

“The Place of the Lost key”
Consciousness of Christ within Life
“The unavailability of Belief”

This essay is based on a lecture which was given to members and friends of the Anthroposophical Society in Australia, Tasmania Branch, Hobart Group on Saturday 13 July 2002 by Dr (hc) Karl Kaltenbach OAM.

Introduction: Understanding own self-motivation

Before I attempt to write about this theme, I'd like to assess my own motivations. As far as I am conscious of it, I believe I wish to redeem some of the negative Christian images of the past. I also would like to share with others my own thoughts and by this process learn to experience whether my explorations have relevance and meaning. Further I might also become a catalyst for others to explore their own thoughts and feelings.

I wish to use today's language through my own forms of expressions but not with the intent of bringing profanity and my own inadequacy to this theme; but only to begin my explorations from the standpoint of where I am at the present time. I therefore do not intend to justify my own point of view on historical conclusions of recorded documentations of events in history, but begin with my own existential position and point of spiritual reality. I'd like to find out whether this may be where other individuals are too in terms of their spiritual experience and knowledge, in their religious, philosophical and scientific thinking.

Naturally, in the challenge of talking about this subject, I can think of so many more eloquent writers who have more pertinent thoughts, however, since I was asked to speak and write on this subject by many friends, I feel encouraged to do so despite my reservations.

For me this theme is so immensely cosmic that it requires unfathomable depth and compared to my expectations of this earnestness I feel somewhat a faint speck within this ocean of spiritual reality. But since I cannot imagine that a collective composition of a written documentation would bring any more validity to the experience, we have but only one means left and this is to take courage and to write out of one's own experience. Collections of thoughts could become rationally convincing and by this subdue the individual capacity of judgement. In which case it would work against the very integrity of our own being. It appears therefore that the only representation of thoughts on the Christian theme is through individualistic creativity and through the lonely path of risking one's own exposure to criticism. as this leaves the reader free to judge for themselves

I know that many of my thoughts will not be politically correct in terms of current popular opinions, never the less, I believe this theme is vital to all human beings and the adventure is worthwhile. Whether we want to be a Christian or not; whether we are believers or non-believers, there is within each individual, the voice of conscience pointing towards finding spiritual human values and toward obtaining individual ethical discernment in life situations for which each one of us will have to take, one day, the full ownership of one's thoughts.

Disappearance of moral standards and the rise of individual ethical discernment

At this point one could ask why do we want to find Christ in the first place and/or to be a Christian? Why do we carry such a question in our minds and our hearts? Do I want to be better than others? Does this question help anybody else beside myself? Is this a question only of meaning to satisfy my own longing for salvation? If the latter were true, then the very search or want of an answer, would be nothing more than self-preservation which would make us into consumers. A shopper for a possible package of salvation (pleasure). That in my view only adds to the further destruction of the social and spiritual environment, in which case I have to ask: is it then not better to join together with those who help humanity in a practical and secular way. Would it not be more of Christian, to join a political party which might be more effective to improve the betterment of humanity, than seeking salvation for myself through my belief?

But the quandary is that the more we think about such questions, the less we shall find a logical answer through traditional religious teachings. In the past religious doctrines and the societal norms of acceptable behaviour provided answers and guidelines in life. This was a hidden authoritative obligation, which the normally intelligent person would follow. Today, the last remnants of such powers have faded away in society and humanity is faced with the fact that all collective moral standards are becoming challenged if not even meaningless. We have to realise that many individuals today are, although abiding by the law, getting away with their unethical business dealings and with their personal perversities, because our civilisation has lost all measure of true morality and ethics. Our civilisation condones these perpetrators and under the guise of tolerance and freedom of speech they are going free, thus the greatest crimes are not judged where as the true victims of these crimes, are the petty delinquency filling up our prisons.

Thank goodness, the resilience and every renewing spiritual power, which lives and grows stronger in many individuals, makes people take up their own ethical evaluation for their own moral actions, which are far more appropriate in furtherance of the progress of humanity. Although outer laws no longer protect vital issues of humanity, such as for example, abortion, or to terminate or not to terminate life support systems, etc. there are more and more people who judge the events of the world in accordance with their own conscience. They are hearing their inward voice of conscience.

This singular voice of conscience calls us to become our own judge and assessor of our decisions. But this voice needs to be developed. It awakens through the knowledge of the world, that by knowing the world we learn to know ourselves. The world, the whole cosmos, becomes the benchmark by which we can learn to know ourselves. And although lonely on our journey of selfknowledge, we suddenly find countless other lonely soldiers, who stand beside us facing the challenges of humanity together, of having to make up our ethical and moral decisions, as we individually meet the world and our civilisation's challenges and problems.

The fading away of Christian traditions and the awakening of the consciousness of true life.

Many youth growing up today do not know the Christian stories as told in the New Testament. Children only know the names of the festivals of Easter and Christmas but would not know any more about the Christian teachings than what might appear in shop window.

Some time ago I met a generation of youngish Russians, who grew up during the communist regime, in total atheism and they did not know why we celebrate Christmas other than what they had seen in the shop windows or on TV. They had no idea what the other Christian festivals meant, such as Easter, Ascension, Whitsun etc. They grew up in a time when they had no religious instructions in school or at home. But yet, they still were *not* indifferent to the question: ‘Is there something about Christ which might be relevant for me and the world?’

This search by many so called non religious people for what does Christ mean today lead me to think, that there is nevertheless something which is within the individual as an imminent motivation, something like an inborn human longing to ask and search for a lost value which might give their existence more meaning and fulfilment. This encourages me to think that there must be something in the human being, no matter what cultural or religious background there is, which keeps the human heart asking the questions as to what is truly human and whether we as human beings are inter-related to all the others and to the whole of the world including possibly being, not in the range of our sensory organs and thus then. only being accessible to the human beings inner perceptions by way of experiences through thinking, feeling and willing.

I believe that this constant seeking to become conscious of a world, which is greater than our own mind is motivated out of our very own kernel of our inner being. It makes us seek company and unions with other human beings, animals and nature. But it will never be fully satisfied because it is searching for the meaning of life and thus it becomes the driving force behind our scientific endeavours, albeit in the search for meaning which ultimately can only be found on a spiritual plain. This last kernel in us, makes us feel lonely and yet whenever it finds meaning it becomes fulfilled through a spiritual companionship. Meaning comes through companionship. Our kernel starts to be enhanced within the union of the meaning we find like two burning candle lights which become one when joined together and become bright as one flame.

This union of self with the meaning of the world is satisfying and that is why we do not want to fill this longing with religious doctrines and old platitudes of wisdom. Even if wisdom is true, we, as individuals want to search for new meaning in relation to our very own being, we search for the fresh and unknown and in this search for meaning we realise our potential of freedom. We do not want to trade our free spirit and thus our integrity for the security of the old wisdom. Nothing gives us today more dignity as to when we ourselves can claim the discovery of new lands – or rather create - our own territory of truth. And then comes the paradox that later on, when we find that others have already climbed the same mountain of meaning, that we become delighted that we are not the only ones to have reached this same territory of meaning.

Our consciousness is awakening in this complex path of search for meaning and fulfilment. By maintaining our consciousness on this path for spiritual meaning through conscious thinking, feeling and determination, we can maintain our integrity in our intellectual pursuit, in our philosophical processes and in our connections with the rest of the intelligent world. As scientifically minded individuals we want to avoid the blind followings of religious, scientific and moral fundamentalism, as one can observe, how any form of fundamentalism keeps people trapped in a mental set of patterns of thoughts; it imprisons us into the illusions of beliefs and a deception of true self-knowledge.

Egocentricity and self-delusion are the effect of not finding ever anew the relevant meaning in life

Although, we long for the fulfilment in finding meaning, once we have found one meaning and once we have conceptualised and memorised it, the thrust for more appears again. It is an ongoing process and we should never want to loose this striving. The ongoing search for new relevant meaning is paramount to maintaining our self-consciousness and self-determination and keeping our thinking, feeling and motivations alive and awake. We cannot forgo our integrity of having the freedom to err on the way, for the sake of proven religious traditional teaching of and for salvation. Our time spirit, the collective time motivations, is that it is our responsibility to find the truth ourselves and to be gin to own our own ethical and moral judgements.

We are in a time where collective moral values no longer hold good and can no longer be applied in every situation in life. Naturally, we still obey common rules in everyday behaviour, such as in traffic, ownership of property etc. However, any thing more significant, such as the questions of life and death (should a life support system be maintained or switched off, for a person who is clinically dead, or terminally ill etc.) or in cases of abortions, (should a severely miss-formed embryo be terminated before birth) or in cases of the refugee issue, (should they have the possibility to enter into any country without control as to the numbers), should science research into genetic manipulations and the cloning of human beings? all of these questions and challenges, require individualised ethical evaluation. This is also called: situation ethics, or using moral imaginative assessments. However, unless, the individuals are trained in individualised thinking and research and have a good understanding of the issues in questions, they are not mature enough to develop the strength and conviction to make ethical situational discussions. All of these questions require of the individual to find knowledge for understanding the issue wholistically and then through inner conscience and ones own moral and ethical guidance, make our own judgment as to what is right or wrong in a particular life situation.

We live in a time, which appears as if the “genie of moral challenges” is out of the bottle and only those individuals who are prepared through individual ethical judgment can put her back, not through the collective rules, but only through the strength of ethical considerations. The freedom to choose our own path in ethical questions becomes a right and responsibility for each individual and becomes the moral expectation for putting the genie of moral decadence back into the bottle.

The freedom from moral tradition and societal conformity is the greatest liberation for the individual. It gives dignity and responsibility to the individual from outside subjugation of being obliged to do the right thing. Free individuals have no longer any outside obligation put upon them. They can only have inner certainties in wanting to do the right thing as they see fit in the interest of humanity and themselves.

But with the same breath as we say above, we also need to say that the more we become liberated from the societal moral standards and traditional expectations, the more will we become responsible and accountable - but to whom? .in doing the right action and demonstrating the right behaviour as mature individuals.

Thus the future of the global survival of a sustainable culture will transfer from the traditional moral and religious moral laws, to the rights and responsibilities of the individuals on earth. It will soon be a common sense expectation that all individuals, no matter of what religious belief, no matter of colour of skin and races and gender, will act out of a global human ethical judgement. No nationalistic, racial nor religious traditional claim for land and sacred places can be defended against the considerations for humanity and the earth as a whole.

This is the direction in which global society is pointing to. Only through the individual freedom and through individualisation can there arise a consciousness of humanity and can the moral fibre of civilisation, through situation ethics, be created and a sustainable collective moral behaviour arise freely. Only the strengthening of individual capacity to make ethical situational judgments in issues which threaten the survival of future humanity, such as the irresponsible use of genetic manipulations, use of weapons of mass destruction, pornography, child abuse and what presents to governments and legislative bodies as being powerless to stem the tide of mental and spiritual destruction, can humanity have hope for a future. The alternative is too horrible an image to contemplate; it would be a civilisation, in which masses of people fight for the control through rules, policies and regulations for a livable way of sharing the earth. Persons with in a framework of do and don'ts.

However, the above positive way forward is a creative morality through ethical individualism and as much as it is the beginning of the end of the old moral order, it heralds the future of morality. It is the beginning of the end of traditional religious belief obligations and the beginning of the new joy for ethically sustainable conduct with in a real spiritual life.

The question is what has this do to with the theme of this writing on the consciousness of the cosmic or the etheric Christ? One could ask: is it necessary to find the Living Christ for creating humanity's new morality? And if the answer is yes, then how do we find this living spirituality? A further question is also: do we first have to have the capacity for ethical situational judgements or is the ethical awakening already the beginning of the inner consciousness of the living Christ? Or: do the two questions go hand in hand and do we only separate them for the sake of our intellectual discernment? I believe the latter is the case.

Belief redefined: minimalist point of view is all that is left

Although, the world is still evolving on the basis of concept and scientific and technological achievements, behind these purpose directed planning's, are influential beliefs. These belief are motivating our unconscious striving. Whether we are religious followers, materialistic scientists, or economic rationalists, these worldviews are nevertheless belief-values, which are unconsciously predetermining the overall philosophical directions of the research. However, it is difficult to avoid having a belief because it is part of the nature of our inner constitution, because in our age of scientific and philosophical clarity and verifiability, we want to be part of the collective trend and by this it has become trendy to confine our belief to religious and personal opinions.

Be that as it may, an existential belief in our own existence and in the possibility in finding meaning in the world is within human nature, although most of the time this phenomenon deludes us. That is why it is consistent to begin our explorations on the premise that unconsciously there is a belief in spiritual reality and this is the driving force for positive scientific research and that this is the spark, the essence, of the light of the Cosmic Christ and the inner motivation as to the question: What is Christ? What is Christianity today? Is the spirit of Christ a unique spiritual being, different to other divine spiritual beings, different to the human as a spiritual being?

Before accepting the premise that there is such a belief and a motivation to learn to know spiritual realities and the cosmic Christ, there is one belief which I would call the foundation of all beliefs and this is the belief in our own existence as an “I”. This is an existential belief and naturally it bears with it the belief in the “I” existence of other individual’s “I’s”. Without this acknowledgment in the belief in this spiritual reality, one feels one would be lost and would have no self-consciousness. One might have an awareness of ones life, but no consciousness of striving for further knowledge, Thus the bare bone to which I as a person can reduce my own belief, is the belief in the “I”.

Although, I believe I am a thinking person, striving for intelligent holistic rationality, I still must declare the above process and my belief in human spiritual values and in spiritual beings working in the world and my first step is to build on my belief and secondly I will search for an intelligent explanation and elaborations so as to raise my beliefs into consciousness.

Those who follow a path of spiritual science often have the dogma that one should not believe in anything until explained by a concept; but this is not possible and even not in the case of physical science. All science, whether conscious or unconscious begins its research with a certain assumption, hypothesis or expectation(s), which motivates by an inarticulate belief in another value then what the phenomenon reveals to the senses.

This is the mystery of life, the human being is created in such a way that there will always be mysterious places in our mind which can only be accessed through belief in the irrational and require a leap of faith, but not over a ready built rational faith system, rather that the abyss is crossed by a leap over the ethereal bridge of freedom. Over this bridge only individuals can cross who will be able to maintain their identity. Courage and freedom in the acceptance of the belief motivation carry us across over the abyss of the unknown, whereas rationalism and intellectualism will hold us chained to the thought pattern in the land of illusions and within the no-man’s land of intellectualism, the abyss of the mind.

However, the path from a spiritual knowledge to the physical phenomenon is different, for the applications of knowledge, for the application of ideas which we have through light in the understanding of the physical world, and so we do not need to cross an abyss of no- man’s land. Once an idea, an understanding is within our consciousness we can apply this within the reality of the physical world by applying it through intelligence.

It is possible to build true, beautiful and meaningful bridges out of spiritual knowledge, from material derived through imagination, inspirations and intuitions across into the world of the senses,

onto the solid ground of a rational mind. I believe it is possible to build a bridge from the spiritual understanding of the world to the physical phenomenon.

Thus I believe in the bridge which is built out of the existential belief in my own ‘I’, in the belief in other people’s ‘I’ and in the belief of a spirituality which is more cosmic and more all embracing than my human potential and this gives me the courage to take the leap across the abyss of intellectualism and doubting rationalism, so as to find in the sphere of the living the cosmic Christ.

The origin of this, the longing to unite with the spiritual world, belongs into the same categories as hunger is for food. When we experience the void of spirituality in our consciousness, in our materialistic mind, we hunger for the spirit. We live in a world conception of materialism and technology yet we, nevertheless, long to experience the world of the living. I purposefully, do not say in the world of matter, as in my understanding matter is manifested spirituality, the real materialism is in our mind alone and not in matter. In our mind is the world of Maya and the abyss of doubt, and out of this darkness of rationality and intellectuality, we still have a spark of light pointing further and with abated expectations, hope and a longing we find the spirit waiting for us and with this learn to understand the meaning of the cosmic and material world.

By now the reader will know that I am not speaking about organised religious beliefs. The believe which is described here is a minimalist point, an essential nothingness in terms of concepts and all that is left is one’s ‘I’ by which and through which I explore the unknown. Such a belief in the ‘I’ could never have been entertained in previous ages and civilisations. Although, we are only in a dream stage of this self-consciousness it is an advancement from previous ages. Even St Paul, still had to say, “Not me but the Christ in me”. Today we would say ‘Yes I am and thus love of the Cosmic Christ can be conceived within me, for the love of humanity’.

This belief is minimalist, it believes only in the integrity of each human being’s spiritual essence. This very kernel of our being is what I believe in and that is also what Beethoven dedicated the ending of his 9th symphony to. It is a dedication of joy to the divine human sparks within us, or is it today also without; or is it both or the two in one? That is what I believe in and from here I venture out into the world.

I believe that the old believe-system based on religious creeds are only useful for the person who believes it and might sustain that person’s behaviour for little while longer, but this is no longer of any consequence to the world’s progress. Only the belief in one’s own integrity and in one’s own power for ethical discernments of bringing the spiritual together with the world’s reality - physical and spiritual - is of meaning in the world and of use to humanity.

That we believe in something that is higher than our personality, is the beginning of gaining the cosmic Christ consciousness which leads us further on our quest for the understanding of the world. This belief is not in an all-embracing soft and woolly feeling, which believes that all religions have the same origin, and all religions are the same, but just using different words for the same God etc.

The unexpected place of the lost key to the Kingdom of the Cosmic Christ

There is a wonderful Sufi story: two ignorant people were on the street one-day and the first was searching for something in the streets. The second said to the first "What are you doing?" And the first said: I am looking for my keys. The second asked, "Where did you lose them?" and the first replied "over there." "Then why are you looking for them here if you lost them over there?" questioned the second. And the ignorant said, "because the light is better over here." This story has a very deep meaning. It begs the question as to how often do we also search in books and the scripture, because the explanations appear more familiar to us, rather than to search, for the key in our own self and in the world which is alive?

I am relating this story because we are seeking for the realm of Christ and this today is in the etheric sphere, and secondly we also want to become conscious of this process. The problem is that often we go searching naturally in the familiar places which are already known to us through old forms of belief systems. But, the Christ spirit itself has evolved further; He has left the old place and is now living in life itself. In the realm of life to which we only have access to when we believe in the spiritual reality of life. Life as the ever renewing power in the world; in the life, which lives within the world, which we cannot see directly, as it is within the senses and the spiritual, the life we can only experience, feel and live.

The old places we seek in theology are empty shells, although the outer light of intellect still shines on them, the keys to life are no longer there. Theology takes us back but life is creating the future and that is where the key is to Christ. Out of the future will come the spirit. The key for this is in the here and now. I would like to share with you some of my thoughts as to where we could possibly find the key today to Him who is accompanying humanity in the evolution of consciousness.

In other individuals

In the spiritual striving of other individuals, because they are, just as myself, their spiritual life exists within their own self and this again finds its incorporation and manifestation within the true life of the etheric. The other individuals spiritual reality is the nearest to my own cosmic spiritual life. But, this spiritual life is not to be confused with life of nature alone, it is the life within that is intelligent and wisely working with the human constitution. We normally can imagine the life of nature, because it is revealed obviously through our senses, but for the life within our mind and action, we need to be awakened, as we are conditioned that the intelligence is the only singular reflection of our own conceptual constructions. But, there is life, invisible life, which moves, grows and our own thoughts and feelings are the seeds and plant types, which can thrive by this spiritual life. That is the place where the lost key can be found. In this place we do not divorce Christ from Christianity and it is in this place in which the inspirations for the core values, which are of the spirit of Christ, are to be experienced.

All those who experience spirituality within the life of true thoughts and feelings and which can bear the consciousness of humanity, can know that they are in the sphere of the new Christianity. Thus Christ and Christianity, but Christianity not confined to an organised religion, but which is recognisable as a uniquely contemporary spiritual movement of freely thinking individuals, who do demonstrate love, intelligence, and respect for other individual's and their karma.

And only with the inclusion of the understanding of karma and reincarnation into ones world conception can the interconnectedness with humanity, and the whole cosmos be real and Christ is all about spiritual realities, not any more about beliefs.

If we were to confine the idea of Christ to a personal experience and a personal belief, then the whole Christ incarnation, his incorporation into the individuality of Jesus and into other, by now countless individuals, would not make sense. Good Christians will demonstrate the capacity to love and take an interest in the world and in other people, irrespective of their racial and religious background. This Spirit and love of Christ has a cosmic dimension. This strength has incorporated itself in countless individuals, through a mystical marriage with their egos, who then, in turn, widened their horizon giving love to the world. Their thinking, feeling and deed took on other dimensions. If we were to separate Christ from the love of these individuals who brought Christianity into the world, we would misjudge the very essence of Christ. His love lives through others, just as our love fulfils itself through others.

The Christ-being who incarnated for the first time in Jesus and worked through His disciples together had a different relationship. They experienced Christ, in Jesus as reflected within their own self. St John and Paul were the for-runners of the Christ being directly within their own Ego and the spirit of Christ continues today to live in others. His spirit impulse is not quantitatively limited, it grows through inspirations. It is an alchemical process in human thoughts, hearts and deeds.

Now is the time that we begin to restore the history of the true Christ through out the 2000 years of Christian history. Inspired Christians have been within the churches as well as outside; they were within the Christian civilisations, and also working within other religious cultures. Christians were incarnated as clergy and as explorers, as scientist and industrialist, as poets, artists and countless unknown individuals, always acting in the interest of humanity.

During the early stages of Christianity the impulse of love began to awaken in the inner soul sphere and came to expression, as religious beliefs. It became the motivation for moral impulses. The Sermon on the Mount was the inspiration for self-modification and service to the other. However with the awakening of scientific consciousness in the 16th century the Christ-spirit began to deepen in human souls and incarnated into the motivations of the souls who were seeking the understanding of the reality of the world, including the exploration of the physical, or I dare to say, primarily the physical. Christianity became no longer confined to the inner soul alone.

Core values of Christianity

This is what I would accredit to Christianity and Christ:

1. The search for embracing a cosmic understanding of the world and the human being

What is meant here is that where-ever the wisdom of the macrocosmic knowledge is united with the microcosmic detail and within the individual’s personal destiny, we have an activity within our hearts, which signals the presence of the Christ Consciousness. This enhances the love with in us for our brothers and sisters as human beings. In the tensions of consciousness between the microcosms and the macrocosm, expands personal opinion to a universality and thus the ‘I’ lives in ‘Him’. My living thinking creates ‘His’ presence in me.

1. The new language suitable for expressing Christian values

This is no longer through one single language, such as Greek, Latin, Hebrew, Arabic, German, English, Japanese, Chinese, that the word of God is revealed. Today it appears in any language, which is shaped by individualised thoughts and feelings. Thus I would like to suggest, that one should not hope to find expected sentences which one can recognise as ‘Christian’ but to seek for uniqueness in expressions, enterprising insights into life and the consciousness in the sequence of words as it manifests itself in creativity. The spirit of Christ lives in the endeavour of human beings who strive for the future of human achievement, to the point where each person is an individual and can fulfil his/her potential and at the same time bring humanity forward towards a greater consciousness.

2. In the deeds and in the of co-operation of individuals is transubstantiation of the earth

The word transubstantiation needs to be broadened and taken out of its confinement of the traditional church vocabulary. Within the traditional religious meaning it refers to the wine and the bread becoming the body and the blood of Christ and the earth substances being transubstantiated into the body of Christ. Today it has become more symbolic for people than a real alchemical process, however, just as the spirit of Christ has expanded within the human heart into world consciousness, so can the transubstantiation process be expanded beyond the confines of the religious services and become the guiding motivations for all work and transformation of matter. Transforming-substance is our main drive in economy and we imbue matter through thinking and action. With fire, heat pressure and new forms, I believe we are now at the stage when we can also imbue matter with cosmic forces through the homoeopathic principles which are employed to transform matter in the manufacturing of medicines, in biodynamic preparations, in homoeopathic impulses of cosmic ideas within individuals. In this process of true cosmic transubstantiation a deeply Christian value is active and if we do understand this then we have the consciousness of the etheric Christ in the sphere of these processes.

Scientific language, which speaks about this fact, is the language of the new Christ consciousness as this explores the realm of the living processes. When such a process is taking place, when matter and spirit is creatively transformed into a new substance, then we, as human beings are acting out of a consciousness of the living Christ within us.

This consciousness will always have a magical effect on our will by which we bring about the transubstantiation of matter. Materialism can only be metamorphosed through human activity. Christ began this transubstantiation by his own incarnation. Individuals did follow suite within the previous cultural epoch of the mind soul. Today within our consciousness soul cultural epoch, the Christ task is different. It now has an additional purpose, in the past it was confined to the person; today it has become wider and it is within the intelligent and spiritualised deeds which transforms substances. That is the realm where the Christ activity is, within the Will and this requires a new language, a new intelligence which lives within the Will and then as virtue within the heart.

It all begins with the Belief to accept as true and real

Belief in some value and merit beyond what the senses provide us; it is the trust in some thing beyond which keeps us motivated in the search for the meaning in life. It motivates us to seek insights, explanations and understanding of the spiritual and material phenomena. It appeals to us as it keeps the Self aware in relation to our spiritual and material environment. Belief does not forsake our intelligence in terms of our scientific consciousness, it is the opposite and it keeps us alive for the understanding. It is the belief in us and in the meaning of the world that is the driving force of our current cultural striving.

Current language is the beginning to the awakening to a Christ Consciousness

It is time that we dust off and clean out the old and dark market places of archaic religious doctrines and its perpetuation of dualism between flesh and spirit, between the inside of the mind and the outside knowledge, etc. The lost key is not in the traditional language of sacred Scripture, nor in the old sacred places, temples or mosques. They only make us comfortable and put us to sleep. We need to search there, where the key to Christ is, in the focal issues of our consciousness on issues which matter and which in the first place need to be communicated in the life spoken word which lives between mouth and ears, the living word and within the living context of the language of understanding.

To find this Being we need to free ourselves from all pictorial traditions. We have to free ourselves from the stereotype of the good man or the socialist Jesus with long hair and beard, ascetically thin etc. – These imaginations have esoteric symbolism, but they need new interpretations which arise out of our present day consciousness, only then can they gain again some meaning. Neither Christ nor Christianity can be found in the ‘proof’ of past history. We in our present day consciousness of Christ, can but only imagine as to what it was. The past will never enlighten us but we can enlighten the past. From our present time we throw light on the historical documents. It is interesting how Rudolf Steiner demonstrated this principle; his introduction to the lectures on the Gospels are the new Christ revelations and from there he spoke on the meaning of the "The New Testament". This book will be a closed book until we find the Christ spirituality in our present consciousness. These lectures were given 80 years ago and his listeners came from a Christian religious civilisation thus he needed to make a bridge to the traditional gospels. However, the truth is that what he revealed through spiritual scientific insights was the new language of the Christ by which one can find meaning in the old language of the true Mysteries in these sacred books.

3. An archetypal Christian image - a human characterisation

At this point I would like to creatively think a meaningful image of the archetypal Cosmic Christ Being. However this picture we can only use for becoming aware of what the quality and the characteristic is of the spiritual core value of this being. After we have experienced this image we need to be able to let it go, dissolve it, otherwise we will be stuck in the imagination which will prevent us from ever reaching into the current Christ processes.

Let us take what most Anthroposophists know as the archetypal picture of the ‘Representative of the Human Being’, which Rudolf Steiner had carved out of wood¹. And with this we also need to appreciate that this was carved out of an inspirational and intuitive experience of the Christ Being, but clothed into the ‘Theosophical, Jugendstil Image’ In our terms, we would say, from an artistic point it is now 100 years old and was appropriate to the theosophical phase of Anthroposophy of that time. Today we can only interpret the intent behind the imagination with our current understanding of what is an archetypal human being, and yet we can see an extraordinary relevance still in this picture.

Firstly it is a face you will never find in the street, although archetypal! Because it is imaginative as to its spiritual forces and moving Beings. The extraordinary protruding bridge of the nose marks the face. Instead of having an indentation between the forehead and the nose, which separates the thinking part of the head from the nose there is a protrusion. It comes forward even more so then by the classical ideal of the Greek head. It is so exaggerated it almost seems like a bulge coming right out. Although this is only an imagination, it is meant to give the impression of representing a human being who is not self-concerned, but in the strong prodding, is not afraid of being weak, but courageously facing the world with its own Being. Ofcourse, Jesus Christ did not look like this and ofcourse the etheric Christ will not appear like this as the etheric Christ lives only within the etheric being of the world. This image is an image of a process, nothing more and nothing less.

Most normal people in the world have some sort of indentation, between the forehead and the eyes and the beginning of the nose and if we were to draw a face with a strong indent then we would portray more of a personality which looks inside itself, is self reflective even to the point of being self concerned. Here, in this image, we have a cosmic strength which projects itself with a power which it asks us to leave all personal self concerns at home and this is just what we need to adopt in a world environment which is destroyed and violated by our own self interest, in the making of more and more profits from exploitations of nature and people. Does this not take away all possible attempts to seek the key to the Christ spirit within the known corners of our self-interests? Yes, the key to Christ is to be found in the cosmic universal aspects of Humanity, there where our true Ego comes to life and in which we live together with all other human beings who work out of a global consciousness, out of brotherhood and not self interest. This picture, whether you look at this carving or create this imagination purely out of what is necessary for helping to overcome our narrow-mindedness, emanates strength and not weakness. The traditional portraits of Christ Jesus are images of sentimental sweetness, of persons who will always say ‘yes’ and ‘Amen’ to everything and be indiscriminately tolerant; to a personality who has no discernment as to what is there in the world as destructive and negative and to what is really good.

¹ Representative of Man’ Wooden Statue, housed at the Goetheanum Domach Switzerland; holding at bay Lucifer and Ahrimanic adversial Beings, with Christ Jesus in the middle

So from this strength that you find in the picture of Rudolf Steiner’s wooden sculpture, we find the strength also, it discerns between what is good and what is evil. Although this Being of Christ is a spiritual being it incarnated once in a human body. The strength of spirituality was so immense that it worked right into the physical body, right into the unbroken undamaged bones. In the New Testament it reads that ‘...no bones of Jesus Christ shall be broken’ (At that time it was custom for the Roman centurions to break the bones of those dying on the cross). However, Christ’s bones were not broken so as to remain true to the divine plan of the Christ Being incarnated unto death in an intact skeleton; into the most earthy substance and forms of the bones. The skeleton is the carrier of the forces of hardening and eventually death and the symbolic actions at the crucifixion and in this ancient story we need now to newly interpret this through modern spiritual scientific medical science. In a current physiology we would have to rethink this imagination. We would have to ask how is the etheric Christ spirituality related to the consciousness of the DNA and to all our minutest physical particles and formative components?

The Human Being; a cosmic Being living

Through spiritual science and consciousness, we can find that this cosmic dimension is permeating the biological processes to and maybe they should not be broken? Or genetically modified? One can see in this example how the old traditional imaginations are no longer holding any good, as we might remain fixed in them. Our scientific age requires searching in the realm of the living in the realm of where our current natural inclinations are directing our minds to the earthly perspective to this interaction between Christ and the body.

The Christ is a macrocosmic Being, (meaning pertaining to the universe and Cosmos as distinct from the earth only) and a being which lives within the being of an Elohim. The Elohim, or the Exusiai spirits of Form, are spiritual beings just as there are mineral beings, plant beings, animal beings, and human beings. Up to this level there are physical manifestations of these beings. Then follows beings which are called Angels which accompany each single individual, Archangels finding their existence with common feelings of groups of people, nations, language groups, Archai experiencing themselves and inspiring humanity (collectively the 3rd Hierarchy),

Exusiai, the creative beings who love defined formations, Dynamis activating movements, Kyriotetes making all meaningful and wise (collectively the 2nd Hierarchy –the Elohim); Thrones holding the world dynamics through Will in its place, Cherubims the light bringers within our human conscience and Seraphims to all pervading radiating creative love (collectively the 1st Hierarchy). And above and within all of these beings are the three spiritual principles living and working The Father God, the Son God and the Spirit God.

Just as we cannot understand what a human being truly is without its relationship and understanding to the other creatures on earth and in the spiritual world, so we cannot understand Christ without knowing the hierachical beings and their activities and creative faculties. Christ is a spiritual being within this spectrum of spiritual beings and with a unique relationship to the human being and to each individual who has begun the path of individualisation.

The human being, Christ and the heavenly hosts

Christ the bringer of knowledge, judgement and love owes these attributes to the hierarchical beings Wisdom from the Kyriotetes, Judgement from the Cherubims and love from the Seraphims. They are the highest beings and they are continuously bestowing love and creativity to the world. The Christ being, a sorbonic Being of Elohim and the Trinity, is the bringer of the Spiritual Substance of the Ego, and is accompanying this ego substance of the human being. Thus Christ can only be experienced today within this Ego substance, within our Self.

I am only going to mention the relationship of Christ and the human being to the Hierarchies briefly so as to give an idea as to where to find this Christ being. If we were to seek the Christ within our personality and within the hierarchical beings of the plants and animal world, we would not find him there, although this world is much closer to our present day materialistic consciousness. But if we are searching in the realm of the higher hierarchies then we shall find him among the Exusiai, Dynamis, Kyriotetes, Thrones, Cherubim and of course the Seraphim. Christ incorporated himself within the realm of the Exusiai.

Progress and regress as cosmic principles

However, there are also retarded Exusiai, fallen Exusiai, beings of a dark nature and these beings of form work deeper into the human organism and humanity. They want to dim present day consciousness of humanity and work within the bodily organisation driving compulsive motivations derived through the body, blood, and hormones. They enhance the bodily influence on the human mind, binding the scientific image of the human being to the DNA, to the location of one's birth of ancestry, to racial and nationalistic desires. Much of today's racial, nationalistic conflicts are the outcome of this Darwinian thought system which come out of the unconscious instincts in which these fallen Exusiai are active.

Christ is a progressive Elohim and can only manifest today in the pure Ego substance of the individual. Christ can only be found there in each Self, there where the Self has consciousness of humanity and this is where we are at in our consciousness of today. All our global issues, be it our concerns for the environment, for the social well being of certain nations, etc, touch the whole spectrum of the world, from the self to the whole of humanity. There is no issue and even our personal private life, that isn't interconnected today with the whole of humanity. How can we possibly seek a salvation through Christ in our personal life only, when the world problems can only be understood in terms of global, cosmic interconnectedness?

A beautiful quotation by Steiner which relates to this image as to what a human being and humanity is: “humanity is not the sum of all people, humanity is in every individual”. This brings up a more true imagination as to what humanity is and what we are as individuals. If each individual would only be a part of the whole, then we would be like all other earthly creatures, but to experience that each individual is representing part of the cosmic human being makes each individual unique and universal at the same time.

This miracle is a spiritual fact as the gift of Christ, the Exusiai and the Seraphims including all the other hierarchical beings and it brings salvation to the bodily limitation of the DNA concept of the human being. The human being although once created, needs to be continuously further created, Not only developed, not only progressing through evolution, but also within the context of every civilisation, further created. Within our civilisation, in which humanity and individuals are more and more gaining a global awareness, the etheric Christ process can only live within a global cosmic interest field.

In the consciousness before our scientific mode of thinking, the Christ impulse lived within the mind soul, personal soul and thus spiritual experiences were interpreted with the personal, racial, or language boundaries. Thus we find this throughout the last 200 years of Christian religious theology the dialogue between the Christian individuals and their own civilisation and within their location in which they were borne. We can think of the Calvinistic movement from Switzerland, Holland and South Africa. They shaped the folk culture as much as the prevailing folk culture had an influence on their religious belief system. It was for them not difficult to justify empathy with the New Testament's selective passages about the chosen people. Ofcourse, the other religions were plagued with the same limitations of confining their religious belief to their own race, land and ancestors. Christianity of the past had only the potential of becoming a world interested religion, there where it truly took interest in other religions and civilisations.

At this point it is essential that we appreciate how the retarding powers of form of the Exusiai wanted to confine sacred religious teaching to race and locations and kept believers imprisoned in their own personal self interests.

Thus we have today two parallel streams in our society and many individuals will be torn between the two directions. Those who embrace with their individuality a global-cosmic thinking and those who make a virtue of being the chosen people justifying their nationalism or racism through religious doctrines. And on the other side we have the rise in nationalism and the rise in politics - which has to do with an Exusiai, which wants to maintain the group or racial or the nationalism. These negative influences of these retarding powers express themselves in the racial instincts and are synonymous with selfishness. A spirituality which is meant to be cosmic, but cannot reach up to this level, creates through self-interest nationalism and it can only reach up to the level of the Angels, the Archangels and Archai, in order to fulfil their own karmic predestined compulsions. It is interesting that most of this traditional religion is based on the past and the word of God has become silent even in the books in which it is written.

The reasons why these nationalistic claims for land and rights can never come to a peaceful solution is that peace today can only arise through a global appreciation of the true tasks of humanity. This does not mean the abandonment of our folk and nations characteristic, That would mean the abandonment of our personality, but what it calls for is to take a loving interest in the other person's being and in humanity.

If we were to claim the succession of Christianity through a path of genealogical, racial progression, national of folk superiority, economic or geographical advances, or claim some special sacred location on earth, we would perpetuate a form of religious Darwinism. The ‘Philosophy of Freedom’² is the beginning of a consciousness of the etheric Christ, as the age of belief has come to its end.

We have begun the age of body free spirit consciousness. I will use Rudolf Steiner’s description about body free thinking from his book the ‘Philosophy of Freedom’. (It has at the present time different English titles, such as the ‘Philosophy of Spiritual Activity’, but I rather like the literal translation.

One will see that this organisation can have no effect on the essential nature of thinking (content of thought KK). At first sight this seems to be contradicted by patently obvious facts. For ordinary experience, human thinking makes its appearance only in connection with and by means of, this organisation. This form of its appearance comes so much to the fore that its real significance cannot be grasped unless we recognise that in the essence of thinking this organisation plays no part whatever. For this organisation contributes nothing to the essential nature of thinking, but recedes whenever the activity of thinking makes its appearance; it suspends its own activity, it yields ground; and on the ground thus left empty, the thinking appears. The essence, which is active in thinking, has a two-fold function: first, it represses the activity of the human organisation: secondly, it steps into its place. For even the former, the repression of the physical organisation, is a consequence of the activity of thinking and more particularly of that part of this activity which prepares the manifestation of thinking. From this one can see in what sense thinking finds its counterpart in the physical organisation.³

Christian spirituality is universal and interconnectedness with humanity

To return to my theme at the beginning, where can one find the lost key to the consciousness of Christ? we find it first of all in the motivations of the other individual and in their aspects which can embrace the cosmic humanity. Christ however is a spiritual being who has manifested himself in the individual but that part of the individual that reaches into humanity. Only where we are conscious of humanity can Christ enter. Selfishness prevents us from the experience of this Cosmic Being.

I will quote here a sentence by Rudolf Steiner, which says:

As long as the human being believes that he can achieve self redemption and does not come to the human ideal of the earth’s development in a path of inner soul development, he will not be connected to the objective being of Christ. Christ needs the interconnectedness of the microcosm and the macrocosm.⁴

Now I will formulate this into my words so as to activate your ego because you will then begin to wrestle with my thinking and not take the authority of the book knowledge:

If only I would see in you a person which has a certain biography, skills knowledge income etc. and search for your whole true Self the part which is not visible to me, but which I can experience and describe, I cannot rise from the personal into the macrocosmic consciousness. This true self, the true human being, is not only consistent of the ideals to which I or the other aspires to, but it includes the whole cosmos, it contains the macrocosmic self with the microcosmic self, it includes the whole earth and the starry heavens. Thus when we care for the whole earth and we raise ourselves beyond our earth mode, we find our true self. As long as we confine our true self to our ideals we only reinforce through this theory our own self-interest.

² Rudolf Steiner *The Philosophy of Freedom* (1909)

³ Ibid

⁴ Ibid

Selfishness is the common origin for the misdeed and religious crimes, which have tarnished the names of Christ and Christianity, that is selfishness of personalities.

Selfishness is taking hold of cosmic truth for personal or organisational gains – thus giving justification for personal beliefs.

As long as the human being believes that he can achieve self redemption and does not come to the human ideal of the earth's development in a path of inner soul development, he will not be connected to the objective being of Christ. Christ needs the interconnectedness of the microcosm and the macrocosm.⁵

The task of Christ in the Future, as the Lord of the Karma will be, to achieve the karmic balance between the single human being and the general progress of humanity

In the spirit of Christ's world knowledge and love, we shall be connecting our personal karma to the cosmic humanity karma and the purpose of humanity. We will then find a balance between the single human being and the general progress of humanity. Then the Christ' gift of love can work as the Lord of the karma.

All our environmental problems have to do with the world karma of humanity. The challenge of learning to know your own self in terms of our human needs and in terms of our self-centredness, will ensure that we will find nothing but limitations by one-sided introspectivity. First we need to have a benchmark by which we can judge our own self and the benchmark is the cosmic human being. Unless we connect with the macrocosm of humanity, with the whole earth, we are not in the Christ consciousness.

The hierarchical principle; a cosmic fact

If we as persons are in need of personal assistance, then we should pray or ask for help from our angels. If we are in need of help or of inspirations for assistance for the groups we are connected with then we ask the archangel and if our nation is in danger we pray to the Archai, but never at the cost of other good people of other nations.

If humanity is in need then we pray for strength and inspirations from Christ.

Up to this point we have been focusing on the place where the key might be found; now let us have a description as what sort of key we are looking for. Ofcourse it is our own individuality, which is at the same time humanity. And the lock is our skills and spiritual faculties by which we can open the door to knowledge and experience. It is said and we also take it for granted that we live within the sphere of the life, but the sphere of the living we can only perceive in terms of its secondary appearance. What we actually see and touch and hear etc. is only the result of life, what life has left behind, what it has created and what is already dead. Although what we can see matters it is still not life itself. The etheric life is not to be seen, touched with any of our physical senses, the etheric life is non physical, but it lives within the physical in all that is alive. Life we can only perceive in our own life, within our souls own etheric being.

⁵ Ibid

No camera, also the kyrilion photography can take a picture of life. It only records the shadow of life energies. Elenctic and energy fields are only the result of life forces. Life itself we can only experience with our own inner being of life. What we do see are only surfaces which are the result of life, we don't see life because life itself is clothed by the surfaces and the measurable energy fields. Life as such is not accessible directly through the senses; we need our own invisible instrument to perceive it, namely our own spiritual perception. But for this we do not need to be clairvoyant to experience spiritual life, we only need to feel sensitively and raise to consciousness what we naturally experience when exposed to the forces of nature and the life of the soul of another individual.

We must differentiate the clairvoyant and the initiate; they are two different categories of human being, who have found the path into the higher supersensible world of existence. These two capacities can live in the same person. Human beings who are clairvoyant, without being initiated, are today numerous, but the reverse is today seldom the case.

Many people say: why venture out into the unknown, the invisible? We will experience true life after we have died, we will then naturally be in this life! That is true, but will we then be more conscious of life than we are now? This is the question. Or will we be just as asleep then in this physical existence? Through spiritual science we understand, that there are issues we need to be conscious of in this life in order to understand the world of the spirit and visa versa. This life is to understand the spirit and the spiritual existence is to prepare for the physical path of learning. There are things we can never learn in the spiritual world unless we learn of them before we die, as we have no longer the physical instrument by which we become conscious as individuals. Each phase of human existence, be it in body or in the spirit is unique and mutually sublimating each learning and growing process.

Thus we need to accept a harsh truth, and that is, that we cannot experience Christ (nor the Christ in the Etheric) unless we gain consciousness of the Christ here and now. If we are born with a saturated feeling of having it all out of a pre-earthly existence, then we would lose our freedom to reconnect with the Earth and thus maintain our individual freedom. We can only grasp anew the consciousness of the etheric Christ spirituality whilst we are in a physical condition, whilst we are separated from the direct oneness of life within our consciousness of life. We have to inwardly awaken our faculty to perceive life - otherwise we could not be free. Christ is the spiritual being, who needs us to be free. This principle is like any current human relationship, which respects the other individual's freedom. One can only stand by with love and care and assistance, but never to intrude in the other person's space. This principle of freedom is intrinsic to this Christ Being.

Now I will read you another paragraph:

The Christ-Happening in the 20. Century (The appearance of the Christ in the etheric as Lord of Karma) will be experienced, by those who have passed away, if they had been prepared for it – but this has to occur on the physical plain.⁶

⁶ The Event of the Appearance of Christ in the Etheric World – (Chapter 8 – The Etheric Vision of the Future)

The question remains as to where one should seek for such a spiritual perception and where it is? Naturally we must seek it where life is, no longer any more through an image of a person such as through Jesus, but in the process of life and in individuals who have life in their thinking feeling and willing.

This we can find through three faculties:

Civilisation’s scientific striving for opening the mental horizon for spiritual understanding of life.

1. Imaginations

As through a lecture or through writings in which one has done nothing else but share ones imagination and / or through painting pictures with ones imaginative thinking. When the imaginations are pictorial, in a world of pictures, then others can feel good and recognise it. People are able to understand it in their own way and share it with others. Imaginations are individualised pictures, be it visualisations, inner projections or conceptual sequences. Each person can have his/her own imaginations and this may be their own creation. One creates something which might be interesting, helpful and meaningful to another person and by creating this, one is above – or below - the normally limited sense perception. It is the first step into the spiritual life, but limited to ones own spiritual sphere.

It is however still important that these imaginations have the potential and the context which is congenial to the content. That is why the whole writing is nothing more then providing paints, colours, content material for the listener or the reader to create their own imaginations which bring us closer to the true life of the etheric Christ process. But, pictures have always a use by date, just as much as we need the power to create them we also need the souls strength to let them go, reshape them and make room and space in ones mind and soul for the next phases of spiritual perception.

2. **Inspirations**, can be received before and after imaginations. These are the lightening strikes of the spiritual process by which one feels a connection to spiritual and soul realities, which are new to ones thoughts and imaginations. They enter our soul as an experience of a wonderful richness, joy or immense tragic sadness (depending on the content), but then they need to be interpreted through thinking and feeling. The interpretation demands consciousness and discernment within ones own mind so as not to press them into the existing imaginations.
3. **Intuition** is the stage when the ‘I’ of the self is one with the spiritual and physical reality of the world. It is a state of consciousness of being within and without the world. The boundaries have disappeared and we can only sustain ourselves as ‘I’ if we have gained self-certainty without any props of imaginations and personality props. When we are very close to another individual and we don’t know any more if it is the other or we, then we experience intuition.

4. True love for the world and the other individual, is the motivation for gaining consciousness in intuition. But before we do that we need to be a very strong spiritual identity and the empathetic oneness with the other must not be confused with sentimental intellectual wishful thinking of wanting to reach this state. Sentimentality has too much selfishness; intuition is simply being of self and the other, as one. This is where the etheric Christ love can be experienced; here we are beyond the personal, we are in the realm of humanity within our individuality and within the world. And I would close this chapter on intuition by saying we have in our ordinary consciousness many more intuitive moments than we believe we have. Intuitions come in moments when we least expect it, as we have to have an empty mind. All expectations are hindrances to these moments of grace. When we love a subject and we have no self-awareness of our own love, but we feel love towards the subject, then the door is opened through intuition for the other. Thus intuition is the beginning of all preparations for imaginations and then again imaginations are the preparers for lifting our soul out of our self-contredances to gain the consciousness of humanity.

This is an aphoristic version of the process of initiation into what is consciousness of imagination, inspiration and intuition. If we can follow this process then we have a little initiation – an insight - as to the steps to perceive life. But in truth, I have said nothing new; the only new thing from this information is what each one can gain from this in consciousness.

The path to Christ cannot have the search to find Him alone as the sole purpose, otherwise it become a self-seeking, self-fulfilling dead end. Nothing in the world, which is progressive, has self-fulfilment as it purposes. All is interconnected. The path to the consciousness of Christ can only be part of a process and goes hand in hand with the interest for the world and we only realise that this is so, in the activity. This is when Christ is within us as a gift of love to the individual, to be given to the other. The true interest in the spiritual life of the world is Christ inspired. For this we need to be initiated, only when we include in our sense-perception the perceptions of the spirit, have we the reality of the world and thus have a benchmark to assess our own situation. There, the current Christianity begins to be real.

Where not to look for the lost key: the traditional theological literature

Christianity of the past intellectual consciousness; – today we are in the Consciousness Soul period, which has been shaped in a particular language. This so-called sacred language is extremely pernicious and unremitting as it plagues the traditional church. When the ‘Word of God’ is proclaimed then one is expecting to hear a traditional language, either the archaic St James version, or Luthier’s translation of the New Testament of the 15th 16th, 17th Century. The new Christ consciousness has now new language, which is fitting for the new spirit. We must think as to how much the language we learn in our civilisation helps us to understand current relevant thinking. Our present languages, which are continuously changing so as to be of use for a particular subject – philosophy, medicine, physics, electronics, have all been evolving through these disciplines. We do not however have in the mainstream, a current language which is in keeping with the living Christ.

Christianity is still to be found in the book and this old language is still shaping our mental pictures by which we search for the lost key to Christ. But the place of the old language is empty; we only find a deceptively beautiful past. The true past is to be found in our own and in the other person's karma. There the past is alive and relevant to our time.

Consciousness of the path by initiation: the challenge of our civilisation

We need to seek initiation into the consciousness of life. Consciousness of initiation is different than clairvoyance. Clairvoyance or intuition is like instantaneous experience of a sens-sensation. It needs to be interpreted to give the individual freedom and thus knowledge. In one way we could also formulate it, by provocatively saying, we need to free ourselves from any spiritual power, including if it were, that of Christ, if it would take away our freedom to be an individual. Thus only in the interpretation of the sense world and in the interpretation of the spirit world in forms of thoughts, feelings and actions are we free. The only spirituality, which we can instantaneously take up as an imbue ment from the Christ, is love, because love gives us the motivation for wanting to be with the world.

Thus we need to differentiate the clairvoyant and the initiate; they are two different categories of human activities and experiences. Clairvoyance is not by nature Christian, initiation can be. Spiritual vision is not by nature Christian, but to be free from the compulsion of the senses and of the spirit is. However, the two capacities can live in the same person. You can be clairvoyant and be totally unconscious; you cannot be an initiate today and be unconscious. Spiritual insights, which cannot be meaningful in the understanding of the physical phenomenon, are not Christian.

When we search for the key to the consciousness of this Christ being then we have to seek for Him in the content through the current language. We can ask: does the language awaken us to consciousness and does it lead us to the experience of life?

The consciousness of the following process needs to be included on the path of knowledge: judgement through love for humanity by which one assesses the effect of scientific, psychological and social understanding and applications. Our interests must have meaning in relations to the global issues of humanity; the global human being consciousness is at the cutting edge of existence.

Thus today it has become necessary, particularly in company with the younger generation, to describe the Christian processes - rather than name this life by traditional worlds.

I would list here areas where the hot spots are of the consciousness of the etheric Christ.

Theology becomes metamorphosed to World and Human Science with no boundaries between the interpretations of physical and spiritual realms. (In short Anthroposophy but not as a body of world explanations, nor as a complete Weltanschauung, but as a methodology where by the individuals can gain insights into the understanding of the world)

The immediate questions which need to be articulated:

In Philosophy: What is the human being and how does consciousness arise. The human being and the brain, the heart and the limbs. Natural and Human history through the perspective of a spiritual concept of world evolution.

In Biology: How does the human being interact with the DNA and in how much does the DNA and the social environment determine human consciousness and the content of our motivations.

In Social Science: The Self and the Society. The human being and antisocial and social powers. The human being and sexuality. Karma and reincarnation and present social challenge, in personal and humanities life. The meaning of war and peace in human experience through out the ages and in terms of today's consciousness.

Sociology: Compare the Christian teaching and message of the New Testament on the genealogy of Jesus with our consciousness of self as independent beings from our body. With the philosophy of freedom from body-drives and spiritual compulsions, with consciousness soul, we have overcome all racial and ancestral limitations. In those beginnings of our soul where we have gained a body free thinking, feeling and willing, there we have become a Christian, It is our consciousness which makes us to be a Christian, not our beliefs nor our imaginations nor our past, nor our wishful thinking. The consciousness of the etheric Christ is at the same time the consciousness of the reality of the world. The genealogy of Jesus only has historical significance; today we have to create in our imagination what the human being is anew and find through the spiritual nature of present day consciousness Christ, love, judgement and actions.

The key is no longer in the New Testament

The key is no longer in the Testament but in the interpretation and recording of life processes. The learning and speaking in love about what is the human being, what is nature, what is technology, spiritually and physically that leads us into the consciousness of Christ and love. Knowledge or the union with the world process and action out of love. Love must be directed toward a thing. Love, which has no thing, turns inward toward self-love alone. From such a world consciousness one can look into history and read the “old” New Testament. A new relevant meaning can be gained from the words of wisdom. but we shall not find Christ there today. Firstly we have to wrestle with our contemporary thinkers, doers, scientists and within our self.

The old longing, by which we believed that when we have died, we will be in the company of Christ and be forgiven for our failure in our search for the understanding of the world, is over. In the past, when civilisation had no science, no technology, no rockets to explore the universe, people were concerned about their own soul's salvation.

Today, we must be concerned about the salvation of the world and by this is included our soul’s striving. In the past, the worldly compensation to this one-sided religious striving, was compensated through charitable donations. Today we must strive to do it right in the first place, in the economic and scientific application of knowledge so as to not have to make charitable gifts. Charity must be within our applied knowledge. If spiritual striving isolates itself from the world, we perpetuate the monastic principle.

In the past Christ was a soul experience alone and at best a general devotion to the wonders of the world. However, this leads to self-delusion. The church fathers set the belief system for the members. The belief that Jesus Christ lived in a body and who experienced death was the unconscious preparation for current consciousness of the physical and spiritual science. It was also essential as a belief within the life of the soul in order to continue life after death within the souls realm within Christ. Today it is essential that the individual becomes conscious of life in nature and self on earth and with loving attitude take interest in everything there is in the world. Through this global thinking, do we come to a global action for the salvation of this planet and humanity! To a spiritually imbued action. And thus we are in the middle of the Christ happening in the 21st Century.

Then those modern souls will experienced after death a continuation by living intuitively in the processes of the invisible life. But those who have passed away and have not experienced life on earth, through imagination, inspiration and intuition will equally be unconscious and asleep between one incarnation and the other. They might even want to be reincarnated with the frustration, to destroy matter and nature further in order to find, one-day life. It would be a tragedy if we would miss this opportunity in not finding the consciousness of life now, as the whole future of humanity and the world is dependent on this very simple step we need to take.

From history book second hand Christianity to present day individualised representation of Christian values.

Certain aspects of Christianity will have to be redeemed from its past misuse of the message of Jesus Christ. Where the cosmic humanity concepts of love were hijacked by retarding spirits of the Exusiai and inspired theological power brokers who used them to hide their true motivations Thus Christianity has sometimes become synonymous with colonial oppression, paternalistic subjugate of individual thinking and religious authority. And at the same time we need to give due credit to Christians who genuinely endeavoured to bring the light of knowledge and love into the word in which people’s horizons were limited and in which the social, tribal cultures were ruled by unforgiving laws, revenge and superstition.

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