cautiously, recommending to us - not his words - to mature to understand them all the more. We authors are especially impressed of him showing us - the first one for all we know - ways of how anyone may mature to an initiation into the *spiritual worlds* without giving up one's everyday chores. For that he shows us ways of evolving our attitudes vis-à-vis everyday life to progress towards the *spiritual*. We may be consoled of his giving us hope on this way.

We should not however idealize him totally, so as to take to heart dearly all the almost boundless depth of what he is presenting us up to our days. When thinking of him, eager to fathom the limits of his visualizations, too, we shall learn to differentiate what we should like to accept from him - questioning in a confiding way. Exactly because we cannot yet know about their limits. - On the other hand we should forego about him what the findings of our time tore us away from.

Such as ? "*Nebular spots*" have shown to be galaxies and clusters of galaxies outside the Milky Way ; specific characteristics of "*races*" do not exist to the degree that we might suppose they had originated ages and ages ago with specific planetary histories ; ions, atoms, and subatomic particles are confirmed parts of theoretic and experimental physics - not fantasy ; there are more and more indications that great apes, too, act individually and consciously - that which would question mankind's role of being the very first creature in the *solar cosmos*.

G.4. Supplement 2 : Critical and Self-Critical Look Back

Does the compilation here contain analogies, too ? Expressly ? Without saying so ? What are their limits ?

The most resounding analogy is about the living Earth. The same as an anthill is alive not because of its scaffolding of sticklets but by the multitude of living ants ; the same as a wood is not alive by its cadastral boundaries but by the multitude of living trees ; the same as a nation is not alive by its laws but by the multitude of inhabitants delegating to create these laws : likewise the Earth is alive - under a preliminary aspect - not by its rocks but by all the living beings living there, including the spiritual ones. All the same we may regard the Earth as a living being in its own right - the same as an anthill, a wood, or a nation.

Another analogy unspoken of : The same as a number of sounds may result in a melody to our ears ; and the same as a multitude of people may result in laws that make sense : likewise so the interplay of the Earth with other planets may lead to an interplay of gravitation which impresses us as being harmonious.

All the analogies find their limits in our feelings. Astronomically there are star explosions, black holes, and on Earth meteor strikes which all of them impress us as being not altogether harmonious. There are bad laws, chopped trees, people and animals that destroy anthills, and heedless conscience vis-à-vis the environment. In all such occurrences we see ahrimanic traits of destruction, hostile to life.

It is altogether different with *spiritual* aspects. Me {KvP}, too, I believe, and am deeply convinced, that whatever we recognize as nature laws, was created by *spiritual beings*, and is used by them for their kind of harmony (see R.Steiner 122). Such *spiritual* aspects endow us with insights which we recognize as imaginatively deeply convincing if we can open ourselves up to them. It is as much as believing deeply, irrefutable and fulfilling, appearing as the subjectively absolute truth : a present of the *spiritual worlds*, with any single person personally adapted to the part of absolute truth he or she can bear for the moment.

Logic already [«undistributed middle term» as in the example of Annegret's glasses] does not allow us to mention any faith of ours with other people unless the asked for it. This is an appeal to us anthroposophists as well. Again and again R. Steiner emphasized that *spiritually scientific* cognitions are as objective as scientific findings. But : The same as - pardon me : another analogy ! - some people just cannot read off instruments or understand the reference frames of physical laws, leaving us with letting them be : in the same way a believer cannot but use tolerance vis-à-vis anybody unable - as yet ? - to share his views. - It may be an act of neighborly love. Intolerance shows amour-propre.

Parallely to what we are convinced of, may we wish to learn to understand as much as we can in the field of physics, too. We shall go on developing if we succeed in integrating actual personal scientific experiences into actual personal *spiritual* and ethical experiences. We shall marvel at what may start flowering within ourselves : science concerning us ; a sense for life amplifying the kind of thinking we had thought so far. If we can add conscious *clairvoyant* experiences - if only to minor degrees - this will be a sign of developing. “Man is who ?“, D. Bosse is asking (the same as R.Steiner in 101:27, I : 10-7-1907) in a thought-provoking way. The actually shortest personally integrating answer we authors know : in the making. We humans are still having to walk a long way. It is true the *elohim* rested on the so-called seventh day of creation after having expounded to *man evolving* his assignment in the world (1st Mose 1:26-31). Yet it seems to us authors the creation will still not be completed for a long, long time. Such an insight may teach us to be modest. Jehovah must not rest for a long time to go.

Let us continue to self-criticism :

All the years while writing this text we came to know more and more actual findings that did not conform to Steiner's *spiritually scientific* visualizations. In the beginning I {KvP} could still confide in quite a many of his cognitions as unrefuted, but their number declined from year to year. I had the impression I veered away from certain cognitions of Steiner's from year to year. This occurred in fields before all when Steiner had concluded *spiritually scientific* cognitions about the hereabouts material world from rhetoric, logical, or analogous derivations. For years the prime example was : Steiner's “The heart is not a pump.” (e.g. R.Steiner 350:47, 245). If had been said : “The heart is not a pump only”, then anthroposophic as well as somatic aspects had been considered. We came to having the impression : Whenever Steiner spoke or wrote as categorically, he confined his

view to *spiritually scientific* cognitions. We cannot do so in our time with the sciences advancing as rapidly as they do.

All the time we ought to think of R. Steiner not being able during his lifetime to know about today's scientific findings. In part 1 , chapter A.1. already we saw Steiner's impetus concerning scientific findings of his time. We had the impression Steiner did not at all oppose scientific cognition. He even encouraged scientists to question *spiritual* scientists logically.

„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 ; quotation repeated from chapter A.1).

Even a researcher able to perceive in the super-sensory field, may err in presenting something logically. He may be corrected by somebody unable to perceive in a super-sensory way but endowed with common sense.

He does not even bristle up against Darwin's development line (R.Steiner 122:197 , XI : 8-26-1910). For instance in (R.Steiner 112:268 , XIV : 7-7-1909) he describes man evolving as jelly-like.

„Er war so ähnlich beschaffen wie heute gewisse gallertartige Tiere im Meerwasser; die man kaum unterscheiden kann von dem umliegenden Wasser. So war der Mensch beschaffen.“ {Quotation repeated from chapter F.7. }

He resembled to certain jelly-like animals in sea water today, which are hardly to be distinguished from the water around them. That is what man was like.

He did oppose however to forgetting about *spiritual* cognitions vis-à-vis scientific ones. While Darwin has mankind evolving physically from animals, Steiner sees *spiritually* man originating first. Animals then are waste from man's evolution. Steiner implies we ought to accept *spiritual* connections.

We authors think we ought to continually confront Steiner's *spiritually scientific* visualizations with scientific findings of our time, respecting in how far we may recognize ourselves the fields scientific findings are valid in. By no means is this to encourage us to confide in sciences more than in *spiritual science*. *Spiritually scientific* cognitions can never be verified by sciences, nor falsified. Analogies may however show not to extend as far as to compare the two.

What about our confidence in sciences ? It is limited to the sensory world. We do confide however in scientific findings continually falsifying, complementing, verifying each other in varying ways : a vivid treasure of experience, promising in our minds to understand the sensory world of today in parts. The Earth is vivified not only by *spiritually scientific* visualizations, and mankind's development along with it. By manifold scientific findings vivifying the Earth and us together.

Do we underly Luciferian or Ahrimanic influences by imposing scientific criteria to the hereabouts world ? - We authors are thinking we don't. We do not speak of externally induced comprehension but of what we can understand ourselves, controlled by self-criticism. We do not speak of inflating ourselves but of growing modesty by looking for the limits of our recognition again and again. Steiner himself respected scientists who dared approaching the *spiritually scientific* primordial causes of their fields with inner eagerness of their own. Ernst Haeckel [1834–1919] for instance.

Unfortunately we do not find the quotation any more where Steiner claims there are four steps of approaching the *spiritual*. Cognition is the lowest one. The arts are the next. Then there is religion, and loving is the top one. In this book we are dealing with cognition before all. *Spiritually scientific* cognition as well as cognition of the hereabouts world tied to the senses. It is a self-critical attitude : It is the lowest step on the path towards the *spiritual*. Be it so. If our cognition is clearing up, there is a chance to a step further on. May we be consoled : As there are transitions everywhere and all the time, we are all the time dealing with more than one of the four steps personally. May this encourage us to live ourselves in a multiple way.

Steiner describes the limits even of this text of ours, revealing them in connection to the difference between Cain and Abel as allegoric images :

„Wer im Okkulten Erfahrung hat, der weiß, dass die Künste und die Wissenschaften,

He who knows about what is occult, knows that the arts and the sciences

trotzdem sie die Menschen frei gemacht haben, nicht das waren, was den Menschen zum Geistigen hin geführt hat ; sie waren es gerade, was den Menschen weggeführt hat von dem eigentlich Spirituellen. Die Künste sind etwas, was auf dem eigenen Grund und Boden des Menschen, auf dem physischen Plan erwachsen ist. Das kann der Gottheit zunächst nicht wohlgefällig sein. Daraus entspringt der Gegensatz, dass der ‚Rauch‘, der Geist, den Gott selber in die Erde gepflanzt hat, von Abel zur Gottheit emporstrebt, und dass der andere, der ‚Rauch‘ von Kain, auf der Erde bleibt. Das Selbständige bleibt auf der Erde wie der Rauch des Kain. (...) Jetzt ging das Inspirationsprinzip auf diejenigen über, welche auf dem Standpunkte des Abel waren, auf die, welche Hirten und Priester blieben. Auf die anderen ging das Inspirationsprinzip nicht über, sie wurden dem Weltlichen zugewandte Wissenschaftler und Künstler und beschränkten sich rein auf den physischen Plan. “(R.Steiner 93:35 f, II : 6-10-1904).

did not lead man to the spiritual, although they freed him. They led him away from what was spiritual really. The arts are something that grew out of man’s own substance on the physical plane. At first this cannot be to the deity’s liking. From there we are having the contrast of the ‘breath’, the spirit which God himself implanted into the Earth, rising up from Abel towards the deity, and the other one, the ‘breath’ of Cain, remaining on the ground. What relies on itself, remains on the ground the same as Cain’s ‘breath’. (...) Now the principle of inspiration passed on to those whose attitude resembled Abel’s, who stayed herdsmen and priests. The principle of inspiration did not pass on to the others {Cain’s successors} ; they turned to the worldly, becoming scientists and artists, limiting themselves to the physical plane.

May ‘breath’ remind the reader of ‘breath of life’ [1st Mose 2:7]. The verbal similarity between ‘Rauch’ [German for ‘haze’, indicating sacrificial smoke here] [1st Mose 4:4] and ‘RUACH’ [Hebrew for ‘breath / haze / smoke / soul’, indicating the connection to God] can hardly be iterated in English. As God treated Abel’s ‘Rauch / RUACH’ contrary to Cain’s, the one word takes on contrary meanings with the two brothers.

Here we authors learned about this book restricting itself. Several times already we had hinted - we did not criticize ! – that in the esoteric several problem solutions might stand side by side. Now we may say : Not only ‘might’ ! We may call a characteristic of the *spiritual worlds* that many aspects may exist side by side mingling with each other although they may be contrary. Definitions would tie cognition down, distancing us from the *spiritual worlds*. In the *spiritual* realm - may we be pardoned for quoting for the almost last time – we

„{muss} man zu solchen Begriffen kommen (...), die sich fortwährend verändern, wenn man in den Geist hineinwill.“ (R.Steiner 350: 6-28-1923).

{need to} come to notions (...) which are changing all the time if we wish to enter into the spiritual.

Now we can understand why Steiner would not have appreciated chapter J.2 «Glossary» in part 5. We shall take the hint quoted above as an invitation to further, enlarged development steps.

Criticism and self-criticism were incomplete if we did not care about what anthroposophy as seen in this text, brought to us personally. One of the two of us is being helped to enlarge his scientific orientation into *spiritual* realms. He is putting up with these new ways of thinking being unable to be proved in scientific ways. So he experiences his questions about world views extending into unknown spheres. - What about the other one ?

«Grown up in sighting distance of the Goetheanum, I was interested in this enigmatic world from early youth on. As a scientifically critical person I did not however find an approach to this spirit-world which to my mind was - and still is - a severely believing world. Debating about this book in a wonderfully creative way, discussing in deep and jocular ways, opened up a new access to this kind of spiritually scientific aspects, relativizing the severe ‘faith’ in Steiner. In this context anthroposophy is becoming a new training of head and feelings, leading me to new thoughts and ways of life.»

As we have been arriving at expressing ourselves personally, we shall not forget about a cautious look into the future.

G.5. One-Eyed Outlook

The method first. It may well be possible that Steiner might have led anthroposophy a little bit further if he had been able to regard the conditioning limits of human cognition, including his own. It may well be possible that he might have saved himself various polemics against opponents of his world views. Then it may well be possible he might have come to furthering enlarged spiritually scientific cognitions. To cognitions that would not have had to put mankind into the center as much as he did. He might have facilitated for us learning still more modesty from him.

To arrive there he would have had to get on with contemporary depth psychologists. Now, a century later, with depth psychology having imbued western society more and more, we might perhaps try to make good for parts of it. That would however demand not to take depth psychology dogmatically. Will we be able to do so vis-à-vis our own limitations to recognize ? We may wonder.

What might be a purpose making sense ? - Once again Ahrimanic forces, the Asuras, and Sorath are playing cat and mouse with the hereabouts sensory world. For the last century and a half their intrusions are working havoc, getting worse and worse each time. We do not yet know how bad they will get this time. Steiner and Lievegoed predicted the worst.

The actual political, economic, and war crises before all are overtaking us, panicking us for fear of livelihood and life. Since these forces are predominantly intruding into the soul so far, we may counteract as yet with psychic methods, which may help us to attain *spiritual* fields so that we might feel more secure. The *spiritual* solution proposed in this book, is the attempt at a synthesis in chapter G.2. The path there is easier when providing for sensible counter measures against our fears. For this we should become conscious of our spontaneous counter measures of the soul such as wrath, fear to fail, and hatred. Feelings like these do not help against the above adversarial powers. They are far better in dealing with them than we are. To arrive at internally *spiritual* fields we need to forgo such feelings which are of avail to the adversarial powers but not to us. That is what the above attempt at a synthesis is trying to convey.

Furthermore mankind should learn to survive the menacing climate catastrophe which is approaching more and more. All advanced civilizations so far perished by foreign powers intruding, because they did not wake up when the resources of their wealth expired ever so slowly. For instance when the ancient Romans of the Roman empire expired being ready to defend their way of life ; or when the empire of the Church expired being ready to deal with the vital essentials of believers ; or when the insight expired in the German and the czarist empires that a mass of people steeled by hunger was growing up - none of whom were in the least influential taken one by one. Each time - and in other advanced civilizations, too - the reigning classes closed themselves to the powerless people in need presuming that not anybody nor anything could endanger their power - until at a certain point of no return their predominance was lost once and for all. When insight came in the end other powers had already established influences of their own.

Actually we are in a similar situation, worldwide this time. In the 'western' societies we have been living on the life resources of poorer contemporaries - at least for two centuries, the Anthropocene. What is even more, for half a century we have been living on the basics of the lives of our posteriors. What is new about it, is that they are gradually coming to stand upon their defence due to new technology. New is, too, that the life resources will have run low when our posteriors will have become powerful enough. New is thirdly that we, the elders, might finally have come to such insights, and might introduce them into our ways of life, which has been an obligation for the last 50 years already. May this appeal be an enlarged purpose of this book.

Which ones will be the powers succeeding us if we do not learn from earlier advanced civilizations' fates ? - Sure enough the ancient Romans of the time of the barbarian migrations will have thought the Visigoths under Alarich looting Rome in 410 AD, primitive, undisciplined hordes. - In German imperial times the proletarians were thought dirty and illiterate. - In our times there are still clergymen and priests classifying believers coming to them in trouble, for disinterested in the heavens - if only for the sake of not endangering the Church.

Whoever indulges in the riches of old values, will not be able to appreciate what is new. By analogy we may not appreciate what is coming up with the actual climate catastrophe. It may overrun us before we will rise to the situation flabbergasted and flatfooted.

Are there not any alternatives ? - Of course there are : By bracing ourselves, perhaps even sensing ahead. By

G. Conclusions

wishing to open up to something new. In this way succeeding cannot be guaranteed. But there may be a promising chance. We authors suppose a way may draw near if we will reconsider our personal advantages, concentrating rather on the welfare of all.

Finally we shall see Steiner dealing with people - oh no, not anthroposophists at all – researching spiritually scientific cognition solely by intellectual capacities of their own, in a humorous way :

“Allegoryvich”, “Mystifizinsky”, “Construing-Al” (225:9), “Symbolizetti” (235:218).

G.6. Last Not Least

We came to know Steiner as an enlightened person, initiated into *spiritual* fields, a prophetic warner, and harshly demanding teacher if we proved to be unwilling. In the end we saw his humoristic side, too. We do not yet know him electrifying in an admirable way. That is what it is about here. He was lecturing to youngsters, trying to encourage them to the future. Who would have thought this illustrious rhetorician with his complicated phrasing could enthrall young people although he was 63 years old and three quarters of a year before dying ?

„Nun, da Michael ohne die kosmische Intelligenz erscheint, die er früher treuhänderisch verwaltet hat, liegt es an den Menschen auf der Erde, sie für ihn und mit ihm zurückzugewinnen. Es ist wichtig zu erkennen, dass der Geist real ist und dass wir lernen müssen, mit ihm zu kommunizieren. Es ist auch wichtig zu verstehen, dass sich der Geist anders verhält als noch vor kurzem. Vor einem Jahrhundert war der Sonnenaufgang ein nebliger Schein der geistigen Welt, und die Menschen verstanden, dass der Geist dahinter lebendig war. Früher ein schwacher Schimmer, wurde der Schein im Laufe des 19. Jahrhunderts flammend, Flammen entstanden aus dem Schein, und es ist heute einfach nicht mehr zutreffend, wenn wir bei der Beschreibung eines Sonnenaufgangs dem Beispiel von Herder oder Goethe folgen. Der Sonnenaufgang hat sich von einem Schimmer zu einer Flamme gewandelt, und aus den Flammen entsteht ein Geist, der uns zum Handeln herausfordert. Die Geste der geistigen Welt gegenüber der physischen Welt hat sich verändert. Wenn junge Menschen mit ihrem jugendlichen Enthusiasmus die Realität der geistigen Welt verstehen können, wird das Zeitalter Michaels tatsächlich anbrechen. (...) Der Sonnenaufgang ist etwas Anderes geworden. Aber unsere Herzen sind auch anders geworden, wir tragen nicht mehr dieselben Herzen in der Brust. Unser physisches Herz ist hart, unser ätherisches Herz ist beweglicher geworden. (...) Wir müssen die Möglichkeit finden, uns an unser übersinnliches Herz zu wenden. (...) Werden wir uns bewusst, dass wir neue Herzen haben, dass neue Herzen die Welt ganz anders fühlen müssen als die alten Herzen, und nehmen wir das ganz ernst, dann wird aus der Jugendbewegung etwas werden wie eine Flamme, die der Flamme des

Well, since Michael appears without cosmic intelligence which he had held in trust earlier {up to the 9th century}, it is up to mankind on Earth to win it back for him and with him. It is important to recognize that the spirit is real, and that we need to learn to communicate with it. It is important, too, to understand that the spirit behaves differently from a short while ago {up to the beginning of Michael's age 1879 and the end of the small Kali Yuga 1899}. A century ago {~1824} the sun a-rising {of the Christi ?} was a foggy shine of the spiritual world, and people understood that the spirit behind was alive. A faint shimmer in earlier times {as late as the beginning of the 12th century} the shine soared up flaming in the course of the 19th century, flames rising from the flames, and it is just not correct in our days to follow the example of Herder or Goethe when describing a sunrise. Sunrise changed from a shimmer to a flame, and from the flames a spirit is rising challenging us to act. The spiritual world touching the physical world, has changed. When young people can understand that the spiritual world is real, Michael's age is in fact on the way. (...) Sunrise has changed. But our hearts changed, too, we are not carrying the same hearts in our chests. Our physical heart is tough, our etheric heart has grown more supple. (...) We do need to find the chance of turning to our supersensory hearts. (...) Let us be clear we are having new hearts, new hearts will have to feel the world quite differently from old hearts, and if we are taking this quite seriously then the youth movement will become something alike to a flame flaming up

Sonnenaufgangs entgegenschlagen wird. (...) Flammen von innen, Flammen von außen herein : die beiden Flammen müssen zusammenschlagen. (...) Deshalb : Begeisterung, meine lieben Freunde ! Begeisterung, die uns überwältigt. (...) Wir haben es nötig, wirklich in Begeisterung zu kommen. Begeisterung wird alles machen. (...) Enthusiasmus trägt den Gott in sich. (...) Innerlich zusammenwachsen mit der Flamme, die sich heute entzündet, auf dass die Michael-Impulse verwirklicht werden ! Ohne dass Flammen da sind, können sie nicht verwirklicht werden. Aber um durchflammt zu leben und zu arbeiten, dazu ist notwendig, dass man selber Flamme wird. Nur die Flamme wird von der Flamme nicht verzehrt. Wenn wir so fühlen können, dass wir Flammen werden, die von den Flammen nicht verbrannt werden, dann können wir ruhig die physischen Herzen als leere Beutel zurücklassen, denn wir haben das ätherische Herz, das verstehen wird, dass die Menschheit in ein neues Zeitalter hineinrückt : in das Leben der Geistigkeit. Das Zusammenwachsen mit der Geistigkeit wird das volle Jugenderlebnis sein.“ (R.Steiner 217a:185 ff, 7-20-1924).

to the sunrise flame. (...) Flames from the inside, flames coming in from the outside : Both the flames must meet flaming. (...) So, my dear friends, let's be enthusiastic ! Enthusiasm overwhelming us. (...) We really do need to come to enthusiasm. Enthusiasm will achieve everything. (...) Enthusiasm has God inside. (...) Growing together with the flame internally, inflaming this very day so that Michael's impulses will come to be real ! They cannot become real without flames. But to work in flames alive we must needs become flames ourselves. Only the flame is not consumed by the flame. If we can feel like that, becoming ourselves flames that are not burnt up by flames, then we may easily leave back the physical heart as empty bags because we are having the etheric heart which will understand that mankind is entering a new age : entering life in spirituality. Growing together with spirituality, will entirely be youth's experience.

G.7. Thank-You {Part II}

We just cannot thank everybody helping us orally. The palette extends from D. Bosse snowballing this book with a little sentence at lunch, up to sharp discussions and valuable stimuli at winter seminars with the couples von Esebeck and Spillmann as well as changing others who were interested. - We are grateful to D. Bosse, too, for commenting on an early version of this book in a dedicated spirit, encouraging the parts concerning spiritual and soul aspects, and even allowing to adopt parts of a subchapter from *Bosse 2015*. - Furthermore the couple Spillmann and a motivated reading circle in the Casa de Terapias at the Centro Antroposófico on Lanzarote helped by asking and doubting. Last not least they fostered a more readable style when sentences ran the danger of becoming as long as Steiner's.

There may have been our fates coinciding when two seemingly contrary word views met in mutual curiosity for *spiritual science* and sciences. A very special thank-you goes to HRS. He searched for - and found - logical or didactic mistakes. He installed the tables of contents with programmed quick search function. He instigated all the graphics, tables, and figures, he created or copied and adapted all the graphics and most of the tables, he enabled figures, tables, formatting, typefaces as well as continuous pagination, and solved a huge amount of tricky questions about data file formatting. For instance he succeeded in creating a transition from panel format to landscape format in the same file. Furthermore he instigated the glossary so as to be considerate to new readers. If there is anything is vivid in this book it is due to him. For instance the colored backgrounds to texts in the chapters E.2. , I.5. , and I.6. Different background colors help distinguishing development stages. In graphics and tables his esthetical choice of colors impresses me. What is even more, he related his personal experiences with gemstones at the end of chapter A.2. Experiences suggesting that a kind of life may be found in gemstones. Experiences indicating to me he is a decidedly non-anthroposophic anthroposophist-of-the-heart. May one or the other anthroposophist come to thinking.

Everybody, including those we are not mentioning, instigated changes and additions which were important to us. From others we would have liked to have quotable hints, from R. Steiner for instance, but unfortunately this was not possible yet.

We are thanking the then president of the Fundación antroposófica on Lanzarote, Mr. Robert Schmidt, for allowing us to use the anthroposophic library, and for giving valuable tips about literature. We are grateful, too, for all the staff supporting our inquiries with friendly advice.

As the non-anthroposophic reader has been digging as far as this, even into all the quotations, hopefully storing and retaining many questions and opposing views, there is a special thank-you that might console you. You have been familiarizing yourselves with Steiner's style so that reading the original texts will not be as hard for you as for a beginner.