



Kaspar Hauser and the Current Attack on the Etheric Christ

Dear Kaspar Hauser Allies!

“How does it stand with your crown, human being?”
Humanity must now urgently ask itself this question!

March 2020

We know through the Book of Revelation (the Apocalypse of John) that Christ Jesus has made us into kings. Yet this kingliness can be neither enjoined nor forced; neither does it take place automatically. It is only to be attained by the free ‘I’ or ‘self’ and the good will of each individual. Thus one could experience the tragedy, in recent years and months, of increased brutality, more blatant dishonesty, distrust, malice and hate: the domination of the lower self over the higher self. Of course – and fortunately – this has by far not been the case universally, yet nevertheless in a significant part of humanity.

The consequence of this further ‘fall’ of the human being is the jarring, immensely unsettling situation that has unfolded over these last days. In all of this, it is not of primary importance how this came about, whether it happened “unconsciously” or even deliberately. Yet that question must also be asked, unfortunately, given the malice that can come into action in the human being. Either way, what is important is to recognize that by means of his further fall, the human being provides the determining breeding ground for the effectiveness of the virus.

With all justified caution and prevention, one of the greatest dangers is nevertheless that one is to regard another person as potentially threatening to one’s safety. And not because the other person could be an intentional wrongdoer, but due solely to breathing the same air. If this would bring everything down, the current danger would be fatal and would not lead to the salvation to which this crisis can surely lead, in the sense of the great line of the poet Friedrich Hölderlin (1770-1843):

“Yet where there is peril, redemption also grows.”

The healing, the treatment, the most effective medicine is to see the other person not as a potential bearer of the virus, but as bearer of the ‘I’, the ‘self’, just as I am also seen by him/her as bearer of my ‘self’. This is a Whitsun motif: Each independent ‘I’, grounding in an independent ‘we’, gradually rises step by step (*gradalis*) to an ever greater carrying of the Christ, to a true Christophorus.

This is the path to live up to the crown entrusted to us by Christ Jesus.

The beingness that works and weaves between one ‘I’ and another is the Etheric Christ.

Kaspar Hauser is deeply connected to Christ in the etheric. If we consider that Rudolf Steiner said “If Kaspar Hauser had not lived and died as he did, the bond from the spiritual world to the earth would be

totally torn asunder”, we can learn to recognize that his deed of sacrifice is to be seen as the upholding, the sustaining of the path by which the return of Christ in the etheric was possible.

In his dungeon, Kaspar Hauser was intentionally deprived of any encounter with another ‘I’. This was a component of the design of the “experiment”, as Rudolf Steiner refers to the occult crime against Kaspar Hauser. His isolation, paired with preventing him from physically standing upright, was to place him in an intermediary realm, according to Rudolf Steiner, as neither an entirely spiritual entity nor entirely a human being on earth. The attempt was to divert him from his tasks and have him remain in a kind of spiritual exile!

And in order to see whether the experiment that took place over a period of years had been successful, he was cast out and abandoned at Whitsun 1828, the festival of independent individuality, as Rudolf Steiner put it. This reveals the exemplary transgression against the soul life of the human being, as Anselm Ritter von Feuerbach calls it. For in its signature, the abandonment of Kaspar Hauser at Whitsun tells us that this is to be seen as an attack on the Whitsun festival itself, i.e. an attack on human freedom itself!

Yet what brings comfort is that Rudolf Steiner makes it quite clear that this experiment did not succeed! Not only did Kaspar Hauser emerge from isolation unscathed, but he even emerged as though potentized!

Now our self-imposed isolation is certainly not to be compared with Kaspar Hauser’s life in the dungeon; and yet right now there is the great challenge that the human being is to regard his fellow human being as someone who endangers him. And again: Were this to gain a stronghold, it would be the precursor to the “war of all against all” that Rudolf Steiner spoke of in regard to the transition into the sixth epoch of earth evolution. Even if, as he says, there are precursory ‘birth pains’ in this direction already now in our time!

But this experiment, too, will not succeed. The human being of good will is too far advanced, and wonderful humanness can be experienced now, as seldom before. In the current attack on Christ in the etheric, there will be something that hasn’t been reckoned with. We human beings have advanced too far to allow the attack on the Etheric Christ. People will be capable of emerging not only unscathed from this hardship, but will, as did Kaspar Hauser, emerge potentized! In this situation, he can be experienced as a support, a higher advocate, a comforter!

Let us consider two important rhythms that can bring us to an understanding of the present situation.

One of these is the lawfulness of 100 years:

In 1816 the sun darkened; the entire heavens darkened, and there was great famine. It was the Year Without a Summer! This was brought about by the eruption of Mount Tambora on the island of Sumbawa in present-day Indonesia in 1815. It was a catastrophic situation. But this event is to be seen not only as purely a natural catastrophe, but in its correlation, its interplay with the human being’s moral failure, particularly as demonstrated in the immeasurable amount of blood that was shed in the Napoleonic Wars. This event is congruent with the spiritual insights that Rudolf Steiner shared in his London lectures, as he spoke of the “black sphere of materialism” which the human being who had fallen ever more deeply into materialism carried, after death, into the spiritual world. And this “black sphere of materialism” was taken on by the Etheric Christ, who, in the Manichean sense, ‘loved it healthy’. He thereby died a death of “spiritual suffocation” – a second Golgotha, but now not physically but in the etheric. And, in all reality, the sun did in fact darken a second time in that time period. And it

was precisely at this point in time, according to current Kaspar Hauser research, that the occult transgression against the approximately four-year-old child began.

One hundred years later there was something else in the air. In 1916, German chemists Lommel and Steinkopf proposed the use of the lethal gas known as mustard gas as a warfare agent. In 1918 it was already implemented extensively as a chemical weapon, blanketing large areas. And in this context, the decisive event took place in the night from October 13th to 14th, 1918, when a toxic gas attack caused Lance Corporal Adolf Hitler to fall into a decisively weakened state of self, which led, in the weeks that followed, to the impactful influence of a high hierarchical being, albeit a fallen, backward being. We know what followed. What is important is the awareness that the human being is responsible for a being that works through him. What then unfolded historically is not of human dimensions.

Now more than 100 years have passed, and again something is brewing. Is it a “natural catastrophe”? Is it indeed possibly biological weaponry, as is being discussed by many? Either way, as already mentioned, what matters is to recognize and to acknowledge to oneself: the cause of the current peril is the human being himself, who has fallen further into the depths.

If we recognize the connections, we can hold the situation in check, as Michael holds the dragon in check.

Another rhythm that is important for recognizing the time we are in is the astrological lawfulness of the moon node. Not only is this rhythm of 18 years, seven months and nine days of great significance in our own biography, but also in regard to decisive events in the history of humanity. The moon node often coincides with a crisis; but it is a crisis that is for the good of the human being, so that one comes closer to the actual task of one’s incarnation.

If we count back 18 years, seven months and nine days, we arrive shockingly close to the event we have come to call 9/11, September 11th. Right at its start, a stamp was branded onto the new millennium, which led to a significant curtailment of human freedom. And this is precisely what is in the air again: an enormous curtailment of the human being’s freedom, such as one hardly deemed possible. And now to a greater degree than back then. This relationship of the moon node connects the two events with each other; they are to be brought together in our thinking, as complex and challenging as this may be.

“How do things stand with your crown, human being?” This is the question that we have to ask ourselves. And what we can gain from doing so is enormous.

Lemuria came to an end by fire; old Atlantis by water. What does the air, what does the etheric now want to make us aware of?

From the fifth Atlantean period onward, Manu set out to guide the human being beyond the end of the fourth epoch of earth evolution (Atlantis) into the first cultural epoch of the fifth epoch of earth evolution (the post-Atlantean), the Ancient Indian epoch.

We now stand again in a fifth cultural epoch, but now in the post-Atlantean. The decisive impulses – as Rudolf Steiner says very clearly – for reaching the sixth epoch of earth evolution (Age of the Seals) will come from the sixth post-Atlantean cultural epoch. Nothing more can be expected from the seventh! But in order that the sixth post-Atlantean cultural epoch be able to come to the necessary impulses, the requisite preparation now in our fifth cultural epoch is needed. This means that in order for the human being to be able to continue to rise – beyond the consciousness soul to the spirit self, the life spirit, to spirit man – we must prepare the next cultural epoch already now. And this is the one that is named in

the Book of Revelation: Philadelphia. True brothers and sisters. Love! How much Kaspar Hauser would have liked to have a brother or sister!

And now, concurrently, there is again – I would like to entrust this to you – another intense attack on Kaspar Hauser taking place, in which he is to be robbed of his crown definitively and forever. I cannot yet convey any more about it, but every good thought on your part will contribute to Kaspar Hauser withstanding this attack as well, and coming through strengthened.

Dear allies in spirit!

This is now the call, the challenge to humanity! And when we consciously undertake the current challenge, we can emerge having grown from this adversity, like Kaspar Hauser did, in order to be able to live up to the tasks that await us!

How was Kaspar Hauser able to emerge from adversity in a potentized state?

I would like to name two qualities: For one thing, by acting out of pure love, by giving his wooden horse some of his water before drinking of it himself, by giving his wooden horse bread before he ate of it himself! Therein lives and weaves and works the Christ! And on the other hand, by being receptive to assistance from above: the Word of God. For we do know: the human being does not live by bread alone, but by each word that comes from the mouth of God. But since Kaspar Hauser lived by bread alone, it is evident that he did not live by bread alone, but from every word that came from the mouth of God!

Let us receive the divine Word and let us bestow our love on those near us, even if one of them is a wooden horse! Then yes, we will emerge having grown and will be capable of guiding humanity into the Age of the Seals. Kaspar Hauser can be a GUIDING STAR for us on this path!

Heartfelt thanks for the time you have taken for this!

With best wishes,
Eckart Böhmer

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