

THE REAPPEARANCE OF CHRIST

IX

The Etherisation

Schmidt Number

A Lecture by
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Basle, October

GA# 130

Translated from a shorthand report unrevised by the lecturer. The volume of the Complete Works of Rudolf Steiner, containing the following lecture, among twenty-two others, is entitled: *Das esoterische Christentum* (The Esoteric Christianity, Bibliographical Survey, 1961). This English edition of the following lecture is published by the Rudolf Steiner Press, 1977.

Switzerland

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The Etherisation of Man

WHEREVER we, as human beings, have striven for knowledge, whether *self-knowledge* has been demanded of us. But as has been repeated means as easy to achieve as many people believe — anthroposophy is constantly aware of the hindrances he will encounter in his efforts. But we are to reach a worthy goal in world-existence and if our actions are

Let us ask ourselves the question: Why is the achievement of self-knowledge so difficult? If we mean to speak truly of his inner life, his life of soul, we shall not beg for help. We shall rather have the patience and perseverance, the will, to penetrate the Spiritual Powers known to us as Man.

Before we investigate the nature of self-knowledge, two aspects of the human condition are to be noted. Just as the magnet has North and South poles, just as light and darkness are

soul. These two poles become evident when we observe a person play someone who is entirely absorbed in the contemplation of some striking how still he is standing, moving neither hand nor foot, never turning are aware that inwardly he is picturing his environment. That is one street and feels that someone has insulted him. Without thinking, he who insulted him. We are there witnessing a manifestation of forces so it is easy to imagine that if the action had been preceded by thought contrasting situations: in the one there is only ideation, a process in the other there is no thought, no ideation, and immediate expression two extremes of human behaviour. The first pole is complete surrender the second pole is the impelling force of will without thought. These fa

We can go into these things more deeply and we come then into spheres findings of occult investigation to our aid. Here another polarity confirms concepts of Anthroposophy we know that in waking life the four mer body and ego — are organically and actively interwoven, but that in sleep astral body and ego are outpoured into the great world bordering on physical a different point of view. We might ask: what is there to be said about its impulses on the one hand during waking life and during sleep on the

When we penetrate more deeply into this question it becomes evident sense, always asleep, Only there is a difference between sleep during convinced in a purely external way, for we know that we can wake in the clairvoyant and see into the spiritual world. The physical body in its sleep and we can rightly speak of an awakening of our spiritual senses. In sleep therefore be said: ordinary sleep is sleep as regards the outer physical regards the spiritual world.

These facts can be considered in yet another light. On deeper scrutiny life, man has, as a rule, very little power or control over his will and consider how little of all you do from morning to evening is really the When someone knocks at the door and you say “Come in!”, that cannot are hungry and seat yourself at a table, that cannot be called a desire circumstances, by the needs of your organism. Try to picture your influenced from the centre of your being. Why is this the case? Occultism day, that is to say he is not in the real sense present in his will-impulse or we may become more highly moral, more cultured individuals, but thoughts we can work *indirectly* upon the will but as far as life is concerned

of day, our will is influenced only in an indirect way, namely through over into a state of sleep. The will, however, awakes, permeates strengthened in the morning because what has penetrated into our or activity of the will becomes comprehensible when we remember that To begin with, therefore, this stimulus shall be given for further cont in self-knowledge, the more you will find confirmation of the truth of awake and sleeps in respect of his conceptual life when he is asleep. night.

Man is unaware that the will does not sleep during the night because h does not sleep during the night but it then works as it were in a fiery been used up by day.

Thus there are two poles in man, the life of observation and ideatic opposite ways to these two poles. The whole life of soul moves in va nearer to understanding it by bringing this microcosmic life of soul int

From what has been said we have learnt that the life of thought and thought is something which seems unreal to materialistically minded p are *only* ideas and thoughts!" This is intended to imply that if somec because it can be eaten, but a thought is *only* a thought, it is not a thoughts are related to what thoughts really are as a shadow-image is to the flower itself, to the reality. So it is with thoughts. Human thinki higher world, the world we call the Astral plane. And you represent th thus — it is not absolutely correct but simply diagrammatic. In the hea beings on the Astral plane. Beings of the most varied kinds are at wor cast their shadow-images into men, and these processes are reflected i

As well as the life of thought in the human soul, there is also the life of and sympathy and those of displeasure and antipathy. The former are aroused by evil, malevolent deeds. Here there is something more than concepts of things irrespectively of any other factor. But our soul expe beautiful and good, or what is ugly and evil. Just as everything that tak plane, so everything connected with sympathy or antipathy points to t World, or Devachan, are projected, mainly into our breast, as feelings what is good or evil. So that in our feelings for the moral-aesthetic eler Heavenly World or Lower Devachan.

There is still a third province in the life of the human soul which must be done. There is a difference between standing by and taking pleasure in a deed and actually performing some such deed. I will call pleasure in good deeds against the *moral* element that impels a man to perform some good deed aesthetic; mere pleasure or displeasure is at a lower level than the will. When constrained to give expression to moral impulses, these impulses are of the Heavenly World.

It is easy to picture these three stages of activity of the human soul (pleasure or displeasure), and the moral (revealed in impulses to good deeds) which in the Macrocosm, the great Universe, lie one above the other. The Devachanic world is reflected in the aesthetic sphere of pleasure and displeasure and morality.

Thoughts: Shadow-images of Beings of the Astral Plane (Waking)
Sympathy and Antipathy: Shadow-images of Beings of Lower Devachan
Moral Impulses: Shadow-images of Beings of Higher Devachan (Sleep)

If we connect this with what was said previously concerning the two poles of the will that which dominates the waking life, the life in which man is more dominated by intellect; during sleep he is awake in respect of his will. It is because of what he is happening with his will. The truth is that what we call morality is the will. And in point of fact man needs the life of sleep in order that thought can become active and effective. In his ordinary life today man is dominated by intellect; he is less able to accomplish anything on the moral plane of the Macrocosm.

What is already within us can bring about the further development of the will to acquire greater moral strength. We go to sleep in order that we may receive the Divine Forces and where Divine Forces transform into the power of will that which we could otherwise receive only into our thoughts.

Between these two poles, that of the will which wakes by night and the aesthetic appreciation which is continuously present in man. During the waking life, prosaic, pedantic individuals are always fully awake in waking life. When we are awake; we must be able to give ourselves up to the enjoyment and to give ourselves up wholly with crass reality. Those who can give themselves up in this way invigorate the whole of existence. To give oneself up to such imaginative life of sleep you know well that dreams enter; these dreams in the

light, and what is of moral-aesthetic nature streams downwards from these two currents meet, and in the man of low morality a violent stru pineal gland. In the man of high morality there is around the pineal g when a calm glow surrounds the pineal gland at these moments. In th calm glow of light often extends as far as the heart. Two streams can other, Microcosmic.

To estimate the significance of how these two streams meet in man is previously in a more external way about the life of the soul and how aesthetic and the moral elements that stream downwards from above we grasp the significance of what was said about turning our attention corresponding phenomenon can be described today as the result of years, undertaken by individuals among genuine Rosicrucians. These has been described in connection with the Microcosm also takes plac time goes on.

Just as in the region of the human heart the blood is continually being place in the Macrocosm. We understand this when we turn our minds flowed from the wounds of Jesus Christ.

This blood must not be regarded simply as chemical substance, but l Jesus of Nazareth it must be recognised as something altogether u imparted to our Earth, which in uniting with it, constituted an Event Earth's evolution — and it could take place only once. What came of what otherwise takes place in the heart of man. In the course o: “etherisation.” And just as our human blood streams upwards from etherised blood of Christ Jesus has been present in the ether of the ea — now transformed — which flowed on Golgotha. This is supremely in had not taken place, man's condition on the Earth could only have bee it has always been possible for the etheric blood of Christ to flow toge head.

Because the etherised blood of Jesus of Nazareth is present in the eth blood streaming upwards from the heart to the brain, so that not only human blood-stream unites with the blood-stream of Christ Jesus. A a person is able to unfold true understanding of what is contained in t streams then mutually repel each other, thrust each other away. I acquired *in the form suitable for that epoch*. At the time when C

understood by those who came to His forerunner, John, and were baptised. They received baptism in order that their sin, that is to say, the karma might be changed; and in order that they might realise that the most important thing was to get into a physical body. But the evolution of humanity progresses and in the need for the knowledge contained in Spiritual Science and be able to understand that knowledge can be understood.

If this comes to pass, individuals will be able to receive and comprehend this event is *the appearance of the Christ as an Etheric Being in contrast to the Christ of the past*. Now reached the point of time when the Etheric Christ enters into the number of individuals through a form of natural clairvoyance. Then it will be visible to greater and greater numbers of people. This will inevitably will come to pass is as true as were the achievements of electricity in the past. The Etheric Christ and will themselves experience the event that took place in the past. To be alert to the moment when Christ draws near to them. In only a few years who are young — already preparation is being made for this — that some have sharpened his vision through having assimilated Anthroposophy, he will help him, to make him alert to this or that. The truth is that Christ himself is a physical man. He will come to realise that what he saw was a superhuman being will have this experience when sitting silent in his room. The door will open, and the etheric Christ will appear and speak to him as a Comforter to men. However strange it may as yet seem, it is true that considerable numbers — are sitting together, not knowing what to do, will be there, will confer with them, will make His voice heard in such a way that the constructive element now described will take real effect in the evolution of humanity.

No word shall be said here against the great advances made by culture and the freedom of men. But whatever can be gained in the way of our small and insignificant compared with the blessing bestowed upon the world by Christ, the Christ who will now be operative in human culture and in the unification of the world. In very truth Christ brings constructive forces into human life.

If we look into early post-Atlantean times, we would find that men built their houses used in modern life. In those days they made use of all kinds of grass and reeds of nature to their aid by utilizing plants interlaced with branches of trees and twigs. All the culture of the external world is contrived with the help of these fragments. In the coming years you will realise even more clearly how much in our civilisation is still dependent upon the help of nature.

Light itself is being destroyed in this post-Atlantean age of the Earth's process. Since then it has been a process of decay.* What is light? Light as electricity is light that is being destroyed in matter. And the chemical evolution of the Earth is *magnetism*. Yet a third force will become active and will affect civilisation in a still more miraculous way. The more of this corpse and its spiritual part prepare for the Jupiter embodiment. For that man may become free of the Earth and that the Earth's body may evolve, no such destruction took place, for the great achievements of the past sounds, it must gradually become known. By understanding the process we shall also learn that it is necessary for the Earth to be destroyed. We shall also learn to value what is positive, namely the penetration of spirit.

* See also the section at the end of the text, containing **answers** given to questions. Thus we realise what a tremendous advance was signified by the fact that the Earth was specially prepared in order that He might be visible to physical eyes. The conditions have been made ready to behold the Christ who will move among the people as truly and effectively as did the Physical Christ in Palestine. If men observe that there is an etheric body that will move about in the physical world as a human physical body works. It will differ from a physical body in a hundred, a thousand places at the same time. This is possible because it is accomplished in humanity through this further advance is that the moral, will more and more become one; they will merge into unity. In the next millennia men will become aware of the presence of the Etheric Christ, waking life too by the direct working of the Good from the spiritual world and man is only able to influence it indirectly through thought, in the future our time onwards is working in us under the aegis of Christ, it will certainly can be directly productive of Good.

The dream of Socrates, that virtue can be taught, will come true; man's intellect to be stimulated and energized by this teaching but for man to preach morality is easy; to establish it is very difficult." Why is this? It is quite possible to recognise moral principles and yet not abide by them because the spirit is willing but the flesh is weak. This will change, because the recognition of the need for moral impulses. Man will transform the etheric into an essential part of it. In the future, to be immoral will be possible or to be possessed by evil demons, by Ahrimanic, Asuric Powers and more-over

In time to come there will be on Earth a sufficient number of individuals who will abide by moral principles; but there will also be those who by their own free decision

excess of evil to be pitted against a good humanity. Nobody will be for

Then will come the epoch when the Earth passes into conditions of war alone give some idea. The moral atmosphere will by then have gathered has spoken of this epoch, and since the coming of Gautama Buddha condition when the earth will be bathed in a "moral-ether-atmosphere" hope of Oriental Mysticism that this moral impulse would come to the world from Ahura Mazda. Thus Oriental Mysticism foresaw that this moral impulse would come from the Being we call the Christ. And it was upon Him, upon Christ, that

Oriental Mysticism was able to picture the consequences of that evil impulse. It pictures that within a period of 5,000 years after the great Buddha's death by the sun, would appear in the wake of One beyond the ken of Christ. Something would happen to make it possible for the Sons of Fire to be embodied but as pure Akashic forms within the Earth's moral atmosphere. After Gautama Buddha's Enlightenment, the Teacher will also be there to manifest as a Being of pure Fire and Light. This teacher — the Maitreya Buddha — will appear in the Christ Impulse.

Thus Oriental Mysticism unites with the Christian knowledge of the World to come that he who will appear three thousand years after our era as the Maitreya Buddha on Earth as a Bodhisattva, as the successor of Gautama Buddha. One of the Bodhisattvas appeared a hundred years before the Christian era. The being who incarnated as the Maitreya Buddha, and who from century to century returns ever and anon as a Bodhisattva. Even now there proceeds from him who later on will appear as the Christ Being and the Sons of Fire — the Agnishvattas —

The indications by which the Being who is to become the Maitreya Buddha will be given in Oriental mysticism and to Christian gnosis. The Maitreya Buddha who, in coming to the world as a Bodhisattva, can be recognised by the fact that in the first instance his individuality will be within him. Only those possessed of understanding will be able to recognise the being between the ages of thirty and thirty-three, and not before. Soon after the Maitreya Buddha will reveal his identity to humanity in the thirty-third year of their lives. And the Maitreya Buddha himself, as transformed into a Being of adequate idea can be given at the present time, will proclaim the great epoch of the first to be created, for no human being to-day could formulate words of wisdom to humanity. The reason why men cannot be addressed in this way at the

speech does not yet exist. The teachings of the Enlightened One will impulses into their souls. Words such as will then be spoken cannot present only in the spiritual worlds.

Anthroposophy is the preparation for everything that the future hol seriously resolve not to allow the soul's development to come to a st enable the spiritual part of the Earth to become free, leaving the gros the whole process. Those who desire evolution to succeed must acqui day call Anthroposophy. The cultivation of Anthroposophy thus beco feel, something towards which we have responsibility. When we are when the mysteries of the world arouse in us the wish to become Anthroposophy must not be something that merely satisfies our curi live. Only then are our feelings what they ought to be, only then do v which must be carried out in human souls and can embrace all mankir

Anthroposophy is a revelation of world-happenings which will confro still in the physical body or in the life between death and a new birth. still living in the physical body or whether it has been laid aside. Und life in the physical body if they are to take effect after death. To those v still living in the physical body, it will make no difference, when the have already passed through the gate of death. But if those who now through the gate of death when this moment arrives, they must wait u acquired between death and rebirth. Once the foundation has been ac also during the period between death and the new birth.

And so Anthroposophy is not only something we learn for our physi physical body at death.

This is what I wished to impart to you today as a help in answering such a complex being. The reason for this complexity is that he is conr us shadow-images of the great Universe and all the members of our c — are worlds for Divine Beings. Our physical body, etheric body, as World, the Heaven world. Divine-spiritual Worlds are the bodily mem Man is the complex being he is because he is a mirror-image of the sp of his intrinsic worth. But from the knowledge that although we are r short of what we ought to be — from this knowledge we also acquire, right attitude of modesty and humility towards the Macrocosm and its

Rudolf Steiner's Answers to Questions
Translated by George Adcock

Question: How are the words used by St. Paul, “to speak in a dream,” to be understood?
Answer: In exceptional human beings it can happen that no waking state, but that something otherwise present in sleep- the phenomenon to which St. Paul refers. Goethe refers to interesting treatises on

Question: How are Christ's words of consolation to be understood?
Answer: Men will feel these words of consolation as though they seem like physical

Question: What is the relation of chemical force to the
Answer: There are in the world a number of substances which What we call chemical action is projected into the physical world. Harmony of the Spheres. In the combination of two substances reflection of two tones of the Harmony of the Spheres. The physical world is like a reflection from the realm of the Ether. Chemistry are an expression of the numerical ratios of the and silent owing to the densification of matter. If one were perceive the atomic numbers the inner formative principle Spheres.

We have the physical world, the astral world, the Lower I thrust down lower even than the physical world, it comes in the lower or evil Lower Devachan, and the lower or evil High of Lucifer, the evil Lower Devachan the province of Ahriman Asuras. When chemical action is driven down beneath the magnetism arises. When light is thrust down into the sub-material world — electricity arises. If what lives in the Harn the province of the Asuras, an even more terrible force — will longer — is generated. It can only be hoped that when this force as being far, far stronger than the most violent electrical force discoverer gives this force into the hands of humankind, it them.

Question: What is electricity?
Answer: Electricity is light in the sub-material state. Light is

quality too must be ascribed to light; light is itself at every dimensions of space. In light there is a fourth; it is of fourfold fourth dimension

Question: What happens to

Answer: As the residue of the Moon-evolution we have on Earth. Similarly there will be a residue of the Earth which will circle the Sun and will eventually dissolve into the universal ether. On Venus there will no longer be a solid surface, with, as pure Warmth, then it will become Light and then it will be cast behind by the Earth will be like a corpse. This is a path along which the planet would thereby be exposed to dreadful torments. But there are other planets themselves will by that means disappear. Reflected as sub-physical

Astral World	the pro
Lower Devachan	the pr
Higher Devachan	the pro