

# Select Lectures

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# The Inner Development of Man

Recently I have endeavored to sketch the being of man and the three worlds surrounding him, namely, the actual physical world, the soul world and the spirit world. Later on, I plan to speak about the main anthroposophical concepts regarding the origin of man, the earth and the heavenly bodies in general. Thus, the overall outlook on the theory of life as developed by anthroposophy will have been outlined.

Today however, I would like to present a few suggestions on how man's inner development must progress if he desires to reach conclusions of his own concerning the statements proclaimed by an anthroposophical world outlook. It must be kept in mind that there is a great difference between arriving at an understanding of the concepts presented by a spiritual scientist as truth gained through his cognition and experience, and the inner development of the human soul and spirit that enables a person to attain to such cognition and perceptions on his own. One has to distinguish between an elementary level of development leading to comprehension of an experienced spiritual teacher's statements, following them as it were in thought and feeling and acknowledging them as truth within certain limits, and an advanced level on which one attains the personal experiences in soul and spirit realm. This elementary level shall be the subject here. The advanced level concerns actual clairvoyance and to the extent that indications pertaining to such actual clairvoyance can be given at all in public, they will form the topic of a later presentation. The problem of how one may gain personal comprehension of anthroposophical truths shall occupy us today.

Only a few mere hints can be given here since the training that the human soul and spirit must undergo for attainment of the understanding mentioned above is an extensive one. It requires a long period of inner study and the many necessary details involved in such training can certainly not be elaborated upon in the course of a brief lecture. The information that can be related here is but a scant outline of what would be conveyed in personal instructions. Thus it must initially be noted that most people require the aid of a personal teacher in this field. Some might be of the opinion that a person can develop in himself inner abilities, soul forces and spiritual perception by his own attempts, and it might seem unfortunate that in this vital area of life personal guidance is supposedly necessary. The nature of such guidance, however, gives sufficient guaranty that no person comes by any means under any sort of dependence upon another. Nobody evaluates and honors the dignity of man and the respect for the individual more highly than the occult teacher. The instructor of mystical and anthroposophical development never gives anything but advice. Indeed, the greatest teachers in this field never did more than advise and suggest. It is left entirely to the judgment of the individual to what extent, if at all, he intends to follow such advice. It is left up to the individual what task he sets before his soul and spirit; the consideration of human freedom is too pronounced on the part of the teacher to do more than advise and guide. Everything that can be conveyed in any manner in this area must be understood with this reservation.

Another important point is that the main part of this schooling does not

express itself in any particular external formalities, nor does it require any definite external measures. This schooling is, rather, a completely intimate development of the human soul, and all the significant degrees of development one must undergo take place in the innermost depth of being. Precisely here a transformation takes place in a person, but nobody, not even his closest friend, need notice anything different. Thus, in privacy, tranquility and seclusion the mystic trains himself to acquire understanding of soul and spirit worlds. It cannot be emphasized enough that nobody devoting himself to inner spiritual development needs to change his everyday occupation in any respect whatever, nor neglect his daily duties in any sense, nor take time away from them. On the contrary, he who is of the opinion that a special amount of time must be spent on his inner training and consequently neglects his ordinary duties and, by his attempts at insight into spiritual worlds, becomes an anti-social, inferior member of human society, will soon discover that by these means least is achieved.

This inner training quietly progresses without undue haste in complete inner tranquility. I must stress at this point that no "extra-special" rules or directions are being given here but rather the descriptions of such a path of inner development. The directions when followed do require one thing of the aspirant without which no higher personal experience can ever be attained. That is endurance. He who has no patience and endurance, who cannot persevere over and over again and follow with complete calm the inner rules that are applicable here, will generally achieve nothing at all. There is one rare exception that allows for success without compliance to these rules. This is the case in which an individual is far advanced on his path of evolution as a human being. The course that the inner training takes is quite different and much shorter in the case of an individual who in a former incarnation had already attained to a certain level of clairvoyance. He who gives the corresponding rules for inner development will soon be aware of this fact and his task will then be only one of eliminating the obstacles blocking the path to enlightenment.

Since the directions for the road to enlightenment vary with each individual, it is as a rule not advisable to seek mystic development without personal guidance. He who sets forth the guide-lines must be closely acquainted with his pupil, not in the ordinary sense of the word but in a spiritual sense. While the occult teacher need not know anything about his pupil's profession, manner of living, family members or experiences, he does need to acquire an intimate knowledge of his soul and spirit conditions and their level of development. It would lead too far today to disclose the ways and means by which the occult teacher acquires this knowledge. They will be discussed in future lectures on clairvoyance.

Inner development is connected with certain definite consequences for those who set out on this path and they must realize that, resultingly, certain definite qualities will appear in their personality. These qualities are symptoms and direct results of the level of inner development and require careful observation. The occult teacher must know how to interpret these symptoms so as to assure the proper manner of progress of this inner development.

The development of the inner man is birth on a higher level. It is the birth of soul and spirit, not in a figurative, allegorical sense, but as a fact in the literal sense of the word. Even in this area a birth is not without consequences and the

occult teacher must know how to deal with them. All this had to be mentioned in advance.

After initial acquaintance with some of the basic teachings of anthroposophy such as reincarnation and karma — the teaching that the human soul has in the past been incarnated repeatedly in a physical body and will continue to return in future incarnations, and the teaching of karma, of compensatory justice — most people will ask how one can comprehend these teachings and how one can acquire an understanding of these on one's own. This is the big question that now confronts each person. There is one golden rule that must be followed that will eventually lead anybody to the desired comprehension. This has been the common experience of all who have earnestly subjected themselves to the exercises in question. There is nobody who cannot in the easiest manner possible acquire this comprehension of reincarnation and karma. One is inclined, however, to say with Goethe, "Though it is easy, the easy is hard." This is so because few are those who resolve to call forth the will-power, endurance and patience necessary for achieving certain definite conditions of soul and spirit essential for this comprehension. The golden rule is this, "Live your life as if reincarnation and karma were truths and they will become truths for you." It appears as if this is to be achieved by a form of self-suggestion but this is not the case. The mystic symbol of the snake that bites its own tail is a familiar one. This symbol has several profound meanings but among the many interpretations it contains is the one expressed here in the golden rule.

It is evident that the supposition inherent in this golden rule negates itself in a sense in like manner as the snake that curls up around itself. How are we to understand this? If reincarnation is a fact, then certain efforts made by man that have an effect on his soul cannot be made in vain, but should become the soul's nature later on. One of the great laws of man that must be intimately tried out on his own self, is expressed in an ancient Indian text, "What you think today you will be tomorrow." He who believes in reincarnation must realize that a quality that he develops within himself, a thought that he imprints in himself by constantly holding it in his mind, becomes something permanent in his soul that will emerge ever again. Therefore, a person seeking mystical development must first of all make the attempt to give up certain formerly held inclinations. Then, new inclinations must be acquired by constantly holding the thought of such inclinations, virtues or characteristics in one's mind. They must be so incorporated into one's being that a person becomes enabled to alter his soul by his own will-power. This must be tried as objectively as a chemical might be tested in an experiment. A person who has never endeavored to change his soul, who has never made the initial decision to develop the qualities of endurance, steadfastness and calm logical thinking, or a person who has such decisions but has given up because he did not succeed in a week, a month, a year or a decade, will never determine anything within himself about these truths.

Such is the intimate path the soul must tread. It must be able to acquire new characteristics, thoughts and inclinations. A person must have the ability to emerge in due time with brand new habits acquired through sheer force of will. A formerly careless person must get accustomed to being neat and exacting and this he must accomplish not through any external pressure but by steadfast resolve of will. It is particularly effective in the case of insignificant characteristics and small matters. The clearer the issues that a person perceives

concerning himself, the better his comprehension in the area of truth. If, for example, a person is able to objectively observe a gesture, a facial expression or some other insignificant habit, if he becomes aware of it as if observing another person, and then by sheer will-power puts in the place of the habit or gesture something of his own choosing, incorporating it into himself, such a person is well on the way to comprehending the great law of reincarnation on his own. A chemist can give descriptions of processes taking place in a laboratory. Similarly, a person can establish directions to be tried on himself. Through insignificant alterations the loftiest heights are indeed reached.

Regarding karma, the great law of just compensation, perception and understanding of it can be gained if one lives one's life as if karma was a fact. If a disaster or a sorrow befall you, try keeping in mind the thought that this sorrow or accident has not occurred by some miraculous chance but that there must be a cause, a reason for it. You need not probe for the cause. Only he who clairvoyantly can command a view of karma would be able to actually perceive the cause of a joyful event, a sorrow or some mishap. You do need a mood, a certain feeling to which you can surrender yourself so that you can sense how a given sorrow or joy must have a cause and, in turn, can cause future events. He who permeates himself with this mood and looks at his life and all that happens to him as if karma was a fact, will find that his existence becomes increasingly comprehensible to him. He who suppresses his anger when something annoying happens to him and thinks instead that just as a stone rolls if pushed so the annoying matter must have come about due to some inevitable set of laws of the universe, attains to comprehension of karma. As certain as it is that you will wake up tomorrow morning, provided circumstances and your health remain unchanged, so it is equally certain that you will comprehend the laws of karma if you view life in this manner.

These are the two prerequisites for a person desirous of spiritual schooling; the aspirant must view life in these ways. He does not, however, have to give himself up to these thought attitudes as if they were the gospel truth. On the contrary, he must leave it open as to whether or not they are really true. He must have neither doubt nor superstition because these two are the worst obstacles. Only a person who views life thus with an open mind is prepared to receive mystical instruction.

Still a third aspect must be considered. No occult teacher will ever instruct a person who is filled with superstition or common prejudice, or one who is prone to senseless judgment or apt to fall prey to any illusion. The golden rule applying here is that, before even taking the first step in the direction of higher learning, a person must free himself from any flighty thinking or possibility to mistake illusion for reality. Above all an aspirant for spiritual enlightenment must be a person of common sense who only devotes himself to disciplined thinking and observations. If a person leans toward prejudice and superstition in the world of sense reality, it soon tends to be corrected by sense reality itself. If, however, a person does not think logically but indulges in fantasies, correction is not so simple. It is essential, therefore, that one have one's thought-life completely in hand and be able to exercise strict control over one's thoughts before ever venturing into soul and spirit worlds. One who easily leans to fantasies, superstitions and illusions is unfit to enter into the schooling prerequisite for spiritual teaching. It would be simple to reiterate that one were



free of fantasies, illusion and superstition. But it is easy to deceive oneself here. Freedom from fantasies, illusions, prejudices and superstitions is gained by stern self-discipline. Such freedom is not easily attained by anyone. It must be remembered to what extent most people tend to sloppy, careless thinking and are unable to control their thought-life through their own will-power.

In pondering the demands everyday life makes it becomes clear that it is an impossibility to completely free one's mind from outside impressions. To do so, it becomes necessary, therefore, to set aside a short period of time every day. This short time, which is needed and which must not conflict with one's obligations, is sufficient. Even five minutes or, indeed, even less is enough. For this brief period, a person must be able to tear himself away from all sense impressions, from what flows into him through his eyes, ears and his sense of touch. For this brief duration of time he must become blind and deaf to his outer surroundings. Everything that crowds into us from the outside world unites us with sensuality and the ordinary everyday world. All this must be silenced and total inner calm must take its place. When this inner silence, this shedding of all sense impressions has occurred, all memory of past sense impressions must in addition be extinguished. It suffices to ponder for a moment how completely we are tied up with matters of time and space, with all that is temporal and mortal. Check the thought that passed through your head a moment ago and see if it is not associated with something of a transitory nature. Such thoughts have no value for inner development.

So all thoughts that connect us with finiteness and transitory matters must be silenced. Then, when such silence has been produced in the soul and for awhile all our surroundings, be they of the era, the nation, the race or the century we live in, are subdued and eliminated, the soul will begin to speak of its own accord. This will not happen immediately. First, the soul must be prepared for this point and there are means and directions that will call forth this inner sounding. Man must give himself up to thoughts, concepts and sentiments that originate not in the temporal but in the eternal. Their content must be true not only for today, yesterday, a century or tomorrow but forever. Such thoughts are found in the various religious books of all people. They are found as an example in the *Bhagavad Gita*, the hymn of human perfection. Too, they are found in the Old and New Testaments, particularly in the *Gospel of St. John* beginning with the thirteenth chapter. Again, effective thoughts are to be found in the first four sentences of the book, *Light on the Path*, by Mabel Collins, familiar to members of the Theosophical and Anthroposophical Movements.

These four sentences, which are carved into the inner walls of every temple of initiation, are not dependent on time and space. They belong not to one man, one family. They are not part of one generation or one century, but they extend over the whole of evolution. They were true thousands of years ago and will be true thousands of years hence. They awaken the slumbering soul faculties; let them arise out of the inner realm. Certainly this has to be correctly understood. It is not sufficient to assume that one comprehends the meaning of these sentences. One must allow such sentences to quicken and come to life in one's inner self. One must permit the whole significance of such sentences to radiate in one's inner being, must surrender oneself to it completely. One must learn to love such sentences. If a person believes that he comprehends them, then only has the right moment arrived to let the sentences rise resplendent again and

again in himself. The intellectual comprehension is not important; the love for such a spiritual truth is. The more the love for such inner truths streams through us, the more the power of inner sight grows in us. Such sentences must not occupy us one or two days, but weeks, months and years until finally such powers of soul awaken in us. Then at last comes a certain definite moment when still another illumination takes place.

He who proclaims spiritual truths by his own experiences is familiar with this contemplative inner life. The great spiritual truths that he proclaims day by day are part of a vast spiritual world panorama that he can view with the inner power of his soul and spirit. He turns his gaze into soul and spirit realms. He turns his sight away from earth to the solar systems to explore them. This inner power would, however, soon be extinguished if he did not give it new nourishment every new day. This is the secret of the spiritual investigator that the immense panorama of universe and humanity, which he has let pass through his soul hundreds and hundreds of times, must pass through his soul anew every morning. Again, it is not important here that he comprehends it all but that he learns to love it more and more. Thus he performs a divine worship every morning during which he gazes up in reverence to the great Spirits. He has learned to survey the whole panoramic picture in a few minutes. Thankfulness for what it has given his soul permeates him. Without treading this path of reverence one does not arrive at clarity. It is essential that the spiritual investigator's utterances are formed out of this clarity. Only if this has become the case is he truly appointed to speak about the truths of mysticism, the truths of anthroposophy and spiritual science. In this way does the spiritual investigator function and thus must everybody begin, that is, in the simplest, most elementary manner until he comes to comprehension of these teachings.

Human individuality and that of cosmic beings is profound, unfathomingly profound. One cannot achieve anything in this area save by patience, perseverance and loving devotion toward the cosmic powers. These are forces which, like electricity in the external world, are powerful in the internal world. They are not only moral forces but forces of cognition. When the aspirant for enlightenment has become proficient in allowing such truths to dwell within his being for some time, if he has accepted them in thankfulness toward those who revealed them to him, then he will at last reach a special point, which sooner or later becomes available to everybody who has allowed tranquility and silence to come to fruition in his soul. This is the moment when his soul begins to speak, when his own inner being begins to perceive the great, eternal truths. Then, suddenly the world around him lights up in colors never seen before. Something becomes audible that he had never heard before. The world will radiate in a new light. New sounds and words will become audible. This new light and radiance ray toward him from the soul realm and the new sounds he hears come to him from the spirit realm. It is characteristic of the soul world that one "sees" it. It is equally characteristic of the spirit world that one "hears" it.

If self-development is sought for in this area, then part of it comes about through obedience to and observation of a great sum of rules and directions. Here I could only sketch in sweeping lines how something like this comes about and is experienced. These individual rules must be followed diligently, just like the chemist must weigh and measure with the most delicate instruments the minutest substances needed for a chemical compound. A description of the rules

that can be made public will be found in my book, *Knowledge of the Higher Worlds and Its Attainment*. These rules offer specific instructions for treading this path. They, too, require most diligent patience and perseverance.

The rules presented in this book were never made public in former times when, it must be understood, occult instruction was only taught in occult schools. Such instruction is still being given out in occult schools today because it is an intimate teaching process that takes place between two persons. It does no good to seek instruction on one's own initiative by hearing or reading special rules in fragmentary form in one place or another. All the instruction that one can receive from various places, and there are indeed shops advertising such instructions, are no more than tiny fragments torn from the great book of occult schooling. A person who makes use of them must realize that he is leaving himself open to certain dangers. It is not expedient to be introduced to matters that refer to an actual alteration of the soul, that relate to the most profoundly important aspects of soul life, through commercial channels. Occult training methods that are advertised for monetary gain are not only worthless but can be dangerous under certain circumstances. This had to be said because in this present age so much of this sort of thing confronts man. Precisely because so many so-called occult methods crowd the scene today, it has become necessary to present a picture of the truth.

The rules that are put down in the book, *Knowledge of the Higher Worlds and its Attainment*, stem from ancient traditions. Because it is essential that the truth become known, the guiding spirits of evolution have given permission for the publication of these rules. Still, it is only possible to publish a certain amount. The rest had to be excluded because the most important rules can only be disclosed by word of mouth.

What is found in *Knowledge of the Higher Worlds and Its Attainment* is apart from other books of instruction in that it is harmless. Only those guide lines are disclosed that cannot do damage to a person, even if they are not followed with patience and perseverance. They can do no harm even if a person practices them improperly. This had to be mentioned because the question has arisen as to why and by what authority a set of esoteric rules was published.

Another point of consideration is that in order to awaken in the soul world, one must have sense organs for this soul world just as one has sense organs for the material world. Like the body, which possesses eyes and ears, the soul and the spirit must possess organs to perceive the radiance of the soul realm and the soundings of the world of spirit. A person with experience in this field, who is clairvoyant, can actually perceive the process of development of such soul organs in a person engaged in inner training. They are perceived in his aura enveloped in a cloud of light. The aura of a spiritually undeveloped person is seen like a nebulous cloud formation. When a person sleeps, the aura hovers above the physical body because the astral body separates in sleep from it. The aura's appearance is that of two entwined spirals like rings of mist. They wind around one another and disappear in continuous spirals into indefinable realms. When a person undertakes occult training, his aura becomes increasingly definable. The indefinable ends of the spirals disappear and the two entwined spiral formations become clearly organized. They become increasingly defined, compact structures. Certain organs appear in the aura that are called chakrams in esoteric language. These are the sense organs of the soul. Their structure is delicate and

in order to come into bloom they must be cared for and guarded. Under no other circumstances can they develop. He who rails in this will never enjoy true spiritual perception. A person must suppress all negative sensations and feelings within himself in order to nurture these soul eyes. The chakrams cannot emerge if a person becomes angry at every opportunity. Equanimity must be preserved, patience must be practiced. Anger and fury prohibit the soul eye's appearance; nervousness and haste will not permit its development.

Furthermore, it is necessary that man rid himself of something that is difficult to cast aside in our civilization, namely, the urge to learn "what is new." This has tremendous influence on the soul-organ. If one cannot get hold of a newspaper fast enough and tell the news to somebody else, if a person also cannot keep what he has seen and heard to himself and cannot suppress the desire to pass it on, his soul will never achieve any degree of development. It is also necessary that one acquire a certain definite manner of judging one's fellowmen. It is difficult to attain an uncritical attitude, but understanding must take the place of criticism. It suppresses the advancement of the soul if you confront your fellowman immediately with your own opinion. We must hear the other out first, and this listening is an extraordinarily effective means for the development of the soul eyes. Anybody who reaches a higher level in this direction owes it to having learned to abstain from criticizing and judging everybody and everything. How can we look understandingly into somebody's being? We should not condemn but understand the criminal's personality, understand the criminal and the saint equally well. Empathy for each and everyone is required and this is what is meant with higher, occult "listening." Thus, if a person brings himself with strict self-control to the point of not evaluating his fellowman, or the rest of the world for that matter, according to his personal judgment, opinion and prejudice and instead lets both work on him in silence, he has the chance to gain occult powers. Every moment during which a person becomes determined to refrain from thinking an evil thought about his fellowman is a moment gained.

A wise man can learn from a child. A simple-minded person can consider a wise man's utterances in like manner as a child's babblings, convinced that he is superior to a child and unaware of the practicality of wisdom. Only when he has learned to listen to the stammering of a babe as if it were a revelation, has he created within him power that wells forth from his soul.

Finally, one cannot expect the soul eyes to open immediately. A person who combats rage, anger, curiosity and other negative qualities, is first of all removing hindrances that walled up his soul. Ever and again must this effort be repeated. A clairvoyant person can evaluate to what extent the delicate soul organs are emerging. When human utterances have lost their edge and have become kind and filled with understanding for fellowmen, the spiritual organ located in the vicinity of the larynx is awakened. It takes long practice, however, before a person becomes aware of this himself. It took millions of years for the physical eye to develop in man, from tiny pin-points to early beginnings of a lens to the complicated structure of the eye. The soul eye does not take as long. It requires several months in one, longer in another person. One must have patience. The moment when these delicate soul structures first begin to perceive comes to everybody sooner or later. That is, if a person continues the exercises and particularly if he develops certain virtues, which sometimes the hardships of

life itself can develop. There are three virtues in particular that must be developed that nearly turn man into a clairvoyant. Only they must be practiced with the necessary intensity and emphasis. They are: Self-confidence paired with humility, self-control paired with gentleness, and presence of mind coupled with perseverance. There are the great levers of spiritual development. The three first-mentioned virtues, however, will lead to dreadful vices if they are not each coupled with the three other virtues, humility, gentleness and perseverance.

All this must be taken in the sense of broad outlines. They are examples of the directions that the spiritual pupil must follow on the three levels toward spiritual awakening. The three stages of occult schooling are called preparation or catharsis, enlightenment and initiation. During the first stage or level, man's being is prepared in such a manner as to allow the delicate structures of the soul to emerge. On the level of enlightenment man gains the means of perceiving in the soul realm, and through initiation he attains the faculty of expressing himself in the spirit realm. What I have had to say today might be considered as difficult to understand by some, and though it is really easy, it does hold true here that the easy is difficult.

Everybody can tread the occult path; it is not closed to anybody. The secrets lie in each person's own inner being. Only earnest inner endeavor is required and man must make the attempt to free himself from all the fetters obstructing this inner life. We must realize that the loftiest and grandest truths come to us in the most intimate way. The greatest sages of mankind did not discover the great truths by any other than the path described above. They found these truths because they found the path leading into their inner being and because they knew that patience and perseverance were required in practicing the various exercises.

Thus, when a person reaches down to the depth of his being, when he turns away from the thoughts that assail him from outside and instead arises to the thoughts belonging to eternity, he kindles the flame within himself that will light up the soul worlds for him. When a person develops within himself the qualities of equanimity, inner calm and peace, as well as the other virtues mentioned above, he nourishes this flame with the right sustenance. If a person is able to keep silent and utter only significant, lofty thoughts, if he lives a love-filled existence and his life becomes one of divine worship, all the world around him will begin to "sound." This is what Pythagoras called, "Music of the spheres." This is by no means meant symbolically, it is a reality.

Only mere hints could be given here that point the direction to the path leading to a narrow gate. Everybody can reach this narrow gate and to him who is not afraid of trials and hardships, the gate will be opened. Then he will find what all the great religious and philosophical ideologies have proclaimed: The Eternal One Truth and the Way of Life.

# The Tasks and Aims of Spiritual Science

On this occasion let me once more call attention to the fact that as the German Section of the Theosophical\* Society we find ourselves in an epoch of importance. What has been said in different lectures with regard to the cycles which run in SEVENS is no mere figure of speech, but is in harmony with the laws of existence. And having now completed a 7-years' cycle in the life of the German Section we may do well to pause and look into our whole work and endeavour. This work is only possible if the spiritual Movement, in its development, contains in its inner ordering something of the laws of the great cosmic system. The cosmic system runs its course in cycles which can be reckoned according to the number 7; for we reckon 7 planetary conditions and so on.

\* In connection with the use of the words 'Theosophy', 'theosophical', in this text, it will be remembered that from the beginning of the century until the years 1911 or 1912, Dr. Steiner had been able to work as an independent teacher within the framework of the Theosophical Society and was the General Secretary of the German Section. His teaching of the unique nature and position of the Christ was at variance with the tendencies which had come to prevail in that Society and the statements on this subject made by its leaders, and Dr. Steiner's association with it inevitably came to an end. In 1912 the Anthroposophical Society was provisionally founded and its Headquarters established at Dornach in 1913.

In a Movement like our own, the number 7 also has a certain part to play, and after 7 years our striving in a sense turns back again to the beginning, for it has in the meantime incorporated in itself what has been achieved; our striving turns back again to its beginning, but at a higher stage. It is only possible to arrive at this by considering how the whole rests upon an inner law.

If you look back a little at the work we have done in these 7 years, you will be able to notice one thing: there has been a certain order and regularity about this work. Of course you cannot take what I have said as being correct to a day, but if you take it in its essentials, you will see that it is true.

In the first years of our work in the German Section we so to speak laid the foundations. What we did in the first four years was to acquire some knowledge of the paths—which lead to the higher worlds, of the great cosmic connections, and of the examination and testing of what is found in the Akashic Record with regard to the secrets of the cosmos. Those members who joined later have found it necessary — and will always do so — to acquire knowledge afterwards of this foundation of our work. This is indispensable for everybody; for it is not sufficient to assimilate only what has happened in the last three years and has enabled the Movement to progress in the right way. If you look back you will see that the last three years have brought about the development of those truths and facts which have been put before you of late, perhaps in a somewhat astonishing form. If you try to establish the connection with what was done in the first four years of our work in the four-fold foundation, as it were, of the

whole, you will see that even those great and all-embracing truths which have been impressing you so deeply, have a very close connection with what happened in the first four years. You will be able to convince yourselves of this if you ponder it well. The younger members must bear written upon their hearts the absolute necessity of acquiring for themselves a firm and sure foundation. Wherever the work is being carried on, we are making it more and more possible for those who join later to pick up for themselves what has been accomplished here in the early days. It is really impossible for them to cooperate without this recapitulation; and the Theosophical Movement must be taken seriously in the deepest sense. In this connection we may perhaps speak to-day on a subject that concerns the theosophical attitude of mind and the whole manner of theosophical thought; and we will relate it to the significant time through which we are passing. I mean the question: "What is the right attitude for the theosophist to take with regard to Theosophy itself?"

What is here meant will be clearer if I put the question in another way: "Why is Theosophy taught to-day at all as it is taught? Why is information given about the higher worlds, information that is the result of spiritual research and clairvoyant consciousness? Could one not perhaps proceed in quite a different way?" Let us suppose, e.g., that we were to begin by giving each person certain instructions as to how he can develop those inner faculties which at present are dormant within his soul, so that by means of these instructions it would be possible for him gradually to penetrate into the spiritual worlds himself, without having first been given any of the facts of the higher worlds, as is done to-day.

This was indeed the custom formerly, to a certain extent: it was so before the Theosophical Movement in the modern sense came into being. For a long time it had been said: It is really not of much use for anyone to stand before the world and communicate the results of spiritual investigation. Such communications were accordingly withheld as far as possible, and only certain maxims were given to people as to how they should develop the faculties dormant within their own souls; as a rule people were not told any more than they had gradually come to see for themselves in the higher worlds. The question might now arise: Why is this path not taken to-day? Why are the results of spiritual investigation communicated to men?

This step has not been taken out of any personal preference or from any personal decision: there are good reasons for it. We shall understand it better if we constantly remind ourselves of what it is that Spiritual Science really tells us. It tells us of facts and truths from the realm of the higher supersensible worlds; it tells us of that which clairvoyant consciousness can discover in these higher worlds.

Now it is of course true that one who hears of such things and is not himself clairvoyant cannot convince himself of the facts as such through his own immediate vision; it is quite true that he receives them and cannot prove them by clairvoyant evidence. That is true; but it would be quite wrong to imagine that the man who is not clairvoyant cannot in any way prove or have insight into the facts which are now being presented. And it would be wrong to assert that one must merely take in faith and on authority what is given out of clairvoyant consciousness. These communications would be in the highest degree imperfect, would lack something essential, if they appealed only to

authority and faith. What is being given out in the right way — this has often been emphasised — can be discovered only by clairvoyant consciousness but when it has once been discovered — if only by one person — when it has once been seen and communicated, everyone can understand it by means of unprejudiced reason, that is to say by those faculties which are accessible to him on the physical plane. And it may well be said: Even if no one of those here present ever has the opportunity of proving everything immediately in the most comprehensive sense, everyone could at any rate make this possible if he had the time and the necessary mental faculties (— I mean, faculties of the physical plane). Let us even consider such difficult matters as were treated of here in recent lectures, with regard to the incarnations of Zarathustra, such difficulties as, e.g. that Zarathustra's etheric body passed over into Moses\* — let us even imagine that such difficult, far-reaching and significant subjects are being dealt with, even then let no one assert that he who knows these things as the result of spiritual research appeals for blind credulity! That is by no means the case. But suppose someone were to come and say: "I for my part am no clairvoyant. But here is someone asserting these things about Zarathustra and his incarnations. I will now lay hold of everything that is at my disposal on the physical plane, everything that history hands down to us, everything that is contained in the stone monuments, or in ancient religious documents, and I will test all these most carefully." And suppose he were to say further: "Assuming that what is being said is correct, does it tally with the facts that can be externally corroborated?" — Such a person would then investigate thoroughly what can be confirmed by external means, and he would see that the more closely he investigated the more he would find corroboration for what the clairvoyant has set forth. If the word "fear" had any meaning at all in this connection, then one could say that the research of Spiritual Science might perhaps really feel fear of an *inexact* examination; but it could never fear those who are ready to follow fully and accurately the paths of material investigation. For such people will see that the more closely they pursue their investigations the more corroboration they will find for the facts which the clairvoyant communicates. But for the things that are not so remote or difficult, things which are connected with karma and reincarnation, and the life between death and a new birth — for these one only needs to observe, in an open-minded way, what ordinary life has to offer. And the more this is done, the more will confirmation be found for the facts communicated by the clairvoyant; that is to say, there are possibilities enough of convincing oneself that what is acquired from supersensible worlds can be confirmed by the outer physical world. This is something which should not be taken lightly, but which we should look upon as an essential fact. "We must in our own lives put to the test the facts that only a few can really investigate, we should not. always be repeating the phrase: That must be taken on trust! Accept as little as possible on trust; examine, test and prove all the time! Only be sure that you do it in an open-minded, unprejudiced way. This, then, is the first thing upon which stress must be laid.

But now you will find that a testing of this kind requires great effort, it demands thought and work. It means that one must really set out to find confirmations in the physical world for what is stated out of clairvoyant research.



And here we come to a matter of which we shall do well to speak, a matter that is closely connected with our main question. Is it not necessary, is it not even good, for the man of to-day, besides striving (as he certainly should strive) to penetrate into the spiritual world, also to occupy himself at the same time with an energetic cultivation of the ordinary means of knowledge and the ordinary methods of thought? In other words: Does the theosophist not do well to overcome the indolence that is certainly prevalent in the world to-day, and to develop his world of thought in all earnestness, to lay hold of the means by which man can be comprehended even only on the physical plane, and to turn these to his use? Is it not right that he should learn a great deal, and especially learn *how to think*?

It is indeed very difficult to make clear to the consciousness of the present day what is meant by this. It once happened that someone who wanted to make progress in theosophical knowledge and at the same time to learn how to think the thoughts with greater exactitude, came and asked me to recommend him what to read. I recommended him to study Spinoza's Ethics, so that he would be able to formulate in clear-cut outlines the thoughts that were being given him. Not many weeks afterwards he wrote to me that he could not see why he should study this book; it was rather voluminous and the whole object was simply to prove the existence of God, which he had never doubted; therefore he saw no need to wade through long trains of thought in order to prove the existence of God!

This is an example of just that kind of indolence with which men approach Theosophy or Spiritual Science to-day. They are very soon satisfied when they have come to some belief or other, and they fight shy of the trouble of building it up for themselves, bit by bit, into conceptions which are, admittedly, troublesome to acquire. But for such persons the only possible result is blind faith, whereas you will find that it ceases to be blind faith if you will really school your thinking and not simply want, out of curiosity, to develop those powers which lead to an elementary stage of clairvoyance. I do not, of course, say that this could not run parallel, but we need to train at the same time the physical powers of thought, those faculties of knowledge that have been given to us here on the physical plane; these must be trained too, even if it is irksome, in order that we may be in a position to form clearly defined ideas and clearly defined concepts of what is communicated to us from out of the higher worlds. It is very easy to imagine that it is better to have clairvoyance in the very smallest degree than it is to understand through the reasoning mind ever so many of the facts of the higher worlds. It might easily be said: "I really do not know why I am a member of this Society; we are always being told things about the higher worlds; all that is quite nice, but I would much prefer it if I could catch the merest glimpse of them myself by means of clairvoyant vision." — I know a very learned theosophist who had an intense longing to get beyond mere learning to direct vision, and he expressed this longing as follows: "If only I could once be able to see even the tip of the tail of one of these elemental beings!" Such a remark is quite understandable. This particular theosophist would never have been ready to give up his knowledge of theosophical truth in exchange; but there might well be someone ready to do so, if he could gain only a small degree of clairvoyant vision. Such a feeling would, however be wrong from every point of view. For we must consider the age in which we live. It is

the age which, in the whole evolution of man, is the epoch when *conscious thought* must be developed, just as in the ancient Indian period a quite different kind of consciousness was evolved, a consciousness that was reminiscent of a dim, shadowy clairvoyance; the powers of the present day have gradually been developing ever since that time. It is only we in this age, who in conjunction with the development of the Spiritual Soul have brought human thinking into the sphere of earth-evolution. For this reason Theosophy must now, at this time, be brought down out of the supersensible world and must make its appeal to the reasoned thinking of men.

We need to distinguish clearly between two conditions. Firstly: a man may not be much of a thinker, his thinking may indeed be quite primitive and yet he may at the same time be comparatively far advanced as regards vision on the astral plane, and even, up to a certain point, on the devachanic plane; he may be quite advanced in this respect and able to see a great deal. Or again, the other case is possible : A man who knows a great deal about the theosophical truths may yet be able to see nothing at all for himself, may not be in the position, as we were saying, to see even “the tip of the tail” of an elemental being! This is also quite possible. Now let us ask ourselves: What is really the inner connection between these different faculties of the human soul?

Here it must be emphasised that to have something, and to be conscious of what we have, are two distinct things. It is extraordinarily important to grasp this point. You will understand it rightly if the question is put somewhat differently. You were all once clairvoyant, in primeval times everyone was clairvoyant, and there was a time too when men were able to look back into the far, far past. And now you may ask: But how is it that we do not remember our former incarnations if we were once able to look back through the ages? Then you may ask: If we become clairvoyant *now*, will that help us in the next incarnation to look back?

This fact you must have clearly before you, that the old clairvoyance is of no use for looking back to-day. You once had this clairvoyance. How is it, then, that the majority of people to-day do not remember their former incarnations? This question is of the greatest importance. People do not remember their former incarnations — although in earlier epochs they were clairvoyant to a greater or less degree — because in those times they had not developed the faculties which are the faculties of the self, of the ego. For the development of clairvoyant faculties in the general sense is not the essential point.

Let me make this clear to you by a comparison. Imagine that when you woke up in the morning you could remember .nothing about your experiences of the day before. — Now however clairvoyant people may have been in former times, if they did not pay attention to the development of the faculties of the ego, namely, the faculty of thinking, the power of discrimination, which are the special faculties of the human ego on this earth, then the ego was not actively present in the former incarnations, the self-hood was not there! What, then, is there for people to remember? A self-contained ego must be there in the previous incarnation. That is the whole point! So that to-day it is only those people who in their earlier incarnations have worked through the medium of thought, of logic, of discrimination, who can remember those incarnations. Thus however advanced a man is in clairvoyance, if he has not in .former incarnations worked through the power of discrimination, of logical thinking, he cannot remember a

former incarnation. For he had not at that time set up the signpost as it were, to which his recollection has to go back. So you will see that when one understands Spiritual Science, one cannot too quickly set to work to acquire just these very faculties of genuine thought.

Now perhaps you will say: But when I am clairvoyant I shall already have mastered the faculty of logical thinking. That is not so! Why have the Gods allowed human beings to exist at all? Because it was only in human beings that they could cause faculties to develop which otherwise could not have been developed at all. The power to *think*, to picture something in thoughts in which there is the quality of discrimination — this faculty can be developed only on this our earth; formerly it did not exist, it could only come about through the fact of the existence of human beings. We might take the following comparison. — Suppose you have a grain of corn — of wheat, let us say. However long you look at it, no wheat will grow out of it. You must put it in the soil and let it grow, you must let the growth-forces work upon it. That which the divine-spiritual Beings had before the formation of man may be compared to the grain of wheat. If this “grain of wheat” was to come to life in the form of thoughts, it had first to be cultivated by human beings on the physical plane. The only possible means of cultivating thoughts on the earth from the higher world is through human incarnations. So that the thoughts of men on the physical plane have a character which is entirely their own and must lead up to what is possible in the higher worlds. It was necessary for the Gods that there should be men on the earth. The Gods allowed men to come into being in order to preserve through them in the form of thought what they had had in the higher worlds. Thus what comes down from the higher worlds would never have taken form in thought, if man had not been able to give it this form. And he who will not think, on the earth, deprives the Gods of what they have reckoned upon, and he cannot accomplish what is his real human task and destiny upon earth. For he can only attain this in an incarnation wherein he really labours at the development of his powers of thought. If this is realised, all the rest follows from it.

That which brings revelations, real facts about the spiritual world, can enter the human soul in manifold ways. It is certainly possible for men to come to clairvoyant vision without being clear thinkers, and indeed this is very frequently the case to-day. The majority of those who become clairvoyant are not clear thinkers. But those who are clear thinkers and those who are not will have very different experiences in the spiritual world. The difference might be expressed thus: What is revealed from out of the higher worlds impresses itself most clearly into those forms of mental perception which we bring to the higher worlds as thoughts. Thoughts are the best vehicle for the revelations.

But if we are not thinkers, the revelations must seek other forms, e.g. a picture. The most usual way for one who is not a thinker to receive revelations is in the form of a sense-image. And you may often hear those who are visionary clairvoyants without being thinkers, describe in sense-images what they have seen. These may have beauty; but we must at the same time be aware that a thinker has a different, subjective experience from a non-thinker. If you have revelations as a non-thinker, the sense-image is there; this or that figure stands before you. It reveals itself out of the spiritual world. Let us say, you see the figure of an angel, or some symbolic form — perhaps a cross, a monstern, a

chalice. This is present in the supersensible realm and you see it as a finished picture. You say to yourselves that it is reality — but actually it is a picture. New experiences of the spiritual world will present themselves to the subjective consciousness of the thinker in a rather different way. It will not be the same as for the non-thinker. For the thinker, the things will not suddenly be there before him as though they had been shot out of a pistol; they will appear in a different way. Take a non-thinking, visionary clairvoyant and a thinking, visionary clairvoyant. They may both receive the same revelations. Let us take some particular case. The non-thinking clairvoyant sees this or that phenomenon of the spiritual world. The thinking clairvoyant does not see it yet, but only later; and the very moment he sees it, it is taken hold of by his own thought and he can at once discriminate and know whether it is or is not truth. He sees it somewhat later, but when he does see it, it comes to him in such a form that he has already penetrated it with his thoughts, and can tell whether it is illusion or reality; so that in a sense he possesses something before he actually sees it. The revelation comes to him at the same moment as to the non-thinking clairvoyant, but he sees it later. When he sees it, however, it is already penetrated with judgment and thought, and he knows exactly whether it is an hallucination, i.e. whether his own desires are being objectivised, or whether it is objective reality. That is the difference in the subjective experiences of the two clairvoyants. The non-thinking clairvoyant sees the phenomenon at once, the thinking clairvoyant, later. In the case of the former the picture will remain as it was; all he can do is to describe it. But the thinking clairvoyant will be able to link it up and bring it completely into line with what is present in the ordinary physical world; for the physical world, no less than the phenomenon which he has seen, is a revelation from out of the spiritual world.

From this you will see that if you approach the spiritual world equipped with the instrument of thought, you will be able to bring reliable judgment to bear upon what is presented to you.

But now something else follows. A person might dispute the value of communications from the spiritual world if he has not seen the phenomena for himself. Let us imagine a third person as well as the two mentioned. This third person is not clairvoyant at all but is informed of the results of spiritual investigation in so far as they have been acquired by clairvoyance combined with clear thinking. He looks upon them as reasonable. Yes, they are facts from the spiritual world. The thinking clairvoyant has acquired them, and anyone who has grasped them with his reason possesses them, even if he is not conscious of it. You do not need to be at all clairvoyant, yet you have the full value in yourself of what has been communicated to you. There is a difference between having something and being conscious that one has it. The relation of a non-clairvoyant theosophist to a clairvoyant theosophist can become clear by thinking of the following. — Imagine that you had been given a legacy, but had not yet heard about it. If this were the case, the legacy would nevertheless have its value for you. Even if you do not hear about it until later, yet you possess it all the same. So it is with whoever learns of the facts of the spiritual world through Spiritual Science. They are his, if he has grasped them in an understanding way; he possesses them and need only wait for the time when he will become conscious of them. The becoming conscious of them, however, is not of equal significance with their possession. This is particularly noticeable

after death. Which is of more use — if we may put it thus trivially, to make the meaning clear — which is of more use to man after death: to see something in a visionary way, without thought, or to receive purely theosophical communications without seeing things in a visionary way?

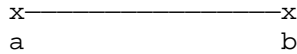
One could easily imagine that visionary sight would be a better preparation for death than merely to hear of the facts of the spiritual world. And yet the truth is that after death, what a man has simply seen in a visionary way is of very little use to him, while on the other hand an actual reality is immediately present, as soon as he becomes conscious of what he has received in spiritual communications, if he has grasped these with his understanding. It is what has been understood that is of value after death, whether it has been seen or not.

Consider the deepest Initiate. Through his clairvoyance he can behold the whole spiritual world! But this will not enhance his significance after death, if he is not able to express these facts in human concepts. All that will help him after death is what he has possessed here on earth in the form of clear concepts of thought. There are the seeds for the life after death. Of course anyone who is a thinker as well as a visionary clairvoyant can turn his visions to good account. But two non-thinking persons, of whom one is clairvoyant and the other merely listens to the results of the clairvoyance — these two will be in exactly the same position after death. There is no difference between them, for what we take into the life after death is what we acquire for ourselves here by means of clear thinking. This springs up like a seed; but not so, what we have merely already seen on earth of the worlds we now enter. What we receive here from the higher worlds is not given to us as a free gift so as to make it easier for us when we leave the physical plane, but in order that we may translate it into the current coin of the earth. "What we have thus translated, just so much helps us after death. That is the essential thing.

Thus it is in regard to the life after death. But here on the physical plane too, the case of the visionary clairvoyant is different from that of the thinking clairvoyant. It is interesting and beautiful to see into the spiritual worlds, but none the less there is a difference when the spiritual worlds are beheld merely in a visionary way. Apart from the fact that it is impossible to be secure from illusions — and the only way to avoid illusions is to apply clear thinking to what has been seen — apart from this, let us suppose that a visionary clairvoyant has perceived this or that; then the form in which he perceives it, and which you can discover from his own account of it, is penetrated by elements of the physical plane. Has anyone ever described to you an angel that was not permeated by elements of the physical plane? He had wings. So have the birds. He had a human-shaped body. So has every human being on the physical plane. The things the visionary clairvoyant describes are, it is true, put together in a fashion that is not to be found on the physical plane, but the pictures are nevertheless composed of elements of the physical plane. This is not without justification; but you will see that such a picture has within it something that belongs to the earth. The forms and pictures in your vision that are taken from the physical plane do not belong to the spiritual world, they only give a picture of the spiritual world in the domain of the senses. This I have set forth clearly in my *Occult Science*, which has now been completed. I have there shown that present-day clairvoyance must indeed be of a pictorial character in its early stages, but that it must not remain there, it must develop to the point where the

last remnant of what is earthly in the visions is cast aside. There is of course a certain danger for the clairvoyant when he thus strips off the last remnant of earth. For example, when he sees the angel and then strips off all that is earthly, he is faced with the danger of seeing nothing at all! What is it that can prevent one from losing the vision altogether on entering actually into the spiritual world? The seed that can spring up out of thinking! Thoughts afford the substance whereby what is in the spiritual world may be comprehended. We acquire the power really to live in the spiritual world by comprehending, in our world of the senses, what is no longer permeated by sense-elements and yet is on the physical plane. Thoughts alone fulfil this condition. The only thing we may bring into the spiritual world is thoughts. With regard to a circle, for example, nothing of the chalk drawing of it, but simply and solely our thoughts about a circle. With these thoughts you can ascend into the spiritual worlds. You must bring nothing of the picture with you.

And now I can describe the above-mentioned subjective process more exactly. Let us suppose, for example, that something is seen in the field of spiritual vision, let us say, a monstrance. I will now characterise the two clairvoyants, the merely visionary and the thinking clairvoyant, by supposing that the one sees the monstrance here (a) and the other, the thinking clairvoyant, only sees it here (b)



It is only from this point onwards that he becomes conscious of it. He receives it, however, immediately with thoughts, he penetrates it with thought. But at the moment when the thinking clairvoyant fills his image with thoughts, it becomes indistinct for the visionary clairvoyant. It becomes black and indistinct here at this point (b) and reappears only after some time. Just at the point where thought can unite with the image, it becomes indistinct for the visionary clairvoyant; he is really never in a position to unite thought with it, therefore he never has the experience: ‘I was there with my ego’. This experience can never come to the merely visionary clairvoyant.

All this takes us more intimately into the whole question, and it is exceedingly important to reflect upon it. It leads us to consider the necessity of developing our thinking, and of overcoming the disinclination to acquire an understanding knowledge for ourselves. It is a thousand times better to have grasped the ideas of Spiritual Science with thought first of all, and then — sooner or later, each according to his karma — to be able oneself to ascend into the spiritual worlds; a thousand times better than to have ‘seen’ straight-away and not to have grasped with thought the knowledge that is imparted in the Movement known as the Theosophical. A thousand times better it is indeed, to know Theosophy and to see nothing as yet, than to see something and not be able to penetrate it with thought, for that is how unreliability is introduced.

You can express the matter even more exactly, as follows. — You say: There are at the present time very clear thinkers who can understand the theosophical view of the world in an intellectual way. How is it that it is

sometimes just these people who have such difficulty in reaching clairvoyance? — Those who are not clear thinkers find it comparatively easy to become clairvoyant, and they are then apt to feel themselves superior to the thinkers, whilst the latter find it difficult to become clairvoyant at all. Here is the point — distant by a hair's breadth only — where a certain arrogance in disguise begins to assert itself. There is indeed hardly anything that breeds and fosters pride so much as a clairvoyance which has not been illumined with thought, and that is why it is so dangerous, because the clairvoyant does not as a rule consider himself proud at all, but very humble. He has no notion of the pride that consists in undervaluing the activity of thought and laying the chief emphasis on inspirations. It is a terrible form of pride, a masked pride.

The question is really as follows: How is it that for many a thinker — as experience teaches us — it is so exceedingly difficult to come to the point of being clairvoyant? This is connected with an important fact. What we call power of discrimination, power of judgment in man, in other words the logical thinking of the thinker, brings about a definite change in the whole structure of the human brain. Clear thinking causes a change in the physical instrument of the brain. Scientific research knows little of this, but it is a fact that a physical brain that has been used by a thinker has a different appearance from the brain which belongs to a non-thinker. The fact of being clairvoyant does not change it much. The brain of a non-thinker has very complicated convolutions, but that of a clear thinker is comparatively simple, without any special complications. Thinking actually expresses itself in the simplification of the convolutions of the brain. Present-day research knows nothing of this. Clear thinking is thinking that can survey wide vistas, not the thinking that occupies itself with analysis. Hence the greater simplicity of the brain-convolutions of a clear thinker. Whenever scientific research does condescend in any way to test clear thinking in its connection with material conditions, then it very soon appears that scientific research corroborates the statements of Spiritual Science. The examination of the brain of Mendeleeff to whom science owes the exposition of the periodic system of the elements confirms what Spiritual Science says. His brain-convolutions were simpler than usual. Within certain limits he had the power of comprehensive thinking, and physical examination bore out absolutely the truth of what I have said. — I do not mention this as being of any very special value but only by the way. — Thus, as I have said, a change comes about in the instrument, and this change must be brought about by the activity of thought itself. No one is born with all the faculties he will possess later; he may have tendencies in certain directions, but the faculties themselves he must first develop. So it is a fact that changes take place in the brain in the course of a man's life. After a life of thought the instrument of thinking is different from what it was before.

Now the fact is that our etheric body, which for clairvoyant consciousness must be loosened from the physical brain, becomes more closely bound to the brain through the activity of thought. Thinking chains the etheric body firmly to the brain. If through his karma anyone has not yet the forces necessary to loosen it again at the right time, it may be that he cannot get far in clairvoyance in this incarnation; this depends on his karma. Supposing that in a former incarnation his karma had ordained him to be a clear thinker, then at the present time his thinking will not bind his etheric body so strongly to the brain; he will be able

to set free his etheric body comparatively easily, and for the very reason that the elements of thought are the best preparation for ascending into the higher worlds — for this very reason he can investigate the secrets of the higher worlds in the most intimate way. Of course he must first set free again the etheric body from the brain. But if with what one may call the fine chiseling of thought the etheric body has become so caught in the physical brain that it is exhausted, then his karma may perhaps make him wait a long time before he can set it free again. When, however, the etheric body does become free, it will mean that he has passed the point of logical thought. Then what he has acquired can never be lost; no one can take it away from him. That is an essential and important fact, because otherwise clairvoyance can often be lost again after it has been acquired. Let me remind you once again that you were all clairvoyant in earlier times. Why is it that you no longer possess the faculty of clairvoyance? It is because in former times you were not bound to the earth's existence, because you were remote, in spiritual worlds; you did not bring the spiritual world down into your faculties; your visionary clairvoyance was based upon the condition of being remote from the physical world.

This must be clear to us. We must inscribe these fine shades of thought upon our minds and souls; we must be clear that the task of a real occult science to-day is to impart those results of spiritual investigation which are permeated with a thinking content, so that one can always clothe the results of spiritual research in such a way as to be comprehensible through thinking to the man who is not clairvoyant. To this end they must first be combined with thought. This is why there is such difficulty with old books which speak of phenomena of the higher worlds. If you take up old books of this kind and approach them with the attitude of modern Spiritual Science, you will find something lacking in them all. These old books may impart wonderful knowledge, but they are not of much use to the man of to-day unless he is himself clairvoyant and knows how to place the knowledge rightly. In the case of modern Spiritual Science, however, anyone who takes pains is able to make something of what it presents, because he can permeate it with the element of thought he acquires on the physical plane. For the same concepts are used to grasp what is in the spiritual world and what is in the physical world. Present-day Natural Science speaks of evolution; so does Spiritual Science. If you have grasped the concept of evolution you can understand what is set forth in Spiritual Science. You can create a concept of karma, because you can create a picture of it in thought. Of course if you simply say, as many theosophists do: "Every spiritual cause has a spiritual effect and this is karma", you have then no conception of karma. You can see the law of cause and effect in a billiard ball, but that would be no right comparison for karma. But now take an iron ball and throw it into a vessel of water. If the ball is cold the water will remain as it is. But if you make the ball hot and then throw it in, the water will get warm as a result of what has been done to the ball. Here we have something which may be compared with karma; here we have a later event that is the result of an earlier.

It must be quite clear to us that one who permeates the facts of the spiritual world with thought can also impart them in such a way that everyone who has thoughts acquired here on the physical plane can apply these same thoughts to what is imparted from the spiritual worlds. If he does this he can understand it. Everyone ought to keep this in mind. Everyone ought to understand that the



important thing is, not the fact that we receive knowledge from the higher worlds, but *how* we receive it — that we receive it in a way that is suited to our present earthly conditions. We must see to it that we do not receive knowledge from the higher worlds in any other way. It is tempting just to believe what is told us but this is very wrong. If someone is willing just to believe, it is as though he wanted merely to be told that there is a light; whereas he needs the light to light up his room! He must *have* the light; mere belief is no use. Thus it is important first of all to understand the nature of thorough, conscientious thinking, so that the knowledge of the spiritual world may be received through this channel. The knowledge can only be discovered if one has the power of clairvoyance; but when it has been discovered and investigated, it can be understood by everyone who receives it in the right way.

If one thinks in this way, then all the dangers which are otherwise bound up with what is called the Theosophical Movement, will be, in the main, averted. These very dangers will however immediately arise if people develop clairvoyant powers and do not see to it that their thinking, and more especially their perception and discernment, are enriched at the same time through their own thinking. Many people have the desire just to seize hold of something out of the spiritual world instead of carefully bringing their perceptive thought to bear upon what has after all to be acquired on the physical plane. Even a God cannot comprehend the world in terms of thought unless he incarnates on this physical earth. He can comprehend the world in other forms and ways, but to comprehend it in this form he must incarnate upon the earth. If you reflect upon this it will be clear to you that there are certain dangers connected with the development of faculties within oneself which are then wrongly used. He who develops a certain visionary clairvoyance and uses it wrongly by cutting off all possibility of convincing the world with it, he who remains on the astral plane alone and does not bring his experiences down on to the physical plane, is laying himself open to the danger that an abyss will open between his visions and the physical plane. Let us suppose that someone has had visions of real significance which belong to the astral plane. They may be true visions of reality — for this may happen even with the non-thinking, visionary clairvoyant. But now between him and the real foundations of the physical plane there opens out an abyss. Imagine for a moment that this cloth were the physical plane. The visionary clairvoyant is standing in front of it; he sees his vision. But behind the physical plane is the real spiritual world; the physical plane is Maya. The visionary clairvoyant does not strip away the physical plane; this can be done only by one who makes use of the means of thought. Then only do you penetrate behind the physical plane; only with thinking clairvoyance can you ever understand it. The physical plane is there, but you do not see the spiritual world, the real spiritual world. The abyss opens before you, and the physical plane remains as Maya. And the impossibility of penetrating through the physical plane rests upon the fact that the brain is not capable of eliminating itself. If you have learnt to think rightly, you do not directly use your brain in thinking. Thinking works on the brain, but the activity of thinking does not directly need the brain; it is nonsense to assert that the brain itself thinks.

About 35 years ago I was once walking along the street with a young student who was then well on the way to becoming an out-and-out materialist. He said “When a man thinks, the brain atoms are vibrating; every definite

thought has a definite form” — and then he continued to speak of how it is really nonsense to presuppose anything like a soul which can think, for it is the brain which does the thinking. — I said to him: “Yes, but now tell me, why do you tell such fibs? If this is true you cannot say: I think! You must say: my brain thinks, And you must also say: My brain eats, my brain sees the sun! You would then be speaking the truth.” He would soon see then what nonsense he had been carrying about in his head.

So it is not the brain that thinks. It needs no very serious consideration, to get this point clear, unless one is a thorough-going modern materialist. Unless you are a ‘Monist’ in the modern sense of the word, you can easily be clear on this point. The activity of thinking is not primarily dependent on having the brain as its instrument. When thinking becomes pure, the brain is not involved. It only plays a part when a sense-picture is made. If you have a picture of a chalk circle in your mind, then this picture has been formed by the brain, but when you think of a pure circle apart from all sense-qualities, then the circle is itself the active element that gives form to the brain. Now when a man has visionary clairvoyance he remains in his etheric body and does not reach the physical brain. But the abyss can never be bridged by this method. What is there seen clairvoyantly is connected with what is behind the physical plane. He who scorns the path of thought develops powers which, so to speak, do not attain their object, do not really penetrate into the spiritual world. And the consequence is that there is a false relationship between what is continually being developed in his etheric body, and what he really is as man. The relationship is entirely false; his brain is not developed to the level of his clairvoyant faculties. The brain is crude, for the man has made no effort to ennoble it through thinking. It is crude, it has built up a barrier which it cannot penetrate and which hinders him from reaching spiritual reality in his visions. He *goes away from* reality, instead of coming nearer to it. And every possibility of making a judgment about the spiritual world is taken away. Such a man may certainly be able to see a great deal; but there is never any guarantee that what he sees will correspond with the reality. He alone is capable of judging who can distinguish between mere vision and reality. It is only the power of discrimination that can discriminate, and if this is lacking, mere vision can never be distinguished from reality. But this power of discrimination can be acquired only by effort on the physical plane. Thus one will be for ever hovering about without firm foundations if one scorns the activity of thinking — hard and troublesome as it is.

This is what we must have clearly in our minds. Then it will be impossible for conditions to arise which otherwise arise so easily and may recur again and again, when by developing visionary clairvoyance men build up a dam against the world of reality and live in their dreams — which comes to the same thing as losing one's bearings in the physical world, as being not quite in one's right mind. Mere visionary clairvoyance easily leads to this. One can acquire the power of thoughtful discrimination, by working in the only sphere where this can be developed, namely in the sphere of thinking, on the physical plane. If you despise the acquisition of this thoughtful discrimination, you will stray far from the path of truth. Discrimination is what we need, otherwise we shall bring about all the ills that are necessarily connected with what is called the Theosophical Movement. He who gives himself up to blind belief, who

merely accepts without reasoned thought all the communications from the higher worlds on the authority of another, will be doing something that is pleasant and easy, but in itself is fraught with danger. Instead of working the things out for himself and reflecting upon them, he accepts the knowledge of another, he assimilates the things that another person has seen, and refuses to test by means of his own thought what has been communicated. This is the cause of the ills to which the Theosophical Movement is liable — but of course this should not frighten anyone from attaching themselves to it. It may happen that a person, who has blind belief of this kind loses his bearings altogether and can no longer discriminate between what is true and what is untrue. Nothing can breed untruthfulness as effectively as a certain kind of visionary clairvoyance which is not supported and controlled by thought. And on the other hand, such clairvoyance breeds another quality, namely, a certain haughtiness and superiority which can even lead to megalomania. This is all the more dangerous because it is often not noticed. There is very serious danger of coming to think oneself superior because one sees something that another person does not see. And usually there is no idea of how deeply embedded in the soul this self-importance that borders on megalomania can be. It conceals itself in a certain way, especially when the (clairvoyant swears by his own visions with absolute certainty and suffers no one to take exception to them. So we sometimes find people believing the most ridiculous rubbish, just because it has been communicated to them “from the astral plane”. They would never dream of believing such things if they had been told them as matters belonging to the physical plane; but if they are told them “from the astral plane” they believe them with the most slavish credulity. Whoever has freed himself from this habit will not be led astray by this or that swindle or humbug. But people will fall into the trap unless they develop within themselves the impulse to prove and test, instead of accepting and believing without effort or exertion. We must not make it easy for ourselves; we must consider it one of the most sacred tasks of man to reach a right conviction. If we think of it in this light, we shall spare no effort of real work, and we shall not merely listen to sensational communications from the spiritual world. Of communications from the spiritual world we have, so to speak, enough. It is necessary that we should have them, but it is also necessary to acquire the right attitude and the right kind of thinking to receive these things worthily.

This is what I wanted to say to you to-day. I did not want to say it merely as an admonition or a sermon. I wanted to show the whole basis and for this reason it may have been rather difficult to keep pace with it in your thought; but in the methods I use I always try to adhere to what may be rightly looked for in the Theosophical Society. Many people like pious exhortations. I dislike them! I try to present things in such a way that they can clothe themselves in true forms of thought. When things of the physical plane are expounded, as has been done to-day, it does of course often entail hard thinking; for such things are neither as sensational nor as attractive as communications from the higher worlds. They are nevertheless of extraordinary importance. And you will not undervalue their importance if you say to yourselves: If that is really to come to pass which ought to come to pass, namely, that in the course of ensuing incarnations a sufficiently large number of people have a memory of this present incarnation, then provision for this must be made beforehand. Develop, therefore,

your power of judgment; then you are candidates for the memory, in your next incarnation, of the present one. See to it that you are able to follow the world with your thoughts. For however much you can see in a visionary way, it will give you no help in remembering back to the present incarnation. And it is the mission of Spiritual Science to prepare the way for what must needs come — namely, that there may be a sufficiently large number of people who out of their own knowledge can look back to this present incarnation. How many come to the point in this incarnation of accompanying their knowledge of Spiritual Science with clairvoyant powers depends on the karma of each individual. There are certainly many sitting here whose karma will not allow them to see the world clairvoyantly in this incarnation. But all those who acquire what is given in true Spiritual Science, clothed as it is in the forms of thought, will reap the fruits of it in the next incarnation; for in this one they will have laid the right foundation. A man may, so to speak, be a clairvoyant without knowing it; and one who studies Spiritual Science in the right way *has* the insight and can wait until his karma also allows him actually to behold the things for himself.

# Truth Beauty and Goodness

THE True, the Beautiful, the Good — through all the ages of man's conscious evolution these words have expressed three great ideals: ideals which have instinctively been recognized as representing the sublime nature and lofty goal of all human endeavour. In epochs earlier than our own there was a deeper knowledge of man's being and his connection with the universe, when Truth, Beauty and Goodness had more concrete reality than they have in our age of abstraction. Anthroposophy, or Spiritual Science, is able once again to indicate the concrete reality of such ideals, although in so doing it does not always meet with the approval of the times. For in our age men love to be vague and nebulous whenever it is a question of getting beyond the facts of everyday life.

Let us try to understand how Truth, Beauty and Goodness are related, as concrete realities, to the being of man.

As the human being stands before us we see, in the first place, his physical body — nowadays the object of purely external observation. How the single organs, the form and functions of the body have been built up in pre-earthly existence — of this people are wholly unaware. In his pre-earthly existence man lives in a world of pure Spirit, where, in communion with higher Beings, he is engaged in building up the spiritual prototype, the spirit-form of his physical body. The physical body here on earth is but an after-copy of the spirit-germ that is elaborated, in a certain sense, by man himself in pre-earthly existence.

In earthly life the human being is conscious of his physical body, but does not know what this implies. We speak of Truth, little realizing that a feeling for truth is connected with our consciousness of the physical body. When man is confronted by a simple fact, he may either form an idea that harmonizes strictly with it and thus is true, or, from inaccuracy, laziness or positive aversion to truth, he may evolve an idea that does not coincide with the fact. When he thinks the truth, he is in harmony with the feeling he has of his physical body, may also with his sense of the connection between this physical body and pre-earthly existence. If out of laziness or untruthfulness he forms an idea that is not in accordance with the fact, it is as if he cut the thread that binds him to pre-earthly existence. Untruth severs this thread. In pre-earthly existence a delicate spiritual woof is spun, and this is concentrated into an after-copy — the physical body. Many threads connect this physical body with pre-earthly existence, and they are severed by untruthfulness. The purely intellectual consciousness that is a characteristic quality in the early stages of the epoch of the Spiritual Soul (see Note 1) does not realize that such a severance takes place. And that is why man is subject to so many illusions as to his connection with cosmic existence.

For the most part to-day, man regards his bodily health from a purely physical point of view. But when, through untruthfulness, he severs the threads that bind him with pre-earthly existence, this works right down into his physical body, and especially into the constitution of the nervous system. The feeling he has of his physical body gives him his “spiritual sense of being” in the universe. And this spiritual sense of being depends upon maintenance of the threads proceeding from the physical body to pre-earthly existence. If they break, man must create a substitute for his healthy sense of being — and he does so,

unconsciously. He is then led, unconsciously, to ascribe to himself a sense of being “out of the common.” But even here he has fallen into an inner uncertainty that makes itself felt even in the physical body. For this purely spiritual sense of being that we find existing with greater and greater intensity the farther we go back in history — is it strongly present in man to-day?

How often it is the case that a man would like to be a person of note not by virtue of his own spiritual life, but by virtue of some profession or title. He likes to have some such title as “Secretary” or “Notary,” and then imagines he is of importance when convention thus describes him. The essential thing, however, is that he shall be able to realize his existence inwardly, apart from all externalities.

What is it that can strengthen man in this sense of being? In earthly existence we live in a world that is but a copy of true reality. Indeed, we only understand this physical world aright when we realize it to be this copy of reality. It behooves us, however, to feel the true reality within us; we must be aware of our connection with the spiritual world. And this is only possible if the bond that links us with pre-earthly existence remains intact.

This bond is strengthened by a love of truth and Integrity. Nothing establishes man's true and original sense of existence so firmly as a feeling for truth and truthfulness. To feel himself in duty bound first to “prove all things” he utters, to set due restraint on all his words — this helps to consolidate the sense of existence that is worthy of his being. To be aware of the spirit within the physical body — with this, indeed, the sense of being is connected. There is, in effect, an intimate kinship between the physical body and this ideal of Truth.

We acquire the etheric body (or body of “formative forces”) only a short time before the descent from pre-earthly to earthly existence. We draw the forces of the etheric world together, as it were, to build up our own etheric body. Now in earlier epochs of evolution man had a better understanding of the etheric body than he has to-day. Indeed, instead of feeling the reality of the etheric body, he is nowadays apt to scoff at the very idea.

The sense of the reality of the etheric body is strengthened by the experience of Beauty. When truth and truthfulness enter the realm of real experience, we are, in a sense, living rightly in the physical body. A highly developed sense of beauty gives us a right relation to the etheric body of formative forces. Whereas Truth is connected with the physical body, Beauty is connected with the etheric body.

This will become clear if we think of the significance of beauty as manifested in art. If we have before us a human being of flesh and blood, we know that he is one among many. Yet the one has no meaning without the many who live around him. Slender indeed are the roots that bind man to physical existence, without the others around him.

If we try either through sculpture, painting, or drama — indeed, through any art — to portray a human being, we endeavour to create a figure that is sufficient and complete in itself — one that contains a whole world, just as man contains the whole universe within himself in his etheric body. For he draws together the etheric forces from the whole universe to mould his etheric body within earthly existence.

An intense feeling for beauty — as it was then conceived — existed in

earlier ages. Nothing of the same kind is present in modern civilization, Man cannot be truly man if he has no sense of beauty. It is so, indeed; for to possess a sense of beauty is to acknowledge the reality of the etheric body. To have no sense of beauty is to disregard, to disown, the etheric body.

Of this modern man is all unconscious. When the Greek approached his temple, or beheld within the temple the statue of the god, he was conscious of an inner, glowing warmth, of a kind of inner sunlight. It was as though forces streamed into his being and into his different organs. Gazing at the statue of the god, his whole heart cried out: "Never do I feel the peripheral structure of my hands and fingers so vividly as when this statue stands there before me! Never have I such an inner sense of the arch of my brow as in the temple!" Inwardly warmed and irradiated — god-inspired — thus did the Greek feel in the presence of beauty. And this was nothing else but an experience in the etheric body.

In the presence of ugliness the Greek's feeling was quite different from that of modern man. The latter at most expresses his very abstract feelings in regard to ugliness by his features—he makes a grimace! Ugliness cast a chill through the whole body of the Greek, affecting even the very pores of his skin. In ancient times men were vividly aware of the reality of the etheric body, and in the course of evolution a part of human nature has, indeed, been lost. All these things of which I have been speaking — and which were actual experiences in earlier times — remain unconscious in man to-day, for with his rationalistic intellect and love of abstraction he tends to view everything from the head — the organ belonging to these qualities.

Enthusiasm for truth and truthfulness can kindle in man — in the unconscious depths of his soul at any rate — a feeling for pre-earthly existence. An epoch of civilization in which this feeling is absent can possess no real sense of truth and truthfulness. But when this sense is highly developed, it binds man strongly to the pre-earthly past, and his more immediate experience of the earthly present must needs cause a certain sadness to arise within him. It is a sadness that can only find consolation if the sense of beauty is awakened in the soul. Beauty gives us joy once more, even in the presence of a sadness that must always accompany great enthusiasm for truth. In a delicate, subtle way this enthusiasm tells us: Truth, alas, is only really present in pre-earthly existence. Here in this earthly world we have but her echo. Having left the pre-earthly life, we no longer stand within the essential substance of truth. Only enthusiasm for truth can help us to maintain intact our relationship with pre-earthly existence.

A genuine feeling for beauty forges a link that binds us here, in earthly life itself, once again with pre-earthly existence. We ought never to undervalue the significance of beauty in education and in outer culture. A civilization that is filled with ugly machines, with chimneys and smoke, and dispenses with beauty, is a world that makes no efforts to forge a link between man and pre-earthly existence; indeed, it tears him asunder. Not by way of analogy, but in very truth we may say: A purely industrial city is a fitting abode for the demonic beings who would like to make man forget his pre-earthly existence in the realm of spirit.

Yet delight in beauty must be paid for at the cost of realizing that the beautiful, in its essence, is not rooted in earthly reality. The more perfectly we represent the human form, say, in sculpture or painting, the more must we admit that this does not correspond to an outer reality in earthly existence. It is but a

consolation afforded by beautiful semblance, and hence lasts only until the moment we pass through the gate of death.

The world of spirit in which we live during our pre-earthly existence is always present. We have but to stretch out our arms, as it were, to this pre-earthly world of spirit. Although it is always there, a link can only be forged in the depths of unconscious life when man glows with enthusiasm for truth and truthfulness. And when his heart thrills with love for the beautiful, this too forms a bond with pre-earthly existence.

If man is to be true in a higher, this means spiritual, sense, he must not forget that he has lived in the spirit in pre-earthly existence. To glow in response to beauty means that in his soul man must create in a picture, at least, a new link with pre-earthly spirituality.

How can man develop an actual power that will lead him directly into the world he left because he has descended to the earth from pre-earthly existence? The answer is, when he is filled with Goodness — the goodness that flows to other men and is not confined to self-interest, conscious only of what is living within his own being. Such goodness can lead the soul into the qualities, nature and experiences of others. It embraces innumerable forces of soul; and these forces are of such a nature that they actually instill into the human being elements with which he was wholly permeated only in pre-earthly existence. Through his sense of Beauty he links himself, by means of a picture, to the spirit he has left because of his descent to earthly existence. If he is truly good, he links this earthly life itself to pre-earthly existence. A good man is one who can bear his own soul over into the soul of another. Upon this all true morality depends, and without morality no true social order among earthly humanity can be maintained.

When this true morality develops into momentous impulses of will which then pass to reality in moral acts, it begins to be a quickening, all-pervading impulse in the soul, inasmuch as a man can then be moved to real sympathy at the sight of care on the face of another — his own astral body feels pain at the sight of suffering in others. For just as the sense of Truth manifests in man's right relation to the physical body; just as a warm enthusiasm for Beauty expresses itself in the etheric body — so does Goodness live in the astral body. And the astral body cannot be healthy, or maintain its true position in the world, if man is not able to pour through it the forces proceeding from Goodness.

Truth, then, is related to the physical body, Beauty to the etheric body, Goodness to the astral body. Here we have the concrete reality of the three abstractions of Truth, Beauty, Goodness. In short, we can relate to the actual being of man all that is expressed instinctively in these three ideals.

These ideals show us how far man is able to fulfill his whole human nature, when, to begin with, as he lives in his physical body, he is filled with a real sense of truth instead of conventional opinions. Again, full "humanity" is only afforded a worthy existence when a man can quicken his etheric body into life through his feeling for beauty. Indeed, he who is incapable of being moved at the sight of beauty to somewhat the same degree as the Greek, does not possess a true sense of beauty. One can merely gaze at beauty or one can experience it. To-day it is the case that most people only gaze, and this does not necessarily energize anything in the etheric body. To gaze at beauty is not to experience it.



The moment we experience beauty, however, the etheric body is quickened.

A man may do good because of some convention, or because punishment is in store for serious wrong-doing — or, again, because other people will respect him less if he does wrong. He can, however, also do good from sheer love of goodness. I spoke of this years ago in my book, *The Philosophy of Spiritual Activity*. Such an experience of goodness will always lead to a recognition of the reality of the astral body. Indeed, only this recognition will teach man anything about the essence of goodness. There can only be abstract knowledge of and inconsequent chatter about goodness, if loving enthusiasm for goodness in its essence does not lead to actual experience of the astral body.

Now to realize the good is not, as in the experience of beauty, merely to create a link with pre-earthly existence that ceases when man passes through the gate of death. To experience goodness is, indeed, to unite oneself with the world of which I said, it is ever present. We have but to stretch out towards it. Yet man is separated from this world in material existence. Experience of goodness is a link, leading directly to the world he enters after death.

Forces that endure beyond the gate of death are present in men's actions here on earth, if he lives a life of goodness. The sense of truth is a heritage from pre-earthly existence. The sense of beauty will create an image, at least, of pre-earthly connection with spirit. And the impulse exists within us not to cut ourselves off from spirit, but rather to maintain the bond intact by the goodness we develop as inner power.

To be true is to be rightly united with our spiritual past. To sense beauty means that in the physical world we do not disown our connection with spirit. To be good is to build a living seed for a spiritual world in the future.

Past, present, future — these three concepts, as they play their part in human life, assume far-reaching significance when we understand the concrete reality of the other three concepts — Truth, Beauty, Goodness.

The man who is untruthful denies his spiritual past; the liar severs the threads between himself and his spiritual past. He who disregards beauty is building himself an abode on earth where the sun of spirit never shines, where he wanders in spiritless shadow. The man who belies the good renounces his spiritual future; and yet he would like this future to be bestowed on him, may be by means of some outer remedy.

It was, indeed, out of a profound instinct that Truth, Beauty and Goodness were held to be the greatest ideals of human striving. Yet they have faded away into shadowy words, and it is only our present age that can bestow concrete reality upon them.

# Love and Its Meaning in the World

WHEN we say that at the present point of time in his evolution man must learn to understand the Christ Impulse, the thought may well occur: What, then, is the position of one who has never heard of the Christ Impulse, may perhaps never even have heard the name of Christ? Will such a man be deprived of the Christ Impulse because he has not heard the name of Christ? Is it necessary to have some theoretical knowledge of the Christ Impulse in order that Christ's power may flow into the soul? We will clarify our minds about these questions by the following thoughts concerning human life from birth until death.

The human being comes into the world and lives through early childhood in a half-sleeping state. He has gradually to learn to feel himself as an "I", to find his bearings as an "I", and his life of soul is constantly enriched by what is received through the "I". By the time death is approaching, this life of soul is at its richest and ripest. Hence the vital question arises: What of our life of soul when the body falls away? It is a peculiarity of our physical life and of our life of soul that the wealth of our experience and knowledge increases in significance the nearer we approach death; but at the same time certain attributes are lost and replaced by others of an entirely different character. In youth we gather knowledge, pass through experiences, cherish hopes which as a rule can only later be fulfilled. The older we grow, the more do we begin to love the wisdom revealed by life. Love of wisdom is not egoistic, for this love increases in the measure in which we draw near to death; it increases in the measure in which the expectation of gaining something from our wisdom decreases. Our love for this content of our soul steadily increases. In this respect Spiritual Science may actually become a source of temptation, inasmuch as a man may be led to believe that his next life will depend upon the acquisition of wisdom in this present life. The effect of Spiritual Science may be an extension of egoism beyond the bounds of this present life, and therein lies danger. Thus if wrongly understood, Spiritual Science may act as a tempter — this lies in its very nature.

Love of the wisdom acquired from life may be compared with the flowering of a plant when the necessary stage of maturity has been reached. Love arises for something that is contained within ourselves. Men have often made the attempt to sublimate the impulse of love for what is within themselves. In the Mystics, for example, we find evidence of how they strove to transmute the urge of self-love into love of wisdom, and to let this love ray out in beauty. By sinking in contemplation into the depths of their own soul-life they strove to become aware of the Divine Spark within them. But the truth is that the wisdom which man acquires in life is only the means whereby the seed of his next life is unfolded. When a plant has completed its growth through the year, the seed remains. So it is with the wisdom acquired from life. Man passes through the Gate of Death and the spiritual core of being in its process of ripening is the seed of the next life. A man who feels this may become a Mystic and mistake what is only the seed of the next life to be the Divine Spark, the Absolute. This is his interpretation of it because it goes against the grain for a man to acknowledge that this spirit-seed is nothing but his own self. Meister Eckhart, John Tauler,

and others, spoke of it as the “God within”, because they knew nothing of reincarnation. If we grasp the meaning of the law of reincarnation we recognise the significance of love in the world, both in a particular and in a general sense. When we speak of karma, we mean that which as cause in the one life has its effect in the next. In terms of cause and effect we cannot, however, speak truly of love; we cannot speak of a deed of love and its eventual compensation. True, if there is a deed, there will be compensation, but this has nothing to do with love. Deeds of love do not look for compensation in the next life.

Suppose, for example, that we work and our work brings gain. It may also be that our work gives us no joy because we do it simply in order to pay off debts, not for actual reward. We can imagine that in this way a man has already spent what he is now earning through his work. He would prefer to have no debts, but as things are, he is obliged to work in order to pay them. Now let us apply this example to our actions in general. By everything we do out of love we pay off debts. From an occult point of view, what is done out of love brings no reward but makes amends for profit already expended. The only actions from which we have nothing in the future are those we perform out of true, genuine love. This truth may well be disquieting and men are lucky in that they know nothing of it in their upper consciousness. But in their subconsciousness all of them know it, and that is why deeds of love are done so unwillingly, why there is so little love in the world. Men feel instinctively that they may expect nothing for their “I” in the future from deeds of love. An advanced stage of development must have been reached before the soul can experience joy in performing deeds of love from which there is nothing to be gained for itself. The impulse for this is not strong in humanity. But occultism can be a source of powerful incentives to deeds of love.

Our egoism gains nothing from deeds of love — but the world all the more. Occultism says: Love is for the world what the sun is for external life. No soul could thrive if love departed from the world. Love is the “moral” sun of the world. Would it not be absurd if a man who delights in the flowers growing in a meadow were to wish that the sun would vanish from the world? Translated into terms of the moral life, this means: Our deep concern must be that an impulse for sound, healthy development shall find its way into the affairs of humanity. To disseminate love over the earth in the greatest measure possible, to promote love on the earth — that and that alone is wisdom.

What do we learn from Spiritual Science? We learn facts concerning the evolution of the earth, we hear of the Spirit of the earth, of the earth's surface and its changing conditions, of the development of the human body and so forth; we learn to understand the nature of the forces working and weaving in the evolutionary process. What does this mean? What does it mean when people do not want to know anything about Spiritual Science? It means that they have no interest for what is reality. For if a man has no desire to know anything about the nature of Old Saturn, Old Sun, Old Moon, then he can know nothing about the Earth. Lack of interest in the world is egoism in its grossest form. Interest in all existence is man's bounden duty. Let us therefore long for and love the sun with its creative power, its love for the well-being of the earth and the souls of men! This interest in the earth's evolution should be the spiritual seed of love for the world. A Spiritual Science without love would be a danger to mankind. But love should not be a matter for preaching; love must and indeed will come

into the world through the spreading of knowledge of spiritual truths. Deeds of love and Spiritual Science should be inseparably united.

Love mediated by way of the senses is the wellspring of creative power, of that which is coming into being. Without sense-born love, nothing material would exist in the world; without spiritual love, nothing spiritual can arise in evolution. When we practise love, cultivate love, creative forces pour into the world. Can the intellect be expected to offer reasons for this? The creative forces poured into the world before we ourselves and our intellect came into being. True, as egoists, we can deprive the future of creative forces; but we cannot obliterate the deeds of love and the creative forces of the past. We owe our existence to deeds of love wrought in the past. The strength with which we have been endowed by these deeds of love is the measure of our deep debt to the past, and whatever love we may at any time be able to bring forth is payment of debts owed for our existence. In the light of this knowledge we shall be able to understand the deeds of a man who has reached a high stage of development, for he has still greater debts to pay to the past. He pays his debts through deeds of love, and herein lies his wisdom. The higher the stage of development reached by a man, the more does the impulse of love in him increase in strength; wisdom alone does not suffice.

Let us think of the meaning and effect of love in the world in the following way. Love is always a reminder of debts owed to life in the past, and because we gain nothing for the future by paying off these debts, no profit for ourselves accrues from our deeds of love. We have to leave our deeds of love behind in the world; but they are then a spiritual factor in the how of world-happenings. It is not through our deeds of love but through deeds of a different character that we perfect ourselves; yet the world is richer for our deeds of love. *Love is the creative force in the world.*

Besides love there are two other powers in the world. How do they compare with love? The one is strength, might; the second is wisdom. In regard to strength or might we can speak of degrees: weaker, stronger, or absolute might — omnipotence. The same applies to wisdom, for there are stages on the path to omniscience. It will not do to speak in the same way of degrees of love. What is universal love, love for all beings? In the case of love we cannot speak of enhancement as we can speak of enhancement of knowledge into omniscience or of might into omnipotence, by virtue of which we attain greater perfection of our own being. Love for a few or for many beings has nothing to do with our own perfecting. Love for everything that lives cannot be compared with omnipotence; the concept of magnitude, or of enhancement, cannot rightly be applied to love. Can the attribute of omnipotence be ascribed to the Divine Being who lives and weaves through the world? Contentions born of feeling must here be silent: were God omnipotent, he would be responsible for everything that happens and there could be no human freedom. If man can be free, then certainly there can be no Divine omnipotence.

Is the Godhead omniscient? As man's highest goal is likeness to God, our striving must be in the direction of omniscience. Is omniscience, then, the supreme treasure? If it is, a vast chasm must forever yawn between man and God. At every moment man would have to be aware of this chasm if God possessed the supreme treasure of omniscience for himself and withheld it from man. The all-encompassing attribute of the Godhead is not omnipotence, neither

is is omniscience, but it is *love* — the attribute in respect of which no enhancement is possible. God is uttermost love, unalloyed love, is born as it were out of love, is the very substance and essence of love. God is pure love, not supreme wisdom, not supreme might. God has retained love for himself but has shared wisdom and might with Lucifer and Ahriman. He has shared wisdom with Lucifer and might with Ahriman, in order that man may become free, in order that under the influence of wisdom he may make progress.

If we try to discover the source of whatever is creative we come to love; love is the ground, the foundation of everything that lives. It is by a different impulse in evolution that beings are led to become wiser and more powerful. Progress is attained through wisdom and strength. Study of the course taken by the evolution of humanity shows us how the development of wisdom and strength is subject to change: there is progressive evolution and then the Christ Impulse which once poured into mankind through the Mystery of Golgotha. Love did not, therefore, come into the world by degrees; love streamed into mankind as a gift of the Godhead, in complete, perfect wholeness. But man can receive the Impulse into himself gradually. The Divine Impulse of love as we need it in earthly life is an Impulse that came once and forever.

True love is not capable of diminution or amplification. Its nature is quite different from that of wisdom and might. Love wakens no expectations for the future; it is payment of debts incurred in the past. And such was the Mystery of Golgotha in the world's evolution. Did the Godhead, then, owe any debt to humanity?

Lucifer's influence brought into humanity a certain element in consequence of which something that man had previously possessed was withdrawn from him. This new element led to a descent, a descent countered by the Mystery of Golgotha which made possible the payment of all debts. The Impulse of Golgotha was not given in order that the sins we have committed in evolution may be removed from us, but in order that what crept into humanity through Lucifer should be given its counterweight.

Let us imagine that there is a man who knows nothing of the name of Christ Jesus, nothing of what is communicated in the Gospels, but that he understands the radical difference between the nature of wisdom and might and that of love. Such a man, even though he knows nothing of the Mystery of Golgotha, is a Christian in the truest sense. A man who knows that love is there for the paying of debts and brings no profit for the future, is a true Christian. To understand the nature of love — that is to be a Christian! Theosophy alone, Spiritual Science alone, with its teachings of Karma and reincarnation, can make us into great egoists unless the impulse of love, the Christ Impulse, is added; only so can we acquire the power to overcome the egoism that may be generated by Spiritual Science. The balance is established by an understanding of the Christ Impulse. Spiritual Science is given to the world today because it is a necessity for humanity; but in it lies the great danger that — if it is cultivated without the Christ Impulse, without the Impulse of love — men will only increase their egoism, will actually breed egoism that lasts even beyond death. From this the conclusion must not be drawn that we should not cultivate Spiritual Science; rather we must learn to realise that understanding of the essential nature of love is an integral part of it.

What actually came to pass at the Mystery of Golgotha? Jesus of Nazareth

was born, lived on as related by the Gospels, and when He was thirty years old the Baptism in the Jordan took place. Thereafter the Christ lived for three years in the body of Jesus of Nazareth and fulfilled the Mystery of Golgotha. Many people think that the Mystery of Golgotha should be regarded in an entirely human aspect, believing as they do that it was an earthly deed, a deed belonging to the realm of the earth. But that is not so. Only from the vantage-point of the higher worlds is it possible to see the Mystery of Golgotha in its true light and how it came to pass on the earth.

Let us think again of the beginning of the evolution of the earth and of man. Man was endowed with certain spiritual powers — and then Lucifer approached him. At this point we can say: The Gods who further the progress of evolution surrendered their omnipotence to Lucifer in order that man might become free. But man sank into matter more deeply than was intended; he slipped away from the Gods of progress, fell more deeply than had been wished. How, then, can the Gods of progress draw man to themselves again? To understand this we must think, not of the earth, but of Gods taking counsel together. It is for the Gods that Christ performs the Deed by which men are drawn back to the Gods. Lucifer's deed was enacted in the supersensible world; Christ's Deed, too, was enacted in the supersensible but *also* in the physical world. This was an achievement beyond the power of any human being. Lucifer's deed was a deed belonging to the supersensible world. But Christ came down to the earth to perform His Deed here, and men are the onlookers at this Deed. The Mystery of Golgotha is a Deed of the Gods, a concern of the Gods at which men are the onlookers. The door of heaven opens and a Deed of the Gods shines through. This is the one and only Deed on earth that is entirely supersensible. No wonder, therefore, that those who do not believe in the supersensible have no belief in the Deed of Christ. The Deed of Christ is a Deed of the Gods, a Deed which they themselves enact. Herein lies the glory and the unique significance of the Mystery of Golgotha and men are invited to be its witnesses. Historical evidence is not to be found. Men have seen the event in its external aspect only; but the Gospels were written from vision of the supersensible and are therefore easily disavowed by those who have no feeling for supersensible reality.

The Mystery of Golgotha as an accomplished fact is one of the most sublime of all experiences in the spiritual world. Lucifer's deed belongs to a time when man was still aware of his own participation in the supersensible world; Christ's Deed was performed in material existence itself — it is both a physical and a spiritual Deed. We can understand the deed of Lucifer through wisdom; understanding of the Mystery of Golgotha is beyond the reach of wisdom alone. Even if all the wisdom of this world is ours, the Deed of Christ may still be beyond our comprehension. *Love* is essential for any understanding of the Mystery of Golgotha. Only when love streams into wisdom and then again wisdom flows into love will it be possible to grasp the nature and meaning of the Mystery of Golgotha — only when, as he lives on towards death, man unfolds love of wisdom. Love united with wisdom — that is what we need when we pass through the Gate of Death, because without wisdom that is united with love we die in very truth. Philo-sophia, philosophy, is love of wisdom. The ancient wisdom was not philosophy for it was not born through love but through revelation. There is not such a thing as philosophy of the East — but

wisdom of the East, yes. Philosophy as love of wisdom came into the world with Christ; there we have the entry of wisdom emanating from the impulse of love which came into the world as the Christ Impulse. The impulse of love must now be carried into effect in wisdom itself.

The ancient wisdom, acquired by the seer through revelation, comes to expression in the sublime words from the original prayer of mankind: *Ex Deo Nascimur* — Out of God we are born. That is ancient wisdom. Christ who came forth from the realms of spirit has united wisdom with love and this love will overcome egoism. Such is its aim. But it must be offered independently and freely from one being to the other. Hence the beginning of the era of love coincided with that of the era of egoism. The cosmos has its source and origin in love; egoism was the natural and inevitable offshoot of love. Yet with time the Christ Impulse, the impulse of love, will overcome the element of separation that has crept into the world, and man can gradually become a participant in this force of love. In monumental words of Christ we feel love pouring into the hearts of men:

“Where two or three are gathered together in my name, there am I in the midst of them.”

In like manner does the ancient Rosicrucian saying resound into the love that is wedded with wisdom: *In Christo Morimur* — In Christ we die.

Through Jehovah, man was predestined for a group-soul existence; love was to penetrate into him gradually by way of blood-relationship; it is through Lucifer that he lives as a personality. Originally, therefore, men were in a state of union, then of separateness as a consequence of the Luciferic principle which promotes selfishness, independence. Together with selfishness, evil came into the world. It had to be so, because without the evil man could not lay hold of the good. When a man gains victory over himself, the unfolding of love is possible. To man in the clutches of increasing egoism Christ brought the impulse for this victory over himself and thereby the power to conquer the evil. The Deeds of Christ bring together again those human beings who were separated through egoism and selfishness. True in the very deepest sense are the words of Christ concerning deeds of love:

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

The Divine Deed of Love flowed back upon the earthly world; as time goes on, in spite of the forces of physical decay and death, the evolution of mankind will be permeated and imbued with new spiritual life through this Deed — a Deed performed, not out of egoism but solely out of the spirit of love. *Per Spiritum Sanctum Reviviscimus* — Through the Holy Spirit we live again.

Yet the future of humanity will consist of something besides love. Spiritual perfecting will be for earthly man the goal most worthy of aspiration — (this is described at the beginning of my second Mystery Play, *The Soul's Probation*) — but nobody who understands what deeds of love truly are will say that his own striving for perfection is selfless. Striving for perfection imparts strength to our being and to our personality. But our value for the world must

be seen to lie wholly in deeds of love, not in deeds done for the sake of self-perfecting. Let us be under no illusion about this. When a man is endeavouring to follow Christ by way of love of wisdom, of the wisdom he dedicates to the service of the world only so much takes real effect as is filled with love.

Wisdom steeped in love, which at once furthers the world and leads the world to Christ — this love of wisdom also excludes the lie. For the lie is the direct opposite of the actual facts and those who yield themselves lovingly to the facts are incapable of lying. The lie has its roots in egoism — always and without exception. When, through love, we have found the path to wisdom, we reach wisdom through the increasing power of self-conquest, through selfless love. Thus does man become a free personality. The evil was the sub-soil into which the light of love was able to shine; but it is love that enables us to grasp the meaning and place of evil in the world. The darkness has enabled the light to come into our ken. Only a man who is free in the real sense can become a true Christian.



# Practical Training In Thought

It may seem strange that an anthroposophist should feel called upon to speak about practical training in thought, for there is a widespread opinion that Anthroposophy is highly impractical and has no connection with life. This view can only arise among those who see things superficially, for in reality what we are concerned with here can guide us in the most ordinary affairs of everyday life. It is something that can be transformed at any moment into sensation and feeling, enabling us to meet life with assurance and to acquire a firm position in it.

Many people who call themselves practical imagine that their actions are guided by the most practical principles. But if we inquire more closely, it is found that their so-called “practical thought” is often not thought at all but only the continuing pursuit of traditional opinions and habits. An entirely objective observation of the “practical” man's thought and an examination of what is usually termed “practical thinking” will reveal the fact that it generally contains little that can be called practical. What to them is known as practical thought or thinking consists in following the example of some authority whose ideas are accepted as a standard in the construction of some object. Anyone who thinks differently is considered impractical because this thought does not coincide with traditional ideas.

Whenever anything really practical has been invented, it has been done by a person without practical knowledge of that particular subject. Take, for instance, the modern postage stamp. It would be most natural to assume that it was invented by some practical post office official. It was not. At the beginning of the last century it was a complicated affair to mail a letter. In order to dispatch a letter one had to go to the nearest receiving office where various books had to be referred to and many other formalities complied with. The uniform rate of postage known today is hardly sixty years old, and our present postage stamp that makes this possible was not invented by a practical postal employee at all but by someone completely outside the post office. This was the Englishman, Rowland Hill.

After the uniform system of postage stamps had been devised, the English minister who then had charge of the mails declared in Parliament that one could not assume any simplification of the system would increase the volume of mail as the impractical Hill anticipated. Even if it did, the London post office would be entirely inadequate to handle the increased volume. It never occurred to this highly “practical” individual that the post office must be fitted to the amount of business, not the business to the size of the post office. Indeed, in the shortest possible time this idea, which an “impractical” man had to defend against a “practical” authority, became a fact. Today, stamps are used everywhere as a matter of course for sending letters.

It was similar with the railroads. When in 1837 the first railroad in Germany was to be built, the members of the Bavarian College of Medicine were consulted on the advisability of the project and they voiced the opinion that it would be unwise to build railroads. They added that if this project were to be carried out, then at least a high board fence would have to be erected on both

sides of the line to protect the public from possible brain and nervous shock.

When the railroad from Potsdam to Berlin was planned, Postmaster General Stengler said, "I am now dispatching two stage coaches daily to Potsdam and these are never full. If people are determined to throw their money out the window, they can do it much more simply without building a railroad!"

But the real facts of life often sweep aside the "practical," that is to say, those who believe in their own ability to be practical. We must clearly distinguish between genuine thinking and so-called "practical thinking" that is merely reasoning in traditional ruts of thought.

As a starting point to our consideration I will tell you of an experience I had during my student days. A young colleague once came to me glowing with the joy of one who has just hit upon a really clever idea, and announced that he must go at once to see Professor X (who at the time taught machine construction at the University) for he had just made a great discovery. "I have discovered," he said, "how, with a small amount of steam power and by simply rearranging the machinery, an enormous amount of work can be done by one machine." He was in such a rush to see the Professor that that was all he could tell me. He failed to find him, however, so he returned and explained the whole matter to me. It all smacked of perpetual motion, but after all, why shouldn't even that be possible? After I had listened to his explanation I had to tell him that although his plan undoubtedly appeared to be cleverly thought out, it was a case that might be compared in practice with that of a person who, on boarding a railway car, pushes with all his might and then believes when it moves that he has actually started it. "That," I said to him, "is the thought principle underlying your discovery." Finally, he saw it himself and did not return to the Professor.

It is thus quite possible to shut ourselves up within a shell fashioned by our own thoughts. In rare cases this can be observed distinctly, but there are many similar examples in life that do not always reach such a striking extreme as the one just cited. He who is able to study human nature more intimately, however, knows that a large number of thought processes are of this kind. He often sees, we might say, people standing in the car pushing it from within and believing that they are making it move. Many of the events of life would take a different course if people did not so often try to solve their problems by thus deluding themselves.

True practice in thinking presupposes a right attitude and proper feeling for thinking. How can a right attitude toward thinking be attained? Anyone who believes that thought is merely an activity that takes place within his head or in his soul cannot have the right feeling for thought. Whoever harbors this idea will be constantly diverted by a false feeling from seeking right habits of thought and from making the necessary demands on his thinking. He who would acquire the right feeling for thought must say to himself, "If I can formulate thoughts about things, and learn to understand them through thinking, then these things themselves must first have contained these thoughts. The things must have been built up according to these thoughts, and only because this is so can I in turn extract these thoughts from the things."

It can be imagined that this world outside and around us may be regarded in the same way as a watch. The comparison between the human organism and a watch is often used, but those who make it frequently forget the most important point. They forget the watchmaker. The fact must be kept clearly in mind that

the wheels have not united and fitted themselves together of their own accord and thus made the watch “go,” but that first there was the watchmaker who put the different parts of the watch together. The watchmaker must never be forgotten. Through thoughts the watch has come into existence. The thoughts have flowed, as it were, into the watch, into the thing.

The works and phenomena of nature must be viewed in a similar way. In the works of man it is easy to picture this to ourselves, but with the works of nature it is not so easily done. Yet these, too, are the result of spiritual activities and behind them are spiritual beings. Thus, when a man thinks about things he only re-thinks what is already in them. The belief that the world has been created by thought and is still ceaselessly being created in this manner is the belief that can alone fructify the actual inner practice of thought.

It is always the denial of the spiritual in the world that produces the worst kind of malpractice in thought, even in the field of science. Consider, for example, the theory that our planetary system arose from a primordial nebula that began to rotate and then densified into a central body from which rings and globes detached themselves, thus mechanically bringing into existence the entire solar system. He who propounds this theory is committing a grave error of thought.

A simple experiment used to be made in the schools to demonstrate this theory. A drop of oil was made to float in a glass of water. The drop was then pierced with a pin and made to rotate. As a result, tiny globules of oil were thrown off from the central drop creating a miniature planetary system, thus proving to the pupil — so the teacher thought — that this planetary system could come into existence through a purely mechanical process.

Only impractical thought can draw such conclusions from this little experiment, for he who would apply this theory to the cosmos has forgotten one thing that it ordinarily might be well to forget occasionally, and that is himself. He forgets that it is he who has brought this whole thing into rotation. If he had not been there and conducted the whole experiment, the separation of the little globules from the large drop would never have occurred. Had this fact been observed and applied logically to the cosmic system, he then would have been using complete healthy thinking. Similar errors of thought play a great part especially in science. Such things are far more important than one generally believes.

Considering the real practice of thought, it must be realized that thoughts can only be drawn from a world in which they already exist. Just as water can only be taken from a glass that actually contains water, so thoughts can only be extracted from things within which these thoughts are concealed. The world is built by thought, and only for this reason can thought be extracted from it. Were it otherwise, practical thought could not arise. When a person feels the full truth of these words, it will be easy for him to dispense with abstract thought. If he can confidently believe that thoughts are concealed behind the things around him, and that the actual facts of life take their course in obedience to thought if he feels this, he will easily be converted to a practical habit of thinking based on truth and reality.

Let us now look at that practice of thinking that is of special importance to those who stand upon an anthroposophical foundation. The one who is convinced that the world of facts is born of thought will grasp the importance of

the development of right thinking.

Let us suppose that someone resolves to fructify his thinking to such a degree that it will always take the right course in life. If he would do this, he must be guided by the following rules and he must understand that these are actual, practical and fundamental principles. If he will try again and again to shape his thinking according to these rules, certain effects will result. His thinking will become practical even though at first it may not seem so. Other additional mental experiences of quite a different kind also will come to the one who applies these fundamental principles.

Let us suppose that somebody tries the following experiment. He begins today by observing, as accurately as possible, something in the outer world that is accessible to him — for instance, the weather. He watches the configuration of the clouds in the evening, the conditions at sunset, etc., and retains in his mind an exact picture of what he has thus observed. He tries to keep the picture before him in all its details for some time and endeavors to preserve as much of it as possible until the next day. At some time the next day he again makes a study of the weather conditions and again endeavors to gain an exact picture of them.

If in this manner he has pictured to himself exactly the sequential order of the weather conditions, he will become distinctly aware that his thinking gradually becomes richer and more intense. For what makes thought impractical is the tendency to ignore details when observing a sequence of events in the world and to retain but a vague, general impression of them. What is of value, what is essential and fructifies thinking, is just this ability to form exact pictures, especially of successive events, so that one can say, “Yesterday it was like that; today it is like this.” Thus, one calls up as graphically as possible an inner image of the two juxtaposed scenes that lie apart in the outer world.

This is, so to speak, nothing else but a certain expression of confidence in the thoughts that underlie reality. The person experimenting ought not to draw any conclusions immediately or to deduce from today's observation what kind of weather he shall have tomorrow. That would corrupt his thinking. Instead, he must confidently feel that the things of outer reality are definitely related to one another and that tomorrow's events are somehow connected with those of today. But he must not speculate on these things. He must first inwardly re-think the sequence of the outer events as exactly as possible in mental pictures, and then place these images side by side, allowing them to melt into one another. This is a definite rule of thought that must be followed by those who wish to develop factual thinking. It is particularly advisable that this principle be practiced on those very things that are not yet understood and the inner connection of which has not yet been penetrated.

Therefore, the experimenter must have the confidence that such events of which he has as yet no understanding — the weather, for instance — and which in the outer world are connected with one another, will bring about connections within him. This must be done in pictures only while abstaining from thinking. He must say to himself, “I do not yet know what the relation is, but I shall let these things grow within me and if I refrain from speculation they will bring something about in me.” It may be easily believed that if he forms exact inner images of succeeding events and at the same time abstains from all thinking something may take place in the invisible members of his nature.

The vehicle of man's thought life is his astral body. As long as the human

being is engaged in speculative thinking, this astral body is the slave of the ego. This conscious activity, however, does not occupy the astral body exclusively because the latter is also related in a certain manner to the whole cosmos.

Now, to the extent we abstain from arbitrary thinking and simply form mental pictures of successive events, to that extent do the inner thoughts of the world act within us and imprint themselves, without our being aware of it, on our astral body. To the extent we insert ourselves into the course of the world through observation of the events in the world and receive these images into our thoughts with the greatest possible clarity, allowing them to work within us, to that extent do those members of our organism that are withdrawn from our consciousness become ever more intelligent. If, in the case of inwardly connected events, we have once acquired the faculty of letting the new picture melt into the preceding one in the same way that the transition occurred in nature, it shall be found after a time that our thinking has gained considerable flexibility.

This is the procedure to be followed in matters not yet understood. Things, however, that are understood — events of everyday life, for example — should be treated in a somewhat different manner.

Let us presume that someone, perhaps our neighbor, had done this or that. We think about it and ask ourselves why he did it. We decide he has perhaps done it in preparation for something he intends to do the next day. We do not go any further but clearly picture his act and try to form an image of what he may do, imagining that the next day he will perform such and such an act. Then we wait to see what he really does since he may or may not do what we expected of him. We take note of what does happen and correct our thoughts accordingly. Thus, events of the present are chosen that are followed in thought into the future. Then we wait to see what actually happens.

This can be done either with actions involving people or something else. Whenever something is understood, we try to form a thought picture of what in our opinion will take place. If our opinion proves correct, our thinking is justified and all is well. If, however, something different from our expectation occurs, we review our thoughts and try to discover our mistake. In this way we try to correct our erroneous thinking by calm observation and examination of our errors. An attempt is made to find the reason for things occurring as they did. If we are right, however, we must be especially careful not to boast of our prediction and say, “Oh well, I knew yesterday that this would happen!”

This is again a rule based upon confidence that there is an inner necessity in things and events, that in the facts themselves there slumbers something that moves things. What is thus working within these things from one day to another are thought forces, and we gradually become conscious of them when meditating on things. By such exercises these thought forces are called up into our consciousness and if what has been thus foreseen is fulfilled, we are in tune with them. We have then established an inner relation with the real thought activity of the matter itself. So we train ourselves to think, not arbitrarily, but according to the inner necessity and the inner nature of the things themselves.

But our thinking can also be trained in other directions. An occurrence of today is also linked to what happened yesterday. We might consider a naughty child, for example, and ask ourselves what may have caused this behavior. The events are traced back to the previous day and the unknown cause hypothesized by saying to ourselves, “Since this occurred today, I must believe that it was

prepared by this or that event that occurred yesterday or perhaps the day before.”

We then find out what had actually occurred and so discover whether or not our thought was correct. If the true cause has been found, very well. But if our conclusion was wrong, then we should try to correct the mistake, find out how our thought process developed, and how it ran its course in reality.

To practice these principles is the important point. Time must be taken to observe things as though we were inside the things themselves with our thinking. We should submerge ourselves in the things and enter into their inner thought activity. If this is done, we gradually become aware of the fact that we are growing together with things. We no longer feel that they are outside us and we are here inside our shell thinking about them. Instead we come to feel as if our own thinking occurred within the things themselves. When a man has succeeded to a high degree in doing this, many things will become clear to him.

Goethe was such a man. He was a thinker who always lived with his thought within the things themselves. The psychologist Heinroth's book in 1826, *Anthropology*, characterized Goethe's thought as “objective.” Goethe himself appreciated this characterization. What was meant is that such thinking does not separate itself from things, but remains within them. It moves within the necessity of things. Goethe's thinking was at the same time perception, and his perception was thinking. He had developed this way of thinking to a remarkable degree. More than once it occurred that, when he had planned to do something, he would go to the window and remark to the person who happened to be with him, “In three hours we shall have rain!” And so it would happen. From the little patch of sky he could see from the window he was able to foretell the weather conditions for the next few hours. His true thinking, remaining within the objects, thus enabled him to sense the coming event preparing itself in the preceding one.

Much more can actually be accomplished through practical thinking than is commonly supposed. When a man has made these principles of thinking his own, he will notice that his thinking really becomes practical, that his horizon widens, and that he can grasp the things of the world in quite a different way. Gradually his attitude towards things and people will change completely. An actual process will take place within him that will alter his whole conduct. It is of immense importance that he tries to grow into the things in this way with his thinking, for it is in the most eminent sense a practical undertaking to train one's thinking by such exercises.

There is another exercise that is to be practiced especially by those to whom the right idea usually does not occur at the right time.

Such people should try above all things to stop their thinking from being forever influenced and controlled by the ordinary course of worldly events and whatever else may come with them. As a rule, when a person lies down for half an hour's rest, his thoughts are allowed to play freely in a thousand different directions, or on the other hand he may become absorbed with some trouble in his life. Before he realizes it such things will have crept into his consciousness and claimed his entire attention. If this habit persists, such a person will never experience the occasion when the right idea occurs to him at the right moment.

If he really wants this to happen, he must say to himself whenever he can spare a half hour for rest, “Whenever I can spare the time, I will think about something I myself have chosen and I will bring it into my consciousness

arbitrarily of my own free will. For example, I will think of something that occurred two years ago during a walk. I will deliberately recall what occurred then and I will think about it if only for five minutes. During these five minutes I will banish everything else from my mind and will myself choose the subject about which I wish to think.”

He need not even choose so difficult a subject as this one. The point is not at all to change one's mental process through difficult exercises, but to get away from the ordinary routine of life in one's thinking. He must think of something quite apart from what enmeshes him during the ordinary course of the day. If nothing occurs to him to think about, he might open a book at random and occupy his thoughts with whatever first catches his eye. Or he may choose to think of something he saw at a particular time that morning on his way to work and to which he would otherwise have paid no attention. The main point is that it should be something totally different from the ordinary run of daily events, something that otherwise would not have occupied his thoughts.

If such exercises are practiced systematically again and again, it will soon be noticed that ideas come at the right moments, and the right thoughts occur when needed. Through these exercises thinking will become activated and mobile — something of immense importance in practical life.

Let us consider another exercise that is especially helpful in improving one's memory.

One tries at first in the crude way people usually recall past events to remember something that occurred, let us say, yesterday. Such recollections are, as a rule, indistinct and colorless, and most people are satisfied if they can just remember a person's name. But if it is desired to develop one's memory, one can no longer be content with this. This must be clear. The following exercise must be systematically practiced, saying to oneself, “I shall recall exactly the person I saw yesterday, also the street corner where I met him, and what happened to be in his vicinity. I shall draw the whole picture as exactly as possible and shall even imagine the color and cut of his coat and vest.” Most people will find themselves utterly incapable of doing this and will quickly see how much is lacking in their recollections to produce a really lifelike, graphic picture of what they met and experienced only yesterday.

Since this is true in the majority of cases, we must begin with that condition in which many people are unable to recollect their most recent experiences. It is only too true that most people's observations of things and events are usually inaccurate and vague. The results of a test given by a professor in one of the universities demonstrated that out of thirty students who took the test, only two had observed an occurrence correctly; the remaining twenty-eight reported it inaccurately. But a good memory is the child of accurate observation. A reliable memory is attained, let me repeat, by accurate observation and it can also be said that in a certain roundabout way of the soul it is born as the child of exact observation.

But if somebody cannot at first accurately remember his experiences of yesterday, what should he do? First, he should try to remember as accurately as he can what actually occurred. Where recollections fail he should fill in the picture with something incorrect that was not really present. The essential point here is that the picture be complete. Suppose it was forgotten whether or not someone was wearing a brown or a black coat. Then he might be pictured in a

brown coat and brown trousers with such and such buttons on his vest and a yellow necktie. One might further imagine a general situation in which there was a yellow wall, a tall man passing on the left, a short one on the right, etc.

All that can be remembered he puts into this picture, and what cannot be remembered is added imaginatively in order to have a completed mental picture. Of course, it is at first incorrect but through the effort to create a complete picture he is induced to observe more accurately. Such exercises must be continued, and although they might be tried and failed fifty times, perhaps the fifty-first time he shall be able to remember accurately what the person he has met looked like, what he wore, and even little details like the buttons on his vest. Then nothing will be overlooked and every detail will imprint itself on his memory. Thus he will have first sharpened his powers of observation by these exercises and in addition, as the fruit of this accurate observation, he will have improved his memory.

He should take special care to retain not only names and main features of what he wishes to remember, but also to retain vivid images covering all the details. If he cannot remember some detail, he must try for the time being to fill in the picture and thus make it a whole. He will then notice that his memory, as though in a roundabout way, slowly becomes reliable. Thus it can be seen how definite direction can be given for making thinking increasingly more practical.

There is still something else that is of particular importance. In thinking about some matters we feel it necessary to come to a conclusion. We consider how this or that should be done and then make up our minds in a certain way. This inclination, although natural, does not lead to practical thinking. All overly hasty thinking does not advance us but sets us back. Patience in these things is absolutely essential.

Suppose, for instance, we desire to carry out some particular plan. There are usually several ways that this might be done. Now we should have the patience first to imagine how things would work[s] out if we were to execute our plan in one way and then we should consider what the results would be of doing it in another. Surely there will always be reasons for preferring one method over another but we should refrain from forming an immediate decision. Instead, an attempt should be made to imagine the two possibilities and then we must say to ourselves, "That will do for the present; I shall now stop thinking about this matter." No doubt there are people who will become fidgety at this point, and although it is difficult to overcome such a condition, it is extremely useful to do so. It then becomes possible to imagine how the matter might be handled in two ways, and to decide to stop thinking about it for awhile.

Whenever it is possible, action should be deferred until the next day, and the two possibilities considered again at that time. You will find that in the interim[,] conditions have changed and that the next day you will be able to form a different, or at least a more thorough decision than could have been reached the day before. An inner necessity is hidden in things and if we do not act with arbitrary impatience but allow this inner necessity to work in us — and it will — we shall find the next day that it has enriched our thinking, thus making possible a wiser decision. This is exceedingly valuable.

We might, for example, be asked to give our advice on a problem and to make a decision. But let us not thrust forward our decision immediately. We should have the patience to place the various possibilities before ourselves



without forming any definite conclusions, and we then should quietly let these possibilities work themselves out within us. Even the popular proverb says that one should sleep over a matter before making a decision.

To sleep over it is not enough, however. It is necessary to consider two or, better still, several possibilities that will continue to work within us when our ego is not consciously occupied with them. Later on, when we return again to the matter in question, it will be found that certain thought forces have been stirred up within us in this manner, and that as a result our thinking has become more factual and practical.

It is certain that what a man seeks can always be found in the world, whether he stands at the carpenter's bench, or follows the plough, or belongs to one of the professions. If he will practice these exercises, he will become a practical thinker in the most ordinary matters of everyday life. If he thus trains himself, he will approach and look at the things of the world in a quite different manner from previously. Although at first these exercises may seem related only to his own innermost life, they are entirely applicable and of the greatest importance precisely for the outer world. They have powerful consequences.

An example will demonstrate how necessary it is to think about things in a really practical manner. Let us imagine that for some reason or other a man climbs a tree. He falls from the tree, strikes the ground, and is picked up dead. Now, the thought most likely to occur to us is that the fall killed him. We would be inclined to say that the fall was the cause and death the effect. In this instance cause and effect seem logically connected. But this assumption may completely confuse the true sequence of facts, for the man may have fallen as a consequence of heart failure. To the observer the external event is exactly the same in both cases. Only when the true causes are known can a correct judgment be formed. In this case it might have been that the man was already dead before he fell and the fall had nothing to do with his death. It is thus possible to invert completely cause and effect. In this instance the error is evident, but often they are not so easily discernible. The frequency with which such errors in thinking occur is amazing. Indeed, it must be said that in the field of science conclusions in which this confusion of cause and effect is permitted are being drawn every day. Most people do not grasp this fact, however, because they are not acquainted with the possibilities of thinking.

Still another example will show you clearly how such errors in thinking arise and how a person who has been practicing exercises like these can no longer make such mistakes. Suppose someone concludes that man as he is today is a descendent of the ape. This means that what he has come to know in the ape — the forces active in this animal have — attained higher perfection and man is the result. Now, to show the meaning of this theory in terms of thought, let us imagine that this person is the only man on earth, and that besides himself there are only those apes present that, according to his theory, can evolve into human beings. He now studies these apes with the utmost accuracy down to the most minute detail and then forms a concept of what lives in them. Excluding himself and without ever having seen another human being let him now try to develop the concept of a man solely from his concept of the ape. He will find this to be quite impossible. His concept "ape" will never transform itself into the concept "man."

If he had cultivated correct habits of thinking, this man would have said to

himself, "My concept of the ape does not change into the concept of man. What I perceive in the ape, therefore, can never become a human being, otherwise my concept would have to change likewise. There must be something else present that I am unable to perceive." So he would have to imagine an invisible, supersensible entity behind the physical ape that he would be unable to perceive but that alone would make the ape's transformation into man a possible conception.

We shall not enter into a discussion of the impossibility of this case, but simply point out the erroneous thinking underlying this theory. If this man had thought correctly he would have seen that he could not possibly conceive of such a theory without assuming the existence of something supersensible. Upon further investigation you will discover that an overwhelmingly large number of people has committed this error of thinking. Errors like these, however, will no longer occur to the one who has trained his thinking as suggested here.

For anyone capable of thinking correctly a large part of modern literature (especially that of the sciences) becomes a source of unpleasant experience. The distorted and misguided thinking expressed in it can cause even physical pain in a man who has to work his way through it. It should be understood, however, that this is not said with any intent to slight the wealth of observation and discovery that has been accumulated by modern natural science and its objective methods of research.

Now let us consider "short-sighted" thinking. Most people are unconscious of the fact that their thinking is not factual, but that it is for the most part only the result of thought habits. The decisions and conclusions therefore of a man whose thought penetrates the world and life will differ greatly from those of one whose ability to think is limited or nil. Consider the case of a materialistic thinker. To convince such a man through reasoning, however logical, sound and good, is not an easy task. It is usually a useless effort to try to convince a person with little knowledge of life through reason. Such a person does not see the reasons that make this or that statement valid and possible if he has formed the habit of seeing nothing but matter in everything and simply adheres to this habit of thinking.

Today it can generally be said that people are not prompted by reasons when making statements but rather by the thinking habits behind these reasons. They have acquired habits of thought that influence all their feelings and sensations, and when reasons are put forth, they are simply the mask of the habitual thinking that screens these feelings and sensations. Not only is the wish often the father of the thought, but it can also be said that all our feelings and mental habits are the parents of our thoughts. He who knows life knows how difficult it is to convince another person by means of logical reasoning. What really decides and convinces lies much deeper in the human soul.

There are good reasons for the existence of the Anthroposophical Movement and for the activities in its various branches. Everyone who has participated in the work of the Movement for any length of time comes to notice that he has acquired a new way of thinking and feeling. For the work in the various branches is not merely confined to finding logical reasons for things. A new and more comprehensive quality of feeling and sensation is also developed.

How some people scoffed a few years ago when they heard their first lectures in spiritual science. Yet today how many things have become self-

evident to these same people who previously looked upon these things as impossible absurdities. In working in the Anthroposophical Movement one not only learns to modify one's thinking, one also learns to unfold a wider perspective of soul life.

We must understand that our thoughts derive their coloring from far greater depths than are generally imagined. It is our feelings that frequently impel us to hold certain opinions. The logical reasons that are put forward are often a mere screen or mask for our deeper feelings and habits of thinking.

To bring ourselves to a point at which logical reasons themselves possess a real significance for us, we must have learned to love logic itself. Only when we have learned to love factuality and objectivity will logical reason be decisive for us. We should gradually learn to think objectively, not allowing ourselves to be swayed by our preference for this or that thought. Only then will our vision broaden in the sense that we do not merely follow the mental ruts of others but in such a way that the reality of the things themselves will teach us to think correctly.

True practicality is born of objective thinking, that is, thinking that flows into us from the things themselves. It is only by practicing such exercises as have just been described that we learn to take our thoughts from things. To do these exercises properly we should choose to work with sound and wholesome subjects that are least affected by our culture. These are the objects of nature.

To train our thinking using the things of nature as objects to think about will make really practical thinkers of us. Once we have trained ourselves in the practical use of this fundamental principle, our thinking, we shall be able to handle the most everyday occupations in a practical way. By training the human soul in this way a practical viewpoint is developed in our thinking.

The fruit of the Anthroposophical Movement must be to place really practical thinkers in life. What we have come to believe is not of as much importance as the fact that we should become capable of surveying with understanding the things around us. That spiritual science should penetrate our souls, thereby stimulating us to inner soul activity and expanding our vision, is of far more importance than merely theorizing about what extends beyond the things of the senses into the spiritual. In this, Anthroposophy is truly practical.

## Occultism and Initiation

Whoever speaks of occultism today should realize that much of what they have to say will be taken, not simply as a compilation of doubtful hypotheses, but even as dreams and fantasies. Regarding any disagreement aroused by what I will say tonight among hearers who are involved with contemporary culture or science, let me assure them that I, for one, fully understand their objections. First, then, let me indicate what I really mean by occultism, which is the subject of today's lecture, and by the methods of investigation leading to the results of occultism, which may be summed up by the word initiation.

Simply put, initiation is the sum total of what we must accomplish in order to arrive at the results of occultism. When I speak of occultism, I do not mean all those things which are now designated under this name and are spread about here and there. I mean the precise results of a kind of spiritual science subjected to scientific thinking and to the logical requirements of the present. By occultism I mean everything that under this name, and from the standpoint of science as mentioned above, seeks to take its place in modern life through the study of things inaccessible to ordinary science and ordinary knowledge. What is often published these days as occultism is more than calculated to arouse the opposition of many of our contemporaries, who say: What is this occultism, coming forward with insights concerning supersensible life and supersensible facts! What is it compared with the results achieved by modern science, based upon such strict and conscientious research!

The insights which are thus advanced, those which I am talking about, are primarily those which lead us beyond sense-perception and beyond the things which can be recognized by ordinary understanding, which is connected, as it were, with the instrument of the brain. These insights lead us beyond things which can be experienced between birth and death into regions we enter when we pass through the portal of death. The results obtained through spiritual science, or let us say, through this form of occultism, speak of the development of the true spiritual core of the human being, and they show us that when one passes through the portal of death, one's soul-spiritual core passes over into a supersensible, spiritual world. From the life led between birth and death in a physical body, one takes along certain forces and, by entering into relation with other purely supersensible forces and powers during an intermediate period between death and a new birth, one's soul-spiritual being can connect itself with the forces given by physical heredity, with what comes from father and mother and from the ancestors in general — in short, with what unites itself with these purely physical substances and forces — so that the whole human being comes into existence.

This will show you that the results of such a spiritual form of research must speak of the development of a person's soul-spiritual core, a course of development that goes through repeated earthly lives. Consequently it speaks of reincarnation, of repeated lives on earth. It also explains that the inner capacities that we unfold within our soul during one life, and even the blows of destiny which we experience, are in a certain way the results of what we have prepared for ourselves during an earlier life on earth. It explains moreover that everything

we experience during this earthly life, all the capacities we acquire, pass through the portal of death—we elaborate them in a supersensible, purely spiritual world, and when these qualities have been elaborated to a sufficient degree in the spiritual world, we once more enter a new life on earth, as already described.

This perception in itself may strike some people as a rather daring assertion. To it must be added the things that explain, upon the basis of spiritual science, the supersensible part of human nature which belongs with the physical being. These things will explain that, in addition to the physical body that we perceive through our external senses, there is also a part of the human being which is the bearer of a supersensible essence. This part can be perceived with the aid of spiritual-scientific means, so that it can be recognized as a human being's soul-spiritual core, passing through repeated lives on earth and experiencing the destinies mentioned above.

The publications of this spiritual science even draw attention to earlier conditions of human life in remote epochs of earthly existence. From a spiritual-scientific standpoint, these publications also speak of cosmic conditions during a time when the earth did not as yet exist in its present planetary form, that is, they point to conditions which existed before human life on earth began. They look at the evolution of cosmic life itself, the transformation of our Earth and of other heavenly bodies. If we work with the methods of this spiritual science we must admit on the one hand, that if anything at all can be known concerning such things, these perceptions affect human life most deeply, because they are connected with our innermost nature and being. On the other hand we must point out that, particularly from the standpoint of so-called modern natural science, we encounter justified skepticism about the possibility of gaining any knowledge in these spheres.

The next question which may be raised in the face of the results of such investigation is the one which will form the subject of this evening's lecture. It is none other than the more than justified question: How do those who advance such statements arrive at their results? How do they set about coming to such conclusions? Needless to say, despite the conscientiousness and sureness of ordinary scientific method (and nobody admires these more sincerely than a serious spiritual scientific investigator), it does not allow us to penetrate into supersensible spheres. But having raised this question, another immediately arises within the human soul, prompted by an indisputable fact: Since there is undoubtedly a deep longing to know such things in every human heart, how does it come about that precisely the most conscientious method of research seems to separate human beings from the world in which they long to look?

If we face this question without prejudice, it soon becomes obvious that the human being is only able to understand certain kinds of facts, when facing them in a particular way. In reality, I can only understand things of which I know the origin and course of development. I can only understand those things in creation in which I can, in a certain way, participate actively through my cognitive capacity. I can only grasp those things at the creation of which I can, in some way, be present. But if I turn my gaze upon the things that surround me in nature, upon the essence of all the kingdoms of nature, I must say to myself: Their form of existence, the way in which they appear finished to me, allows me to see them clearly through my senses and I can know them because I investigate their laws and combine them with my intellect — but when I wish

to understand how they have arisen, I cannot penetrate them and my power of observation fails.

The beings and facts of the kingdoms of Nature confront humans as finished acts of creation and at first it appears that we cannot get a hold of things at the moment they are created. But if human beings look into their inner self and survey all that lives in their soul in the form of thoughts, representations, feelings, and impulses of the will, they face a more or less rich inner world, a world whose reality they experience far more vividly than the reality of external objects and the reality of that part of the self which belongs to the external world. Who can deny that the reality of our pains and sufferings, of our impulses and passions, of our thoughts and ideals—in short, of all that surges up and down within our soul from the moment of waking up to the moment of falling asleep, is greater than the reality of the physical and physiological processes within our organism? But even if we do our utmost to gain insight into our soul life—and we find that it is kindled by the external world, that this or that experience affects us, and fills us with joy or sorrow—even if we do our utmost to look into our soul life, we cannot even there take part in, nor penetrate into, the actual genesis of any inner soul process, we cannot be witness to the creative process within us. But bearing in mind that we can only grasp something by participating in its creative process, we can understand what we lose through the two modes of observation explained above.

It is enough to survey what is produced by our fantasy, what we create by means of something lying, so to speak, within our own power, what we form in accordance with our thoughts and ideals; it is enough to remember all that is now accessible to the human being — on the one hand, the sense of satisfaction that arises through an understanding of creative processes, an understanding gained through technical knowledge and by the way in which we combine thoughts dealing with the forces of nature and, on the other hand, the deep dissatisfaction which makes us feel as if we were standing before a gate through which we cannot pass, whenever we survey things around us and within us and realize that we know nothing whatever of their origin and of their living process. But might it not be possible, after all, to find some access enabling us to participate in these creative processes, to penetrate into what we feel to be life's creative processes, in which we ourselves are placed?

There is one sphere where we can know in a direct way that we participate — in a certain manner in a creative process, but at the same time we know that in ordinary consciousness, observation and cognition do not allow us to look into the process of creation!

What is meant here can be seen every day, if only we reflect a little over the strange phenomena which appear in the alternating states of sleeping and waking. For those who wish to penetrate more deeply into the essence of life, these phenomena are of the profoundest significance. They evoke what we may call a mystery of life. Though it may not strike our ordinary consciousness that something so infinitely significant is contained in these alternating conditions of sleeping and waking, this is only due to the fact that every habitual thing in life has lost the power of making a strong impression upon us. Just because we are accustomed to these alternating states of sleeping and waking within twenty-four hours, we no longer feel the deep significance, the greatness and power suggested by this everyday phenomenon.

If we wish to characterize the difference between sleeping and waking, it will at first seem trivial and obvious; for everyone knows that sleep occurs in such a way that all the emotions filling our soul from the moment of waking up to the moment of falling asleep, the feelings, sensations, impulses, passions, thoughts and ideals, disappear. This whole day world becomes submerged in darkness, in the night of unconsciousness. But everyone is also convinced that even sleep, during the transitory stage between falling asleep and waking up, the activities within our being continue; something occurs, but it is inaccessible to human consciousness.

What can be said, then, concerning the alternating conditions of sleeping and waking is undoubtedly and obviously true; but if we reflect on it, we realize that the reason why a barrier is put up before our knowledge does not lie so far away. If we observe this alternation of waking and sleeping, we must say that our whole daytime conscious life, our whole waking life, must be a kind of destructive process, dissolving deeper processes within our organism. I cannot speak in detail of the physical, chemical and physiological processes of fatigue, for this would lead us too far, and this is not the essential point just now, but what is evident to all is that fatigue is something like a wear and tear, almost a destructive process of deeper forces that are active in our organism. This shows us that, in reality, the peculiarity of our waking daytime life is that it does not participate in our constructive processes, in the creation of our own being, but that it shows symptoms of fatigue, and that, after all, it constantly consumes us, dissolves us. The waking life of day is in fact a process of dissolution and of destruction, and any unprejudiced observer will note that sleep is the very opposite: it is a creative process which restores, reorders and creates anew that which the waking process destroys and decays.

Yet it is only natural that we cannot know anything concerning this creative process within us that takes place during sleep. It concerns us directly, yet we cannot know anything about it, because immediately before this creative process arises, we lose our consciousness, so that we cannot penetrate knowingly into spheres within our being where creative processes take place. But this leads to the immediate conclusion that if only we were able to maintain our consciousness beyond the point where torpor sets in, we could take hold of the creative phenomena in nature and in the universe. When creative forces begin to work in human beings, their consciousness becomes dazed: they fall asleep, become unconscious and this shows us that human nature, as presently constituted, is such that when we wish to penetrate into a creative activity—moreover one that takes place within ourselves—our consciousness vanishes, so that we cannot witness the creative process. The activities within the human organism which are of a creative kind constitute a part of our being into which we cannot penetrate because the activities dull our consciousness and remain a strange world. There is no other path leading to a knowledge of things lying behind the sensory world than that of transcending our ordinary consciousness and penetrating into a creative process which takes place within us, or into some other similar process.

Where do we find something that can teach us how to transcend our ordinary consciousness and to penetrate into something which is estranged from us, without getting dazed, without falling into a kind of sleep? In the large field accessible to our ordinary consciousness there are two things which evidently

lead us out of our ordinary consciousness without dazing us or putting us to sleep, as is the case every evening, when we go to bed. These two things in our ordinary consciousness that may serve as a kind of pattern for the way in which our consciousness can transcend its ordinary limits and penetrate into an unknown sphere, these two things must be sought in the moral field. Two moral experiences, permeating the whole life of the human being, supply a prototypical idea for the way in which we can go out of ourselves, without losing our consciousness.

These two things are first *compassion*, and second, *conscience*. If we study the way in which compassion and conscience are related to consciousness, we obtain, to begin with, an idea of how consciousness may go beyond its own limits. When I develop compassion, love or sympathy for another human soul, I experience within myself, according to my capacity, not that which touches me — for that would not be an experience of compassion and of love — but the joys, sorrows, pains and pleasures of the other soul. When I am full of compassion, I can lose myself in the soul of another person, and I actually live (as any unprejudiced observation will show) outside my ordinary consciousness, within the other soul.

Here I am confronted by a deep mystery of life. It is all the deeper because, if our feelings are of a moral nature, our consciousness does not vanish and we are not dazed when passing over into the consciousness of another soul. Indeed, how far I am able to maintain my own consciousness to a full extent, when experiencing the sorrows and joys of another soul, and not my own, is a standard of measure for my morality. It is even a moral defect for my consciousness to be dazed by the joys and sorrows of another soul; for then we have a situation similar to that of facing one's own creative activity taking place during sleep. Consciousness falls asleep, as it were, in the face of another person's sorrows and joys.

The second experience which pertains to the moral sphere and leads us out of our ordinary consciousness, is conscience. If we observe conscience in an unprejudiced way, we can say the following: In life we may love or hate, do or leave certain things undone, under the influence of our instincts and passions, or of sympathy and antipathy, or perhaps we may follow the dictates of education or of social relations — these appear to us from outside. But there is something which never speaks to us from outside, and this we call conscience.

Conscience comes to us from a world — we can feel and experience this — that speaks to us inwardly and can be heard by us inwardly. Conscience influences our ordinary perceptible world, for everything which we can perceive is open to correction when the supersensible demands of conscience impel us to action. Conscience bears witness to the fact that, in the moral sphere, our soul can be told something which transcends our consciousness. And, again, we find that it is a moral defect if our soul falls into a kind of sleep when conscience begins to speak and does not listen to its voice but only listens to what speaks from the physical environment through sympathy or antipathy, so that these promptings govern the soul's impulses to action. If we can thus transcend our ordinary consciousness without feeling dazed, conscience is a phenomenon that speaks to the human soul in such a way that it need not take its impulses from any influence coming from the external world.

In regard to beings outside our own self, in regard to experiences



transcending our knowledge and our consciousness, we have in the moral sphere the possibility to penetrate into them through compassion and love. Through conscience we listen, as it were, to truths which do not come from the world of the senses.

If it is possible in this way to penetrate into beings outside our own and to take into our souls truths of the kind uttered by conscience, then there is a prospect of penetrating into a world which is not the one given to us during our waking consciousness from the moment of waking up to the moment of falling asleep. It is possible, and this prospect opens out to us through methods we call the methods of initiation. In regard to thinking, feeling, and willing, these methods of initiation consist in other forms of soul-activity than those to which we are accustomed in our ordinary life for the acquisition of an external knowledge concerning the world.

Why do we acquire concepts and ideas in ordinary life? No one will deny that the reason modern people form concepts and ideas is to gain through these thoughts, and even through their feelings and sensations, certain knowledge concerning what surrounds them in the external world. Today, we designate as truth those concepts and ideas that coincide with something outside, with some phenomenon of the external world, so that these thoughts are, as it were, a reflected image of the external world. For everything that is connected with external life, with the external culture, this form of soul-activity is undoubtedly the right one. But if we wish to penetrate into supersensible spheres of existence, this soul-activity must undergo a complete transformation. In other words (let me use the taboo word!), if we wish to penetrate into occult mysteries, entirely different soul-forces must be used. Our concepts, ideas, thought-pictures, indeed even our feelings and will-impulses, must become quite different from what they mean to us in the external world.

We should not begin by asking: What do these soul-activities mean in regard to this or that in the external world and what is their true value? We should simply take this content of our soul-life as a pedagogical means of self-training. We should let our thoughts and ideas, and even our feelings and sensations work in our soul in such a way as to shut it out from everything coming to us from the external world, even from the life experiences and memories we have collected. By a strong effort of the will, we should eliminate all impressions coming to us from the physical world, all intellectual thought patterns, and even all anxieties, worries and joys —indeed, anything which may have accumulated in our memory. We should empty our soul, so that the same condition sets in which ordinarily arises through fatigue when we fall asleep in the evening. Doing so, however, we should reach something entirely opposite to sleep, namely we should be able to maintain our full consciousness and direct it towards fruitful thoughts, particularly towards symbolic thoughts, as rich in meaning as possible. (The essential point is not to ask what value such thoughts have for the attainment of truth, but to bear in mind their pedagogical value, when the soul's forces are directed towards a thought image, or an impulse which is set in the center of soul-life through a strong effort of the will.)

This soul activity, purified of everything else, is turned towards this self-chosen picture and concentrates upon it more and more until the whole life of the soul, which remains awake through a strong concentration of the will, is centered upon this self-chosen content. We then start noticing that something

begins to radiate within our soul life and these rays do not stream from the content we have chosen, but from the strong concentration of soul forces we have applied to it. We are now able to experience something which we generally do not experience, and we obtain the immediate feeling, the immediate experience: "Now I am experiencing something which is just as real, important and essential for life as the things which I see with my eyes and hear with my ears; it is just as real, yet I could never have experienced it!" In short, only now do we begin to know what supersensible experience really is; only now do we realize that we live within a soul-spiritual core; only now do we begin to understand that it is possible to live within an inner soul being which is quite independent of the bodily being. And this transforms our whole consciousness.

I must point out expressly that the process leading to this inner activity greatly resembles, while also being the very opposite, the trivial process which takes place when our attention is directed towards a shining object, producing a kind of hypnosis. This soul condition, which differs from the normal one, arises through the sharp concentration upon an object, so that other soul activities are kept in the background. The concentration upon an inner, freely chosen content has a certain resemblance with this soul activity, for it is also a kind of concentration; yet it is at the same time the very opposite; for the concentration upon a shining object blots out consciousness, it puts us into a quasi-hypnotic state, whereas when an inner content, and it is strictly an inner thought-content, is placed at the center of our soul life by a strong effort of our will, our consciousness remains intact.

Spiritual science has a technical name for this method of training the soul: *meditation*. This is true meditation. And I wish to emphasize that this kind of meditation is in practice far more difficult than one would think, after hearing it described in such a simple way. It does not suffice to try it a few times. Over and over again we should endeavour to practice such concentration, such meditation, by forming thought-images and pictures, ideas taken from the moral and intellectual sphere — and particularly symbolic representations. This should be done with perseverance, until the decisive moment arises. This simply consists in the inner conviction: "I have within my being a soul-spiritual core, and this lives in a supersensible reality, but in its supersensible reality it cannot be perceived through the ordinary sense-organs, nor grasped through the intellect, bound up with the brain."

From what I have described above, you will be able to deduce one thing — we always remain within our own being. We turn away from the external world by concentrating upon our inner self. The first thing we thus experience is, and only can be, an inner experience, an experience of our inner being, and this leads us practically to a definite point. One who concentrates in this way, or meditates, soon perceives — really does perceive — that his or her field of vision is filled with realities; we may call them, if you like, visions. They appear in the form of pictures, which cannot be compared to anything else, though there may be some external resemblance with what we see in the physical world. Particularly in regard to the way in which they arise and in regard to the effect which they produce, however, these pictures constitute an altogether new experience, and are in no way put together from earlier experiences. This completely new element must be designated as vision, for there is no other apt word to describe it in our ordinary speech. One might say

that this new experience exactly resembles the pictures of a dream; yet compared with ordinary dreams, these visions have a far stronger intensity, and possess, so to speak, an obtrusive, almost importunate reality.

At this point, those who practice the methods giving insight into the supersensible world encounter an obstacle, which might be seen as a danger. They incur the danger of taking this visionary world from the outset as something real, as facing them in the same way as the ordinary physical world outside, so that when they perceive this visionary world, they say, "This world is real," in the same way as they would in connection with the sensory world. This danger becomes all the more threatening if all the precautions connected with an occult training, such as the one described above, are not observed. These preventive measures are dealt with in detail in my book *Knowledge of the Higher Worlds* and a person who follows them never for a moment loses the feeling that the world of visions is the self, and that we ourselves produce this world.

It is of the utmost importance that we should never allow our consciousness to be dulled to the extent of having the impression that an external world lies before us in this visionary world. It exactly resembles a world lying outside our own being: it stretches out before us in the manner of a spatial world; it reveals processes governed by time, just like the processes of the external physical world; it calls up altogether the delusion that we are facing a reality, like a dream enhanced to the utmost degree of lifelines. People who neglect such precautions and who do not recognize that they themselves have created this visionary world naturally fall prey to dreams and empty fancies. A truly clairvoyant person — allow me to use this word — differs in this point from the fantastic and visionary dreamer who takes such visions for objective realities. Those who have advanced to real clairvoyance are aware at every moment, know and must know, through an intensive self-training, that although they see before them an extensive spatial world, this is merely a world of their own creation. Such things exercise a very suggestive influence, but never for a moment should we lose the consciousness of the fact that they are nothing but our own creation. This consciousness in turn should become the object of meditation and concentration. We should make an effort of the will to concentrate again and again, intensively and for a long time, upon the fact that this new world we have, as it were, conquered is our own work, our own product. And then something strange arises within our consciousness — (this can, of course, only be described as a practical experience). We recognize that in performing this activity we have done quite consciously something which we also do in a normal state of consciousness.

I have already told you that in our normal state of consciousness we really produce a destructive process within us. Ordinarily we do not know this, or at least, we do not pay any attention to it. When we conjure up before us such a visionary world, while maintaining our full consciousness, and at the same time concentrate upon the thought characterized above, we also become fully aware of the fact that the "*imaginative knowledge*" (this is the technical expression used for it) thus reached also produces a destructive process. We observe that we always come to the point where the imaginative world begins to consume us, and if we were to relinquish the full consciousness that can be maintained only through a strong effort of will, if we were not to realize fully that in this

visionary world we encounter everywhere our own being, our nervous system would suffer and would become ill. We should never come to the point of overstepping the limit where the real destructive processes would begin. Through the fact that we do not allow things to come as far as the destructive process, but keep it at bay through the intense consciousness that we ourselves are the creators of this imaginative world, through this fact we are able to participate in a creative process. For when we fulfill within ourselves certain creative activities which cannot be perceived through our normal consciousness, we really enter a creative world, and we learn to follow consciously a process resembling that which takes place during sleep. This shows us that in this way we can witness a creative process, understand a process of growth and development within ourselves.

This is, however, connected with something else, though I can only give a brief description of these stages of initiation. Little by little, the whole process forces us to renounce something the ordinary clairvoyant does not like to renounce. The ordinary clairvoyant is so glad to live in this world of visions, he or she takes such indulgent pleasure in these experiences of a higher world, and they are so suggestive that he or she easily takes them for reality. This can lead to a nervous breakdown. But if through, the above effort of will we remain fully conscious that “all this is produced by our own self,” if our consciousness never falls asleep, something arises that is a source of regret to many — namely, the power lying at the foundation of that effort of our will falls destructively upon this whole imaginative world, disposes of it and many things which the ordinary clairvoyant holds very precious are thus blotted out. In other words, the following happens. Although in imaginative consciousness we have an element really setting forth the forces constituting a creative process (for we do not let it go beyond the limit where the destructive process would set in) — and we really transcend our ordinary consciousness, as we normally do when we feel compassion or love — the decision, or the effort of will by which we bring destruction (but also structure and order) into our visionary world leads to the development of an activity that does not exist anywhere in the external physical world, and that very soon reveals itself as the creative activity within our own being, lying beyond the reach of our ordinary consciousness. It is the activity which may be seen in our soul-spiritual being when it works upon our organism by drawing regenerating forces out of its spiritual environment; it is the soul-spiritual core which lives in the spiritual cosmos.

In the next stage, which is technically designated as *inspiration*, we learn to recognize the soul-spiritual core of our being, and how it lives within the creative forces of the cosmos. Whereas imagination, the first stage of initiation, only led us into our inner being by conjuring up a merely visionary world, the process of inspiration leads us to a higher stage. A flash of light breaks in upon our whole visionary world, something that really seems to come out of the spiritual cosmos, as does conscience, and we observe that it speaks to us in the same way in which conscience speaks to us in our ordinary consciousness. Conscience may be compared to the way in which inspiration speaks to the imaginative consciousness; but then imagination passes over to the stage of inspiration, and we enter a real, supersensible world.

Through our own development, we have now reached the point where we can glance behind the veil of physical phenomena, so that now we are able to

understand the wonderful mystery of human development and also of human death. When we see a human being entering life through birth, when we perceive how the child's undeveloped physiognomy gradually acquires characteristic traits, and its helpless movements gradually acquire strength and sureness, when we observe the development of what lives in the child's soul, we can no longer say: Everything that comes out of the child's soul, that forms its body and its physiognomy, and even the delicate convolutions of the brain immediately after birth, is the result of heredity! No, we are now able to look back upon the child's soul-spiritual core that comes from an entirely different world, and we can see this soul-spiritual part of the child's being unite itself with what comes from father and mother. Now we no longer speak merely of hereditary forces, but of forces from the spiritual world that unite themselves with what is transmitted by father and mother and by ancestors in general. We obtain a real conception of something which was formerly a mere belief, namely, that the human soul-spiritual being comes from the spiritual world and forms the physical-bodily part.

We can then proceed still further. When we study life through the knowledge given by initiation, we see that the human being's soul-spiritual core directs the experiences of life more and more towards its inner center, abstracting them from the external world. We understand and we can see how the soul-spiritual part gradually retreats from the external world. We can see the face getting old and wrinkled, and we obtain the immediate impression: Whereas our physical body begins to fade, after we have reached the climax of life, and even our brain decays, so that the soul can no longer express its own content, and even the soul itself seems to decay, we see on the other hand that the part that can no longer express itself outwardly gradually withdraws to the person's inner being, and concentrates its forces, so that everything which we have experienced, suffered and achieved is gathered within the soul, and is at its strongest, its most powerful, when the body releases our soul-spiritual part. If we follow this process, we find that this strongest force within us becomes united with forces of the supersensible world, forming the prototype of a new incarnation, of a new body for a new life on earth.

If we compare what stands at the beginning of life — the gradual plastic development of the body — if we compare it with what stands at the end of life — the inner concentration of life's experiences within the soul, the emancipation of the soul's forces from the body and the crossing of the threshold of death — if we observe these two things supersensibly, we find that it is like the beginning and the end, say, of a plant's development, where the final process already contains the seed, the beginning of the new plant. But though we see beginning and end thus linked up, supersensible knowledge gained through initiation shows us that what the soul has experienced during life is interwoven with the soul-spiritual core and that when the human being returns, after an intermediate period between death and a new birth, a new body is built. But this soul-spiritual core of the being now forms a new body and a new earthly existence in such a way as to produce the effect of causes that had arisen during a preceding life.

The methods gained through initiation, whose prototypes were compassion and conscience, i.e., experiences of our ordinary consciousness, thus give us an immediate knowledge of processes of the supersensible world

connected with the human being. Initiation therefore becomes the path leading us up into the supersensible worlds.

If you delve deeper into what I have described to you just now, in outline form, and if you study it in my book, *Knowledge of the Higher Worlds*, you will find, however, that this kind of initiation has its own characteristics. For its whole development and the way in which it sets forth the events, it follows the requirements of modern human education — the modern requirements of logic, sound common sense and science. Consequently these processes of initiation can be recognized more and more as the description of a path along which every human being may attain knowledge of the supersensible world. In entirely free processes, produced only by the awakening of the soul and the inner forces of the soul, the human being can ascend into the supersensible world and penetrate into processes which reveal the path taken by the soul-spiritual being. Such ideas do not only belong to a world that does not concern us but belong to a world out of which we constantly draw strength and confidence for our ordinary life. The fact that initiation reckons with modern logic and modern scientific requirements is of course a new achievement, one might say, of the process of initiation. People will gradually come to the point of acquiring knowledge in this manner, by following the example of scientific thought, and this will contain truths that penetrate and satisfy religious feeling through knowledge. But this constitutes a revolutionary change, and this change will consist in the process of initiation penetrating visibly and in an evident manner into the civilization of the present and of the future. It is a turning point in the development of humanity which may be designated in regard to supersensible things as the change from faith to knowledge.

But faith (and it will be easier to understand this turning point if we bear this in mind), in the form in which it has arisen and in the light of initiation, is not something that has been thought out intellectually, nor is it a newer form of illumination based upon something unreal; for every kind of faith leads back to results originally gained by initiated persons, to results of initiation. But there is a certain difference between what will more and more become human initiation generally and initiation of past times.

In past times it was a strict rule — and this is still the case today for many initiations which still exist in the world — it was a strict rule that anyone who went in search of the path leading to initiation had to have a kind of guide, who was called in certain circles the spiritual guide, the guru. What is the task of a guru? We have seen that in the course of development described above, we encounter certain dangers, dangers against which we must be warned. In the initiations of the past, which have been handed down traditionally, the guru's chief task was to warn against dangers. A guru may do this even today, if he or she is simply a person whom we consider as a kind of teacher as in ordinary science — a person whom we can trust. But it can easily happen that the new guru wants to be what the old guru had to be, even though the guru today cannot be allowed to have that relationship with the pupil, and this will be increasingly the case the more initiation adapts itself to the progressive course of human development. Initiation really began everywhere in the manner described above. Rules were given, and each person had a personal guide and was told: Now you must concentrate upon this thing, and now upon that; now you must do this exercise, and now that. Under strict guidance, a condition was produced

in which the world of imagination appeared. The modern person on the other hand — for that is the very nature of the modern human being — must pass over from imagination to inspiration through a strong effort of his or her own will, where in olden times this task was taken over by the guru who led the pupil from the stage of imagination to that of inspiration by means of certain influences to which the pupil was more easily amenable after having been led up to this stage of initiation. What I have described to you, as something lying concealed in every human being, became an impulse which the guru transmitted to the pupil. This brought the pupil's imaginative, visionary life into order. But, in the process, the guru would gain complete control over the pupil who would become, as it were, an instrument in the teacher's hands. Therefore in all initiations of the past, and they are really the source of every religious faith, there was therefore a strict requirement that the guru, the initiator, should be above the possibility of exercising an immoral or unjust influence over the pupil. In his or her whole inner attitude the guru had to be above every kind of deceit, and success depended upon the guru's having attained to this stage of development. The guru had to use influence only to the extent of transmitting to the pupil the truth-images of the higher world that he or she had gained, thus rendering the pupil's path more easy.

I think that if you wish to understand in an unprejudiced way the development of human consciousness, you will not need to accumulate many proofs showing that in regard to supersensible knowledge as in other things humanity has become more and more independent of personal influences. This is simply a fact of the progress of the human evolution. The gurus who collect their pupils around them, as the founders of religions and sects were wont to do, will gradually disappear from the process of human development, and they will be replaced by men and women of trust, persons in whom the seeker for initiation can have trust and confidence — the same confidence which one has for other teachers. But such a teacher must, so to speak, be one of our own choosing and not a guru assigned to us. We no longer can overcome the perils which beset humanity by founding sects after the manner of ancient adepts. Indeed, in regard to supersensible development, it is good for people not to be too easily inclined to believe but, on the contrary, be hard to convince. It is good if they ask themselves, not only once or twice, but many times, in whom they put their trust, and it is good if they are very skeptical and full of distrust, when any prophet, founder of a sect, or adept, is forced upon them as a great teacher. In the field of which I am speaking, it will always constitute a danger for spiritual streams seeking to bring occultism into the world to base themselves chiefly upon great teachers whose authority is enforced from outside, instead of being founded upon the natural confidence, the inner trust, that rises up in the pupils when they meet the teacher. In a certain connection, we have seen a classic example of this, and it is necessary to mention it. During the last decades, a personality has arisen who revealed to humankind great and significant truths, truths that are not yet recognized by ordinary science but are intrinsic truths, penetrating deeply into supersensible mysteries. Things of this kind are contained in the books of H. P. Blavatsky, who has attained fame in certain circles. Even to those familiar with such things, her books contain truths of extraordinary significance, which, more than anything else, can lead us into the secrets of life. Unfortunately, this occult movement was connected with

something which did it great harm. I do not mean to say that in itself it was an error, nevertheless it caused great harm that H. P. Blavatsky referred to her teachers, who were unknown to the world, to her gurus. Those who understand H. P. Blavatsky's capacities know that these capacities would never have enabled her to reach such truths independently. With her own capacities, she could never have reached them. These truths need no recommendation insofar as they are true, for they can be tested, so that it did not harm H. P. Blavatsky if she felt obliged to refer to traditions and exercises derived from gurus — she could never have attained them on her own. But it harmed the movement she called into life that such things were accepted upon the foundation of external authority, and not upon the inner truth of occultism. No matter how much good will might be involved, the fact is that the time is over — the necessities of the times show us, no matter whether this is justified or unjustified — that the possibility of taking in things simply upon the authority of gurus is past, more than past! These things must now be recognized through sound common sense. Truths which can be gained along the paths described, for instance, in my *Theosophy*, are therefore the result of the kind of spiritual investigation of which I have spoken today, but at the same time, these results can be tested and compared with the facts of life itself, and need not be accepted upon any authority.

Initiation can only be recognized and justified today if we take into consideration that it must adapt itself to the modern process of culture — and that it must follow paths and use means which are accessible to every human being.

Of course, for some time yet people having this or that degree of culture, or standing upon this or that stage of scientific training, may need the advice of an occult teacher, so that initiation becomes easier for them through the experience of one who has attained it and who has already taken in the inspirations from a higher world; for only such a teacher can give the right advice in detail. But the relation between pupil and teacher can only be of the kind that otherwise exists in the cultural world between one who wishes to learn something and one who can teach it. Any mysteriousness connected with adept teaching, any form of facing people with the demand — believe in this or that new prophet or founder of religion — all this will be rejected by the modern spirit of civilization, by the modern scientific spirit, and the very fact that it contradicts the modern spirit is a recommendation against it. No matter what people say in regard to teachers who may appear, the only thing which will in future give individuals the right to be teachers will be others' confidence in their achievements, in the way in which they appear and in their whole personality. It must be this confidence that leads a pupil to the teacher from whom advice is asked.

If this is not observed in the occult sphere, where initiation is sought, a danger will arise that is always connected with the delicate and intricate nature of such things: the danger that in this field charlatans will be found beside to conscientious initiates who conscientiously pursue their research into the supersensible worlds and transmit the results thus obtained. Charlatanry easily intrudes itself, and may be found side by side with the conscientious results of occultism or initiation imparted in the spirit of truth. Credulity and sensational curiosity in regard to communications coming from the supersensible world or initiation are just as great today as doubt, for there are just as many people ready



to accept things upon this or that authority as there are people who reject everything gained even by the strictest methods of supersensible research. For this reason, a path of investigation, such as the one of initiation described today, must now be shown in addition to the propagation of occult facts. This path of initiation is one that can be followed by every human being; the results obtained along it are accessible to sound common sense as well as any other scientific result; indeed, in the case of scientific truths, one is not always in the position to test them personally, as in the case of clinical facts or other results gained in laboratories. We know that anyone may investigate them if he or she understands the required method; yet it is not possible to test everything, so that we simply accept certain facts that convince us, those our sound common sense recognizes as true.

The same thing can be said of the results of initiation. Not every person will always be in the position to test them, but those who investigate will communicate their results to the world in an ever growing measure, and sound common sense will accept them, in the same way in which it accepts the results of other scientific investigations. There is, of course, a difference, namely that the results of initiation contain truths which every human being needs, in order to gain strength and sureness in the sorrows and joys of life, strength and sureness in work and in one's sphere of activity; so that humans may take hold of the central point of their being that leads them unswervingly along the path of their ideals. The results of spiritual investigation can also give us strength when life becomes crushing, and comfort is needed in sickness and in death, by looking up to the facts of the spiritual supersensible world to which we belong, and from which we gain the true forces which keep us upright. Then into the human soul will penetrate those results of initiation and occultism that may be recapitulated in words expressing what has already been said concerning initiation:

Es sprechen zu den Menschensinnen die Dinge in den  
Raumesweiten, Sie wandeln sich im Zeitenlaufe. Erkennend  
dringt die Menschenseele, von Raumesweiten unbegrenzt und  
ungestoert durch Zeitenlauf, ins Reich der Ewigkeiten.

Things in the world's spaces Speak to human  
senses, Changing in the course of time. By cognizing, the  
human soul Unbounded by the distances of space And  
undisturbed by the course of time Penetrates into the kingdom  
of eternities.

# Mathematics and Occultism

IT is well known that the inscription over the door of Plato's school was intended to exclude anybody who was unacquainted with the science of Mathematics, from participating in the teachings of the Master. Whatever we may think of the historical truth of this tradition, it is based upon the correct understanding of the place that Plato assigned to mathematics within the domain of human knowledge. Plato intended to awaken the perceptions of his disciples by training them to move in the realm of purely spiritual being according to his "Doctrine of Ideas." His point of view was that Man can know nothing of the "True World" so long as his thought is permeated by what his senses transmit. He demanded that thought should be emancipated from sensation. Man moves in the World of Ideas when he thinks, only after he has purged his thought of all that sensuous perception can present. The paramount question for Plato was, "How does Man emancipate himself from all sense-perception?" He considered this to be an all-important question for the education of the spiritual life.

Of course, it is only with difficulty that Man can emancipate himself from material perceptions, as a simple experiment on one's own self will prove. Even when the man who lives in this every-day world does withdraw into himself and does not allow any material impressions of the senses to work upon him, the residues of sensuous perception still linger, in his mind. As to the man who is as yet undeveloped, when he rejects the impressions which he has received from the physical world of the senses, he simply faces nothingness — the absolute annihilation of consciousness. Hence certain philosophers affirm that there exists no thought free from sense-perception. They say, "Let a man withdraw himself ever so much within the realm of pure thought, he would only be dealing with the shadowy reflections of his sense-perceptions." This statement holds good, however, only for the undeveloped man. When he acquires for himself the faculty of developing organs which can perceive spiritual truths (just as Nature has built for him organs of sense), then his thought ceases to remain empty when it rids itself of the contents of sense-perception. It was precisely such a mind emancipated from sense-perception and yet spiritually full, which Plato demanded from those who would understand his Doctrine of Ideas. In demanding this, however, he demanded no more than was always required of their disciples, by those who aspired to make them true initiates of the Higher Knowledge. Until Man experiences within himself to its full extent what Plato here implies, he cannot have any conception of what true Wisdom is.

Now Plato looked upon mathematical science as a means of training for life in the World of Ideas emancipated from sense-perception. The mathematical images hover over the border-line between the material and the purely spiritual World. Let us think about the "circle"; we do not think of any special material circle which perhaps has been drawn on paper, but we think of any and every circle which may be represented or met with in Nature. So it is in the case of all mathematical pictures. They relate to the sense-perceptible, but they are not exhaustively contained in it. They hover over innumerable, manifold sense-perceptible forms. When I think mathematically, I do indeed think about something my senses can perceive; but at the same time I do not think in terms

of sense-perception. It is not the material circle which teaches me the laws of the circle; it is the ideal circle existing only in my mind and of which the concrete form is a mere representation. I could learn the identical truths from any other sensible image. The essential property of mathematical perception is this: that a single sense-perceptible form leads me beyond itself; it can only be for me a representation of a comprehensive spiritual fact. Here again, however, there is the possibility that in this sphere I may bring through to sense-perception what is spiritual. From the mathematical figure I can learn to know supersensible facts by way of the sense-world. This was the all-important point for Plato. We must visualise the idea in a purely spiritual manner if we would really know it in its true aspect. We can train ourselves to this if we only avail ourselves of the first steps in mathematical knowledge for this purpose, and understand clearly what it is that we really gain from a mathematical figure. "*Learn to emancipate thyself from the senses by mathematics, then mayest thou hope to rise to the comprehension of ideas independently of the senses*": this was what Plato strove to impress upon his disciples.

The Gnostics desired something similar. They said, "*Gnosis is Mathesis.*" They did not mean by this that the essence of the world can be based on mathematical ideas, but only that the first stages in the spiritual education of Man are constituted by what is supersensible in mathematical thought. When a man reaches the stage of being able to think of other properties of the world independently of sense-perception in the same way as he is able to think mathematically of geometrical forms and arithmetical relations of numbers, then he is fairly on the path to spiritual knowledge. They did not strive for Mathesis as such, but rather for supersensible knowledge *after the pattern* of Mathesis. They regarded Mathesis as a model or a prototype, because the geometrical proportions of the World are the most elementary and simple, and such as Man can most easily understand. He must learn through the elementary mathematical truths to become emancipated from sense in order that he may reach, later, the point where the higher problems are appropriately to be considered. This will certainly mean, for many, a giddy height of human perceptive faculties. Those, however, who may be considered as true Occultists have in every age demanded from their disciples the courage to make this giddy height their goal: — "*Learn to think of the essence of Nature and of Spiritual Being as independently of sense-perception as the mathematician thinks of the circle and its laws, then mayest thou become a student of Occult Science*" — this is what everyone who really seeks after Truth should keep before his mind as if written in letters of gold. "*Thou wilt never find a Circle in the World, which will not confirm for thee in the realm of sense what thou hast learned about the Circle by supersensible mathematical perception; no experience will ever contradict thy supersensible perception. Thus dost thou gain for thyself an imperishable and eternal knowledge when thou learnest to perceive free of the senses.*" In this way did Plato, the Gnostics and all Occultists conceive mathematical science as an educational means.

We should consider what eminent persons have said about the relation of mathematics to natural science. Kant and many others like him, for example, have said that there is as much of true science as there is mathematics in our knowledge of Nature. This implies nothing else than that by reducing to

mathematical formulae all natural phenomena, a science is obtained transcending sense-perception — a science which, although expressed through sense-perception, is visualised in the spirit. I have visualised the working of a machine only after I have reduced it to mathematical formulae. To express by such formulae the processes presented to the senses is the ideal of mechanics and physics and is increasingly becoming the ideal of chemistry.

But it is only that which exists in space and time and has extension in this sense, which may be thus mathematically expressed. As soon as we rise to the higher worlds where it is not only in this sense that Extension must be understood, the science of Mathematics itself fails to afford any immediate expression. But the *method of perception* which underlies mathematical science must not be lost. We must attain the faculty to speak of the realms of Life and Soul, etc., quite as independently of the particular objective entity, as we are able to speak of the “circle” independently of the particular circle drawn upon paper.

As it is true that only so much of real knowledge exists in Natural Science as there is Mathematics in It, so it is true that on all the higher planes knowledge can be acquired only when it is fashioned after the pattern of mathematical science.

Now, within the last few years, mathematical science has made considerable progress. An Important step has been taken within the realm of mathematics itself, towards the supersensible. This has come about as the result of the Analysis of Infinity which we owe to Newton and Leibnitz. Thus another branch of mathematical science has been added to that which we call “Euclidian.” Euclid expresses by mathematical formulae only what can be described and constructed within the field of the “finite.” What I can state in terms of Euclid about a circle, a triangle or about the relations of numbers, is within the field of the finite, it is capable of construction in a sense-perceptible manner. This is no longer possible with the Differential Calculus with which Newton and Leibnitz taught us to reckon. The Differential still possesses all the properties that render it possible for us to calculate with it; but in itself as such, it eludes sense-perception. In the Differential, sense-perception is brought to a vanishing point and then we get a new basis — free from sense-perception — for our reckoning. We calculate what is perceptible by the senses through that which eludes sense-perception. Thus the Differential is an Infinitesimal as against the finitely sensible. The “finite” is mathematically referred back to something quite different from it, namely to the *real* “infinitesimally small.” In the Infinitesimal Calculus we stand on an important boundary line. We are mathematically led out beyond what is perceptible to the senses, and yet we remain so much within the real that we calculate the “Imperceptible.” And when we have calculated, the perceptible proves to be the result of our calculation from the imperceptible. Applying the Infinitesimal Calculus to natural processes in Mechanics and Physics, we accomplish nothing else, in fact, than the calculation of the sensible from the supersensible. We comprehend the sensible by means of its supersensible beginning of origin. For sense-perception, the Differential is but a point, a zero. For spiritual comprehension, however, the point becomes alive, the zero becomes an active Cause. Thus, for our spiritual perception, Space itself is called to life. Materially perceived, all its points, its infinitesimally small parts, are dead; if, however, we perceive these points as differential magnitudes,

an inner life awakens in the dead “side-by-side.” Extension itself becomes the creation of the extensionless. Thus did life flow into Natural Science through Infinitesimal Calculus. The realm of the senses is led back to the point of the supersensible.

It is not by the usual philosophical speculations upon the nature of differential magnitudes that we grasp the full range of what is mentioned here, but rather by realising in true “self-knowledge” the inner nature of our own spiritual activity when from the infinitely small we attain an understanding of the finite through Infinitesimal Calculus. Here we find ourselves continually at the moment of the genesis of something sense-perceptible from something no longer sense-perceptible. This spiritual activity in the midst of supersensible proportions and magnitudes has become in recent years a powerful educational means for the mathematician. And for what has been accomplished in the realms lying beyond the limits of ordinary physical perception by intellects such as Gauss, Riemann and our contemporary German thinkers Oskar Simony, Kurt Geissler, as well as many others, we are indebted precisely to this. Whatever may be objected in particular against these attempts: the fact that such thinkers extend the conception of space beyond the three-dimensional compass; that they reckon in terms that are more universal and more comprehensive than the space of the senses; these are simply the results of mathematical thought emancipated by Infinitesimal Calculus from the shackles of sense-perception.

In this way important indications have been set for Occultism. Even when mathematical thought ventures beyond the limits of sense-perception, it yet retains the strictness and sureness of true thought-control. Even if errors do creep in this field, they will never act so misleadingly as do the undisciplined thoughts of the non-mathematical student when he penetrates into the realms of the supersensible.

Plato and the Gnostics only recognised in mathematical science a good means of education, and no more than this is here implied about the mathematics of the infinitely small; nevertheless to the Occultist it does present itself as a good educational means. It teaches him to effect a strict mental self-education where sense-perceptions are no longer there to control his wrong associations of ideas. Mathematical science teaches the way to become independent of sense-perception, and at the same time it teaches the surest path; for though indeed its truths are acquired by supersensible means, they can always be confirmed in the realm of the senses. Even when we make a mathematical statement about four-dimensional space, our statement must be such that when we leave the fourth dimension out and restrict the result to three dimensions, our truth will still hold good as the special case of a more general proposition.

No one can become an Occultist who is not able to accomplish within himself the transition from thought permeated with sense to thought emancipated from sense-perception. For this is the transition where we experience the birth of the “Higher Manas” from the “Kama Manas.” It was this experience which Plato demanded from those who wished to become his disciples. But the Occultist who has passed through this experience must go through one still higher. He must also find the transition from thought emancipated from sense-perception in form, to formless thought. The idea of a

triangle, of a circle, etc., is still qualified by form, even though this form is not an immediately sensible one. Only when we pass over from what is limited by finite form to that which does not yet possess any form, but which contains within itself the possibility of form-creation, only then are we able to understand what is the realm of *Arupa* in contrast to the realm of *Rupa*. On the lowest and most elementary plane we have an *Arupa* reality before us in the Differential. When we reckon in Differentials we are always on the border-line where *Arupa* gives birth to *Rupa*. In Infinitesimal Calculus, therefore, we can train ourselves to grasp the idea of *Arupa* and the relation of this to the *Rupa*. We need but once integrate a differential equation with full consciousness; then we shall feel something of the abounding power that exists on the borderline between *Arupa* and *Rupa*.

Here, of course, it is at first only in an elementary manner that one has grasped what the advanced Occultist is able to perceive in higher realms of being. But one here has the means to see at least an *idea* of what the man who is limited to sense-perception cannot even divine. For the man who knows nothing beyond sense-perception, the words of the Occultist must at first seem devoid of all meaning.

A science which is gained in realms where the support of sense-perception is necessarily removed, can be understood in the most simple manner at the stage where man emancipates himself most easily from such perception. And such is the case in mathematics. The latter, therefore, constitutes the most easily mastered preliminary training for the Occultist who will raise himself to the higher worlds with definite enlightened consciousness and not in dim sensuous ecstasy or in a semi-conscious longing. The Occultist and the Mystic live in the super-sensible with the same enlightened clearness as the elementary geometrician enjoys in the realm of his laws of triangles and circles. True Mysticism lives in the light, not in the darkness.

When the Occultist, who starts from a point of view like that of Plato, calls for research in the mathematical spirit, he can easily be misunderstood. It might be objected that he overrates the mathematical spirit. This is not the case. Such an overrating rather exists on the part of those who admit exact knowledge only to the extent to which mathematical science reaches. There are students of natural science at the present time who reject as not being scientific in the full sense of the word any statement which cannot be expressed in numbers or figures. For them vague faith begins where mathematics end; and according to them, all right to claim objective knowledge ceases at this point. It is precisely those who oppose this overrating of mathematics itself who can most thoroughly value the true enlightened research which advances in the spirit of mathematics even where mathematical science itself ceases. For in its direct meaning mathematical science after all has to do only with what is quantitative; where the qualitative begins, there its domain ends.

The point is, however, that we should also be able to research (in the exact sense of the word) in the domain of the qualitative itself. In this sense Goethe set himself with particular emphasis against an overrating of mathematics. He did not want to have the qualitative bound and fettered by a purely mathematical method of treatment. Nevertheless, in all things he wanted to think in the *spirit* of the mathematician, according to the model and pattern of the mathematician. This is what he says: — “Even where we do not require any calculation, we

should go to work in such a manner as if we had to present our accounts to the strictest geometrician. For it is the mathematical method which on account of its thoroughness and clearness reveals each and every defect in our assertions, and its proofs are really only circumstantial explanations to the effect that what is brought into connection has already been there in its simple, single parts and in its entire sequence; that it has been perceived in its entirety and established as incontestably correct under all conditions.” Goethe wishes to understand the qualitative in the forms of plants with the accuracy and clearness of mathematical thought. Just as one draws up mathematical equations in which one only has to insert special values in order to include under one general formula a multiplicity of single cases, so does Goethe seek for the primordial plant which is qualitatively all-embracing in spiritual reality. Of this he writes to Herder in 1787: “I must further assure you that I am now very near to the secret of the generation and organization of the plant, and that it is the very simplest thing that can be imagined ... The prototype of the plant (*Urpflanze*) will be the most wonderful creation of the world, for which Nature herself shall envy me. With this model and the key thereto one can then discover plants without end, which will necessarily be consistent, that is to say, which — even if they do not exist — could yet exist.” That is to say, Goethe seeks the as yet formless protoplant, and he endeavours to derive therefrom the actual plant-forms just as the mathematician gets from an equation the special forms of lines and surfaces. In these realms Goethe's trend of thought was really tending towards true Occultism. This is known to those who learn to know him intimately.

The point is that by the self-training above-mentioned, Man should raise himself to a perception emancipated from the senses. It is only through this, that the gates of Mysticism and Occultism are thrown open to him. Through the schooling in the spirit of mathematics lies one of the paths to the purification from life in the senses. And just as the mathematician is consistent in life, just as he is able to construct bridges and bore tunnels by virtue of his training — that is to say, he is able to command the quantitative reality, in the same way, only he will be able to understand and rule the *qualitative*, who can make himself master in the ethereal heights of sense-free perception. This is the Occultist. Just as the mathematician builds the shapes of iron into machines according to mathematical laws, so does the Occultist shape life and soul in the world according to the laws of these realms which he has understood in the spirit of mathematical science. The mathematician is led back to real life through his mathematical laws; the Occultist no less so through *his* laws. And just as little as he who is ignorant of mathematics is able to understand how the mathematician builds up the machine, even so little can he who is not an Occultist understand the plans by which the Occultist works upon the qualitative forms of life and soul.

# Initiation, Eternity and the Passing Moment

Lecture I.  
Munich, August 25, 1912

As in recent years at the beginning of our Munich lecture course, may I be allowed to use this first lecture as a kind of introduction to what we are going to deal with in the coming days.

It may well be that the first thought that occurs to you at the beginning of this cycle should refer to what for several years has been the introduction to these Munich lectures, that is, our artistic dramatic productions. If I may be allowed to give expression to the thought that comes before my own soul on this occasion, it is that it gives me the deepest satisfaction to see how, this year as well as last, we have been able to open these productions with a reconstruction of the *Mystery of Eleusis*. Seeing that this year we have the pleasure of a still larger audience than before, perhaps it will not be superfluous to repeat a few words I have already spoken here in Munich.

All that is bound up with the Eleusinian Mystery is intimately connected with what we call our anthroposophical striving. We began with quite a small circle of which only a few have remained faithful to the movement. We began years ago in Berlin, actually connecting the representation of initiation and initiation principles of the various epochs and races to all that has been accomplished for the Anthroposophical Movement by our revered friend Edouard Schuré with regard to the reconstruction of the Eleusinian Mystery. It was with all this that we made a kind of introduction to this movement of ours. Now that for some years past we have been able to give dramatic productions of what has issued from Edouard Schuré's soul, we have been able to stamp a kind of impression of the feelings, sentiments and thoughts that, for rather a smaller circle of us, have formed themselves around this starting point of our movement. If I am to define all this, I should say that an inner confidence, an inner faith, flowed out of the spiritual purity and chastity of the way in which these things entered our souls. So that we might say that if we allow these sentiments and feelings to flow into us, together with all that we feel in our souls with regard to our anthroposophical striving, we can at least hope for some measure of success. This is what the things themselves told us in the beginning, what they told us by the deep and serious way they penetrated into the spiritual, and what the years that have since passed have also told us.

What belief were we able to hold at the beginning, and later in the course of the recent years? It was the importance of the moment in the evolution of humanity — I mean the moment in relation to world history — that was able to arise before the soul. The idea could arise that it was quite in accordance with the laws of human evolution that in our present age new forces, and particularly forces of spiritual life, should wish to enter the souls of men if they were to hold their own in face of what the present and immediate future may demand of their inmost being. In giving voice to this thought, may I be allowed to refer to something personal, which is, nevertheless, by no means personal to me.

Years ago, before we started our movement, I often had occasion to speak about all kinds of spiritual matters with the German art historian, Herman



Grimm, who, as you know, has since passed into higher worlds. In our walks together from Weimar to Tiefurt, or around Berlin, a good deal was said about the demands of the spiritual life in our time relative to nature; how humanity has sought its goal during the course of European evolution and has tried to find harmony in its soul life. There was one thought that kept coming to the fore in conversation with Herman Grimm, who was so deeply interested in all the spiritual life of the West. When we go to the root of the matter, this one thought was how the European man can look back over a number of centuries, or over the last 2000 years, how the European can look back in such a way that when he probes into his own soul and examines its needs and asks himself, "What can I understand, what is comprehensible to me in human affairs that transpired then that I need for my own life of soul?" He can then answer, "However many of the details of life at that time may be incomprehensible, somewhere there is a link with what I myself experience, if I let the new age pass historically before my soul." Even the complications that arose in the Roman Empire at the time of Caesar, or in the still more remote time of Republican Rome, appear comprehensible to European consciousness today. We find our bearings when we try to understand the souls of those times, even though in many respects they may be far removed from what present day man can feel or think. But when the soul looks back into ancient Greece it becomes quite a different matter. It is only if we do not go sufficiently deep into things with what we call our human understanding that we, as modern men, can say that the days of ancient Greece may be as easily understood as Roman times or as the times that followed. When in going back we come to ancient Greece and let the historical records of it work on our souls, we begin to meet with what is incomprehensible. I should like to repeat, as something clear and easily understood, what Herman Grimm often used to say, "A man like Alcibiades is a mere prince in a fairy story compared with Caesar or with those who lived in Caesar's day." Greek life appears in quite a different light, and human and divine bear a different relation to each other. Everyday life and all that might be called the divine enlightenment of everyday life seems quite different. The whole life of soul existing on the soil of ancient Greece seems entirely different. These things become particularly striking when we let those personalities work on our souls who can in truth become far more living in the modern soul than the people of whom history relates — those personalities we find in the works of Homer, Aeschylus or Sophocles.

Starting from such a thought, the results of our modern culture will certainly enable us to say that the further back we go in human evolution, the more does man appear to be directly connected with the super-sensible and all that radiates into and works within his soul. For we can already perceive the beginning of a quite new humanity when, not superficially but fundamentally, we get near the soul of the Greek. Something quite special appears, too, when we allow the historical works of literature that have arisen in the course of European civilization to work upon us. The historians write about the various ages back into Roman times as of something they have grasped and mastered. When you open a history book, you will find that the writer, when desiring to give life and form to the personalities he is representing, is able to apply the feelings and sentiments of his own age as far back as ancient Rome. In purely historical writings, even among the best historians, Greek figures, even those of

the later Greek period, are like silhouettes, shadow-pictures that cannot come to life. How could anyone with genuine feeling for what it means for a man to have his feet firmly on the ground, maintain that any historian has really succeeded in thus planting Lycurgus or Alcibiades on their feet, as can be done in the case of Caesar. The Greek soul appears full of mystery when we look back into Grecian times, or so it appears to the man who merely tries to grasp it with his ordinary consciousness. Those who feel this mystery have the right feeling.

In this connection we may well ask how a Greek soul would have felt with respect to many things that are fully comprehensible to the modern soul. Let us consider an early Greek soul. Let us try by means of much that spiritual science gives us to feel our way into this soul. What would the Greek souls have said to the image, the old traditional story, that is so easily comprehended by the later European soul the story of the Fall, the old story of Paradise, and all that later ages received as the Old Testament. This would have been absolutely foreign to the Greek soul, as foreign as the Greek soul itself is to modern man. You cannot think the story of the temptation in Paradise, the story of Adam and Eve, into the Greek soul, so that it would be fully understood there as it lived for instance in the Middle Ages and on even into modern times. Therefore, it is first necessary even for us to prepare our own souls before we can understand that age, so different from our own.

It is when we cherish thoughts like these that we first begin to have a real sense of what it is that our present moment has brought us. Last Sunday when the curtain went down after the last scene of the Eleusinian Mystery, I could not help thinking how thankful we may be that we are able today to turn our eyes and minds to the course of events that show us the Greek soul in its life of feeling and experience. Moreover, that we are able to fill the auditorium with those who can imagine how, in the course of man's evolution on earth from epoch to epoch, the human soul has assumed different forms, and how it has learned to experience in different ways its environment and its own life. For many years we have been striving to understand the life that human souls had to live in the beginning of earthly evolution when the external body, and with it the inner soul life, were quite different from what they afterward became. We have been striving to understand how the human soul lived in Atlantean times, how it lived in post-Atlantean times, and we have grown to realise in what manifold ways the soul has lived and experienced itself within us. The soul that is in each one of us, the soul that has passed through one incarnation after another, not in order to experience the same things over again but to keep on having fresh experiences — in what various ways its life has been lived! So it is possible for us to sit in this auditorium, and to forget the things directly affecting us in this age in order to absorb objectively and dispassionately what was peculiar to souls of a different age. We need not set our understanding to work; we need only give ourselves up to immediate feeling to see that the events enacted in the reconstructed Eleusinian Mystery contain within them all that man's soul lived through from the darkest depths of life up to the light of the spirit, from deep sorrow to heights of bliss, experienced, however, in various ways in the course of time. Then we may get a simple and unprejudiced, but perhaps all the more certain, feeling of what the Greeks felt when such names were spoken, such images awakened, as those of Demeter, Persephone, and Dionysos. It may be possible for whole worlds to arise before us from within the

soul when these images are awakened.

As human beings we find ourselves in the external physical world. We learn to know it through our physical senses, through the experiences of our soul, and through what we experience with our understanding and with our reason. We feel today, in quite a distinct way, that our soul is in a measure independent of the external life of surrounding nature, and of all that is concealed in it. The Greeks could never have felt this in the way man feels it today. At that time they never could have understood this estrangement from nature, this emphasis on the need of forsaking the world of the senses in order to press on into spiritual worlds. But in his own way the Greek felt a significant difference, a significant cleft, between what may be called the spirit in man and what may be called the soul. For the things of the soul and the things of the spirit are the expressions we use for human experience, and are two spheres closely impinging on one another.

Let us turn to the scene at the very beginning. Demeter stands in her proud spiritual chastity before Persephone, warning her not to taste the fruits that Eros can give. We turn our gaze to Demeter and see in her all that man calls spiritual, everything as he says in which "he as spirit has part." But man also sees that in the realm of the earth all that is spiritual is bound up with all that has most to do with the senses and is the most material. Demeter, the Goddess, who brings forth the fruits of the earth and presides over the external and moral ordering of mankind — Demeter, human spirit, chaste and proud in face of much that generally lives in men, but inwardly bound up with and permeating the external world of the senses — it is thus that Demeter stands before us. Persephone appears before our inward vision as something that awakens an image of the human soul principle in our soul. It is connected with all that concerns man's individual existence as he stands there with his soul in the midst of earthly joys and sorrows. If it would picture what lives in Persephone, the soul must feel its connection with all that pulsates through earthly joys and sorrows. Persephone is all soul, Demeter all human spirit. If we then allow the course of the Eleusinian Mystery to work upon us, if the basic tones struck in the very first dialogue between Demeter and Persephone go on resounding in us, become intermingled and then clear, finally leading up to the figure of Dionysos — then, how the whole human being is to be found in Dionysos! How all that becomes living in us when we confront Demeter and Persephone lives again in Dionysos! Then, in the last scene, we see man's soul striving toward harmony of soul and spirit. The whole Dionysian play becomes a striving out of the darkness of life into the light of the spirit.

I have no wish to be a commentator nor to pull to pieces a work of art. I only wish to put into words the feelings that can arise in man with regard to the most intimate secrets of his soul when confronted with the Eleusinian Mystery. I should never think of saying that Demeter was the personification or symbol of a primal form of the human spirit, or that Persephone symbolised the human soul. That would be an insult to the plastic, living nature of a work of art. That would mean applying rigid concepts of the intellect to all that lives in a work of art that is just as living as man or any other living being. But what we may and can feel about the secrets of the soul — of that we may speak.

Now let us set two pictures before ourselves. Let us picture the later European consciousness that is now beginning to free itself and that henceforth

will thirst after the forms revealed by the truths of spiritual science. Let us picture this European consciousness as it has been working through the centuries, this European soul that felt the riddle of life on being told how the first human being was there (man and woman), so far removed from the God he had come to fear, and upon hearing the alluring voice of a being strange to him, to his own human soul. Whence did this being come? What is it? How is it related to man's own soul being? The European soul, the European consciousness, hardly attempts any explanation. It accepts the strangeness of Lucifer, and it suffices it to know that from Lucifer came knowledge, but also the voice of temptation. And the words decreeing the divine judgement after the temptation — how they resound as from infinite cosmic space! How little they are suited by their very setting to draw this question from the soul: “Where can I find in the most intimate life of my own soul what is resounding through the wide spaces of the macrocosm?” Try to imagine the drama of Paradise as a living picture. Try to feel inwardly how unnatural it would be to represent the figures in the drama in purely human form. On the other hand, now try to imagine how, in speaking of the deepest and most intimate concerns of the Greek soul, it is a foregone conclusion that you should have before you the human figure of Demeter, the human figure of Persephone, even that of Dionysos or of Zeus! Try from this to experience how infinitely near to the Greek soul came all that permeated the macrocosm! We can characterise this in a few words. All that we need say is that before the Eleusinian Mystery was reconstructed by Edouard Schuré it simply did not exist in the form in which we can now see it. But now we have it! We need only feel what is contained in these two statements to grasp the whole significance of the matter. This to my mind transcends all mere trivial expressions of gratitude because we have also pointed to the whole significance that this reconstruction of the Eleusinian Mystery has for modern spiritual life. All that is connected with the Mystery of Eleusis, and all that has been achieved by the author in the historical re-awakening of the principles of initiation in the various epochs, corresponds to what is deepest and most intimate in the European soul. Everyone who takes spiritual life in a sincere and earnest way is under an obligation of a sacred, serious kind to carry precisely this kind of attitude into the present life of the soul.

My dear friends, you may talk a great deal with people outside in the world about all manner of things concerning anthroposophy, and some may even seem to find satisfaction in such conversation. But when one is able to look into the depths of the soul, one knows that the soul needs to be given, though perhaps unconsciously, what it truly desires in the innermost recesses of the heart.

It was feelings such as these that filled my soul last Sunday when we saw the curtain fall on the last scene of the Mystery of Eleusis, and the weeks preceding our Munich performance showed me that I was not alone in these feelings. All of us sitting here may feel the warmest gratitude toward those who for weeks past have been sacrificing themselves to the work of studying and entering into the personalities they had to represent. The consciousness lives in all those whom you have actually seen on the stage that they are servants of the spiritual world, and that it is necessary in our age that every effort be made to introduce spiritual values into the general culture of mankind. Reverence for spiritual things enabled the players gladly to bear much that preparations for the

performances demands. We must also remember with special thanks those who have for years been working behind the scenes, though perhaps even more visibly than the individual players. They have devoted their efforts, and especially their ability, which is more than their efforts, to the service of this particular task. We may regard it as a kind of inner karma of our movement that we are able to have among us one who provides all that the scenes require in the way of drapery and clothing for the players, and who does it all in such a manner that it is not only in keeping with the intentions that I have at heart but is also accompanied by true spirituality. We may take it as a favourable karma of our movement in Central Europe that we have such a personality among us. That this karma has a yet deeper foundation, we can see from the fact that the same person was able to co-operate so successfully in all that has been done, for instance, for our *Calendar* during the past months. Like all our undertakings it is to serve the great purpose. So that first among those who were able to collaborate in such an outstanding manner, not only as players but in the whole of our work, we may mention Fraulein von Eckardstein. Then I think with deepest gratitude, and I should like to evoke this gratitude in your hearts, too, of our self-sacrificing painters, Volkert, Linde, Hass and this year Steglich of Copenhagen, as well. And many must remain unnamed for they are too numerous.

My dear friends, anthroposophy does not consist merely in theories and prophecies. It consists in the will to sacrifice oneself for the demands of the present age. A feeling for this ought to be awakened so that by real human work the seed may be planted for the spiritual life that is so necessary for the future of mankind. If such is our feeling, we shall understand better and better how those who would call themselves anthroposophists must grow together in the concrete and immediate working together toward worthy and serious aims. First in value is what the individual does, what the individual creates and all that he is prepared to bring as his own offering. Here, perhaps, I may speak of the following.

There were free days between our performances when many of our friends were busy rehearsing from morning to night, and on those days Dr. Unger gave lectures here in Munich. It was a source of deep satisfaction to me when our good managing director, Sellin, came to me behind the scenes yesterday morning full of enthusiasm for Dr. Unger's two lectures with the remark, "A movement with such inspired representatives does not come to naught." What is it that gives me such great pleasure in such an occurrence? Allow me to say this quite honestly and sincerely. It is the independent force, the absolutely independent way in which a human personality is here presenting the matter out of himself, quite freely, by means of his own faculties, without limiting himself to what I myself would say. To one who himself wishes to work independently, nothing can give truer joy than to find someone else who is independent, shoulder to shoulder with him, giving out according to his own ability once he has recognised that it fits into the whole.

A short while ago I received a letter practically saying that much needed to be done within the German anthroposophical movement if anyone was ever to do anything but repeat quite literally what has been said by me. The way truth is represented out in the world is often like that. I do not want to criticise this remark that objectively contains what is untrue in the strictest sense of the word.

I do not mention it in order to blame or condemn. But the other side, which is for us the positive side, must be repeatedly emphasised. Let us feel bound to truthfulness, to the testing of what is. Let us feel that we must never speak of any matter until we have learned about it, until we have gone into it. Otherwise, there can be no blessing in occult development, in occult striving. Truth and truthfulness! That is the first and foremost law. What is the good of any prophet, of any description of super-sensible facts, if they are not permeated by honest and sincere truthfulness. From the place from which I speak to you, it may be that you will accept many things that I have to say, but it will please me best if you accept them out of the conviction that it will always be my own deepest endeavour toward you to make no statements except those that can be made with the most candid truthfulness, since I can see no blessing for any occult movement unless one is dedicated to the truth! It may be contrary to what we desire, contrary to the demands of our ambition or our vanity, contrary to many other things in our soul; it may be against the grain to submit ourselves to any kind of authority, but all the same it may be right. For there is one authority to which we should submit ourselves willingly and of our own free will, and that is the authority of truth, so that all we can achieve, not only in what we say but also in what we do, in all our individual deeds, may be permeated by truthfulness. You must also look for that truthfulness in what is put before you in our anthroposophical artistic and dramatic efforts. Try to find it, and although you may realise that there are some things we have failed to attain, you will see that we have striven to permeate all that we do by an atmosphere of truthfulness. We have tried never to let ourselves speak of “tolerance” if tolerance is not really there and if we do not really practice it. Calling others intolerant does not constitute tolerance; to relate something of someone that is not what he represents does not constitute tolerance; to stress continually that one should “be tolerant” does not constitute tolerance. But if one is truthful one knows one's own value and how far one may go. If we are servants of the truth, it will follow as a matter of course that we shall be tolerant.

We may well speak of these things by way of introduction, although it is not generally my custom to enter into all manner of warnings and admonitions. But, on such an occasion as this, how could these words not flow forth from the heart, these words that would point out how, from an inwardly associated impulse, we were able gradually to make this reconstruction of the Mystery of Eleusis in a certain respect into something from which we may start. We wished to be open and honest with European souls, we wished to be truthful, seeking with a sense of truthfulness for what the European soul is thirsting. The deepest thoughts are often revealed in the simplest words, formulated in the simplest language. Let us learn, with an honest and sincere conviction of the needs of our age, to recognise what a deed it was to recreate the Eleusinian Mystery out of the dark spiritual depths, which begin just at the point where we go back from ancient Rome to ancient Greece. We may then leave it to each individual soul here present to rejoice in the thought as I am sure many will, very deeply — that the creator of this reconstruction of the Mystery of Eleusis is with us during our time in Munich.

Lecture II.  
Munich, August 26, 1912

In these lectures we shall have to discuss important questions intimately related to spiritual life. We shall have to speak of what lies at the basis of so-called initiation and, after having indicated some of its secrets and laws, we must go on to speak of the significance of all that radiates out for life from initiation and initiates in the course of human evolution. We shall have to speak of all this in relation to what may be summed up in such contrasting ideas as eternity and the passing moment, the light of the spirit and the darkness of life. Then, having considered the life of man from the point of view these ideas give, we shall return again to the power of initiation and the power of initiates. It is the principle of initiation, then, that on this occasion will be the limit of our studies.

Eternity; we need only touch on this idea to feel resounding in us something connected with the deepest longings of man's soul and with the highest aims of his endeavour. The passing moment always brings before us all that surrounds us in life, that reminds us of the necessity to search in this passing moment of our lives for what is able to give us a view into the land of our desire, into eternity. We only have to call to mind how Goethe introduced into his *Faust* the deepest secret of this his greatest poem, by making Faust say to the passing moment. "Tarry yet, thou art so fair!" and making him then confess that if such can become the soul's attitude, if it can so identify itself with this confession as to say to the passing moment, "Tarry yet, thou art so fair," it must necessarily follow that Faust should own that he deserves to fall victim to Mephistopheles, the enemy of mankind on earth. Thus, Goethe makes everything connected with the feeling that flows from the passing moment the basic mystery of his greatest poem. It seems then that what we live in — the passing moment — is in opposition to what we call eternity, for which man's soul must constantly long.

The light of the spirit! In all the anthroposophical studies we have pursued over the years, we have recognised that the striving after spirit light has the fundamental aim of leading man out of the darkness of life. Once more we feel how in *Faust*, one of the greatest poems in human evolution, a poet, wishing to portray a great and all-embracing soul, cannot but make it come forth out of the darkness of life. What is it that entangles Faust at the beginning of the poem? What envelops him? It is the darkness of life. How often have we to emphasise that so great is the force and power of this darkness over man, that the spirit light, finding him immature, may so work upon him as not to illuminate but to dazzle and stun him. So that the question may not only be, "What is the way to the light of the spirit, where can it be found?" but rather and above all, "How must man tread the path of the soul that is able to lead him to the spirit light in the right way?"

These are only the guiding lines that should occupy us in these lectures. We have reached such a stage in our anthroposophical work that we need not develop our subject from the very start, but may connect it to some of the things already familiar to us.

When we meet the word, initiation, which is for us so intimately connected with the words eternity and spirit light, all the great men of whom we have heard in the successive epochs of humanity as initiates, become living in our souls. With them our souls call to life, too, the several epochs themselves,

how they ran their courses, how men lived in them, and how the light streamed into humanity from both initiates and initiation temples in order to make possible what the impulses, the essential driving forces of human evolution, have in all ages become. It would take us too far afield today to refer in detail to all that happened in earth evolution before the Atlantean catastrophe broke upon the face of the earth, completely changing it. We can gain an adequate idea of what we are considering if we turn our gaze to post-Atlantean times, remembering the particular configuration of the human being and his various aspects throughout the ages.

We will let our gaze sweep back over the characteristic civilisation that followed immediately after the face of the earth had been re-formed by the Atlantean catastrophe. We have often spoken reverently of all that in the first post-Atlantean epoch the great and holy teachers of mankind brought to that part of the earth where later the Indian civilisation was developed. We have remarked how the soul cannot but look up from below to the lofty spiritual teachings that came into the world at that time, through certain human individualities who still bore within them all the inward greatness of those men who in Atlantean times had direct communion, which was no longer possible in later epochs of mankind, with the divine spiritual worlds. We have pointed out how the heritage of Atlantean wisdom, now accessible to the occultist alone, lived on in post-Atlantean form in the ancient holy teachers of the first post-Atlantean period of culture. We have also pointed out how great and significant man finds all that then lived, to which, now, it is only the Akashic Records that bear witness, when he receives reflections of it in Indian, or any other oriental literature. The moral and spiritual sublimity contained in these writings as an echo of primeval spiritual teachings cannot be fully realised by present-day humanity insofar as external culture is concerned. Least of all can it be realised in the countries that have been prepared for their present external culture by what the various forms of Christianity have accomplished during the last centuries. Thus the soul felt directed upwards when it turned its gaze to all the greatness that, so dimly sensed today, has only come down to us as a faint echo of primeval spirituality. So, if man looks up to the old wisdom and remembers above all what has often been mentioned here, namely, that only in the seventh and last epochs of the post-Atlantean age will mankind again reach the point of drawing up out of the darkness of life the understanding of what once lived at the beginning of post-Atlantean times and gave the impulse for human evolution — if we consider that mankind must mature to the last epoch before it can feel and experience in itself what at that time was felt and experienced, then only shall we get a sense of how exalted must have been the initiation principle that gave the impulse to the ancient, holy, spiritual culture of mankind.

Then we see how, in the course of successive epochs, mankind, struggling for other spiritual treasures, other treasures of earthly life, seems to descend ever lower, how it takes other forms, but how, according to the needs of the age, great initiates give to men from the spiritual worlds what they require at any particular epoch as impulse for their culture. Then, before our vision, arises the Zarathustra culture that, if seen in its true light, entirely differs from that of the holy Rishis.

We then see the Egyptian-Chaldean culture arise, and the ancient holy mysteries of Greece, to which we referred from a quite different aspect in our last



lecture. Everywhere we see the light of the spirit shining down, according to the needs of the different epochs, into the darkness of life. If at the outset of our considerations we ask what are our ideas of an initiate — it is obvious that at the beginning of these lectures only approximate ideas can be given of so vast a concept — we must first gather up much of all we have already heard in the anthroposophical field. We must be clear that for complete initiation it is necessary that man should not look out on the world from within his physical body in the usual way, by perceiving the world around him through his eyes and other sense organs, nor must he gain knowledge of this world or any other world around him through the intellect bound to the brain, nor through what he may call his sense of orientation. He must not form concepts about these worlds in the ordinary way. He must arrive at a stage in which, by means of what we may term “the perceiving of worlds outside his physical body,” he develops something in his life of soul that may be called a super-sensible spiritual body, having within it organs of perception, though of a higher kind, just as the physical body has eyes and ears and other organs of perception and understanding. “One who can see worlds without using the organs of his physical body” can be given as an entirely explicit definition of an initiate. The great initiates, who gave man the important cultural impulses in the course of successive ages, had attained in the highest measure independence of the sensory body, and use of another quite different in character.

I do not wish to say much that is abstract. Wherever possible I shall bring forward concrete examples, and today therefore I should like to illustrate this life outside the sensory body in a higher organisation belonging to the soul and to illustrate it by means of the following example.

If one who has only gone a few steps on the way to initiation, realises through self-observation what it is that he experiences in and of himself, he may say something like, “One of the first things I experienced of myself is that I have within me, besides my physical body of flesh, a finer one that may be called an etheric body, which in earth life is carried about with me just like the physical body.” Anyone making his first steps toward initiation realises this at first in such a way that he feels within this body and experiences it just as, on another level, he feels what lives in his blood or nervous system, or in what arises from his muscular system. Such an inner feeling and experience is present, and it can exist also for the etheric body. It is then particularly useful for a student in the first stages of initiation to get to know the difference, or one might say the relationship, between the realisation of himself, the experience of himself in his physical body, on the one hand, and on the other, in his etheric body. Man experiences himself in the etheric body in the same way as one is conscious of the blood or the beating of one's heart and pulse in the physical body.

To gain a clear idea of this we may consider the etheric body in connection with the physical body, in which one is more at home than in the body that one only succeeds in reaching by means of a journey into the spiritual. One may say to oneself, “In my etheric body I have a part corresponding to my physical brain and to all that constitutes my head. The head, the brain, is as though crystallised out of the etheric body, and so rests within it that it might be compared to a piece of ice floating in water — the water representing the etheric body and the ice, the physical body crystallised from the etheric body. An intimate connection is felt and experienced between what may be called the

etheric part of the head or brain, and the physical brain itself. We then realise how we create our thoughts, how we form memory images within the etheric body, and how the physical brain is only a kind of reflector, but we also realise how intimate is the connection of the brain with the etheric body. This can be experienced with especial force when one has to work hard at tasks connected with the physical plane in the physical life, when prolonged thought about things is necessary, and when one must exert the physical body to bring up memory images from the depths of life and to hold them together. In such a process, the etheric body always takes a direct part, whether one knows it or not. But inwardly connected with it is the physical brain, and if this brain is tired out, fatigue is markedly felt in the corresponding etheric part. We then notice something like a block in what is experienced as the etheric part of the brain, something like a foreign body, so that one can no longer get at what one must know since mobility in the physical brain must run parallel with mobility in the etheric body. You may then have the distinct feeling that your etheric body never grows tired. It would be able to gather up thought images to all eternity, and bring to the surface all that you know. But before all this can be expressed in the physical world, it must be reflected back, and this the brain refuses to do. The etheric body never tires. Just because it can be continuously active, it notices the fatigue of the brain all the more. One notices as it were the forces of exhaustion produced by the brain, and when the brain goes to sleep and falls into the torpor of fatigue, one might say, "Now you must stop or you will be ill." The etheric body cannot be used up, but by giving the brain too much to do it is possible indirectly to over tire it more and more, thus bringing about a lifeless, deathlike condition. A living organism will not suffer anything normally connected with it to be partially deadened and brought into an abnormal state. Hence, out of a free resolve, one must say, "So that I may not kill part of my brain and leave it to go on consuming itself, I must stop when I begin to feel it like something foreign inside me."

That is what we experience when we try to find the relation between that part of the human or etheric body, which corresponds to the brain or head, and the physical brain or physical head itself. There is an intimate connection between them. In effect, the external life of the senses runs its course in such a way that it is impossible to break down what is parallel between the two. Therefore, if we want to express the relation, we may also say that in our head, especially in our brain, we have a faithful expression of the etheric forces, something that, in the external phenomena and external functions, gives us a really faithful image of the functions and processes in the corresponding etheric part.

It is different in the case of other organs of the human etheric body and the corresponding physical sense organs. These things are quite different. I will give you an example. Consider the hands. Just as there exists in the etheric body an etheric part corresponding to the head or brain, so there are etheric processes in the human etheric body corresponding to the hands. But the difference between the external physical hands and their tasks, and what lies at the basis of the corresponding etheric part is far greater than the difference between the physical head and its corresponding part in the human etheric body. What the hands perform has far more to do with the world of the senses and is much more a purely sensory function, while what is done by the corresponding etheric organs

is only manifest in a small degree in what finds physical expression in the hands.

In order to describe the corresponding facts, I must, as is often the case, say things that appear grotesque and strange for physical experience, and for grasping physical observations in words. But what I say is fully in accordance with basic facts, and everyone who knows anything about these things will at once feel that they really are as I am obliged to describe them. They are the etheric parts corresponding to the physical hands. But apart from the fact that what corresponds to these etheric parts finds its expression in the hands and their movements, these etheric organs in the etheric body are true spiritual organs. The etheric organs expressed in the hands and their functions, work far more intuitively, more spiritually, and perform a far higher task than is accomplished by the etheric brain. Whoever has made progress in these matters will say that the brain with its etheric basis is in effect by far the least skilful of the spiritual organs man bears within him because as soon as he begins to bestir himself in the etheric part of the brain, he soon becomes aware of this foreign part of it.

The spiritual activities connected with the organs underlying the hands, but incompletely expressed in the hands and their functions, serve for a far higher, more spiritual kind of knowledge and observation. These organs can lead into the super-sensible world and can occupy themselves with our perception and orientation there. A spiritual seer may express this, somewhat surprisingly but accurately, by saying that the human brain is a most clumsy organ for research in the spiritual world, and that the hands, or the spiritual basis of the hands, are far more interesting and significant organs for gaining knowledge of the world, and are certainly far more skilful organs than the brain.

Not much is gained on the way to initiation by advancing from the use of the physical brain to a free use of the etheric brain. The difference is not great between what may be achieved through a purified, intuitive brain-thinking, and regulated spiritual working in the etheric spiritual counterpart of the brain. The difference becomes much greater between what our hands accomplish in the world, and what can be done by the etheric part that is the spiritual basis of the hands, in the same way as the etheric brain is the spiritual basis of the physical brain. On the path of initiation not much development of the etheric brain is necessary, since it is not a particularly important organ. But the etheric basis of the hands is connected with the activity of the lotus flower in the region of the heart, as you will learn in my book, *Knowledge of the Higher Worlds and Its Attainment*.

This lotus flower pours out its rays of force in such a way as to build up the organism that, at the stage at which physical man now stands, exists in an incomplete form in the hands and their functions. When we learn this fact, and think of the great difference between the mere use of physical hands and all that we can acquire as regards the super-sensible world through the etheric organs underlying the hands — such far more skilful organs than those of the etheric brain — we gain a vivid conception of learning to experience initiation and all the enrichment that it means for man. We do not acquire much enrichment through the feeling that our brain radiates out to feel its etheric counterpart. This is the case, but it is not a really permeating and significant experience. The significant experience begins when one feels that other parts are also expanding and making contact with the universe. Though it may sound strange, yet it is

true that the least skilful organ for spiritual investigation is the brain, since it is the least capable of development. On the other hand, entirely new perspectives are opened out when we consider other apparently subordinate organs.

Thus there takes place a complete transformation of what man experiences in himself when he starts on the first steps toward the heights of initiation. It is necessary that one should bring this to consciousness, that one should grasp it as an inner transformation of the human personality, like the principle of development elsewhere in the universe; one thing passes over into another, the later being called, though perhaps not always appropriately, the more perfect as compared with the earlier. If we are clear how in the course of evolution one thing is transformed into another, how the seed of the plant is transformed and becomes leaves, flower and fruit, we can say that the human personality, too, experiences something of this kind; namely, what it is and what it can become through the methods given in *Knowledge of the Higher Worlds*, which are the first beginnings of what may lead us right up to the highest regions of initiation. It is good — and you will see why — to arouse within us a living conception of how the men who are destined to become spiritual leaders in the course of time develop themselves inwardly, how all becomes transformed that is at first only germinal and appears so imperfect in man, like the hands in comparison with other organs. Outwardly, this transformation is not noticeable, but the inward change is all the more significant. Just as the outer world exists even for one who is blind and cannot see what is visible to others but only appears if the eye is there, so the world that is spiritual is present around us. But we have to bring to it what we can in order that the spiritual content of the world should approach us.

Now, in the various epochs of humanity there must stream into the course of evolution as impulse all that can be given through living oneself into the spiritual world. This is what was always behind everything proceeding from the mysteries, the initiation centres. A true idea of the course of human evolution may be gained by thinking of the great initiates as the real driving force, the real individualities, behind what is to be perceived externally. The connection between what these great initiates have to do and what happens externally in the World, often only becomes perceptible through anthroposophy or some other form of occultism. The external, purely historical knowledge of the learned only sees that human history, human evolution, is running its course; it does not see the driving forces behind it. In external history we follow what seems like a chain of phenomena, one link following another in a succession of external events. But that at certain points of the chain impulses are entering from quite another world by way of initiation, this we only learn to accept through anthroposophical development. Thus, anthroposophically we see the inmost centre in the course of time and all that, fundamentally, gives to evolution its whole stamp and character. We perceive the various developments of religion as an out-streaming from the initiates. We perceive how the impulses flowing from the mysteries and initiation centres pass over into the general life of mankind.

Whoever regards the evolution of mankind in this way becomes, as a matter of course, free from any kind of a priori preference for a particular religion. This has always been the case with genuine occultism. It is one of the first requirements of initiation to divest oneself of all prejudices and preconceived feelings that grow up in a human soul when it incarnates into a particular

religious system or community. In self-education one has to watch carefully that nothing remains in the soul that might give preference to any one religion. We must meet with absolute impartiality all that is contained in the various religions that, through initiation as impulse of development, has entered human evolution. As soon as there is any preference for a particular religion, something like an astral mist is formed through which no free vision is possible. Anyone who, by reason of an inclination that is a matter of course in ordinary life, harbours a preference in his soul for any religion, will never be able to understand other religions. Though he may not know it, he will perceive the predominance of one part of the contents of initiation and will never attain impartial knowledge of the other. Thus, for an occult view, it is obvious that one should confront without prejudice the various streams and impulses flowing from initiation. No one in studying a plant would give the flower preference over the root because he then would not be able to form an objective judgement of its whole structure. Just as little can a correct judgement of the inner content of one religious principle be gained if one is unable to observe other religions with complete impartiality.

In these lectures we shall be speaking of the demands the soul must make upon itself when taking the first steps toward initiation. I should like first to arouse a feeling of how initiation is related to life, and of how the various initiation centres and initiation impulses stand in regard to human evolution, particularly in post-Atlantean times.

Now occult investigation, in following up this course of human evolution, has a peculiar experience that can only be properly appreciated when such words as have just been spoken about the equal value of all religions are genuinely understood. When these ideas become a matter of course, something remarkable is experienced that will be increasingly better understood during the course of these lectures.

Let us turn our gaze to the initiates who give light to mankind as the ages go by. A man living primarily in the physical world, looking back on the initiates as historical and traditional figures, may say, "Those are the great figures of world history." When necessary, history has taken good care that as little as possible should be known of them. Although this may sound paradoxical, it is a good thing that humanity should know so little of Homer, for example, since it has not been possible for his image to be distorted by the learned as has been done in the case of other personalities. So will it be — we may well long for this — with Goethe when once he has become as unknown a personality as Homer is today. Man's soul then can look out into the external world at these personalities, and see what they did there. Then he may himself take the first steps in initiation and become able to turn his gaze on the great figures of initiation such as Buddha or Zarathustra. He may be able to remember what Buddha or Zarathustra was to him in the world of the senses, what sort of impression he there received of these human individualities. Then, when some degree of spiritual light has dawned for him through initiation, he may ask, "How does Buddha now appear to me, and how Zarathustra?" And he will say, "I now have more knowledge of Buddha and Zarathustra. I know something I was not able to know in the world of the senses." Such a man may then develop even further, until he comes to the stage when he will see better what these beings are as spiritual entities. One learns to know a Buddha, a Zarathustra,

better the more one lives oneself into spiritual light until, when at last a certain limit is reached, it stops. That is one secret phenomenon, however, that has no need to be discussed further here. Suffice it to say that, as higher worlds are approached, further knowledge may come to a stop. This is the case as regards all initiates whom we meet in world evolution.

Now the spiritual student, who has not advanced too far, can easily be mistaken in these matters. That, however, is not of much consequence. It may happen that some human individuality, who in bygone ages stood high as a spiritual seer, on being reincarnated later, seems to have descended from his former spiritual heights. But the truth is simply that there are certain connections in human evolution where those who have already been initiates, are reincarnated as non-initiates because time conditions call for them to accomplish certain deeds for which their initiation, latent during one or more incarnations, may work in some special way. Mistakes may easily arise about such individualities as they appear to us here or there making their way in external life, and quite wrong ideas may be formed about them. But in the course of progress these mistakes have gradually to be corrected. On the whole, therefore, it is a fact that man's relation to the initiates is such that he learns to know them better as he himself ascends toward the light of the spirit.

In the successive epochs of human evolution we find one remarkable phenomenon. I could give examples of what I have just told you of the confusing way in which initiates on reincarnating sometimes appear to have come down from their heights. You would probably be much surprised if I told you, for instance, in what way Dante was reincarnated in the nineteenth century. But it is not my task here to discuss further this result of my own investigation and what was established for me. Rather have I to bring forward with strong proof the things known to everyone conversant with occultism, letting everything else recede into the background and stating nothing that is not generally recognised where bona fide occultism is upheld.

Now another remarkable phenomenon appears to us that can best be expressed by saying that we meet with a Being regarding Whom it would be senseless to say that He was initiated like other initiates. While through Him the principle of initiation stands before us in the world objectively and is there, yet it would be meaningless to speak of this Individuality as having been initiated on earth like other initiates in the course of human evolution. I have often touched on this fact. A certain degree of misconception has arisen by understanding this fact as originating in specifically Christian prejudice. In reality it is not any kind of Christian prejudice, but should be stated as the objective result of occult research. This Individuality Who was not initiated like other initiates, of Whom it would be quite meaningless to speak as having gone through initiation like others, is Christ Jesus Himself. Let us again emphasise that, just as it is impossible to understand a scale if it is said that it should be suspended from two points instead of one since the one point constitutes its very nature — just as it would be impossible for a competent mechanic to maintain that a scale should be suspended from two or more points, it would be equally impossible for any genuine occultist to maintain that our earth evolution could have more than one fulcrum, more than one centre of stability. I have said that this is an objective result of occult research that may be recognised by anyone, be he Buddhist or Moslem.

Anyone who has made certain progress in occult development learns to know the initiates insofar as they are great personalities or have done great deeds. He learns to know them in the spiritual worlds as he ascends toward initiation, and the higher he rises the better he learns to know them. Let us take the example of a man who possibly had no opportunity in his earthly life to learn to know the Buddha and had never concerned himself about him. I know people who have entered deeply into the whole life of the occult without having any idea of the Buddha. It might be said of them that in their bodily life in the physical world they never had anything to do with him. Or take someone who in his earthly life has never interested himself in the great leaders of the Chinese religion. Imagine men of this kind entering the super-physical worlds through initiation or, as in some of the cases I know, entering these worlds for the first time after physical death. They can then become acquainted with Buddha, Moses and Zarathustra because they can meet them as spiritual beings and gain a real knowledge of them. If they want to gain knowledge of these personalities, the fact that they had no opportunity to do so on earth is no hindrance. But it is quite different in the case of Christ. I beg you to receive this as an occult fact. Suppose a man had never in any of his incarnations established a relation with the Christ Being. That is a hindrance to him when, in order to find Christ in higher worlds, he is using his perceptive faculties in an ultra-physical world, for Christ cannot then appear to him in His true form. It is on earth that it is essential to prepare for the vision and recognition of the Christ Being in higher worlds. This is the occult difference in the relation of man to other initiates. The Christ event is such that something specific becomes related to the actual physical evolution of the earth in its most important phase, radiates down into the earth's physical evolution and forms its centre of gravity.

Now let us assume that the beings who live out their lives as human souls did not at first pay any attention to the earth. It might be that something happened in the course of the world to make these souls say, "We will take no notice of the earth; why should we incarnate down there?" This is, of course, impossible but let us assume it for a moment.

Then, insofar as what belongs to the earth is spiritual, these human souls would be able to experience it in the spiritual worlds, and all the great, sublime principles that were active in the initiates would there be visible to them. Were such a soul in the higher worlds to put the question to cosmic evolution, "Of all the beings in the higher worlds I want to know the Christ, to learn to understand His world mission and His essential task," then the answer would have to be, "If you would know the Being Who is for us the Christ, then you must incarnate on earth. You must in some way participate in the Mystery of Golgotha in order to enter into relation with the Christ Being."

The Christ Mystery had to take place on earth in accordance with cosmic law. The earth is the stage where, in accordance with cosmic law, the Mystery of Golgotha has had to be enacted, and where the essential foundation has had to be laid for an understanding of the Christ. The understanding of the Christ that man gains on earth is a preparation, on a different scale to any other preparation that takes place on earth, for any vision and knowledge of this Being in the higher worlds. Therefore, in the Christ Being the principle of initiation was lived out in quite a different way from that of other initiates. They experienced a super-sensible world, indeed, sometimes profoundly, and gave the various impulses

out of that world into the course of human evolution. But when they had experience of the higher worlds, when they were within them, they were out of their physical bodies. Though it did not require much effort on the part of high initiates to leave the physical body, though but a small step was necessary to issue from it into the fullness of spiritual facts, yet it is true that this transition from the physical body to the higher bodies has to be made. In the Christ Jesus we have the distinctive phenomenon that, in reality, in accordance with the principle of initiation — in accordance, that is, with what man needs in order to bring about initiation — He never, during the whole three years He was living on earth, deliberately left the physical body as is done in initiation. He always remained within it. All that He brought into life and gave to the world during those three years He gave through His physical body. The other initiates gave what they had to give to mankind through their super-physical bodies. In Christ we have the one and only individuality Who has given all that He gave, all that He said, all that went out from Him into human evolution, through His physical body and never indirectly through the higher bodies.

In ordinary consciousness this is experienced in such a way that the sense of it can be summed up by saying that in Christ we have a phenomenon that can be understood by the most primitive consciousness that anyone possesses through the body by means of which we speak in everyday life. Hence, the intimate, brotherly union with the Christ Individuality, the possibility of understanding the Christ Individuality without the aid of education, simply by means of original primitive human feeling; hence, the necessity for working up to a higher form of comprehension, if one wishes to understand the other initiates. Thus what I have often emphasised in these last ten years is true. In Christ we have a Being Whom the simplest mind can understand, although anyone who has raised himself to this higher comprehension will understand Him better. In Christ Jesus all that can be connected with a human body was present, spiritualising the human body to the greatest possible extent, and working in the human body through Christ Jesus. The other initiates were not able to be so fully active while giving forth what was spiritual because they had always to go out of their physical body and return to it later in order to reveal what they had retained of the super-sensible world. Christ, however, always had to live everything out in the physical world through the physical body.

Such things must be taken into consideration if we would go into the true connections. Everything else is empty talk, as for instance, when it is discussed whether Christ or the other initiates stand the higher. Nothing is gained by such classification; that is quite beside the mark. The essential thing is to look into the connection between the beings. It is a matter of personal preference whether the founder of one religion is deemed “higher” than another. That will not do much harm; men are always subject to such little weaknesses. The important thing is to realise wherein consists the actual distinction between the position of Christ and that of the other initiates in the world. We may then calmly allow people to say, “I consider this or that individuality the higher on account of what he did.” When the difference I have described is understood, the distinction will also be understood between the impulses that have come into the world through the various initiates.

### Lecture III.



Munich, August 27, 1912

If we would speak of initiation and its significance for human life and evolution, we must try to probe into the essential nature of all this with the concepts and modes of thought that are indispensable to any true description of super-sensible worlds. It is comprehensible that at every stage of its development the human soul should experience the deepest longing to discover the nature of the worlds more or less justifiably described as eternal. Surely it is also comprehensible that, at first, human souls should try to probe into higher worlds without much preparation and with the ordinary ideas and concepts of the life of the senses. I expressly say that this is comprehensible, and this may, to a certain extent, apply where the longing after eternity is satisfied by one or other of the religious faiths. But when it is a question of gaining a deeper insight into the course of all spiritual things, particularly into the course of all life of the soul in the real anthroposophical sense, we must gradually accustom ourselves to the necessity of submitting our ideas, concepts and modes of thought to a certain change before we are able to form correct ideas of the higher, super-sensible worlds. Because this is particularly necessary for an actual description of the Christ event, as we shall see in the next lectures, I may perhaps be allowed to say a few words today about the transformation and re-molding of man's conceptual life that is necessary if he would arrive at ideas about the super-sensible worlds.

For this, we must become familiar with the idea that everything is different in the super-sensible world from what it is in the world of the senses because an exact repetition of any world existence is nowhere to be found in the universe. If everything is different, why should it be assumed that human conceptions and representations hold good in the higher worlds as they do in the life of the senses? They certainly do not. Anyone really pursuing the practical path into the worlds opened to him by initiation, anyone having actual experience of super-sensible life, well knows that not only must he transform many things in himself — I might equally say, leave them behind with the Guardian of the Threshold — but he must also lay aside many of his habits, representations and concepts before he can enter the higher worlds.

We will proceed first of all from certain ideas to which we must all undoubtedly be subject in physical life. Here two concepts, or systems of concepts, have a decisive effect. In our life of the senses they stand side by side; they run parallel. The one consists of all the ideas we form about the natural world, about the forces and laws of nature. Side by side with all these ideas of ours, there exists in ordinary sensory life what we call the moral world order, the sum of our moral conceptions, thoughts and ideas. If a man takes accurate stock of himself, he must soon come to the conclusion that in the life of the senses these two systems of concepts natural order and moral world order — must be kept distinct. If we are describing a plant, we analyse it according to natural forces and natural laws. Let us suppose it is a poisonous plant. We do not confuse our description with the issue of whether or not it is morally responsible for being poisonous. We maintain that it is part of sound thinking in the life of the senses, when describing the world of nature, to rid ourselves of what we call moral concepts and ideas. We know that we must do the same, too, when we want to gain a clear and objective idea of the animal world. We feel, for instance,

that it would be senseless to hold a lion responsible for its cruelty in the same way as we should a man. But if many modern naturalists are finding something like moral conceptions in the animal kingdom, I might say more as a matter of preference than from any real necessity, to a certain extent this may be justified. At the same time, we can at most speak of an echo, of a suggestion, of moral concepts in what animals do and in what happens in the animal kingdom. A simple development of the interpretation of nature requires that we should free ourselves from moral concepts so long as these interpretations are confined to the world of the senses. Then, however, as unprejudiced and thoughtful observation of oneself must affirm, the moral world order enters with authority into our life, making unconditional and absolute demands. We know it is his moral ideas that decide the world of a man, and indeed not only his worth in human social life. It also makes one able to say that even a man who is not moral, if he be granted grace at some special moment to reflect quietly about himself, will determine his own value as a human being according to the moral ideas that light up in his consciousness. It must repeatedly be emphasised that these two systems of concepts must be kept properly distinct.

All this becomes quite different the moment the higher, super-sensible worlds are entered, and one gains the power of perceiving, observing, experiencing and living outside the physical body. When such observation is really attained, it takes place at first in the etheric body of which I spoke yesterday. Then, later, the world, or rather a second super-sensible world, is observed with the astral body. The further we rise into higher worlds, the more do the concepts and ideas that we have worked upon and acquired in the ordinary physical world lose their significance. They must be transformed if we are rightly to describe and understand what comes to meet us in the super-sensible worlds. In the ordinary world of sense existence, we have only one thing to remind us of a fundamental fact familiar to every clairvoyant, and that is when we speak in symbols and metaphors so that our words re-echo what in actual reality is only experienced in higher worlds. When the expression is used that greed or jealousy or hate "burns," there is something in such an expression that belongs to the many wonderful mysteries of the creative activity of speech, where there shines down into primitive, elementary human consciousness what, in its reality, is only present in the higher worlds. Everyone knows that when he speaks of a "burning hate" he does not mean a burning like the burning of a fire in the external world. He knows that he is speaking figuratively, but that it would avail him nothing to try to explain the objects and processes of nature by calling moral ideas to his aid. In speaking, however, of processes in the higher worlds, it is not in the same metaphorical, figurative sense that we use such expressions. I may perhaps remind you that in my mystery play, *The Guardian of the Threshold*, certain processes of the soul, feelings and desires, are twice spoken of as "burning" in the higher world. This expression is not to be taken as a metaphor; it stands for something quite real and actual, a spiritual reality. Lucifer, for instance, would never say that something burned him in the same sense as a man in the physical world would speak of hate burning him. Lucifer would say it in a real and literal sense. For what in super-sensible worlds might be compared to the natural order, to the natural processes of the sense world, is far more intimately connected with what may be called the moral world within the super-sensible world, than is the case with these two ideas in the world of

the senses.

We can gain some idea of all this at once if we turn to man's etheric body. When speaking of the physical body, we can talk of raising a hand to perform a moral action. We can see the hand with our physical eyes and, to explain its functions, we can investigate it through knowledge belonging to the material world. This description of the hand in physical existence is not essentially different whether we have to do with a hand performing a moral or an immoral action. So far as we can give a description of the hand in physical life at all, we have no business to mix with the question of how the hand is formed and all that we bring to its explanation, the other question of whether it is the habit of performing moral actions or not.

The matter is different where a man's etheric body is concerned. Suppose that to clairvoyant vision a man's etheric body, or some particular part of it, appears incompletely developed. On enquiring into the true cause of such being the case with some particular organ, we find that the reason for the imperfect development lies in a moral fault, in some moral deficiency in the man. Thus, man's moral qualities are actually expressed to some extent in his etheric body. They are still more distinctly and more intensively expressed in his astral body. While, therefore, in the case of a man, we should be doing him a great injustice by assuming that some physical deformity were the expression of something in his moral nature, in what concerns the moral world it is certainly true that if we think of the expressions natural order, natural processes and moral causes as merging into one another in the higher worlds, moral qualities are actual natural causes and are there expressed in forms and processes. To avoid any misunderstanding, I should like expressly to state that the perfect or imperfect development of man's higher organism — his etheric and astral bodies, his higher bodies if we may so call them — need have nothing to do with the perfect or imperfect development of his physical body. A man may even have some physical organ crippled from birth, while the corresponding etheric organ may not only show a perfectly normal development but, in certain circumstances, a more perfect development more complete in itself, when the corresponding physical organ is thus crippled or deformed. The idea, therefore, that moral qualities are faithfully expressed in the form of the body cannot be applied to physical existence, but it is nevertheless absolutely true of the part of man that belongs to super-sensible worlds.

Thus we see that the natural order and the moral order, which apparently run side by side in the ordinary life of the senses, are interwoven in the super-sensible worlds, and in speaking of some part of the etheric body, we can well say that such and such a form is due to hate. Hate shows itself in this member of the etheric body in quite a different way from how love is expressed. We may speak thus where the super-sensible worlds are concerned, but it would have no meaning were we confined to a description of nature in the world of the senses. This necessity to change our concepts when the higher worlds are in question is a particularly distinctive feature as regards what, in ordinary sensory life are reckoned as cravings or desires. We may ask how cravings, desires and emotions appear to us in the life of the senses. They appear in such a way that we seem to see them arise from the very recesses of man's soul being. If we see any particular craving aroused in a man, we are then able to recognise something of his inner condition and how it causes this craving to arise. We can see that it

is above all the inner nature of the soul that determines the character of the man's desires. We know quite well, for instance, that a piece of veal will call up quite different cravings in two different men. It does not depend on the veal, but on all that a physical man has in his soul. A Raphael Madonna may leave one man completely cold, while another may experience a whole world of feeling. We may thus say that man's world of desire is kindled within his inmost nature.

All this is changed when we enter the super-sensible world. It is foolish to say that one cannot speak of desires and so forth in super-sensible worlds. They do actually exist, and they are determined in the great majority of cases by external things — by what a being sees and perceives. Hence, a clairvoyant in these worlds cannot get such a near view of the inner conditions of the being he meets when wanting to discover his desires and cravings, but he has to observe the super-sensible surroundings of the being in question. When, therefore, in the super-sensible world, he perceives a being having desires, longings, emotions, he does not look at the being himself, as we should do in the physical world, but he looks at the surroundings. He looks to see what other beings are present in the neighbourhood. He will always find that the nature of the being's desires and emotions vary according to the kind of beings who surround him because there, desires and emotions can always be explained by external things.

A case in point may make all this clearer for you. Suppose a man enters the super-sensible worlds either through the first stages of initiation or by passing through the gate of death. A clairvoyant then observes him in the super-sensible worlds. Let us assume that the man had taken some imperfection belonging to his character with him out of physical existence — some kind of incapacity, a moral imperfection, perhaps some crime committed in the physical world that stays with him in the super-sensible worlds as a torturing memory. To make a search for this, it is not so much a question of the clairvoyant looking into the inner soul of the man, as it is of observing his surroundings. Why should this be? It is because this content of soul, this quality of soul that the man carries over with him as an imperfection or moral flaw performs something real, something actual. It guides the man and brings him to a particular place in the super-sensible world, to the very place where there is some being who possesses in perfection what is imperfect in the man who is newly arrived. Thus, this moral flaw, this consciousness of a faculty lacking, has an actual effect. It guides a man along a certain path and confronts him with a being possessing in perfection the very quality lacking in himself, and he is condemned to continual contemplation of this being.

Thus, in the super-sensible worlds we come into the presence of beings who possess all that we ourselves do not possess, and they show us what we lack. We are not drawn to them by what in physical life are called desires, but by means of a real process. If the clairvoyant sees what kinds of beings surround a man there, he can, by objective observation tell what the man lacks and what are his failings. The being into whose presence the man comes, at whom he is condemned to go on gazing, stands there as a continual reproach, one might say. This reproach, standing outside him, has the effect of rousing within him what in super-sensible worlds might be called a craving, a desire, to become different. It arouses in him the activity and strength to work his own transformation, so that he may rid himself of his fault, of his imperfection. You need not exclaim that the super-sensible worlds must, therefore, always be able to show forth

beings having in perfection all that we lack! The super-sensible worlds are indeed rich enough to be able to confront us with beings perfect in everything where we are in fault. They are far richer than we in physical life can imagine. Yes, indeed, the super-sensible world is always able to confront man with a being having in perfection everything in which he himself is imperfect!

This gives some idea of how desires and cravings are real forces, determining our path in the super-sensible world. It is not as though our desires represented something objective in which we could remain stationary. But according to what we are, we are led on our way and placed where all that we lack appears before us as something real, or as an effective reproach. It might easily be said that if this is so man would be completely without freedom in super-sensible worlds because he would be confronted with an external world that would determine how he was to work upon himself. On further observation, however, in super-sensible worlds it turns out that while one being may feel the reproach and begin to work toward perfection, another may resist and fight against imitating what is thus placed as a reproach before him. But this resistance works quite differently in the super-sensible worlds from how it does in the world of the senses. When a being refuses thus to work on himself, he is driven back into other worlds that are strange to him, where he does not know the way, and where the necessary conditions of life are lacking. In other words, this being condemns himself to a kind of inward process of destruction. One may always either choose the fruitful, helpful process shown to one and behave oneself accordingly, or inoculate oneself with destructive forces by resisting it. One has this amount of freedom. But reciprocal action definitely takes place between what is moral and all that is going on in super-sensible space.

A further example of this is that our conceptions of beauty and ugliness, quite in place in the world of the senses, can really no longer be applied when we ascend into super-sensible worlds. Indeed, there are manifold reasons why these conceptions can no longer be used there in the way in which they are used in the world of the senses. When we perceive in super-sensible worlds, we see above all a significant difference in the various beings that meet us. By virtue of the intuitive knowledge that will then be ours, we will be able to say that the being we are looking at is able, and has the will, actually to reveal in his external appearance all that is within him.

Let us assume that such a being has an etheric light-body, that it is one of the beings who do not incarnate into the world of the senses but who only in higher worlds take on a light-body or something of that nature. This light-body may be the expression of what such a being is within. It is not like a man in the sense world who confronts us in a definite form and yet may be hiding within him the most manifold feelings and sentiments, so that he is able to say, "My feelings are for myself alone. What is seen of me externally is my natural form, and I am well able to conceal what appears in my soul." That is not the case with certain beings in the super-sensible worlds; their external form is the most direct expression of what they bear within them. In their component parts, what they are lies fully open to view. But there are other beings unable directly to express, to manifest, their real nature in their external super-sensible appearance. Confronted by beings of this kind, clairvoyant consciousness has the feeling of something repellent, something from which it wants to get away, something oppressive that may even be offensive.

Thus, we can distinguish two kinds of beings, those who are perfectly willing to expose their inner nature, to reveal what is within them, and beings who give one the feeling that what they expose is definitely distorted and what is within them is concealed and does not issue forth. In man's life of the senses, one cannot say to the same extent, when one person is capable of being secretive and another is perfectly frank, that the difference lies in their natures. Their features may be different, but they belong to the same world as far as their natures are concerned. In the super-sensible worlds, however, those who reveal all that they have within them, and those who do not, are two radically different kinds of beings. If we would use the words beautiful and ugly with approximately the meaning we have in the world of the senses, we must apply them to these two kinds of beings. In the super-sensible world we only come to the point by calling the beings who reveal everything, beautiful, for in front of them we feel just as we do before a beautiful picture. But the beings who do not reveal their natures in their external form are felt to be ugly. Thus, if we can put it so, beauty or ugliness depends upon the fundamental natures of the beings.

What is the consequence of this? When clairvoyant consciousness enters a world where it must have these feelings about beauty and ugliness, much in its whole mode of feeling must undergo a change. It is quite natural for the clairvoyant to say that a being revealing all that he has within him is beautiful, and the other idea immediately arises that to be beautiful is to be upright and honest. A being is beautiful because he hides nothing, because he bears in his very countenance what is within him. True and beautiful are one and the same when we enter the super-sensible world. A being who does not reveal what is within him is ugly. That is immediately felt by clairvoyant consciousness. But there is the further feeling that he lies and does not show what he ought. What is ugly is at the same time untruthful! What is true, upright and honest is at the same time beautiful; what is ugly is untruthful. In the super-sensible worlds a point is reached when a separation between the concepts beautiful and true, in the one case, and between ugly and untrue in the other, loses all meaning. So the expression beautiful must be used of a being who is felt to be honest and upright, while the opposite feeling must be called ugly.

We see here how moral and aesthetic concepts merge when the higher worlds are reached. It is a peculiar feature of this ascent into super-sensible worlds that concepts do thus merge into one another, that things to which we refer separately in the world of the physical senses become linked and fused together. Hence, other modes of feeling must be acquired if expressions of the sense world are to be used of super-sensible beings. One is almost always obliged to represent these things more simply, and still more in accordance with physical consciousness than really coincides with a strictly correct representation because they become so complicated.

To my explanation of how the concepts true, upright and beautiful, in the one case, and ugly and untruthful in the other, become linked together, I must add something further. On making one's way into super-sensible worlds one may meet a being who, according to all ideas acquired in the life of the senses, must be called beautiful, perhaps even exquisite — beautiful, radiant and exquisite. There is the picture! But simply because this being appears in such a form, is no proof that it is also a good being; it may even be quite an evil being and yet stand before one in this sublime, angelic form. According to the idea of

beauty that we have in the sense world, we should call such a being beautiful in its super-sensible appearance. How could we help it? Seeing it thus in the world of the senses we should be quite right in calling it beautiful. It may really be the ugliest being in existence, and yet, if one uses the expressions of the sense world, the word beautiful must be used. It may be an utterly evil being, containing hidden wickedness and untruthfulness, a very devil in the form of an angel; this is quite possible in super-sensible worlds. Still, in diverse ways of which we still have to speak, one may gradually get to the truth of the matter by approaching it in clairvoyant consciousness. One is confronted by this angelic form and if, during super-sensible vision, one has become capable of coherent thought, it is possible for one to say, "I must not let myself be deceived by the fact that I am looking at something angelic or a wonderful form of some kind; anything is possible; it may be an angel but also it could be a devil." One may now begin with what must so often be undertaken on entering higher worlds, that is, a good examination of oneself.

We may seek counsel with ourselves to find out how many bad points such as selfishness or egoism we possess. Then our soul becomes permeated with bitterness and remorse. But this bitterness, this pain, may be the very thing to lead us to purify and cleanse ourselves from our selfishness and egoism. When, through this, one comes to see how little one is free from self, and how necessary it is to struggle to be free, then the whole process in the soul lights up. Now, if we have got so far as not to lose our vision while taking stock of ourselves as usually happens at first, the angel in certain cases may be revealed as no angel at all, but may assume an ugly form. Then one can gradually reach the point of saying to oneself, "I myself gave this wicked being the power to express its wickedness by masquerading before me in a quite different form, but, by permeating myself with purer feelings, I have forced it to show me its true form."

Consequently, a process of the soul has a compelling force in the super-sensible world. We ourselves either make it possible for these beings to lie to us, or we compel them to show themselves in their true form. The appearance of the super-sensible world to us depends on how and with what qualities we enter it. What is called the source of illusion must be dealt with in quite a different way from what is customary.

Someone may enter the super-sensible world and describe all sorts of glorious things. If you told him he had been deceived he would not believe it, for did he not see it all? But he did not see what he would have seen had he done what I have just described. Had he acted in this way he would at once have seen the truth: It is beautiful when a devil shows himself as a devil but it is ugly for him to appear in the form of an angel.

When we enter the super-sensible world, we must above all rid ourselves of the habit of speaking of things according to the ideas we gained of them in the world of the senses. If we keep to these ideas we shall first say to the form appearing to us that it is a beautiful angel and afterwards that it is a hideous devil. But clairvoyant consciousness, if it is to give a correct description, cannot express it thus. On the contrary, it must say of the ugly devil that it is a beautiful devil, even though, according to material conceptions, it is quite hideous. We do not arrive at this point simply by turning upside down all the ideas gained from the life of the senses. That would certainly be an easy way.

Anyone could then describe the devachanic plane, for instance, by putting beautiful for all that was ugly in the sense world, ugly for beautiful, red for green, white for black, and so forth. But that cannot be done; the concepts of the super-sensible worlds must be acquired by experience. We must acquire them gradually, as a growing child acquires sense conceptions, not by theory but by experience. When we become conscious that we are speaking in the language of the super-sensible world, it will no longer seem natural to call a devil ugly if he appears as a devil. Feelings of this kind must be acquired if we are to find our bearings in the super-sensible world and to know our way about there. From this it will be easy to form some idea of what is meant when, for the sake of simplicity, we say, "On the one side stands the world of the senses, on the other, the super-sensible worlds". Super-sensible existence is entered by crossing the boundary of sensory life, but if it be entered with all that is gained from this life, if the conceptions and ideas acquired in the sense world are applied there, they are of no use and the wrong construction is put upon things. One must learn to transform one's knowledge at the boundary, not just theoretically but in a living way. Ideas acquired in the life of the senses cannot be used at all on crossing over; they must be left behind. So you see how at the boundary much must be left behind of all that is so intimately woven into us in the world of sense existence.

I should like now to describe the matter not theoretically but from the point of view of concrete perception. Let us suppose that someone, having acquired the capacity for crossing the boundary of which we have been speaking, enters the super-sensible world from the world of the senses. At the boundary he asks himself, "What must I leave behind now, so as to feel at home in the super-sensible world?" After due reflection he will say, "I must really leave behind everything I have experienced, learned or acquired in my various earthly incarnations from primeval times up to the present. I must lay everything aside here because I am entering a world in which all that can be learned during incarnation has no further meaning." It is quite easy to say such a thing, easy to hear and easy to grasp it in the abstraction of a concept. But it is an entirely new inner world really to experience such a thing, to feel it livingly, to lay aside like a garment all that one has appropriated during incarnations in sensory existence in order to enter a world where it no longer has any meaning. If this becomes a living feeling, then one has a living experience that really has nothing to do with theory. It is a living experience such as we have in the world of reality when we actually meet a man and make his acquaintance, and when he speaks and behaves in a certain manner toward us, so that we learn to know him in a way we should were we living with him, not just by making concepts about him.

Here we stand at the boundary between the life of the senses and spiritual life, confronted not by a system of concepts but by a reality that only works super-sensibly, and as concretely and livingly as a human being. This is the Guardian of the Threshold. He is there as a concrete and real being. When we learn to know him, we know he belongs to those beings who, to a certain extent, have taken part in life since primeval times on earth, but who have not gone through what one experiences as a being of soul. This is the being who, in the mystery play, *The Guardian of the Threshold*, is meant to be expressed dramatically in the words:



Thou knowest well, who has been guardian Of this realm's threshold since the world began, What beings need to cross the threshold o'er Who to thy time and to thy kind belong ...

This "to thy time and to thy kind" is something that proceeds indeed, from the very essence of the matter. Of other times and other kinds are the men, the beings, who since primeval times have in a certain sense separated themselves from the path of humanity on earth, and in each of these we meet a being of whom we may say, "I have a being before me who experiences and lives through a great deal in the world, but he does not concern himself with all the love and grief and pain that can be experienced on earth, nor yet with the failings and immorality there. He neither knows nor wishes to know anything of what has taken place up to now in the depths of man's nature." Christian tradition expresses this in the words: "When confronted by the mystery of man's becoming, such beings veiled their faces." A whole world is expressed in this contrast between such beings and human beings.

Now a feeling arises as immediately as does the feeling we have on meeting a fair-haired man, that "he has fair hair." There comes this feeling: In passing through various earthly cultures. I have naturally acquired faults, but I must get back again to my original state; I must retrace my steps on earth, and this being can show me the way just because he does not possess my faults. One has before one a being who stands there majestically as an actual reproach, but at the same time spurring one on toward all that one is not. The being shows one this most vividly, and one can feel one's own being completely filled with the knowledge of what he is and what he is not. There one stands before this living reproach. This being belongs to the rank of archangels. The meeting actually takes place, and has the effect of suddenly revealing to us what we have become as earthly man in sensory existence. This is direct self-knowledge in the truest and broadest sense. You see yourself as you are; you also see yourself as you ought to become!

But it is not always fit for man to see himself thus. Today I have only spoken of the world of concept and idea that has to be discarded. But much else must be laid aside. When we reach the Guardian of the Threshold, we must really lay aside all that we know of ourselves, but we must still retain something to carry on with us. That is the chief thing. This knowledge that we have to leave everything behind at the threshold is an inner experience in itself to which one must have attained, and the preparation for this stage of clairvoyance must consist in schooling ourselves to bear what would otherwise be full of terror and fear. With proper schooling we need not speak of danger because such a schooling does away with danger. Powers of endurance must be attained through due preparation; they are the fundamental force necessary for all further experience. In ordinary life man is not capable of enduring all that he must endure when standing before the Guardian of the Threshold.

The Guardian of the Threshold is there for a strange purpose. If it is not to be misunderstood, it has to be judged from the standpoint of the super-sensible world. In man, the activities of the super-sensible world are always at work, though he knows nothing of this. Whenever we think and feel and will, it always necessitates a certain activity of the, astral body and connection with the

astral world. But man knows nothing of this; if he knew what his bodies really were he would not be able to bear it and would be stunned by it. So that when man meets this being without sufficient preparation, everything must be veiled from him, including the being. The being must draw a veil over the super-sensible world. He must do this for the protection of man who, while within the world of the senses, could not endure the sight. In this we really see a concept that, in the world of the senses, can only be judged morally, as the most direct ordering of nature. The protection of man from sight of the super-sensible world is the function of the Guardian of the Threshold. He must hold man back until he has completed the necessary preparation.

We have here tried to gather up a few ideas that may help us to form a concept of the Guardian of the Threshold. I have tried to collect ideas, concepts and experiences of this kind in a little book, *A Road to Self Knowledge*, that will be in your hands in the course of the next few days. It may be helpful to you in conjunction with these lectures. The book will consist of a series of eight meditations, and is so conceived that should the reader carry them out, he will gain something definite for his life of soul. Today I have tried to deal with a few of the ideas that can lead us to the Guardian of the Threshold. Starting from this point we shall pass beyond the Guardian of the Threshold, and try to gain some degree of insight and perspective from which we can reach a yet deeper understanding of the Christ Being and of the Christ Initiation.

Lecture IV.  
Munich, August 28, 1912

In order to fulfil the aims of this short course, we shall need the ideas gained in our last lecture along with others if we are to characterise what was alluded to in the lecture of the day before yesterday.

In literature you will find everywhere where mention is made of initiation that the riddle of death, so closely concerning all mankind, is, in some way or another, touched upon. In anything of the nature of records you will find allusions to how at a certain stage the initiate has to experience, in a somewhat different form, how the passing is made through the gate of death. To the occultist these records are actually founded on truth. The experiences that have to be passed through during the ascent into spiritual worlds are akin to the experiences man must undergo in the natural crossing from life in the physical body to the entirely different sheath found between death and a new birth. If we would come to the essence of this matter in the right way, we must first ask what man knows about himself in ordinary life. Such an abstract question may not be of much interest, but for an understanding of what takes place in initiates, it is necessary to focus one's attention on the question, "What does the soul consider itself to be?"

During sleep the soul does not know what it is because sleep runs its course either in a state of unconsciousness, or dreams play into it, which, to be rightly understood must be interpreted by the occultist. So, in considering the questions, "What is man? What is his soul in ordinary sense existence?" we have to do only with waking life. Now we know that in the first place there are the gateways we call our sense organs, through which the world of light and colour, sound and smell, the world of heat and cold, and so forth, stream into

our souls. In the life of the senses what we call "our world" is really only a gathering up of all that streams in through these sensory gateways. Then we have the instruments of our understanding, our feeling and willing, with which to work on what meets us in the outer world. Within our soul cravings and desires arise, strivings, states of satisfaction and dissatisfaction, joy, disillusion, and so on. Were we to envisage the whole compass of what man recognises as himself, it is all this. If we want to know what the "inner world" is in ordinary life, we can in reality put forward nothing more than the whole of what has just been described. Moreover, man can also look at himself from outside. He can observe his own body. Through countless facts that need not here be dealt with in detail, he becomes aware that he must regard his body as the instrument for his waking life between birth and death. We have already touched upon the longings that play into this life. Among them is a longing to know what man really is within the limits of birth and death, the longing to issue forth from what may be called the darkness of life. But man has no direct experience in his ordinary life of the senses of how to do this. His experiences are such that the ebb and flow of impulses, cravings, sense impressions, ideas, intellectual connections, and so forth, completely fill his waking life. We can now link this to what was occupying us at the end of our last lecture.

Attention was then drawn to the way in which man, on reaching the boundary between sense existence and spirit existence, has to alter his conceptions, how he must leave behind all his thoughts about the ugly and beautiful, true and false, good and bad, as these concepts take on quite another significance and a different kind of value within the spiritual worlds. From this we can get some idea of how we must change ourselves if we would enter these worlds. Now, having considered what man knows of himself in waking life between birth and death, we can ask in relation to what was said in our last lecture, how much of all this that he knows can he take with him across the boundary where the Guardian of the Threshold stands? How much of all that he lives through and experiences in sense existence, in his impulses, desires and passions, in his feelings, ideas, and the concepts of his understanding and his judgements can he take with him across the boundary where stands the Guardian of the Threshold? It is in the first stages of initiation that man discovers that, of all that constitutes man, nothing at all can be carried over! It is neither exaggeration nor paradox but the literal truth to say that, of all that can be mentioned as belonging to man's sensory existence, he can carry over nothing at all into the spiritual world; everything must be left behind at the boundary where stands the Guardian of the Threshold.

Let us be clear on one point, however. Of all that man knows as himself in sensory existence, one thing of the greatest importance clings; that is, what actually has to do with the stages of initiation. It clings in man's love of and delight in it all, to which it is quite inappropriate to apply the usual rather unsympathetic concept of egoism. We cannot meet the case simply by saying that a man must lay aside his egoism in order to pass over selflessly into the region of the spiritual world. That is easy to say. This egoism, in the finer and more hidden parts of its nature, is intimately connected with what we may not only egoistically hold to be of value in life, but must hold to be of value because through it we are men in the world in which we have to maintain ourselves. We are men through our ability to hold together what we experience, to reflect upon

it in a certain way, and to live it through. All this makes us the men we are. Whatever we can do worthily in the ordinary life of the senses, we carry through because we foster this faculty of holding together what we experience in our personality, in our individuality. If we did not value our experience, we should become idle, dull, and achieve nothing for the ordinary world. It would therefore be superficial to say that egoism should always be looked upon as harmful because in its finer composition it represents the force that drives man on in the world in which he has incarnated. Nevertheless, all this must be laid aside; it must remain behind and be discarded for the simple reason that it is not suited to the world we have to enter. As our physical body is hardly adapted for a bath in molten iron at 900 degrees centigrade, what we call "our self," with all that we love in ordinary life, is ill-adapted for the spiritual world. It must be left behind; if it were not we should experience something resembling the effect a bath of molten iron would have on a physical body. We should not be able to stand it but would be completely destroyed!

A thought may now occur to you that is quite natural but nevertheless has to be grasped and felt in all its depth. This thought is, "If I am now to lay aside all that I am, all that I can talk of in the life of my senses, what at long last, actually remains of me? Is there anything left of myself to enter the spiritual world if I have to cast myself aside?" It is a fact that man can take nothing with him into the super-sensible worlds of all that he recognises as himself; all that he can take is something of which in the ordinary world he knows nothing, something that is in him without his knowledge, that is lying in the depths of his soul as the hidden elements of his being. These must be so strong that out of them he can take into spiritual worlds all of which he will be in need when he has to lay aside what he knows. Thoroughly to grasp this thought, or rather this feeling, you must connect what has just been said with the customary thoughts about death. In ordinary sensory life it is only natural for a man to love what he recognises as himself. Because he knows nothing further of himself over and above his longing for immortality, he has a longing to keep hold of what he has loved in sense existence. His dread of the spiritual world can be so great that it becomes the acme of fear because of the thought, "You are going where all is unsubstantial and unknown; you do not even know whether you can preserve yourself there because all that you know must be lost to you!"

Now it is part of initiation that the elements of being that lie in the hidden depths of the soul should be drawn up while still in sensory life and brought to consciousness. This is partly achieved by the means described in *Knowledge of the Higher Worlds and Its Attainment*, by raising into consciousness from the depths of the soul experiences that come forth like a condensed and strengthened soul life. This condensed and strengthened life of soul, of which we otherwise know nothing, can pass over into the spiritual world. We thereby prepare ourselves by meditation and concentration, by what is called in *The Guardian of the Threshold* the "attitude of soul that is strengthened by thought," so that we are able to take something with us into the spiritual world, and to be something there.

But what happens then to all we have laid aside? Now this is something extraordinarily important. To begin with, if we would put it pictorially, it may really be said that what one talks about in sensory life, all that we know, is laid aside and left with the Guardian of the Threshold at the boundary, just as if it

were the soul's clothing that was cast off before the crossing into the spiritual world. Pictorially speaking, that is quite correct. Initiation, however, necessitates that not only should this happen, but something else as well. One's self and all that one has must, indeed, be laid aside, yet something of it must be carried on. Were it not so we should lose all connection with the one and only being of which we were previously conscious. So, after all, something must be carried over! We should leave everything behind and yet take something of it with us. Here we have a contradiction, but really it is not difficult to explain.

You will easily understand what it is to the soul to go through this process if I compare it with a phenomenon of ordinary life. In life we have a similar process, a process to be compared with this, although the latter is far more intense and far more powerfully felt. It is the process of remembering some experience we have had in life. What you experienced yesterday is left behind, but you take it with you in your memory. The important thing is to have sufficiently prepared ourselves, by previous meditation, concentration and so on, so that on crossing the threshold into the spiritual world, we have the power to hold fast in super-sensible memory what we have left behind. If we are not prepared in the proper way we shall not have the power of recollection. We are then a mere nothing for our own consciousness; we know nothing of ourselves. On entering spiritual worlds the point is to remember through super-sensible memory what one has left behind. These memories are all that can be taken with one. That they are so taken, ensures the so-called continuity, the preservation, of the self. Even in ordinary life, we can be bereft of the continuity of consciousness, and with it lose all our real self. This happens when things that should be remembered — many things indeed in our life — have to be effaced from consciousness and forgotten through ill health. Much in ordinary life depends on the continuity of memory. All that is made possible by the first steps of initiation hangs on the memory in super-sensible life, on preserving the memory of ordinary life. Such a memory is indeed possible, and it is brought about through initiation. All this can be linked to the riddle of death.

When a man passes through death, he has not the identical forces he acquired by initiation because, when he lays aside the body, he acquires certain forces through the help of beings of the super-sensible world. He gains the power to preserve in memory what in laying aside the body he has forgotten. Here you have the real answer to the question, "What remains of the experiences of my soul when I have passed through the gate of death? How does my soul live on?" That is a question of the greatest importance, and through the experience of the initiates you have the answer, "The soul lives on because in its hidden depths there are forces able to hold fast in memory what has been experienced." To be immortal means having the power to preserve in memory the renounced past existence. That is the real definition of human immortality. Through initiation we have proof, experienced proof, that forces live in man that can remind him, after he has laid aside his physical body, of all that he has experienced in sensory life, and of anything at all that has happened. In this way the human self is preserved into the future; thus man experiences his former existence as memories in his future life. We should feel the whole power of the thought that is called forth by initiation, that could be expressed in the words, "The human being is of such a nature that he bears his own being through future ages by the force of super-sensible memory." If you feel this thought pouring with feeling into the

void of the universe, picturing the soul as it carries its own being through eternity, then you have a far better definition of what is called a monad than can be given through any philosophical concepts. Then you will feel what a monad is, that is, a self-enclosed being, a being carrying itself. It is only through the experiences of initiation that one can arrive at such conceptions.

That is only one side of what I have been describing to you. We must consider its first steps more precisely if we want to approach with feeling what can give us ideas about initiation. Let us assume that a man has, through an attitude of soul strengthened by thought and meditation, come to the point of being able to perceive in his etheric body. This perception is experienced in the body that, in its several parts, is more closely bound up with the brain, and less closely, for example, with the hands. The feeling oneself into the etheric body is experienced in the sensation, "You are being spread out. You are becoming wider, fleeing out into the boundless spaces of the universe." Such is the subjective feeling. This is not, however, that one rushes headlong into the unreal and the vague; everything there is concrete life. One lives oneself into the purely concrete, and in this widening out one comes at the same time to definite experiences. Except in special circumstances, hardly anyone accomplishing the first steps of initiation will be spared the experience of a particular impression or feeling of dread and anxiety, an experience of being in the vast universe with no firm ground beneath one's feet, an oppression of the soul. This is the kind of inner experience one lives through.

But there is something of still greater importance. In ordinary life we think, we have an idea, one thought suggests another, and we connect the one thought with the other, combining these perhaps with feelings, wishes, willing and so forth. In a sound life of the soul, one will always find it possible to say, "I think this, I feel that." Were we unable to speak thus, it would mean a break, a disturbance, in sound soul life. We widen out, we expand when growing into the etheric body, but at the same time our thoughts also expand. When thinking, we lose the sensation of being within ourselves, and we get the feeling that we are growing into the etheric world that is permeated with thoughts that think themselves. That arises as an actual experience. It is as if we ourselves were blotted out and our thoughts were thinking themselves, as if the feelings we ourselves have, or that things have, felt themselves, as if we could not do our willing for ourselves but that all this was awakened and willed in us. The feeling one has is one of being given up to the objective, to the world. But, as a rule, another feeling is added. This is another of the experiences during the first steps of initiation. We have the feeling that, as we expand and widen out, and our thoughts think themselves, feelings feel themselves, in the same measure our consciousness becomes weaker and weaker, more and more toned down, and our capacity for knowing is deadened.

Now for the soul to go through such experiences, one must allow something quite definite to enter it. It is necessary for these things to be grasped by the soul as accurately as possible. For this reason I have collected a few things — if not the same, of a similar nature and tending in the same direction — in the book *A Road to Self Knowledge*. If you take it in connection with these lectures, you may gain a good deal. A quite definite state of soul, produced by oneself, must come about similar to what I described yesterday. One must practice self-observation and try to bring home to oneself, without either mercy

or consideration, the really grievous faults one knows oneself to possess, so that there comes before the soul a feeling, into which one must live deeply, of how little one corresponds to the great ideal of humanity. With real force of thought and meditation, one's moral weakness, all one's weaknesses, must be called up before the soul. So doing, one will become stronger. What has already begun to be deadened, what has been described as a kind of fading out of the soul, brightens up again. It once more begins to be visible.

At this point something can be experienced that finds easy expression in words, but is oppressive and even disturbing during the first stages of initiation. These words all apply to the life of soul and not to life in the body. For anyone who has been led aright into spiritual worlds, will already have received intimation that there is no question of external bodily danger. Such a man, if he faithfully observes the good advice offered him, can remain externally the same man in life, in spite of the ebb and flow within him of every sort of pain, torment and disillusion, among which may also be premonitions of bliss. Such things must be gone into because in them lie the seeds of a higher vision, of a higher insight. In this way one gradually comes to recognise that by learning to observe, to perceive and to experience independently of the physical body — in other words, learning to live in the etheric body — one grows into the etheric world in the way described. But in so doing one learns the reason why this etheric world fades into a kind of unconsciousness. In simple words we might say, "It does not like me; it does not think me suited for it." This deadening, this vanishing away, is merely the expression for, "They will not let me in!" But in dwelling on one's faults one grows stronger, and what had begun to disappear lights up again. This produces, however, the significant feeling that a super-sensible world of an etheric nature is around one, but that it may only be entered to a certain degree. It will only allow one to enter to the degree that one makes oneself increasingly strong, morally and intellectually. Otherwise, no. And it shows you this by fading away before you.

That is what is such a strain — so oppressive and sometimes even grotesque and distorted — this battling for the spiritual world and the consciousness of how unworthy one is for entrance there. By continuing to work hard at our self-contemplation and the strengthening of our attitude of soul through thinking, by meditation, concentration and permeating oneself with moral impulses, one can enter ever more and more into the etheric world. This is, after all, only the first stage of initiation. If we would review the next stage, we must call attention to a most remarkable phenomenon that really has no parallel in ordinary sensory existence.

The body that man lives in when once he can perceive the etheric world is his etheric body. But this he already possessed before. The difference between his etheric body before and after super-sensible observation is only that through initiation the etheric body is as it were awakened. While before it was as though asleep, afterward it is awakened. That is really the most apt expression one can use. But one thing will be noticed, that, when by means of any particular measure that has taken effect in the life of the souls the faculty has been acquired of seeing some fact or being of the etheric world — well, you then see just this being. Assume that you are so far prepared that you see this one being, or perhaps also a second being. Then, if you maintain the same power, you will probably see the two beings — or one of them — again and again. This is not

difficult. But you will not easily see anything more. If you let the matter rest for awhile and then come back to it, you will still only see the same. In short, the etheric world is not like the physical world. Once the eyes are prepared for the physical world, they see all that it is possible to see; if the ears are prepared, they hear everything equally well. It is not so, however, in the etheric world. There you must keep preparing anew, from one kind of being to another kind of being and, bit by bit, the parts of the etheric body. There you must look for the whole world again, and you must awaken your etheric body for every single human being over and over again. You set up a connection, a relation, with what you have once seen, for which you have once awakened your etheric body, and must always go on awakening new relations. The etheric body alone cannot do this. It cannot control itself and can only keep on returning to the same being, or it can wait until it is prepared for seeing other beings.

A man who has taken the first steps toward initiation and has reached the point of seeing some being or process cannot at once find his bearings in the spiritual world; he cannot freely compare one being with another because he has no free access to the beings. If you are to find your bearings, if you are not merely to look at things but are to say with decision, "This is a being or that is a process," then you must be able to compare whichever it is with other beings and processes of the super-sensible world. You must be able to make your way from one to the other; you must be able to find your bearings. This orientation has to be learned, and we learn it through regular meditation and by permeating ourselves with moral impulses. Then we feel growing within us forces the activity of which we experience as something strange. If we would describe this, we must return to what was said before. The etheric body, though present in ordinary life, is asleep, and for super-sensible perception must be awakened. But the forces with which to awaken it must be there in the soul. What is done here is experienced in a special way. I can only make this clear by means of a comparison.

Imagine that you go to sleep and that you know, "My body is lying in bed; I cannot move it but I know it is there! I am going into the spiritual world, but I shall come back soon to wake this body up again." This can happen consciously, but in the case of a man in ordinary life it happens unconsciously. He really goes through what I have just been describing. In his physical condition he is both a waking and a sleeping being and it is he himself who wakes his physical body, although he is not conscious that this is so. But a man who has taken the first steps toward initiation becomes conscious of this, and thereafter actually knows, "There is my etheric body." His attitude toward it is such that he feels, "That is the more narrowly confined part that corresponds to the brain; this is the more mobile part corresponding to the hands; this, the completely mobile part corresponding to the feet." This, however, may sound strange. We know all this but the knowledge sleeps in us.

By further development, by preparing our inner life of soul in the necessary way and reaching up to the spiritual world, we are continually awakened. First we awaken this bit, then that. Now we set this movement going, then another. In short, it is a conscious awakening of the etheric body, so that we may speak of the sleeping state as being the ordinary state of the etheric body, and of a waking state into which it is brought by initiation. That is the difference between sleeping and waking in the physical body and in the etheric body. In



the physical body sleeping and waking are alternating conditions, they occur in turn; while in the etheric body there is no such alternation; in it sleeping and waking are simultaneous. Thus, a man on the way to initiation may, by his first efforts, reach the point of awakening many of the etheric parts of his head, while all that corresponds to his hands and feet is still deep asleep. Whereas the physical body is asleep at one time, awake at another, in the etheric body some parts are awake and others asleep at the same time. Progress consists in making the sleeping parts more and more into waking ones, and that is what we actually are doing.

If man were not a spiritual being, all that I have here put forward as a comparison could not take place; then, as he lay in bed, he could not observe the awakening of his physical body. But what belongs to the soul is something that is independent of what is awakened. What awakens it bit by bit is not the etheric body, it is something else. If we grasp the concept, "There is something in my soul that holds active sway over my etheric body, and bit by bit awakens it," we then have a concrete and correct idea of the so-called astral body. To live in the astral body, to experience oneself in the astral body, means in the first place that one feels oneself to be a kind of inner forceful being, gradually able bit by bit to awaken conscious life in the sleeping etheric body. So there is a condition that may be described as one in which we experience ourselves outside the physical body, not only in the etheric body but also in the astral body.

In order to be clear about this step in initiation, it is necessary to acquire the power of differentiating between the various merely inward experiences in coming down into the etheric body. I have described what is experienced on entering the etheric body, how you expand, flow out. That is the concrete feeling. But the chief feeling generally experienced is that you are also pressing further and further out of your physical body and pouring yourself out into the wide spaces of the universe — the living oneself into the astral body, the conscious living into what is bit by bit awakening the etheric body. This is all linked up, too, with a springing out of oneself to seize something outside; this is not a mere expansion of something already there. One realises when in the etheric body that the physical body still belongs to it. But when one makes one's way into the astral body, one realises, "It is as if I had first lived in myself, and had then come out of myself to penetrate into something else; now my physical body, and perhaps my etheric body, too, is something outside me. I am now in something where I was not wont to be; my physical body has now become objective and no longer subjective. I am looking at it from outside."

This springing beyond oneself, this looking at and understanding oneself, is the crossing over to life in the astral body. When this is attained, when this leap over has been made and you know this is now you and that you are looking at yourself, just as you used to look at a plant or a stone, you will then have the feeling that, indeed, no one will fail to have in the first stages of initiation, "Now you are in the super-sensible world, and you are spreading yourself out, away into infinity." One cannot use the expression on all sides because the super-sensible world has many more sides and quite different dimensions from those of the ordinary world. But you are alone there. You are with your life in the astral body and everywhere around is the universe, an infinite expansion, not any being anywhere but yourself alone! You are overcome by a feeling of what may be called loneliness of soul raised to its supreme degree.

It is a matter of enduring such feelings and of being able to go through them because it is by surmounting them that the forces arise that lead one on; they become the forces of the seer. What I have tried to put in a few lines in the drama *The Guardian of the Threshold* becomes intensely real. I refer to the scene in which Maria leads Johannes into the infinite tracts of the fields of ice where the human soul is alone — in absolute loneliness. In this loneliness one has to wait — patiently wait. Much depends on whether one is able to wait, whether one has acquired sufficient moral force to wait. Then comes something of which it may be said, “Yes, you are absolutely alone in infinity, but in you there arises something like pure memories that yet are no memories.” I say, “Like memories that are no memories” because all our memories in ordinary life are such that we can recall anything with which we once came into contact, anything we once experienced. But imagine that you stand there with all that is innermost in your soul, while images keep rising up within you that need to be related to something. But you have never previously experienced them! You know that these images are related to beings, but you have never met these beings. This surging up within you of an unknown world, which you realise you bear within you as pure image — this is the next experience on the path of initiation.

After that comes a strange experience in which it is possible to get into relation with all the images that arise, that you can love and hate them, that you can feel reverence in face of one, pride in face of another. Not only a number of inner images are awakened, but also something like a surging hither and thither of super-sensible feelings and sensations. You are utterly alone with yourself, alone with your own inner world rising up within you. At first you are aware of nothing except an indefinite gloom, but your connection with everything is complete.

Let us take a characteristic example. Something that rises there as a picture calls forth your love. This is a severe temptation; a terrible temptation now arises because you love something in yourself. You are exposed to the temptation of loving the thing because it is yours, and you must now put forth all your strength not to love this being just because it is yours, but, in spite of the fact that it is yours, to love it for some quality it possesses. It becomes your task to make selfless what is in yourself. That is a hard task, a task with which nothing can be compared that has to do with the soul in the ordinary physical world. In the ordinary sensory existence it is quite impossible for a man to love what is within him absolutely selflessly. But that is what he must do on rising to this world. By irradiating the being with the force of love, it radiates force itself, and this makes you feel that “it is trying to get out of you.”

You also notice that the more love you yourself can apply, the more strength it has to break through something that is like a veil, and to make its way out into the universe. If you hate it, it also gains force, but then it strains you apart, presses against you and makes its way through, as though heart or lungs would force themselves through the skin of your body. This runs through everything with which you bring yourself into relation through love and hate. The difference between the two experiences is that what you love selflessly goes away, but you feel that you, too, go with it, that it takes you away, and that you, too, take the same path. What you hate, or anything toward which you show pride, tears through the veil and disappears leaving you alone, and you

remain in your loneliness. At a certain stage this difference is strongly marked. You are either taken away or left behind. If you are taken, you are able to reach the being whose image you have experienced. You learn to know it.

By this surging up within you of the images of unknown beings with whom you are nevertheless in relation, you come out of yourself and meet all these beings whom you learn to know in a second spiritual world. You live yourself into a world generally called the devachanic world, the true spiritual world, not the astral world. It is nonsense to say that through his astral body, which I have described as the awakener of the etheric body, man enters the astral world. Rather does he rise into the true spiritual world, into what is called the spirit-land in my book *Theosophy*. There he meets pure spiritual beings.

Now to know more of these beings in their different orders, and how they become what is described as the world of the Higher Hierarchies, whom we have learned to know as rising from the Angels to the Seraphim, of all this we shall hear more in the next lecture.

Lecture V.  
Munich, August 29, 1912

Yesterday, in such words as are possible for these matters, I tried to characterise how the withdrawal from the physical body, and feeling and experiencing oneself in the etheric and astral bodies take place. I pointed out that this experience takes place in such a way that living oneself into the etheric body seems like a flowing out, as it were, into cosmic space, during which one is continually conscious of streaming out into infinity in all directions from one's own body as a central point. Experience in the astral body, however, appears as a springing out of oneself into the astral body. It is at this moment that one begins to feel outside one's physical body in such a way that everything in the physical body that was called oneself is now experienced as something external to one, something existing outside. One is inside something else. I pointed out to you yesterday that the world then confronting us must be called, in conformity with my book, *Theosophy*, for instance, the spirit-land. It might also be called the lower mental plane. It would be wrong if something derogatory is implied by imagining that when one selflessly and in the right way reaches the point of living in the astral body, one is then in the astral world.

Now there is a great difference between life, observation and experience in sensory existence, and experience in the astral body in face of the spirit-land. In the life of the senses we are confronted with substances, forces, objects, processes and so on. We are also confronted with beings, and besides the beings of the other kingdoms of nature, insofar as we are justified in calling them so, we are confronted in particular with our own fellow beings. In sensory existence we confront these other beings in such a way that we know how they take up into themselves the substances and forces of the world of the senses, permeate themselves with these, and thereby live the life that runs its course by means of external natural forces within the laws of nature. In short, in the life of the senses we must distinguish between the course of nature, and the beings who live out their lives within this natural course and permeate themselves with the substances and forces there. We have, then, the course of nature and also the

beings. But when in the astral body we are seeing into the spiritual world, we can no longer make this distinction. In the spiritual world we are confronted with beings alone, but over against these beings there is no such thing as the so-called course of nature. Everything to which you are guided in the way indicated in our last lecture, everything you meet, is *being*. Wherever there is anything, it is being, and you cannot say as you do in sensory life that there is an animal and here the external substances it is going to cat. There is not this duality there, for whatever is, is being.

I have already told you how you stand with regard to these beings, that this is mainly the world of the hierarchies, and we have often described it from other points of view. You learn to know the world of the hierarchies in their order of succession, from those beings whom you learn to know first as angels, and archangels, up to those who seem to be almost vanishing, so indistinct do they become — the Cherubim and Seraphim. But one thing is possible when you find yourself in these worlds; you can succeed in entering into relation with these beings. Whatever you are in sensory existence you must have left behind you, in the sense of the way we described this before, but, as I have already said, you still bear it in memory. Into these worlds you carry the memory of what you have left behind and, as in physical life we look back into our memories, so you look back from the higher worlds on to what you have been in sensory existence. You still possess it in memory pictures.

Now as you ascend the first steps of initiation into higher worlds, it is good to learn to distinguish between the first step and those that follow. It is not good to neglect this. It really amounts to this, that you will best learn to find your way in higher worlds if, among the first memory pictures you carry across there, which remind you of your sensory existence, you do not have the image of your own physical body and of its form. It is indeed a matter of experience that this is so. Anyone who has to give advice as to the exercises to be undertaken in order to bring about the first steps of initiation will see to it that, after crossing the threshold, after passing the Guardian of the Threshold, the first memory images have nothing to do with the perception of the physical bodily form. They are essentially such as can be included under the heading of a morally intellectual perception of the self. What you should first experience is how to estimate your own moral qualities. You should perceive what moral or immoral tendencies you have, what sense of truthfulness, or superficial feeling, and also realise how to assess your value as a man of soul.

This is what must first be felt. This does not arise in such a way that it can best be expressed in the words we use in physical life. When you enter the spiritual world, experience is far more intimately bound up with you than anything of the kind in sensory existence. When you have done something that does not satisfy you morally, your entire inner life feels that there is something bitter, that there is something as it were poured out into the world to which you have now accustomed yourself, that fills it with an aroma of bitterness — but aroma should not here be understood in the physical sense. You feel yourself soaked through with this aroma of bitterness. What can be morally justified is filled with a pleasant aroma. One might say that the sphere you enter when you are not satisfied with what you have done, is dark and gloomy, but light and clear is the part of the universe into which you come when you can be at peace with yourself. Therefore, if you are to find your way about, this should be the

kind of moral or intellectual valuation to which you should submit yourself, that, like the atmosphere, fills for you the world into which you are entering. So it is best to feel this world with your soul, and after having made yourself familiar with this feeling of the soul for spiritual space, only then should the memory arise that may have the very form and shape of your physical bodily form in sensory life, as long as this form comes before you like an interpenetration into your newly acquired moral atmosphere.

What I have here been describing may not, however, only arise out of the midst of daily life, coming like an entrance into the spiritual world when the appropriate steps toward initiation have been taken. It may also occur in another way. However it arises, it depends fundamentally on the karma of the individual human being and on the way he is constituted. It cannot be said that one way of arising is better or worse than the other; it is simply that either one or the other may occur. In the midst of his daily life man may feel himself drawn into the spiritual world, but it may also happen that his experience during sleep becomes different. In the ordinary experience as soon as a man falls asleep he becomes unconscious, regaining his consciousness on re-awaking, and in his life during the day, except for remembrance of his dreams, he has no memory of his sleeping life. He lives through sleep in a state of unconsciousness. Now in the first stage of initiation it may also happen that something else is extended over man's sleeping life so that he begins to experience another way of falling asleep. With the approach of sleeping life another kind of consciousness is then experienced. This lasts, interrupted more or less by periods of unconsciousness, for various lengths of time according to the progress the man has made. Then, as morning approaches it dies away. During this experience, in the first period after falling asleep, there arises what can be called a memory of one's moral attitude, of one's qualities of soul. This is particularly vivid just after going to sleep and it gradually dies away toward the time of waking.

Therefore, as a result of the exercises for the first stages of initiation, the usual unconsciousness of sleep can become lit up and transfused with consciousness. Then one rises into the actual worlds of the hierarchies and feels oneself to belong there. But this living within the world in which all is being, must, as compared with ordinary life in the world of the senses, be described somewhat as follows. Suppose that someone in the sensory world is standing before a pot of flowers and looking at it. The plant is outside, external to him; he observes it as he stands there looking at it. Now the experience in the higher world of which we have just been speaking, can in no way be compared with this kind of observation. It would be quite wrong to imagine that there one went about looking at the beings thus, from outside, placing oneself before them, as one would observe a flowerpot in the world of the senses. It is not so. If you would compare anything in sensory existence with the way in which you stand as regards the world of the hierarchies, it could only be in the following manner. This, of course, will be only a comparison, but it may help you to have a clear idea.

Let us assume that you sit down somewhere and instead of thinking laboriously of some special thing, you set yourself to think about nothing in particular. Some uncalled-for thought may then arise within you, of which, to start with, you were not thinking at all. It may occupy your soul so completely that it altogether fills it; you feel you can no longer distinguish the thought from

yourself and that you are entirely one with the thought that thus suddenly arises. If you have the feeling that this is a living thought, it draws your soul with it, your soul is bound up with the thought, and it might just as well be said that the thought is in your soul as that your soul is in the thought, then you have something in sense life similar to the way in which you get to know the beings of the higher hierarchies and the way you behave toward them. The words, "I am beside them, I am outside them," lose all meaning. You are *with* them, just as your thoughts live with you. Not that you might say, "The thoughts live in me." You have rather to say, "A thought thinks itself in me." The beings experience themselves, and you experience the experience of the beings. You are within them; you are one with them, so that your whole being is poured out into the sphere in which they live. You share their life, all the time knowing quite well that they, too, are experiencing themselves in this. No one must imagine that after the first steps on the path of initiation he will immediately have the feeling of experiencing all that these beings experience. Throughout he need know nothing beyond his being in their presence, as in sensory existence he might be confronted by somebody he was meeting for the first time. The expression, "The beings live and experience themselves within you," is justified, yet you need know nothing more of them to begin with than you would know of a man on first acquaintance. In this way, therefore, it is a co-experience. This gradually grows in intensity, and you penetrate ever further into the nature of these beings.

Now, something else is bound up with what has just been described as a spiritual experience. It is a certain fundamental feeling that rests in the soul like the actual result of all its separate experiences. It is a feeling that perhaps I can picture to you by means of a contrast. What you experience in the world of the senses when standing at some particular spot looking at what is around you is the exact opposite of this fundamental feeling. Imagine someone standing here in the middle of the hall, seeing everything that is here. He would say that here is this man, there that man, and so on. That would be his relation to the surrounding world. But it is, however, the opposite of the prevailing mood in the world we have just been describing. There, you cannot say, "I am here, there is this being, there that one," but you must say, "I am this being." In reality that is the true feeling. What I have just said as regards all the separate beings is felt in face of the world as a whole. You are really everything in yourself. This being within the beings is extended over your whole mood of soul. It is in this mood of soul that you experience consciously the time between falling asleep and waking. When you live through this consciously, you cannot but have a poured out feeling toward all that you experience. You feel yourself within everything to the very limit of the world that you are at all able to perceive.

I once made the following experiment, and I should like to cite it here as an episode — not as anything remarkable, but in order to make myself clear. Some years ago it suddenly struck me that certain more or less super-sensible states come before us in the great poetic works of the world as a reflection, an echo. What I mean is that if a clairvoyant becomes clear about the fundamental mood of his soul in certain super-sensible experiences and he then turns to world literature, he will find that such moods of soul run through certain chapters, or sections, of the really great poetic works. These moods are not necessarily the

poet's occult experiences, but the clairvoyant can say to himself that, if he wishes to live over again as an echo in the sensory world what he experienced in this mood of his soul, he can turn to some great poem and find there something like its shadow picture. When in the light of his experience the clairvoyant reads Dante, for instance, he sometimes has the feeling that there in the poem is a reflection, or shadow, that in its original state can only be experienced clairvoyantly.

Now I once made a search for certain states capable of description in poetic works, in order to set up some sort of concordance between experiences in higher worlds and what is present as a reflection of these in the physical world, and I asked myself, "Is it not possible that this particular mood poured out over the soul during fully conscious sleep (that I have described as a being in the higher worlds, but a being to be apprehended in the mood), might not this be found echoed in some mood of soul in the literature of the world?" But nothing came from this direct approach.

When the question was put differently, however, something was forthcoming. Experience shows that it is also permissible to ask, "How would a being who was not a human being — for instance, some other being of the higher hierarchies — feel this mood of soul, this living within the higher worlds?" Or, to put it more exactly, man feels himself within the higher worlds and sees beings of the other hierarchies. Now just as in the world of the senses you can ask, "What does another person feel about something that you yourself feel?" so this same question can be put to a being of the higher hierarchies, and it will then be possible to gain an idea of the experience of some other being. Just as it would be possible for us in fully conscious sleep, we can form an idea, as in the case of man himself, of a definite kind of higher experience in face of life in the higher worlds, but of experience that plays a large part in the soul of man.

One can imagine, therefore, a being belonging to a higher hierarchical rank than man on earth, who is able to feel what human beings feel but in a higher way. If the question is put in this way, if you reflect not on an ordinary but on a typical man, and then picture the mood of soul, it becomes possible to find something in world literature from which one can form this concept, that such a mood is poured out as an echo of what can really only be represented in its original state correctly by translating oneself into the world we have just been describing. But there is certainly nothing to be found in European literature of which it might be said, "One can here trace the mood of what pours itself out over a soul when it feels itself within the spiritual world and all that belongs there." It is wonderful how you begin to understand in a new way and to feel fresh delight and admiration when you let this mood work on you like an echo coming from the words of Krishna in the Bhagavad Gita. Quite a new light floods these lines of the Gita when you realise that all I have just been describing is contained, not in the words, but in the echo of the mood that fills the soul. I wanted to give this merely as an illustration of clairvoyance; to picture it in such a way that you can now take up this poem and try to discover the mood flowing into it. Starting from that you may get a feeling of the clairvoyant's corresponding experience, when from his daytime existence he is transposed into these worlds in full consciousness, or when his consciousness is extended during sleep.

Something else, however, is mixed with this mood, this basic feeling;

something else accompanies it. It is only by means of a concept that I can try to picture what is here experienced in words because one must always have recourse to words in physical life. What is experienced is something of this nature. So far as you feel anything at all of a world, you feel yourself poured out into it. At first you do not really feel anything external anywhere, you only feel the one point in the world in which you were beforehand. That is the only external thing you feel. You find whatever harm you have done and whatever good you have done crowded into that one point. That is external. For the rest, you feel yourself with all that you have achieved in the world poured out over the whole world. You have indeed the feeling that it would be nonsense to apply certain words natural in sensory existence to this experience of your connection with the world. For instance, the words before and after cease to have meaning because as you go to sleep you do not feel that it is before, and that waking comes after. You only feel certain experiences that begin as you go to sleep, and continue to happen. After living through a number of experiences, in a certain respect you are at the same point again, but not in the same way as before going to sleep.

You have rather the feeling, "I have been to sleep," and the feeling that the word "then" can no longer justifiably be used. There have taken place a number of experiences during which before and after have ceased to have meaning. If I now use the expression after a certain time (though it is not correct) — "after a certain time one again stands where one stood before" — it must be imagined that you are standing opposite yourself, as it were, as though you were out of your body, walking around and looking at yourself. So you stand at about the same point where you stood on leaving the body, but you are now standing opposite yourself; you have changed your direction. Then (again using "then" in a merely comparative sense) events continue to take place, and it is as if you had returned to your body and were inside it once more. You do not experience any before or after, but what you can only describe as a revolving, about which the words "beginning," "middle" and "end" can only be used together.

In this kind of experience, it is just the same as when you say about any point of the whole circumference of a circle, "Here it begins," and, having made the whole round, "Here it ends." You have no feeling of having lived through a period of time, but rather the feeling of making a round, of describing a circle, and in this experience you completely lose the feeling of time that you normally have in sensory existence. You only feel that you are in the world that has the fundamental characteristic of being round, of being circular. A being who has never walked the earth, who has never lived in the world of the senses but has always lived in the world of which we are speaking, would never be struck by the idea that the world once had a beginning and could be coming to an end. He would always think of it as a self-enclosed, round world. Such a being would have no inducement to say that he strove for eternity for the simple reason that everything around him is eternal, that nowhere is there anything beyond which he could look from the temporal into the eternal.

This feeling of timelessness, this feeling of the circle, appears at a certain stage of clairvoyance, or in the conscious experience of sleep. With it is intermingled a certain yearning, a yearning that arises because in this experience in the higher world you are never really at rest. Everywhere you feel yourself in this revolving movement, always moving, never staying still. The longing you have is, "If only a halt could be made, if only somewhere one could enter time!"



This is just the opposite, one might say, of what is experienced in sensory existence, in which we always feel ourselves in time while yearning after eternity. In the world of which I have been speaking, we feel ourselves in eternity with this one desire, "If only at some point the world would stand still and enter time existence!" This is what you realise to be the very fundamental feeling — the everlasting movement of the universe, and the longing for time; this experience of eternal becoming, this becoming that is its own surety, and the longing, "Ah, if only one could but somewhere, somehow, come to an end!"

Yes, when the conceptions of the life of the senses are applied to these things one is fully justified in thinking them strange. But we must not let this impede us. That would imply that we do not wish to accept a real description of the higher worlds. If that is really what we want on setting foot in them, all ordinary descriptions of the world of the senses, and everything else besides, must be abandoned. I beg you to look upon this feeling I have just pictured as an experience that one has in oneself and for oneself, and it is important that one should experience this in oneself and for oneself, because that belongs to the first stages on the path to initiation. This feeling may arise in two ways. In one way it may be expressed by saying, "I have a longing for what is transitory, for existence concentrated in time; I do not wish to be poured out into eternity." If you have this feeling in the spiritual world (I ask you to consider this well) you do not necessarily bring it back with you into the world of the senses. On the contrary, it need not be present there at all when you return; it may only be in the spiritual world. You may say you have this feeling in the spiritual world — that you would like to experience yourself right within time, you would like to be concentrated in independence at some point of world existence. You would like to do this so completely that you could say, "Why should I bother about eternity that extends itself out in the rest of the universe! I want to make this something independent for myself, and to live in that."

Just imagine this wish, this feeling, experienced in the spiritual world. We have not yet expressed this exactly, but have still to describe it in another way to make it precise, and then to combine it with something else. If we want to bring this down into human sensory existence, we have to describe it — if we still wish to do so at all — by what is reminiscent of the world of the senses. You will remember that I have just said, "Up above, everything is being and we cannot speak of it in any other way." But that is not the whole truth. When in the world of the senses some desire takes possession of us we may say, "You feel yourself driven on by some being who works in you and causes you to express this wish to make sure of some particular point." If one has understood the wish to make sure of one point, the wish to be concentrated in temporal things, as an impulse given by a being of the spiritual world — it can only be such a being — then one has to grasp what influence Luciferic beings have in that world.

Having reached this conception, we may now ask, "How can one speak about being confronted with a Luciferic being?" When, in the world of the higher hierarchies, we feel thus influenced to draw away from eternity to a state of independent concentration in the world, then it is that we feel the working of Lucifer. When we have experienced that, then we know how the forces that are Luciferic can be described. They may be described in the way I have just shown,

and only then does it become possible to speak with reality of a contrast that even finds an echo in our world of the senses. This contrast simply arises from the realisation that in sensory existence it is quite natural for us to be placed into the temporal, whereas in the spiritual world that lies — to speak from a transitory point of view — above the astral world, it is natural for us no longer to perceive what is temporal, but only what is eternal. This devachanic experience that appears there as a longing for temporal life is echoed in the longing for eternity. The interplay of actually experienced time — time experienced in the passing moment — with the longing for eternity, arises because of the penetration of our world of the senses by the devachanic world, the world of spirit-land. Just as for ordinary sense perception, the spirit-land is hidden behind our physical world, so the eternal is hidden behind the passing moment. Just as there is no point where we can say, “Here ends the world of the senses, and here begins the spiritual world,” but everywhere the spiritual world permeates sensory existence, so each passing moment, in accordance with its quality, is permeated by eternity. We do not experience eternity by coming out of time, but by being able to experience it clairvoyantly in the moment itself. We are guaranteed eternity in the passing moment; in every moment it is there.

Wherever you go in the world, when speaking from the standpoint of clairvoyant consciousness, you can never say of beings that one is temporal and another eternal. To say that here is a temporal being or there an eternal being has no meaning for spiritual consciousness. Real meaning lies in something quite different. What underlies existence — the passing moment and eternity — is everywhere and forever, and the only way to put the question is, “How comes it that eternity sometimes appears as the passing moment, that the eternal sometimes appears temporal, and that a being in the world assumes a form that is temporal?” It simply comes from this, that sensory existence, wherever it occurs, is interspersed with Luciferic beings, and to the extent that these beings play into sensory existence, eternity is rendered temporal. It must therefore be said, “A being appearing anywhere in time is eternal insofar as it has power to liberate itself from the Luciferic existence, but insofar as it is subject to it, it remains temporal.”

When we begin to describe things in a spiritual way, we leave off using expressions of ordinary life. In ordinary life, if we apply the teaching of religion and of anthroposophy, we should say, “Man has his body as an outer sheath, and within he has his soul and spirit being; his body is mortal, but his being of soul and spirit is immortal and eternal.” This is how it should be expressed, insofar as we are in the world of the senses and want to describe what is there. It is no longer correct if we wish to apply the standpoint of the spiritual world; then it must be put in this way, “Man is a being in whose nature as a whole, progressive, divine beings must work together with Luciferic beings; to the extent that progressive, divine beings are in him, part of his being wrests itself away from all that is Luciferic, and so comes to participate in the eternal. Insofar as divine beings work in man, he shares in the eternal; insofar as the Luciferic world works in him, all that is bound up with the temporal and transitory becomes part of his very being.”

The temporal and eternal thus appear as the working together of diverse beings. In the higher worlds there is no longer any sense in speaking of abstract opposites such as the temporal and the eternal because there they cease to have

any meaning. There we have to speak of beings. We speak, therefore, of progressive, divine beings and of Luciferic beings. Because these beings are present in the higher worlds, their relation to one another is reflected in the antithesis of time and eternity.

I have said that it is good if a man, on rising to the world to which we are referring, should at first experience memories of a more moral kind rather than his external physical form. Persevering with the exercises for the first steps in initiation, he should gradually become so clairvoyant that there will then appear the memory picture, too, of his physical form. There is something else, however, connected with the arising of this memory picture of one's physical form, and that is that actually from this time on (and it is right) he feels as a memory not only his life of soul in general, not only in general his good and bad deeds and his moral and his foolish ones, but his entire ego. It is his whole self that he feels as a memory in the moment when he can look back on his body as form. He then feels his being as if split in two. He beholds the part he left behind with the Guardian of the Threshold, and he beholds what, in the sense world, he called his ego. Now, on looking back on his ego, he feels that there also is a cleavage, and quite calmly says to himself: "Only now are you able to remember what you formerly called your ego. You now live in a more highly organised ego that bears the same relation to the former ego that you as thinker bear to memories of life in the world of the senses." At this stage one sees for the first time what man, earthly man, actually is; one looks down on one's ego-man.

At the same time, however, one is raised to a still higher world that may be called the higher spirit-land or, if you will, the higher mental world; a world that differs somewhat from the others. We are in this higher spirit-land when experiencing the splitting of the ego, and the ordinary ego in memory only. It is here that one is first able to form a true estimate of man on earth. As one looks back one begins to know what man is in his inmost being. There, too, it is first possible to come to an experienced judgement concerning the course of history. Human evolution that has been experienced becomes for us the progress of the soul as an ego being. Standing out from the general progress are the beings who are leaders in the advancement of humanity. Here one actually experiences what I described in the second lecture, that is, the impulses that are continually flowing into human evolution through the initiates, those initiates who, wherever they may be, have to leave the life of the senses and go to spiritual worlds so that they can give out these impulses. When you reach the point of experiencing man as an ego being, you also experience for the first time a true insight into the human being as such. To this there is only one exception.

Let us recapitulate all that has been said. When a man goes through the first stages of initiation, he can raise himself clairvoyantly to the world of the lower spirit-land; he experiences conceptions of what has to do with the soul, of what is moral and what is intellectual. He looks down on all that is going on in souls, even if they do not comprehend themselves as ego beings. This comprehension of one's being as an ego being, together with all the blossoming of spiritual life in the initiates, is experienced in the higher spirit-land with one single exception that is right and good if it can happen as an exception that breaks through the general rule. From the lower spirit-land one sees the whole being of Christ Jesus! So that, looking back in a purely human way, and holding fast to what is present in remembrance, you have a memory of Christ

Jesus and of all the events that have taken place in connection with Him, that is, if the other condition of which I spoke in the second lecture has already been fulfilled. The truth about the other initiates, however, you experience for the first time in the higher spirit-land.

There we have a vastly important distinction. When a man rises into the spiritual world, on looking back he perceives what is of the earth. But he sees it first with its soul quality unless he can remember in such a way that, looking back on earthly existence, he remembers physical man and the shape and form in which he goes about. That is a thing he should only experience at the higher point described. It is only Christ Jesus that he may and should see at the first steps on the path of initiation. This he can do when on going forward he sees himself surrounded by nothing but what is of a soul nature, that at first has nothing in it of the ego. But then, within, as a kind of central point, is the Christ Being, fulfilling the Mystery of Golgotha and permeated by the ego.

What I have just told you cannot, of course, be understood as coming from any of the world conceptions of existing Christian religions. I hardly imagine that you would find it described anywhere. You can, indeed, find what may be called the reverse of what I have said in a certain special way that one first lights upon when looking occultly and precisely into the matter, because up to the present, Christianity has not reached the goal it has finally to attain. Perhaps some of you will know that there are many among the official representatives of Christianity who have a mortal dread of what is known as occultism, and look on it simply as the work of the devil that can only do man harm. Why is this so? Why do we repeatedly find, when we speak to the representatives of any particular priesthood and the conversation turns to occultism or anthroposophy that they shy away from it? If you point out to them that the Christian saints have always experienced the higher worlds, and that their biographies tell us so, you get the reply, "Oh yes, that may be so but these things should not be striven after. There is no harm in reading the lives of the saints, but you shouldn't copy them if you want to keep away from the wiles of the devil."

Now why does this occur? If you take all that I have told you into consideration, you will understand that what here finds expression is a kind of fear, a strong feeling of fear. Ordinary people do not recognise its origin, but the occultist can do so.

As I have said in the second lecture, in the higher worlds there can only be this memory of the Christ when a man has rightly understood Him on earth, in the physical world of the senses. It is important to have this memory of the Christ in the very next world you enter, where you still keep a memory image of the rest of humanity. On the one hand, it is necessary to have the memory image; on the other, you can only have it down here if it has already permeated you. Hence it happens that those who know something of occultism, but have not thoroughly assimilated certain important and outstanding facts, think it is all one whether man, when today he presses on into spiritual worlds, has become acquainted or not with this image of the Christ. They do not consider that what is above depends to any great extent on what has been experienced below, although in other respects they are continually emphasising it.

But the kind of position in which you find yourself with regard to the Christ in the higher worlds does indeed depend on how you relate yourself to Him in the physical world. If in the physical world you do not try to call up the

right conception of Him, you are not in a certain respect sufficiently developed for the higher worlds, and in spite of the fact that you should find Him there, you cannot do so. So that if you have not concerned yourself about this matter that is full of splendour and so significant, on rising to higher worlds you may completely miss this image of the Christ. If, then, anyone when still in sensory existence, were to reject the idea of forming a relationship to Christ, he might even become a great occultist and yet, through his perceptions in the higher worlds, have no knowledge of the Christ; he would not find Him there, nor be able to learn anything from Him. There would always be something wanting in his conception of the Christ. That is the significant thing.

I am not here giving out anything that is merely a subjective opinion, but what is the common objective result of those who have made the relevant investigations. Among occultists it can be said objectively that it is so, but in anyone who does not feel impelled to become an occultist, and who is simply a faithful follower of his particular religious creed, the same thing is expressed in that unconsciousness that I have just described as a state of fear. Then if anyone would embark upon the path into higher worlds, this is said to be devil's work; it is thought that perhaps he cannot have found the right relation to Christ, and therefore ought not to be led beyond the ordinary world. In a certain sense this fear is well-grounded. These men do not know the way to Christ, and if they then enter higher worlds, Christ is lost to them. This feeling among certain priestly orders can be understood as a kind of fear, but there is no way of meeting it. I beg you to give this little digression your serious attention, and to go on thinking about it in life. It is interesting as a piece of historical culture, and will help you to understand much that plays itself out in life.

I have shown you different aspects of the Christ from two different points of view, and have tried to throw light on His being. But all that I have previously said would be just as valid and comprehensible without these two points of view. It is necessary, however, to meet the facts objectively and, without the bias of any religious tendency, to grasp them objectively as cosmic facts.

Thus we have tried to throw a certain light on the concepts of the temporal, the transitory, the passing moment and eternity on the one hand, and on the other of mortality and immortality. We have seen how the concepts 'transitory' and 'temporal' are bound up with the Luciferic principle, and how, bound up with the Christ principle we shall find such concepts as 'eternity' and 'immortality.' Anyone might believe — at least to a small extent — that this constituted a kind of undervaluing of the Luciferic principle and its rejection in all circumstances because by it we are directed to the temporal, the more transitory, and to the concentration upon one point. For today, I should like just to say this, that in all circumstances it is not right to look upon the 'Light-bearer' as one of whom we should be afraid, nor is it right to think that we must turn our back on Lucifer as from one whom we must always escape. If one does that it is to forget the teaching of true occultism, namely, that here in the world of the senses there is a feeling analogous to that in the super-sensible world. In sensory life man feels, "I live in the temporal and yearn after the eternal; I live in the passing moment and crave for eternity." In spiritual life there is the feeling: "I live in the eternal and long for the passing moment." If you now turn to the book, *Cosmic Memory: Atlantis and Lemuria*, was man's development in old Lemurian times a kind of transition from such a state as we have in sleep into a

waking state? Follow attentively what happened in Lemurian times, and you can say that since man passed through a transition out of a state of spiritual sleep into the waking state that we have on earth, the whole of evolution passed over at that time from the spiritual into the physical. There is the transition. Since Lemurian times our sensory existence has acquired meaning. Do you think it unnatural that when he gradually slipped away from higher worlds to be seized upon by Luciferic powers, man should have taken with him something like a longing for eternity? Again, in respect to what is Luciferic, you have a kind of memory of a pre-earthly state, a memory of something that man had before he came into sensory existence that should not have been preserved, namely, a longing for the passing moment and for all that has to do with time. How far this takes part in the evolution of man we shall speak of tomorrow.

Lecture VI.  
Munich, August 30, 1912

From the previous lectures you will perhaps have realised how necessary it is to make our conceptions capable of change and movement if we are to arrive at a right description of the various worlds of which we can speak, one of which is our ordinary sensory existence, our ordinary world of the senses. From much that has been said it should be evident to you that we must speak of human concepts in a different language when representing the transition from one world to another. That is one side of the matter. But there is another side; all these worlds work reciprocally and in one world the inter-working of the remaining worlds can always be perceived as a kind of reflection. In each world we are met by the phenomena and beings of that particular world, and, in addition, by all that is working into it from the other worlds. All this must be carefully considered if we would understand the secrets of initiation, the relation of the passing moment to eternity, and the relation of the darkness in life to the light of the spirit. There are certain rules and instructions, which you will find described in *Knowledge of the Higher Worlds*, to which the soul can be subjected in order to enter super-sensible worlds. It goes without saying that such rules are not only useful but indispensable to anyone really wanting to undertake the first or further steps toward initiation.

At this particular time there is one thing, however, to which we must call attention. Our present age has a certain peculiarity connected with the whole character of the world-cycle in which we live. It has an academic, theorising tendency, and no matter how much we strive to get rid of it, it still remains engrained in the souls of present-day men. For this reason, when it is a question of rising into higher worlds, they expect before everything to be told how, in such circumstances, each person should act whose soul is desirous of reaching super-sensible worlds. But in comparison with the real experience of super-sensible life, into these descriptions that may be said to give a normal path, a normal "line of march" for a quick ascent into higher worlds, there always seems to enter what, in a certain respect, might be called an element of the doubtful.

Life is a complicated affair, and every soul, in whatever position it is found — everyone wishing to start on the ascent into higher worlds must do so from some particular position in life — every soul is involved in a definite karma and starts from a definite point. No two souls are in the same situation. The path for

each soul into super-sensible worlds is therefore individual, and is determined by the condition of the soul at its point of departure. If you want to keep to the truth, you cannot say that normally such and such a path must be taken by every soul for the ascent into higher worlds, for initiation. Hence the need of something more than instructions given in short pamphlets (a much easier affair) saying the soul should do this or that and giving rise to the belief that it is possible by following out such rules to rise to higher worlds in any circumstances and in the same way as any other soul.

This is why such things are doubtful. It was for this very reason that I tried in *A Road to Self Knowledge* to indicate something individual that can at the same time be useful to every soul. For the same reason, the necessity also arose of showing how the ways of initiation are both manifold and varied. Without wishing to give any kind of explanation about what has been done, I should just like to point out the different ways in which the necessities are shown in the three figures who appear before our souls as Johannes Thomasius, Capesius and Strader in my mystery plays *The Portal of Initiation*, *The Soul's Probation* and *The Guardian of the Threshold*. You are here shown, as it were, three different aspects of the first stages on the path of initiation. You cannot say of any one of these that it is better or worse than the others; in each case you must admit that it is the outcome of individual karma. It can only be said that a soul such as Johannes or Capesius must necessarily follow the paths we have tried to indicate, not theoretically or pedantically, but in the actual, dramatic figures.

It will become increasingly necessary to lead people away from the belief that a few rules will suffice in these matters — increasingly necessary in precisely these spiritual spheres to point the way from the academic to living figures. Because the connections of the worlds are so manifold, the ways of individuals must be manifold too. But when one first begins seriously to observe certain individualities or beings of the higher worlds and to verify what part they have in man, then especially must we feel the need, instead of giving mere definitions of them, to show these figures livingly and in their multiplicity. In our time it is particularly important for those who strive for spiritual knowledge to observe, in all their manifold and variable nature, such figures as Lucifer and Ahriman whom we shall always encounter on the path of initiation. It will then be apparent how remarkable are the connections and links between one world and another.

There are many signs today of how, gradually, understanding can be aroused of this interplay of one world with another. I should like to start from the obvious even though it is not sufficiently appreciated that it is. In our time, in the widest circles, there is a strong impulse to get to know the order of nature, the laws of nature, that work through everything, including all the living things that meet us in the world of the senses. There is a tendency to ignore any knowledge coming from other worlds about man and world existence and simply to build a whole world conception out of the one world. This it is that gives the more or less monistic or materialistic stamp to our present world conception. Now, one may say that against this endeavour, other strivings have made themselves felt today as a kind of whole some check. Within the world in which we live, these endeavours seek such phenomena as are governed by laws different from those of the natural world and, in all their manifoldness, are felt by the materialistic mind to be inconsistent with the order of nature. We should

certainly pay heed to all that is done in a serious and scientific way in this field. In this contemporary confrontation of purely materialistic research with another research, which, although little noticed and by using the same methods as ordinary research, seeks other connections in our sensory existence than this existence itself offers — in all this we may, indeed, look for quite different worlds, with different laws of being playing into this other research. In this respect it is most desirable, particularly for anthroposophists, to give heed to all that is being done in this direction by extending the methods of science to the interplay of super-sensible worlds into our physical existence. I have already pointed this out to smaller circles; today I shall do so for this larger one.

In the first part of his book, *The Mystery of Man*, a book I should like especially to recommend to you, our friend, Ludwig Deinhard, has undertaken the commendable task of giving lucid classification and description of everything that in our age can be investigated by means of the scientific methods recognised today about the interplay of a super-sensible world into the world that is accessible to us all. These scientific methods are indeed still being applied with prejudice. This lucid classification has been a worthy task. It can be a lesson to anyone interested in seeing how, simply by taking the facts and following them up, we can find that the super-sensible actually springs forth from the life of the senses. So this book, *The Mystery of Man*, by Ludwig Deinhard, which has appeared recently, has an important task, and I take this opportunity of bringing it to your notice.

This interplay of other worlds into the sensory world, creates something within it that is really repeated and appears in all worlds. This makes it, however, particularly necessary that we should not form pedantic, rigid or one-sided dogmas or opinions that this or that is so, that Lucifer is like this, Ahriman like that; that one must shun the Luciferic, the Ahrimanic, and so on. Our considerations yesterday followed this theme.

Let us assume that someone who has taken the first steps on the path of initiation, because his soul life has become clairvoyant by his own efforts to open the eyes of his soul, meets the figure in super-sensible worlds whom we call Lucifer. How did we describe this being yesterday? He comes before the soul as a being forever striving to make the eternal, which otherwise is in constant movement and change, into the stable, temporal and momentary, so that as something individual it can rejoice in its power to grow individually great. If as a soul you meet Lucifer in super-sensible worlds, he then appears there as the great Light-bearer who leads, really leads, to bringing down into sensory existence all the treasures that pertain to real being in the spiritual world, and to the creation of its reflection and revelation in the world of the senses. If you follow Lucifer in this striving of his in super-sensible worlds, then you are working for the fulfilment of the primordial task of the universe; that is, to reveal the un-revealed, to commit to the moment all that is eternal and to make it possible that all that flows away into limitless eternity should be held fast in the inward greatness of the individual moment.

Now a desire exists in every human soul as an echo from the spiritual worlds to bring to fulfilment this striving to make manifest the un-revealed, to fix the eternal in the passing moment. Hence it is that when man enters super-sensible worlds, either by way of initiation or by death, it is really Lucifer who acts as his Light-bearer. The dangers to which man is exposed when face to face



with Lucifer in higher worlds are really only present when man takes with him into these worlds too great a measure of what in sensory existence constitutes his right relation to Lucifer. Lucifer is only dangerous for man's life in higher worlds if he takes with him too much of the nature and essential being of physical man. How then do matters stand with Lucifer within the actual life of the senses, where there is always the interplay of super-sensible worlds? In the historical course of man during sensory existence and in his evolution we have to do above all with the interplay of the higher worlds, which send active impulses into physical life so that one thing may take place after another, in the way things are played out during the whole earth existence in the history of mankind.

The self-seeking strivings of every human soul that we regard as human and egoistic play into the life of the senses, and we know that the development of every soul must start from egoism. That is natural. We also know that man can work his way out from egoism. Into all that souls have been able to do on earth through egoism, there comes what we may call the manifestation of the eternal in the passing moment. Luciferic forces are forever playing into what is fixed in the individual soul and also into all that the individual man can do for the whole world-order and existence through being an egoist and having the power to develop within him inward greatness that wells forth from his inner being. For what is individual greatness in the individual soul but the seed of all the greatness in the whole world evolution of man? What gave Homer, Shakespeare, Dante, Goethe, their power to affect mankind? It was their ego-hood, and because within them there were whole worlds, worlds that issued forth from their inner being alone, out of their ego-hood. In this indirect way, through ego-hood, the impulses of spiritual life are introduced, which are from epoch to epoch the mediators of the greatest spiritual deeds of mankind. In this we find Lucifer again. It is he who is Light-bearer, impulse and power behind all the greatness that radiates into human evolution from the mighty forces of eternity that, at certain points of time, surge up from the individual human soul.

Man's soul is placed between two poles that are simply the impression and reflection of all the worlds in which the soul actually stands. At the one pole the human soul hardens within itself, winds itself into the cocoon of its selfhood, and only desires what is of service to itself, what is for its self-gratification. At the other pole the human soul draws forces from its own depths that are able to radiate into the whole life of humanity. When does this ego-hood of man come to light? This happens the moment we think how necessary it is for every man to sacrifice for others what is his own, what is his most individually, what belongs most deeply to his ego-hood. But in all that man can do for his fellows out of his ego-hood lives Lucifer, the other pole of Lucifer; in all that man can thus achieve for humanity under the influence of the Light-bearer, lies a reflection of what Lucifer really is in higher worlds, a reflection of his creative activity, which is the revealing of the un-revealed.

Can we then say that Lucifer is evil, or can we say that Lucifer is good? One can only say that if a man maintains that Lucifer is evil, and that we must flee from him, then it must also be said that we must avoid fire, because in certain circumstances it destroys life. On the path of initiation we find that the words good and evil cannot be used in this way for the description of any being of the super-sensible world order. Fire is good when it acts in good conditions,

evil when it works in evil ones; in itself it is neither the one nor the other. So it is with Lucifer. He exercises a good influence on man's soul when he becomes the instigator of man's sacrifice on the altar of human evolution of all that is most individual in his soul. Lucifer becomes an evil being rather, what he does becomes evil — when he arouses impulses leading only to self-gratification in the human soul. Thus, once our attention has been drawn to these beings, we have to follow up the effect their deeds have in the world. The acts of super-sensible beings can be described as good or bad; the beings themselves, never!

Just imagine that somewhere, on some island or other, there were a human race holding the opinion that, in all circumstances, one must protect oneself from Lucifer and that he has to be kept at the greatest possible distance. That would not prove that the men of this island had better knowledge of Lucifer than anyone else, but simply, by virtue of their particular qualities that these men were only able to convert into evil what Lucifer could give them. The views about Lucifer held by the people of this island would only be characteristic of the people, not of Lucifer. I will not say whether or not this island exists. You can look for it yourselves in the evolution of the world.

We must seek the attributes of Lucifer in the being Lucifer whom we meet in the super-sensible world. The manner of his working has to be sought in how his powers take on different qualities when, for instance, they work on such an island and their effects actively ray out on such an island.

And the Ahrimanic? What is that? When we meet Ahriman in the super-sensible world, we find his particular attributes are quite different from those of Lucifer. To come into relation with Lucifer in the super-sensible world, we really only need to purify and cleanse ourselves from all the dross of faulty ego-hood and the egoism of sensory existence. For that, Lucifer will make us a good guide in the actual super-sensible world, and we shall not easily become his prey. But with Ahriman it is different; his is another task in world evolution. While Lucifer reveals all that is hidden, Ahriman's task for the world of the senses can be described by saying that where our world of the senses is, where it becomes visible, there is Ahriman, but he permeates it invisibly, super-sensibly. How does Ahriman help us? He helps us considerably in the physical world; he helps every soul. Indeed, he helps every soul to carry into higher worlds as much as possible from the world of the senses, of what is played out only there, because the world of the senses exists for some purpose and is not merely maya. It exists as the stage for events that beings may experience, and what is thus enacted and experienced must be borne up into super-sensible worlds. The power to carry into eternity what is of value in sensory existence is the power that belongs to Ahriman. To give the passing moment back to eternity, that is in Ahriman's power.

For the individual soul in relation to Ahriman, however, something quite different comes into consideration. What men experience primarily in sensory existence is of infinite value to them, and I hardly think I shall meet with much opposition if I say that the enthusiasm and the inclination carefully to preserve what we experience in sensory existence, and to save it up as far as possible for eternity, is generally much greater than the other tendency, namely, to bring down into the world of the senses all that we can from the hidden spiritual worlds. Man loves the world of the senses quite naturally and comprehensibly, and would like to take as much as possible of it with him into spiritual

existence. Certain religious faiths, in order to comfort their adherents, tell them that they can quite well take with them into spiritual life all that is in sensory existence. No doubt they say it because they unconsciously realise how much man loves what is his in physical existence. This is what Ahriman's power strives to bring about, that all that we have here can be carried on with us into spiritual worlds. This inclination and desire to carry up the physical into the super-physical is both strong and forceful in the soul. It is not at all easy to get rid of it when, through death or initiation, you rise from the world of the senses into higher worlds. Therefore, you still have it in you when you become a being of the higher world. If you meet Ahriman there, this is just where he becomes dangerous because he willingly helps you to carry into these super-sensible worlds all you have gained and experienced in sensory existence.

There could be no more cherished companion than Ahriman for those who would preserve each passing moment for eternity. Many men, as soon as they have passed the gateway into the super-sensible world, find in Ahriman an accommodating companion; he is always seeking to make what takes place on earth play its part in the higher worlds and to claim it there for himself and for those who work with him. But even that is not the worst, because you do not enter the super-sensible world without having in a certain respect cast off your selfhood. If you gained entrance there with your ordinary, normal impelling force, you would soon seize hold of Ahriman and feel him to be a most easy-going companion. But you cannot enter in that state. On entering higher worlds, you already have the faculty for recognising him as partaking in the divine, since with overwhelming tragedy he permeates earth evolution in sensory existence and is forever at pains so to transform it that it shall become a spiritual life. That is Ahriman's deep tragedy! He would like to change all that has ever appeared in the physical into the spiritual, and he battles in the world order for the purification and cleansing, in cleansing fires, of everything physical. In his sense that is good, but it would be evil in the sense of the divine, spiritual beings if Ahriman, who is their opponent in the world order, could carry out all his aims.

Much must be done there in a different way from how he would have it done. I should like here to describe what I mean by a comparison. By applying this comparison to the whole world order, you will be able to appreciate how Ahriman strives for himself after what he can call good, yet how impossible it is to fit this "good" into the whole world order.

Now let us take any animal that, for its progressive development in sensory existence, must shed its skin. From time to time, it must lay aside its skin like a kind of image of itself and progress in life with a new form. Something has to be cast aside to give the being in question new possibilities of life. Ahriman would like to save everything and would like to prevent all snakes from casting their skin; he would like everything used up that, in the mind of the world order, must be cast aside. Man, too, would like to do that in sensory existence. There is a great deal he would prefer not to leave but to take with him, although in the mind of a higher world order it is destined for the temporal and the passing moment. Because the urge is so strong in him, man would, if it were possible for him among all his questions in the sensory world about unknown paths and so forth, want first to ask, "Where can Ahriman be found? Where can Ahriman help one to carry into eternity what is held in the passing moment?"

Here is the one good thing! Man is not able to find Ahriman in the world of the senses because here he is invisible and spiritual. It belongs to the obligations of the Guardian of the Threshold that Ahriman should remain as invisible as possible in the physical world. Thus, man can unfold what lies in his own forces alone for the preservation of the passing moment in eternity, and cannot unconsciously let Ahriman help him. Here again, good and evil play into man's physical life as two poles. Man as a soul passes through human evolution in which one task is good, genuine and true; that is, to carry out of the sensory world all that has eternal value and to make it part of the eternal kingdom. This is the duty laid upon us — to take the precious treasures of the moment and offer them up on the altar of eternity. When we let Ahriman help us with the real treasures of temporal life, then it is good. But when at the moment of entering the super-sensible world, we come to know Ahriman — until then we cannot see him — and show him the tendency that remains in us to carry out of the sensory world into the super-sensible world what has no value, then this has a great deal of value for him. It is worthless, however, for his opponents. Then he can find us to be useful tools to lead what is loved here in sensory existence over into eternity. Because it is thus loved, it takes its place through him in eternity.

So once more we see how what emanates from Ahriman cannot, in itself, be called either good or bad, but becomes good or bad according to how men place themselves toward it and enter into relation with it. Through this we can realise how easy it is for descriptions to be superficial when answering questions that show so little real thought as, “What is Ahriman like?” or “What is Lucifer like?” In the higher worlds where descriptions of these beings are only possible, there are really no such utterances, no such questions. Thus is man drawn into the labyrinth of life. Both Lucifer and Ahriman are working in this labyrinth, and man has to discover how to take up the right attitude toward them. This necessity for seeking our right relationship to the beings of super-sensible worlds is just what gives us the power for self-development. Connections with super-sensible worlds are riot maintained by striving for a knowledge based on that of the senses, so much as by creating a relationship with spiritual beings in the way we have just described. For this reason men must go into the darkness of life in which beings work who can just as well be good as evil, and who can become good or evil in the effects of what they do according to the way in which we relate ourselves to them. That is what constitutes the darkness of life. Hence, the light of life, spiritual light, can only shine into the darkness of life by our acquiring the right relation to, and getting to know, the several powers of the super-sensible world who play into our physical world. Also, when wishing to speak of super-sensible worlds, we change our ideas and concepts. I should like to bring before your souls by yet another example how differently we must think if we would find the connection between the sensory world and the super-sensible world in the right way.

We live here in physical existence in such a way that we feel how there plays with and around us what we call our destiny. In our destiny we find many sympathetic and many adverse things. Anyone who can conjure up a true idea of himself knows that feeling and experiencing with others, and the sympathy or antipathy with which we meet the fortunes of life, are among our most powerful sensations and are most deeply rooted in our soul. Now it happens — I need not here repeat why as this has been told you frequently in earlier lectures — that in

our higher ego, which, in the sense of our previous lectures, bears within it merely a memory of the ordinary ego — in this higher ego, we ourselves prepare the very destiny that then may torment us and cause us suffering throughout a whole lifetime. Are there not some who deny the idea of reincarnation because, having lived through this one, they have no desire to build a new existence for themselves? The reason for this is that they labour under the delusion that in the worlds man inhabits after death everything goes on in the same way as in the world of the senses. Here, in the sensory world one thing may please, another displease us. But during the life between death and a new birth, it never occurs to us that we should feel in this way. There we feel quite differently, though here we may not know it. When, after death we come into the spiritual world, we realise, for example, “I have lived on earth in a life of the senses; I have possessed a certain faculty, but this faculty found a one-sided expression in me; it is possible I even made bad use of it. I must now form myself anew in another earth existence and embodiment so that this one-sidedness may be balanced and the imperfection rectified. In other words, I must take over in another imperfection what I have previously had in an imperfect form, so that by working in the opposite direction I may balance and harmonise the matter.”

Then a time begins between death and a new birth, which goes on until the new birth, during which man says for example, “Formerly, I worked and made myself proficient at painting. I will now be born so that in my new life I will be quite incapable of painting. By not being able to paint, I shall never be able to harbour in my soul a judgement arrived at from the standpoint of a painter, but I shall be able only to judge as one would who has simply seen something. Thus, I shall acquire other forces that will be helpful in harmonising and balancing what was mine before.” So we can look back on a life between birth and death to something happily passed through and yet say, “If I were so to direct my whole evolution as only to experience life thus, I should never get its full flavour.” Out of forces thus developed, there follows the desire, “What once I experienced in happiness I must now experience in suffering.” You then arrange everything in such a way that, impelled by this longing you have to experience suffering in a certain sphere and by undergoing this, you make further progress in life. Then the fact becomes clear that in the super-sensible worlds we have craved for pain and suffering, though in sensory existence we feel they are something to be avoided.

Here the difference between life in sensory existence and life between death and rebirth in super-sensible worlds becomes of real, practical significance. Quite different forces are active in our life between death and a new birth from all that we find sympathetic or otherwise between birth and death. What then does a man do who would judge life in super-sensible worlds according to his sympathies and antipathies of sensory existence? Actually, he transplants in perspective into the super-sensible world what he had in sensory existence. It is just as though you were to draw or paint a rose, for instance, on a sheet of glass. Then, if you look at the sheet of glass you will not see it. You look through the glass but the painting that you take for a reality is projected onto the space of the wall behind. But it is not real at all; it is you who have transplanted it there. In the same way, a man, when he wants to judge of the super-sensible world by the sympathies and antipathies of the sensory world, can project into that world something like shadows that may nevertheless have validity there. This

something has a certain effect and is in a way authentic. Even if it is not seen, something like a fog is projected onto what stands in that world before the observer.

Thus, again and from another side, we are shown through feeling what may be called the darkness of life. If we ask why we live in this darkness between birth and death, it may be said that it is because judgements and valuations of life that are justified and natural in life between birth and death must have no value for the existence we lead in super-sensible worlds between death and a new birth. In sensory existence we have need of a life of soul that in super-sensible life no longer has validity. Therefore, if we are to gain comprehensive knowledge of the universe, we must allow all our investigations and our knowledge of the super-sensible world to be penetrated by the light of its spirit. The greatest mistake that men can make in their view of the world is that of imagining that they can extend to super-sensible worlds the concepts and ideas gained from the world of the senses and without having the patience and endurance to await from actual investigation into the super-sensible, descriptions of all that, as spiritual light from higher worlds, radiates into the darkness of sensory existence. Here the question confronts us, "Is it indeed only those having power of vision in super-sensible worlds, those who have had the privilege of initiation, who are able to let this spiritual light of super-sensible worlds work upon them?" This belief is widely spread throughout the world. You often hear it said: "How can one understand anything of the super-sensible worlds if one has never gone through initiation?" You then hear it pointed out that the only true way must be to go through initiation, the one path leading to super-sensible worlds.

What the connections are in this sphere, how understanding is related to seeing in super-sensible worlds, and how much consolation and strength we can have in life through the apprehension of spiritual light in our darkness will be our starting-point tomorrow. That will lead us a few steps further into the problem we are now considering.

Lecture VII.  
Munich, August 31, 1912

We were able to close our considerations yesterday by touching on the attitude of the individual toward what we may call the description of the super-sensible world and all that arises from the researches, observations and experiences of initiation. Attention was drawn to how easily the opinion may be formed that value and significance for the life of the soul can only result from the experiences of initiation in one who has made the first steps on that path and is therefore able, through his own vision, to penetrate into the experience and observation of higher worlds. It has, however, often been emphasised that this is not so. It is true that one can see, observe, discover and explore what takes place in the higher worlds, but only if one has so transformed one's own soul as to be able to look into those worlds. As we said yesterday, they are indeed quite different from the world of sensory existence, though they are connected with it in various respects and are to be regarded essentially as its foundation.

On the other hand, in what concerns the understanding of these other worlds, you would not be judging correctly if you affirmed that, in order to comprehend, grasp and receive what can be given by those who have taken the

first or further steps toward initiation, you had necessarily to experience it yourself. On the contrary, it must be emphasised repeatedly that any man who devotes himself without prejudice to what is vouched for by actual spiritual investigators in super-sensible worlds, any man who will accept their descriptions, experiences and communications without prejudice, letting his unbiased judgement and active understanding hold the field, will really be able to grasp all that he is offered. In the life of the senses it is quite different. We are perfectly justified in saying that there is hardly anyone who could glean an idea of the Sistine Madonna, or of an unknown, distant landscape simply from a description. If you have a lively imagination, you may be able to form some sort of picture from a description, but it is still true to say that only he who can see for himself, can grasp things in sensory existence. So that in this existence understanding must come after seeing. That is by no means the case in higher worlds. Those who seek there, can draw out that for which they seek, put it into the forms and concepts of human ideas, and thus give it to the world. Of course, men may be entangled in materialistic or other dogmas, or they may have no will whatever to give themselves open-mindedly to what is being imparted; in that case it will not be understood. Or it may not be a man's own fault that he cannot understand it because his life and education may not hitherto have given him the facility for open-mindedly receiving these things. But anyone who is in a position to devote himself to these things without prejudice and can gather up all that comes to him by way of sound understanding and sound judgement will at length say, "However incredible these things at first appear, it is just this healthy, comprehensive, all-round thinking that leads to the understanding of them, even though one is quite incapable of seeing anything of the higher worlds."

As I have been able to tell you in the last few days, anyone who attains to visions of the higher worlds bears images within him of his own inner life and is at first guided by what is in those images. It is the same with the understanding of things in the super-sensible world. Understanding precedes seeing, is in no way influenced by it, nor does it exercise any influence over it. Previous understanding need not in the least affect what brings man to a vision of what is completely unprejudiced and in accordance with truth. On the contrary, previous understanding and grasping of these things with all-round powers of judgement (to which, it must be admitted, there is little inclination among people nowadays) prepare the heart and soul to enter in the appropriate way into the power of vision. Thus, we must continually repeat that true occultism, true science of the spirit with sincere and earnest intention, will never draw back before the demand that we should dispassionately grasp and understand what is said, that we should try to penetrate it with sound human understanding and with powers of judgement that flow freely into every sphere. We shall then find it possible.

A good deal about these matters will be found in my book, *A Road to Self Knowledge*, where much that is complementary to these lectures is contained. But special mention should be made of how something significant can contribute to the purification and cleansing of the soul when the effort is made by those who seek the way of the science of the spirit out of the darkness of life. Above all, mention should be made of how to understand things and to grasp them objectively with what every man, if only he is willing, can have at his

disposal in his sound power of judgement. By this way of sound understanding, by this refusal of all authority and all authorised belief, we gain special light when we come to certain refinements in occult observation.

From the whole spirit and meaning of these lectures, it will have appeared that, as the steps are taken toward initiation, it becomes increasingly a matter of each man being independent, as regards his experience, of everything for which his physical body can serve him as an instrument. He must learn to experience in his higher bodies, in his etheric body, in his astral body, and also in what may be called his ego or thought body. The essential thing at every stage of initiation is this making oneself capable of perceiving in the higher bodies. In this connection, however, it is necessary for a man to do something in order to free himself of his physical sensory body. He must consciously divest himself, strip himself of everything that binds him to the world insofar as in this linking, this binding, the physical body lends itself as a tool.

This, of course, is not possible for everyone, especially in an age as materialistic as this. It is least of all possible for those who today give their opinion about the riddles and phenomena of the universe, those who by the present, peculiar methods of education, are brought up to the belief that already in earliest youth it is possible to attain — not merely to *try* to do so — considered judgement about world phenomena. Why is it that so much harm is done in the world nowadays by judgements born purely out of passion and emotion? When we look through what appears in print in the world, we see that the book trade is flooded with the most immature productions arising simply out of sympathies and antipathies. Why is this? It may also be asked, “Were there not in former times, too, men who out of the darkness of life confronted the results of super-sensible investigation with hatred and aversion even as today? Were there not men of darkness such as the materialists of today, who availed themselves of every possible method that hatred, ignorance and darkness could suggest?” The answer is that there were always such men, but they never worked in the way they work today. And why? Sometimes we have to pause and make note of such things in our conscience. There have been men who have hated the world and all unprejudiced penetration into higher worlds because this may sometimes bring to light most uncomfortable facts. But such men in the past could often neither read nor write. Their level of education fell short of reading and writing. Those holding such opinions today are able by means of education to read and write, and the public at large has no power of discriminating between the various things that appear in the press nor do they know how to appreciate them at their proper value. There is not much will to develop discrimination so as to come to the realisation that, in this age, there is need for the sifting and purifying intervention of a movement that combines occultism with the science of the spirit.

Men have many difficult things to learn. Simply from the facts revealed by higher worlds, there is much to be learned. For instance, it will have to be learned that even when, through partial schooling or preparation of the soul organism or other organisms, one does penetrate into higher worlds, even then it may be possible for a good deal to remain in respect of the bond with the external world that arises by way of the physical senses. Once the boundary that is so firmly drawn between the life of the senses and spiritual life is crossed by the spiritual seer, all that still remains of certain justifiable weaknesses in



sensory existence when experienced in higher spiritual vision enwraps him in darkness, in maya. Only by incessantly taking ourselves to task during the period when we are seeing into the spiritual world can we, as a being there, completely shut out all that we must necessarily have in sensory existence. Only by making sure that during spiritual vision there will be no interplay of what surrounds us in the sensory world shall we be able to see, unadulterated and free of illusion, the spiritual, super-sensible world.

Without alluding to anything in particular, let us take a definite case. Say that someone wishing to pass through the stages of initiation, or having already done so, has a personal relation to someone else based on immediate personal feeling and emotion. Let us suppose that this relation of a spiritual seer, who is about to be initiated or has already made steps toward initiation, is a definite personal relation between two human beings based on mutual attraction such as is awakened in the life of the senses, possibly out of confiding love, so that — and I mean this in a higher sense there is physical interplay between the two. Let us assume something of the kind to be present, and the one who was a spiritual seer was wishing to make investigations about the person toward whom he felt thus attracted during sensory existence. Let us also suppose him to be unable to rid himself of all this love formed in sensory existence for the person in question. It would then be practically impossible for him to learn the truth about the super-sensible being of such a personality. Oh, it is indeed necessary, however much one may love, however close a personal attachment one may feel in sensory existence, to try perseveringly to cast it all aside when trying to observe the super-sensible. It may be that one feels a personal attraction such as this, and does not free oneself from the kind of fondness for the said personality that one would have in sensory existence. Then, before the eyes of the spiritual seer, pictures of the past and future of this personality will appear, for instance, that must unavoidably be false. Complete illusion may ensue. Therefore, anyone having a serious sense of responsibility in face of what is given from the realm of spiritual wisdom cannot be too careful when revealing to the world anything that happens in his own immediate circle, in the circle of those with whom he is familiar. When there are indications of any occult results relating to what concerns the immediate personal circle of the investigator, it is always a safe rule to regard them as in the highest degree doubtful.

This is not said with reference to any particular fact. It is merely said because for every occultist it is an objective fact. With this are connected, however, things that play throughout into higher spheres, one might say. With this is connected the fact that anyone wishing to make investigations into super-sensible worlds is little adapted to get a basic conception of the right kind in relation to religious questions, if with his prejudices and personal feelings he is attached to any particular religious community, if he is more attached to one religious community than to another, or is indeed a propagandist of any religious community. One who has a leaning toward personally prompted propaganda cannot also be an objective occultist! This is a statement that must indeed be made with all severity. There are conditions that we may be allowed to bring into relation with our karma of Western culture. In a certain sense these make it not too difficult for a westerner, when he has made himself a little familiar with the basic demands of super-sensible life, to form an objective judgement as to how we should place into human evolution the great event we

call the Mystery of Golgotha. For how is it that so much of the darkness of life, enters into religious life and into the way in which men understand it? Why does all that only wants to be concerned with the passing moment and has no wish to raise itself to the light of the spirit and to all that is eternal enter religious life? Because everything related to religious life is intimately bound up with all that is human egoism — not merely individual egoism, but the egoism of family, race and people. From this point of view, and because there is need that these things should be observed with complete lack of prejudices let me call your attention to a particular phenomenon.

Take an Oriental. What part does his religious life play in regard to the founder of his religion when he considers the connection of his racial or national evolution? Consider whether it is easy for an Oriental, or any other man who is not of the West, to think historically about the course of the history into which he is placed without linking this historical life with men like Krishna, Buddha, Mohammad, or Confucius. Everywhere we see that, quite as a matter of course, what is in religious life is bound up with what takes place in profane external life, and flows into the heart and soul of the people. It is impossible to imagine a Buddhist, for instance, writing a history without making Buddha the central point. This is not said as a criticism but because it is true of the men who belong to such cultural evolutions.

But now let us go to the West and look, not at dogmas, but at facts. I shall pick out a recognised historian of the West, Leopold von Ranke, who is known throughout the world for his objectivity, his calm sense of values, his quite individual way of facing things objectively. Ranke has written many chapters on historical evolution, but one remarkable thing has become known about him. He once, in the presence of a friend, revealed that he had so represented the course of history that he had never taken into account the Christ, nor the facts immediately associated with Him! He went to a good deal of trouble to write a history of the West in accordance with his objective sense without making Christ take part in it. In his old age it caused him many pangs of conscience when he had to ask, "If deeds flow into the actual historical happenings for which there are no documents nor records, can this history be said to be true?" This is not mentioned here to decide whether such a history is true or untrue — I hold it to be supremely justified — but because one of the best histories, by one of the best recognised Western historians, has been so written that Christ has been entirely omitted, that Christ was not included in the course of the history. That is a fundamentally important and significant fact. Wherever has accidental civilisation led us? Western civilisation has brought us to this, that we do not always look up to the Being Who should stand forth as the central figure of all history, had there been the right connection with Him. It is not science that has led us to this. How has it come about? Let us throw light on this matter from another point of view.

Where have the great founders of religion lived, those who were the great initiates and who gave their people what they needed out of their national substance? Is it conceivable, for instance, that Hermes should have worked on his epoch through the substance of any other people, or is it conceivable that Buddha should have worked in any other way than through the particular qualities of the race into which he was placed, or should have sent his forces into them? Now let us turn our eyes to Him Whom we do not call an initiate but

know as the Personality through Whom world initiation, cosmic initiation, has worked. Did He belong to any particular nation? He was born in an unknown corner of the world, far removed from great empires, and there the events were played out. Since the Gospels and other records of the New Testament cannot be looked upon as reliable historical records, it may be said that, of all these events, none can be proved by documentary evidence. Those who joined Him as pupils and disciples did so without distinction of family, race or sex. This, then, is the difference, that whereas in former times the people looked to their racial initiates, here they turned to One Who belonged to no people, Who indeed accomplished His greatest deeds of culture among a people with whom He had not lived.

That is the great step forward out of the darkness of life to the light of the spirit that we must not misunderstand if we are in earnest about the evolution of mankind. Those are the things that have really to be considered, things that have to be effectively pointed out by the science that can be drawn from real observation of super-sensible worlds. From much that I have been able to tell you, you will see how essential it is to have some understanding of what was said by the double of Johannes Thomasius in *The Guardian of the Threshold*, "Thinking has a purifying force." This purifying force of thinking really works in such a way that it leads us out of our darkness into spirit light. It leads us away from the passing moment into eternity. But it is not willingly admitted that thinking has this purifying force. There is, however, something strange about the occult nature of thinking. A materialistic science imagines that man thinks with his brain; that is simply an error. If you appreciate the whole meaning of what is said in *A Road to Self Knowledge*, you will also understand that the process and activity of thinking, the combining and working out of ideas, do not take place in the physical body, but in the etheric body.

In truth, in ordinary life, also, man thinks with his etheric body, but the fact that he is in ordinary life precludes his having any knowledge of the activity that takes place within him when he thinks with his etheric body. Fundamentally, man is always thinking; his etheric body is always in motion, and it is this motion that constitutes thinking. But, of all this activity in the etheric body, it is only the reflection that comes into consciousness. You must conceive of a certain relation of the etheric body to the physical body somewhat in the following way. Assume that you were walking down this hall beneath this row of windows, and that mirrors were hanging on the walls between each window. As you pass the first mirror you see your face; where there is no mirror you do not see your face, but, as you go on you again see it for there is another mirror that throws its image back to you. Your face is there all the way along, but you only see it when it is reflected. The etheric body is in a perpetual flow of thought, but it only becomes perception when the brain in the physical body reflects what is going on in the etheric body. This etheric body is there all the time, but a man ordinarily knows nothing of it. It is reflected by the brain, which is to be regarded as an instrument of reflection, and whenever life is reflected it becomes conscious. That is why the physical body must be there, so that the etheric body, which actually does the thinking, may know something of this thinking. The brain itself, however, does not think, nor does the physical body. This thinking has its seat in the etheric body, and what a man perceives in his brain is just as little his thinking as what appears in the mirror is you.

When a man wishes to take the first steps toward initiation, it is in truth as if you passed before all the mirrors trying all the time to be inside yourself, and then became capable of experiencing what your form was like, so that you would perceive yourself outwardly actually from within.

Such is the ascent from life in the senses to spiritual life. Whereas man can ordinarily only perceive what is going on in his instrument of reflection — what as a reflection he sees in his brain — by means of initiation he comes to direct experience and perception in his etheric body. Then, on reaching this inner experience and perception, he comes into touch with quite another world, that of essential being. His own being, his experience, his perception, widen out beyond the objective world. What he then experiences is a world of spiritual being that he may also experience in sensory existence, as far as the periphery of what is experienced is concerned. But only then can he rise to grasping something in spiritual existence that is here only present for us as physical image. Then he can understand that the impulses of initiates did not merely flow from earthly wisdom, but that great initiates have come to their greatest impulses, moral impulses, and so forth, and work with such mighty power because all they have is not merely taken from the earth; it is received by them from what is far beyond the earth. For as soon as man gets beyond the earth, he there comes to what is bound up with earthly existence.

If through initiation he passes from earthly existence to cosmic existence, then he comes to experiences — if he is studying an initiate such as Buddha, for instance — when he can say, “He has lived on earth as Bodhisattva through many incarnations.” Whoever has learned to understand Buddhism in this connection, must of necessity become as believing as a Buddhist; he will know that in the personality of Gautama Buddha this individuality lived for the last time in a physical body. In this incarnation, however, he became Buddha and has now ascended for spiritual work in spiritual worlds, so that the spiritual vision can be directed to the passing of the Buddha individuality from earthly life to spiritual life, to association in spiritual existence. If you then trace this individuality back, you will see how, as a Bodhisattva, he passed through many incarnations. At length, however, you come to an earlier time when you can no longer say, “We are here dealing with an individuality living on the earth, “ because then you have to follow him to an earlier abode, and the change in this outstanding individuality is so represented that he grows right out beyond earthly existence. Then, at a certain time, we see the Buddha descending from another planet of our solar system, wherein he previously worked; we see him at work there, preparing himself for his earthly course. We follow him on through this course on earth as Bodhisattva, and at length as Buddha, to the point when, from being a Bodhisattva, he becomes a Buddha. We find that, whereas during his earthly incarnations his activity had indeed grown together with the earth, yet at the same time he was growing into a great cosmic whole. We see him ascend to yet another planet of our planetary system, to Mars, there to undertake a new mission closely united with his mission on earth. It is wonderful to follow how a totality appears in this way. First we see Buddha active on another planet; then he comes down to earth, and we must say, “This individuality of the initiate, Gautama Buddha, worked for a while on earth; after that, however, if we would follow him further, we must ascend to another planet.” In this way we get an unbroken line. It is thus possible to say of Buddha that he came down

from another planet and, after working on earth, again ascended to a different planet, inhabited by a people who have little understanding of earthly mankind. There he continues to work, because this further work is of great significance.

Thus, in the case of many initiates, we should find how they carry into the earth from the cosmos what in the earth itself is connected with the cosmos; by means of this we should keep in view how the initiates go through cosmic wanderings. So when we try to get to the root of things everywhere, at the same time we see what irradiates our darkness, and we see how, by looking at things in an occult way, the darkness becomes filled with light.

It is curious how sometimes some people ask, "Isn't it unjust that such an Individuality as the Christ should have brought something special into the world? If that is the case, those who have lived after Christ have had some special advantage over their predecessors." Even anthroposophists have sometimes asked this! But the souls living after Christ's appearance on earth are the same as those who were there before, so that there can be no question of injustice. We can only point to one exception in this respect, and this seems to be Buddha. He went through an incarnation in pre-Christian times, and therefore took no share in any way in what came to earth through the event of Golgotha. If we now turn our attention to where we only find darkness, to the difficulty of understanding how a soul takes leave of the earth at a certain point of time (whoever has heard my earlier lectures will know that this soul had experience in other worlds, and that it is here a question of experience on earth), if we keep all this before our mind's eye and follow it up, then it becomes apparent that Buddha was sent to the planet where he carried on his pre-earthly planetary activity by the central Individuality of the whole planetary system, by the Spirit of its central point, by Him Whom we call the Cosmic Christ. In primeval times Buddha had been sent to work on another planet, and then, as a consequence of this work, he was sent to work on earth. Whereas the earth is the planet that became the scene of the Mystery of Golgotha, Mars is the planet on which, after his work on earth, Buddha had to accomplish a similar event.

These things lie far afield and may appear inconsistent with the statement that all that is derived from initiation can be grasped with sound human understanding. We ought, however, to take what history offers, look at it together with all its connections, and it will be seen that the external course of history can here corroborate everything. If anyone denies this, it is because he has not made sufficient use of his sound judgement. This applies today to many people. By all that has been said in this course of lectures, I have wanted to call up in a picture, and also to show through the Plays, how different, powerful and mighty are the worlds we enter when we pass through the gates into super-sensible worlds. I wanted to evoke a more comprehensive picture than is possible by means of mere theories and dogmas. I wanted to represent and describe many things, not merely in words but by calling forth feeling for what is behind the Threshold where the Guardian stands.

When we survey present-day spiritual life, perhaps what sinks most deeply into the soul is all that may be said about the Guardian of the Threshold. He stands there because the human soul in ordinary existence is not sufficiently mature to live through and experience all that takes place in super-sensible worlds. He stands there for our protection. That is just as true as that the human soul, living on into the future, will have to experience more and more about

super-sensible worlds. The reason why the Guardian stands there is because, were the human soul to pass into super-sensible worlds before it was ready, which can never happen on an authentic occult path, this soul would feel that it had fallen into what was infinitely fearful, infinitely terrible. This is because in their pettiness and immaturity, in their love of sensory existence and dependence on it, men could never bear all that is connected with the entrance into super-sensible worlds. Why, one cannot even approach those who want to be progressive, with all that our modern life demands! From the place from which, up to now, we have been allowed to reveal super-sensible truths, we have been obliged to point out how, in the course of the twentieth century, a super-sensible event will come to pass in the human super-sensible body when man, as if through a natural occurrence, will find the risen Christ. So much we were able to point out. But this reappearing Christ will not sail the sea in ships, nor travel in trains, nor airships. He will go into the individual being of man, into what passes from human soul to human soul. There, according to how these souls are constituted, He will be recognised by the means given in the etheric. What thus we are allowed to tell of the manner in which the risen Christ will be revealed seems feeble as compared with what will actually come to the soul of man, straight from the super-sensible world because men would like to see with physical eyes the Mighty Being Who is to come. They would like to picture Him going by airplane or travelling by sea. They would like to be able physically to touch and glorify Him Who should come. The reason is that they dread coming into actual contact, with the super-sensible.

When these things occur, they present themselves to the occultist as disguised fear and dread of truth. This is said quite dispassionately, merely as an objective statement. The occultist who recognises the Guardian standing at the boundary between physical existence and spiritual life, can see how those outside in ordinary life cannot even grasp the necessity of making a start on the path into super-sensible worlds. In truth, such personalities are all in a state of fear. They are not aware of their fear because it is disguised as a particular kind of sense of truth, as a materialistic sense of truth. But, by those confronted by the knowledge of the super-sensible world and of its super-sensible beings, it appears as a certain hatred, a state of anger, a kindling of pettiness toward that other, super-sensible world. So it may happen that, on the one side, stand those who want to have knowledge of the super-sensible worlds and, on the other, those who would know nothing of them, or who would say that objective science tells nothing about such worlds because they cannot be proved. It is the popular followers of science who deter others from approaching the Guardian of the Threshold when they say they reject super-sensible worlds by reason of their own sense of truth, their personal scientific conviction. In reality, however, it is their fear that does not let them come to the Guardian of the Threshold. The whole strength of this fear is masked behind the fight that would like to break out today in opposition to all that should come as spiritual light out of spiritual worlds into the darkness of life.

That is the representation that can be appreciated by anyone who knows the Guardian at the Threshold of spiritual existence, anyone who knows what significance super-sensible knowledge has for the whole of present-day spiritual life. The reason why you are now sitting here is that a ray of spiritual light has found its way into your souls, telling you that in all human souls super-sensible

knowledge must take its hold. Because the message of this ray of spiritual light becomes ever more living, the spectators and audiences at our plays and lectures become increasingly numerous. If free play be given for the light of the spirit to speak naturally to human souls, it will then be able to stream its rays into them. But if the victory be outside with the opponents of super-sensible knowledge, then, perhaps, the light of the spirit may have for a time to be darkened; it may be obliged to withdraw; that is to say, it must be withdrawn, if I am to use such a foolish expression. Then, for awhile the world will have to go without any connection between the darkness of life and spiritual light. It is certainly necessary for those who should know something of spiritual light to learn something else again, which is to learn to observe with sincerity what is offered here in the external world by the spiritual world. Those today who still let themselves be blinded by all that is said for and against super-sensible knowledge, those who do not seek in their own souls the sure impulse that can only come from super-sensible worlds, will never be able to find this impulse.

As I have often said, what we have at present in the way of literature, what has been permitted to be given in a number of literary works by the grace of the Masters of Wisdom and of the Harmony of Feeling, contains basically what we may say has been allowed to be imparted to men by act of grace. If from this moment I could no longer either speak or write, were men only to build further upon what they already have — I myself being no longer present — if men looked for the meaning in all they have been given, they would find all that is needed.

If now at the close of these lectures, I may be permitted to speak of the connection of personal karma with the karma of this spiritual movement, we have here the possibility that, in a certain respect, all that has come into the world as objective occultism — not as the “Steiner way of thought,” for there is no such thing, but as objective occultism — can never be extinguished. No matter how much opposition may arise, it cannot mean the extinction of occultism for the future; what is here will remain. I can see proof of this in the need of our age for a spiritual movement, and in the fact that a short space of time has been granted for this spiritual treasure to be brought down into the physical world through the grace of our spiritual Guardian. So let opponents come! What is necessary may be done through their very opposition! Many people who today willingly receive the spiritual treasure of anthroposophy and are made happy by it, in face of what they should be seeing at the present time, are quite oblivious of it; in fact, they have their night-caps on! Many do not feel themselves bound to the truth, to distinguishing what should be the sole truth. Perhaps by a little harmless persecution, some of those who have their night-caps down, not only over their heads but right over their eyes and ears, will be induced to take them off. Perhaps even that may be necessary.

Yet, however things may go, now that we have reached the end of these lectures from which so much that is in truth vexatious has come to us and has been forced on us out of necessity, let us now, as usual, remember that once again we have received something from the spiritual life.

Now we are going on our several ways, one here, one there, but the light of the spirit for which we are striving and seeking in our darkness, will enable us to be together no matter where we are nor how far we may be separated in space. May the souls present here feel this communion when afterwards they meditate

upon what they have heard or when they live over again the mutual love that has been shown. We have been together physically, but this will not always be so. We are together super-sensibly. Let us learn so to be together super-sensibly, that we may bear forcible witness to the existence of the super-sensible, of the super-physical world! If after having been so long together we can take such feelings away with us, our souls will then be taking with them the best that anthroposophy can give to man the love that proceeds from spiritual truth itself. If between now and the occasion when we hope to be together again, something may happen to prevent it, nevertheless one thing is always possible, that through this separation in space our being together physically may be transformed into true spiritual communion, so that in us the spiritual treasure may work and live and prosper. We have had among us men of the most varied shades of thought, but men of whose presence we are always glad even when they bring contrary opinions into our midst. It is not a matter of opinion or of contrary opinion, but rather of an honest and sincere sense of truth, and of, I would say, pledging ourselves here in sensory existence to truthfulness and honesty. Do not regard my saying this as something that must necessarily follow from the subject of these lectures. But the essential is that we should have been able in many spheres to experience the search for truth in our time.

In whatever way we may be assembled next year, and however things may turn out, let us grasp the reunion of this year as the seed of something of which, no matter what may perhaps be ahead of us, we can never be deprived. At this time I would appeal to all that your souls can feel out of spontaneous inner experience, as an echo, when you look back to these days in Munich. In farewell, I heartily greet the individual soul of each friend, looking forward to a further meeting in the sense in which those who have learned to know and therefore to love each other will always find themselves together in due season, and will always meet again.



## The Problem of Destiny

What spiritual science has to say about life and the configuration of the spiritual worlds, is gained through knowledge, through a knowledge of the objective facts to which we are led through faculties enabling us to have an insight into these things. We already know this. In cases where we have to justify spiritual science as such, or to defend it against the environing world, we shall, therefore, have to base our justifications only upon the development of certain faculties to which we must draw attention and which enable us to attain to an insight into the spiritual worlds; and we shall then proceed by explaining that these faculties enable us to know the corresponding configuration of the conditions of life pertaining to the spiritual worlds. The facts which come to light in this way — many things are almost self-evident, nevertheless it is good to draw attention to them — the facts which thus come to light, as well as those of the physical world which can be observed through the senses, should never be met with objections arising from human desires, human wishes. Although this is so obvious, we nevertheless frequently hear objections raised against certain statements of spiritual science, objections based upon human desires and human wishes, for instance, objections of the following kind: If spiritual science gives this or that explanation concerning the spiritual worlds, I do not wish to make closer acquaintance with spiritual science; for, if the things in the spiritual world really correspond with these descriptions I shall never adapt myself to such a configuration of the spiritual world. This objection is very frequent, in spite of its absurdity. It is not only advanced in this absurd and easily detectable form, but also under the mask of all kinds of negative attitudes toward spiritual science. Although, on the one hand, the knowledge gained through spiritual science could never be based upon the argument that the world has a meaning only if the things pertaining to the spiritual world present a certain definite aspect (it is, after all, possible to *know* the real aspect of these things), and although this hypothesis, namely, that the world only has a meaning if it presents a certain definite aspect, can never enable us to say anything concerning the configuration of the spiritual worlds, (for this can only be done upon the foundation of real knowledge,) it is, on the other hand, possible to point out the significance of spiritual science for the whole life of man, seeing that spiritual science and its results actually exist.

A fortnight ago, I have explained to you from a particular aspect the significance of a spiritual-scientific mentality for the evolution of present-day humanity, and particularly its significance in the face of the demands and requirements of our time. To-day I wish to draw attention to a few other things, which will lead us more deeply into the real significance of spiritual science for humanity, and in particular for modern man. And in order to present the other side as well, I shall also point out the objections against spiritual science, arising from our modern civilization, and what kind of opposition we must encounter. The spiritual faculties which enable the spiritual investigator to have an insight into the facts of the spiritual world develop gradually, as I have frequently described to you. They develop in such a way that, at first, we learn to know the chief facts of spiritual life, the principal things connected with the evolution of earthly life, with the repeated lives on earth, with the life between

death and a new birth, and so forth. But it is quite possible to speak, not only of these great general aspects, of these general truths, but also of certain particular truths. If we grow more and more acquainted with special aspects of truth, spiritual science itself will also acquire greater value for the individual and concrete life of a human being. Seen from outside, human life is, to begin with, a riddle, for if it were not so, we would not have to pass through a course of development rendering us more and more capable. For, our capabilities and faculties — this applies particularly to the soul — must be the result of victories; our strength grows if we overcome difficulties. In the spiritual sphere, too, our strength increases through the fact that the world has, to begin with, an enigmatic aspect, for, the effort which we must make in order to solve these riddles gives us strength, gradually makes us more perfect also as regards the whole course of human evolution. We need not be afraid that life becomes less interesting through the fact that the riddles presented by the physical world are partly solved by gaining an insight into the spiritual world. In every sphere of life there are riddles, and when we enter the spiritual world we shall discover new riddles. But the experience which we have gained in trying to solve, from out the spiritual world, riddles of life and of man connected with the physical world, makes us, as it were, confident that also the deeper riddles of man and of the world, which only appear in the spiritual world itself, will be solved.

A special riddle is everything that we experience in the form of destiny, between birth and death — everything we experience in the form of *destiny*. This word contains many, many things. In our public lecture [“Man's Soul and Body from the Standpoint of Spiritual Science”, delivered on the 23rd of October, 1916.] we have already explained that a certain amount of light can be thrown upon the question of destiny if we consider the repeated lives on earth. But these are more general points of view. It is also possible to draw attention to more concrete connections. Let us assume, for instance, that a person has lost a dear relative. This relative was comparatively young when he died, so that the one who remained behind had to pass through a considerably long stretch of life upon the earth without him. We can see immediately that if we face a similar thought, something rises up before our spiritual eye which must constitute a problem of destiny for many people. We must now bear in mind the fact that spiritual science is really in a position to throw light upon such problems of destiny. Undoubtedly, every case has its individual aspect. But just the spiritual-scientific study of individual cases can give us a certain insight into the mysterious processes of human life.

We can, for instance, make the following experience: Someone has died in his young years, he has been torn away from his relatives. I have already explained to you that through the fact that human beings enter into relationship with one another through their physical bodies, other connections arise, which are far more encompassing than those which are dependent upon our existence within a physical body. A far greater sphere of connections arises if we live ten, twenty, thirty, or forty years with another person, a far greater sphere of forces develops than those which arise between these two human beings in the physical world. If we turn the clairvoyant gaze upon these connections, we shall discover in many cases that the other relationships which thus arise are of such a kind that through their own inner nature they necessarily demand the continuation resulting from the loss, both as regards the person who has remained behind in

the physical world, and the one who has passed through the portal of death into the other world, the spiritual world. The one who has remained behind must bear the loss. In an abstract way, we might say that he has lost a beloved human being, who has vanished from his sight at a time when he never thought of losing him. Perhaps this loss may have rent asunder hopes of a future life in common, here, in the physical world; plans and hopes for the future may have been destroyed. These experiences form part of life; but they also form part of all the experiences in common which we are able to have within the physical body. The fact that grief and sorrow are added to the experiences which we have shared with a departed friend changes the relationships which could only be developed through the fact that we have both lived in a physical body. Just as our daily experiences, the experiences we have when we face one another in our physical bodies, flow into the stream of karma, into the progressive stream of evolution, so the feelings arising from our impressions of grief and sorrow are added to what we have experienced day by day. All the impressions and feelings which we experience in this way are added to the experiences which we have made during our life in a physical body. This is seen from the standpoint of the one who remains behind, in the physical world.

One who has passed over into the spiritual world, has a somewhat different standpoint. His association with those whom he has left behind will not diminish through the fact that he has gone into the spiritual world. Indeed, those who are really able to investigate the spiritual worlds in connection with such concrete cases will realize that the one who is on the other side has a more intensive connection with the souls who have remained behind, a more intimate connection than was the case during the life in a physical body. Frequently we see that this more intimate connection arises in order to complete in the right way the circle of reciprocal connections which has been formed here, in the physical world. If we investigate things in a really positive way we shall often make the following discovery: We shall see how human beings come together here, in the physical world; below the threshold of consciousness this gives rise to a certain sphere of interests connected with their reciprocal relationships. Had these people remained together in the physical world for a longer time, the connection arising from the karma-foundation of their preceding lives could not have been deepened with sufficient intensity. In many cases, the person who has passed through the portal of death brings about this deepening required by karma. He brings it about while the souls who are intimately connected with him still dwell upon the earth, and through the fact that he is united with them in thoughts, that he penetrates into them and streams through them, he can now bring about this deepening required by karma, which could not have been brought about by the life-conditions which would have arisen had he not passed through the portal of death. A true fulfilment of karma is often connected with the fact that, on the one hand, grief and sorrow must be borne on earth, while, on the other hand, more intensive connections are established with the thoughts of those who have remained behind.

If we now trace the path of the person who has remained behind, if we see him passing through the portal of death some time afterwards and if we follow his relationship with the one who has died before him, we shall discover another thing. We shall see that many things change in accordance with the difference of time between the two departed ones. When we enter the spiritual world it is not

an indifferent matter to discover there, for instance, a person who has died contemporaneously with us (let us take this extreme case), or, let us say, fifteen years sooner. The fact that he has spent a certain period of time in the spiritual world and that the experiences through which he has passed are now contained in the soul we encounter, will bring about another influence, it will influence us differently and tie the karmic link in a corresponding way. Had the circumstances been different, the karmic link would have been tied in a different way. Thus, everything we experience with the souls who are closely related with us must be looked upon altogether as experiences which are based upon our karmic connection with them. And even though grief and sorrow cannot diminish through the knowledge of these facts and of the way in which they interpenetrate and interweave (I have often mentioned this), we must, nevertheless say that, seen from a certain standpoint, human life viewed in this way begins to acquire a true significance. For we must bear in mind that during our life between death and a new birth every situation into which we are placed unfolds in such a way that justice is done not only to this one life, but also to everything which we must contribute to the evolution of the earth during our succeeding lives on earth. What, has begun with the sorrow we have felt in losing a relative, a friend, or some other person closely connected with us, continues, and this continuation appears in the next life on earth. In a certain respect, every result or effect is already contained in the first cause. There is no loss in human life which does not place us in a corresponding way into the stream of the successive lives on earth. This may perhaps not soothe our pain in single cases, but if we view things from this angle we shall be able to draw knowledge out of life.

Another concrete case which I should like to mention (particularly these concrete cases can teach us many things if we are able to discuss these questions in a continuous way) is that of a man whose life has ended suddenly through some accident. From the very beginning we feel that there must be a great difference between a man who loses his life through an accident, by being run over by a train, or through some other cause coming from outside, through some other form of violent death, and a man who attains a great age before he dies, or one whose life reaches its close through illness. We also surmise that there must be a difference between a life which ends very soon through illness, and a life which terminates after having attained a great age.

Of course, the details differ for every individual case, but on the whole we may observe certain important points which throw light on these things. Let us ask, above everything, what is violent death? This question can only be answered if we do not contemplate death from the standpoint of our physical life upon the earth, but from the other side, from the standpoint of one who has already passed through the portal of death. In my lectures (some of these have already been published [See "Man's Inner Being and His Life Between Death and a New Birth," Lectures delivered in Vienna, Easter, 1914.]), I have mentioned the fact, that death viewed from the other side, from the world which the dead person enters when passing through the threshold of death, is the most significant event of all, the event which continually reveals to the deceased man, who is deprived of his body, that life's victories never cease. The direct contemplation of death from the other side, this lofty, great and uninterrupted sight, also brings with it a firm Ego-consciousness during our existence between death and a new birth. Just as our memory supplies us with an Ego-

consciousness in this life by leading us back to a certain definite moment of our physical life, so the contemplation of death from the other side, from the spiritual side, gives us our Ego-consciousness between death and a new birth.

How do matters stand if the contemplation of death is brought about by the circumstance that a violent and sudden end of life has caused death? Seen from the other side, a sudden and violent death is a far-reaching experience, a far-reaching perception, and, although this may sound strange, an investigation of these facts reveals the following: When we enter the spiritual worlds through the portal of death the conditions of time have a different influence upon our soul-experiences than here upon the earth, although there are many conditions here which can remind us of what takes place in a far more encompassing way between death and a new birth. When trying to explain the chief things which should be borne in mind in this connection, I shall make use of a comparison which is evident, however, only if we know the corresponding facts pertaining to the spiritual world.

Perhaps you know that in our physical life we can often make experiences in the course of a few days or hours, experiences which mean to us far more than those we otherwise make in the course of months and even of years. Many people can remember some important event of their life which they have experienced here in the physical world in a very short time, yet this event may have given them a greater amount of inner experience, greater results of inner experience, than the events of whole months or years. People often express this by saying: "I shall never forget what I have experienced in that particular case." These plain words often contain what I have just characterized. Now it is a fact that the impression which the human being receives owing to the circumstance that an external world, a world which does not belong to him, robs him of his physical body, that the perception which he obtains through this event in a comparatively brief time — it may even be a moment — comprises, during the life between death and a new birth, a whole wealth of experiences which are otherwise gained during the slow course of an earthly life, experiences through which we would perhaps have passed during the course of many years and decades. I do not mean that it comprises everything we have experienced during an earthly life; but in the case of certain forces which we need during our life between death and a new birth it is indeed so that things which may otherwise be spread over a longer period of time are concentrated, drawn together, we may even say in the space of a single moment.

It is an entirely different experience to see, in our subconsciousness, death approaching in such a way that inner forces come to the fore which bring about death from within the human organism, or in such a way that forces which are in no way connected with the human organism have an influence upon it. This kind of death can only be explained in a true and genuine way if we consider it in connection with the whole course of human life through the repeated lives on earth. In fact, my explanations in connection with Ego-consciousness after death and the contemplation of death may easily show you that the perception of death itself has a great significance for the strength and intensity of our Ego-consciousness between death and a new birth.

Circumstances which seen from the angle of physical life appear as a coincidence are not at all a coincidence, but they form part of a world of necessary happenings. From the earthly standpoint it may seem a coincidence

that someone has been run over by a train; seen from the other side, the spiritual side, this does not appear as a coincidence. If from the other side, from the spiritual side, we ask the following question (let me use this expression, which is of course only a comparison), "What is the aspect of such a violent death when viewed within the whole complex of man's lives upon the earth?" — we shall find in every case that in past epochs of the repeated lives on earth and of the intermediate lives between death and a new birth the person who has suffered a violent death has developed up to the moment of his accident in regard to the spiritual world an Ego-consciousness which needed a strengthening, an intensification. And the required strengthening is produced because this man's physical life is not brought to a close from within, but from without.

We must reckon with the fact that the connexions with the environing world which are produced in the soul through thought forces are not the only ones, for as a rule, we are only aware in very exceptional cases of the way in which our subconsciousness thinks. You have often heard me say that our thinking activity does not end with the threshold of consciousness, for the human being has an incessant thought activity in his subconsciousness, or we might also say, in his super-consciousness. But the human being cannot in any way realise what this more encompassing form of consciousness really means to him. We could ask each person: "Why have you not met with this or with that accident this morning?" For it would have been possible in the case of every person to have met with some accident. Sometimes we realise to a certain extent how matters stand, but we are very seldom able to see the whole connexion. Sometimes we may feel an aversion to do a certain thing; we may leave home, for instance, half an hour later, and afterwards we may discover that in the meantime an accident has occurred along the way, an accident we would have met with had we left half an hour sooner. In this case our subconsciousness has been active, our subconsciousness has made us loiter. These subconscious influences are always there, but generally we cannot perceive them.

Those who can observe the conditions of the world from the spiritual standpoint are fully aware that a man who is about to meet with an accident and whose good genius, I might say, does not guard him against this accident, that this man who meets with an accident is driven to it by the necessity of his karma. Had this accident not taken place, something else, too, would not have taken place, namely, what I have characterized as the required strengthening of his Ego-consciousness, which must be brought about in the described manner. During a particular life upon the earth the human being enters through birth the particular conditions into which he is placed. He enters these conditions, but during his last existence between death and a new birth he has observed that his Ego is in a certain way weak, that it lacks strength. He is filled with the impulse to strengthen his Ego, and this leads him into the circumstances which bring about his accident. This is how we must view things. And if we consider it from the standpoint of a spiritual-scientific knowledge we shall see the true connexions of life.

I have often emphasized that men do not consider sufficiently the changes which have recently taken place in the development of the human soul. Most people, particularly those who are infested with modern learning, think that many centuries ago human soul-life was exactly the same as now. This is quite wrong. The more intimate side of soul-life has undergone a change, its character

and attitude have changed completely. What spiritual science must again bring to the surface from certain sources for the sake of a better understanding of life, as already explained, shows us that not so very long ago the souls of men possessed a more atavistic and clairvoyant character. The human beings were able to feel, as it were, the connexions of life. But humanity progresses and similar feelings die out. Seeing that during the course of evolution man has in part lost his former relationship with the spiritual world and that he is losing it more, and more, it will become an ever growing necessity for him to regain a knowledge of his connexion with the spiritual world through direct spiritual investigation. This is also connected with the fact that spiritual science arises just at the present time. In earlier times it was not needed, because the human soul had not reached its present stage of development. For the reasons explained above, spiritual science will be needed from now onward, and in future it will become more and more necessary.

Let us corroborate this statement with certain concrete facts. To-day there is only a small number of men who accept spiritual science during their life between birth and death. I do not say, spiritual *research*, but spiritual *science* — thoughts and ideas supplied by spiritual science. Thus they learn something about the spiritual world during their life between birth and death. This is not without a significance for the life which we enter after passing through the portal of death.

The fact which I shall explain to you now has also arisen in our present time. When we revert to earlier times we find that man still possessed an old inheritance in regard to his connexion with the spiritual world. Man passed through the portal of death and because he had a certain relationship with the spiritual world through his feelings, through an atavistic clairvoyance and similar experiences, his life in a physical body had something in common with the life which he entered through the portal of death. Because man knew something about the spiritual world (although this was only an instinctive knowledge) he possessed *more* than a mere sum of thoughts reminding him of his life on earth after having passed through the portal of death. From now onwards it will be characteristic of human souls to pass through the portal of death in such a way that they will be connected with the earth only through their memories. They remember as it were, their earthly life, and they are still connected with it because after death this earthly life lives in their memory. This is strictly and radically speaking the case of a modern man who cannot take up ideas concerning the spiritual world from spiritual science. If he takes up these ideas, they will form something after death enabling him, not only to remember his earthly life, but also to have an insight into it. The spiritual ideas we take up before death change into faculties after death. After death windows open, as it were, from the spiritual world into the physical world, and they reveal what exists in the physical world because here upon the earth we have acquired thoughts connected with the spiritual world. Spiritual science, therefore, enables us to take with us certain definite results when we cross [the] threshold of death.

What we acquire through spiritual science is not merely a lifeless store of knowledge, but a real treasure of life, something which continues to live when we pass through the portal of death. Indeed, spiritual science is a great life-treasure, also in the meaning which I have explained to you on various occasions and because the dead person lives in our thoughts consciously and of

his own accord, we are able to do something for the dead owing to the fact that we have taken up spiritual science. This is also connected with the explanations which I have frequently given in regard to reading to the dead. The dead friend lives in our thoughts; he looks upon our thoughts. If these thoughts are of the kind resulting from a spiritual-scientific train of thoughts, or if we tell him something we know or think in connection with the spiritual worlds, the dead unites himself with the thoughts which we send out to him from the earth through spiritual science. This focusing of our thoughts upon him forms the link between here and beyond and constitutes the force of attraction. Because spiritual science is filled with life, a living force can, as it were, be sent upwards, and this is nourishment for the dead person who is connected with us.

We see, therefore, that spiritual science really overcomes death in this soul-manner and that it penetrates into life. A community of living and dead, which otherwise cannot exist at the present time in such an intensive form, is established because here upon earth we are filled with thoughts taken from spiritual science, and because we offer these thoughts, as it were, to the dead and turn toward them.

Spiritual science has, in every way, a living influence upon life, whereas the knowledge which is acquired throughout the physical world in the form of ordinary science consists of thoughts which have a real significance only during the time between birth and death. During the life after death they only have the value of memories and do not possess a living influence. This difference should be borne in mind clearly.

Something else should also be considered when reflecting on the significance of spiritual science for the present and for the future spiritual evolution of man. Not only what we acquire here as spiritual science and transmit to the dead, not only that which passes from the physical into the spiritual world, but also what we bring with us through the portal of death in the form of acquirements gained through spiritual knowledge reacts from the spiritual world on the earthly sphere. The earthly sphere — we should not lose sight of this fact — is gradually impoverished through the forces coming from the earth itself, forces which men develop as they pass through their life between birth and death. Earthly life would grow poor if no other forces were to stream down upon the earth from the spiritual world except those which have so far descended upon it.

At the present time it is disheartening to see how thoughtlessly people live, without noticing the gradual impoverishment of earthly existence. This is a phenomenon which can be observed not only in regard to man's spiritual life, not only in regard to culture, but also in regard to the densest aspect of physical life upon the earth. In Eduard Suess's excellent book, *The Countenance of the Earth*, you can read that once upon a time the earth presented a different aspect: its physical surface was different. The earth has undergone, as it were, a slow death-process as far as its surface is concerned, for this surface of the earth, the ordinary, physical surface of the earth, no longer contains the same forces as in ages long past.

What takes place in physical life also takes place in spiritual life. As already stated, it is often disheartening to see how people confront this without being aware of it. As far as spiritual life is concerned it is so that when we describe the path which is trodden by humanity we must say: In spite of the



pride pervading our present time it appears that man's thoughts grow more and more lifeless, more and more dead, and even more and more disconnected. Modern men are naturally very proud of their thinking ... indeed, many a teacher of Greek thinks that he is far greater than Plato when he explains Plato to his pupils! Hebbel, the profound poet, wrote in his notebook (but he did not carry out his plan) that he intended to write a drama, with the reincarnated Plato as chief character, and that this Plato is severely punished by his teacher because he cannot understand Plato during a Greek lesson! Man would, in a certain way, lose the continuity of his thought-system if this thought-system were not refreshed by thoughts born out of spiritual-scientific knowledge. It may sound strange to-day, nevertheless it is true: the intensive force which man needs in order to grasp his thoughts in the right way, so that they acquire reality, this force grows powerless because man must become independent, he must acquire forces of his own. For this reason (I can express it in this way), the gods and the spiritual beings who have once inspired man's thoughts, his connected train of thoughts, withdraw, and man must now independently bring into his thoughts a living element. He will do this only if he is not too proud to take up within him that life which flows out of spiritual science.

With our feelings and with the impulses of our will it is the same as with our thoughts. These human impulses of volition will, for instance, grow more and more obstinate and self-willed (we may really use this expression), they will gradually separate themselves from the common element of humanity unless the soul is inoculated with the great, encompassing impulses which can only arise out of a contemplation of the spiritual connexion of physical things. I have now expressed truths which have a great weight in the evolution of man's future, but these truths should become united with the souls of those who occupy themselves with spiritual science. For spiritual science should not only be a lifeless store of knowledge satisfying our curiosity, but spiritual science should be something which seeks to penetrate into the connexion of the things which man must face in the future. In order to attain to this it will be necessary to have an insight enabling us to see the systems of forces which are gradually becoming paralysed and those which should be substituted by others. I have said that man's earthly forces would become paralysed if no help comes from the spiritual worlds. What we acquire through a spiritual-scientific knowledge and bear with us through the portal of death, gives us, between death and a new birth, not only the power to mould our life during the time between death and a new birth, but also the power allowing spiritual forces to descend upon the earth. This will have to take place in a growing measure, so that the human beings who live upon the earth may receive the forces descending from the souls who are penetrated with the spirit, souls who have passed through the portal of death and who send back what they have taken with them from the earth, but in a changed form, according to what has taken place through the fact that their life-experiences have entered the spiritual worlds.

One way of sending influences from the physical into the spiritual world is to work for the dead by reading to them, by sending them thoughts connected with spiritual science. Similarly there is also a way of contributing something toward the physical enrichment of the earth's evolution by sending down from the Spiritual world what we have acquired during our abode in the physical world and have carried into the spiritual world by passing through the portal of

death. A peculiarity to be borne in mind is that the physical world can again receive things which have acquired a changed aspect through the fact that they constitute a spiritual wealth which we have gained during our physical life and which we have carried through the portal of death. In the spiritual world it has undergone a metamorphosis and then it streams down again in this changed form.

As far as we ourselves are concerned, we always work upon our karma so that it fulfils itself between birth and death. But we also work upon the karma of mankind as a whole, and this karma consists of the life-stream flowing off from the earth and of the life-stream flowing in from the spiritual world. We also work upon this entire world-karma with the aid of forces which we develop between death and a new birth over and above our own requirement. We can therefore see how necessary spiritual science really is, how necessary it is that spiritual science should be taken up and digested by human souls, not only for the welfare of individual human souls, but also for the welfare of the entire progress of humanity here upon the earth. In my public lecture I have already explained how we work from the spiritual world upon our future life on earth. The way in which we gradually enter before birth into hereditary conditions through the stream of the generations, and how we participate not only in that which concerns us individually during a future life on earth, but also in that which concerns humanity as a whole — these thoughts which I now utter, these particularly are thoughts which should penetrate into us and live in us, thoughts which should — I might say — be *meditated*. For they place us into a living spirit and soul-connexion with the environing world.

As a counterpart. I wish to show you the attitude which is still being adopted by the world in regard to the things which are revealed particularly to spiritual science, and how the world adopts a standpoint which would necessarily bring about what I have characterized as a drying-out of thoughts, as a lack of continuity, a lack of connexion in human thoughts. And corresponding things would appear in other spheres. Particularly those who are now the leaders in this or in that sphere contribute in a direct way, through their arrogant rejection of every connexion with the spiritual world as transmitted by spiritual science, to the realization of this grievous situation, the approach of which can already be seen to-day, particularly in regard to the world of thoughts.

## Some Conditions for Understanding Supersensible Experiences

FROM the present time onwards it will be impossible for man to acquire any real self-knowledge or feeling of his own being without approaching the science of Initiation, for the forces out of which human nature actually takes shape are nowhere contained in what man is able to know and experience in the material world. To form an idea of what I want to convey by saying this, you must think about many things that are familiar to you from anthroposophical studies.

You must remind yourselves that as well as living through his life here between birth and death, man passes again and again through the life between death and a new birth. Just as here on earth we have experiences through the instrumentality of our body, we also have experiences between death and a new birth, and these experiences are by no means without significance for what we do during our earthly existence in the physical body. But neither are they without significance for what happens on earth as a whole. For only part — and indeed the rather lesser part — of what happens on the earth originates from those who are living in the physical body. The dead are perpetually working into our physical world. The forces of which man is unwilling to speak to-day in the age of materialism are nevertheless at work in the physical world. Our physical environment is fashioned and permeated not only by the forces emanating from the spiritual world, from the Beings of the higher Hierarchies, but forces proceeding from the dead also penetrate into what surrounds and overtakes us here. So that a full and complete survey of man's life is possible only if we look beyond what can be told us by knowledge obtained through the senses and through history, here on earth.

The existence of such forces is in the end the one and only thing that can explain man in his whole being and the whole course of human evolution on the earth. A time will come in the physical evolution of the earth — it will be after the year 5,700 — when, if he fulfils his rightful evolution, man will no longer tread the earth by incarnating in bodies derived from physical parents. In that epoch, women will be barren; children will no longer be born in the manner of to-day, if evolution on the earth takes its normal course.

There must be no misunderstanding about such a fact as this. Something else, for example, might come about. The Ahrimanic Powers, which under the influence of the impulses working in men to-day are becoming extremely strong, might succeed in preventing earth-evolution in a certain respect. It would then become possible for men — by no means for their good — to be held in the same form of physical life beyond this time in the sixth or seventh millennium. They would become much more like animals, while continuing to be held in the grip of physical incarnation. One of the endeavours of the Ahrimanic Powers is to keep humanity fettered too long to the earth in order to divert it from its normal evolution.

However, if men really take hold of the best possibilities for their evolution, then in the sixth millennium they will enter for a further 2,500 years into a connection with the earthly world of such a kind that they will, it is true,

still have a relationship with the earth, but a relationship no longer coming to expression in the birth of physical children. In order to make the picture graphic, I will put it like this: In clouds, in rain, in lightning and thunder, man will be astir as a being of spirit-and-soul in the affairs of the earth. He will pulsate, as it were, through the manifestations of nature; and in a still later epoch his relationship to the earthly will become even more spiritual.

To speak of any such matters to-day is possible only when men have some conception of what happens between death and a new birth. Although there is not complete conformity between the way in which, between death and a new birth to-day, man is related to earthly conditions and the way in which he will be related to them when he no longer incarnates physically, there is nevertheless a similarity. If we understand how to imbue earth-evolution with its true meaning and purpose, we shall enter permanently into the same kind of relationship with earthly affairs that we now have only between death and a new birth. Only our life between death and a new birth in the present age is, shall I say, rather more essentially spiritual than it will be when this relationship is permanent.

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Without the science of Initiation, understanding of these things lies leagues away. Most people to-day still persist in believing that the essential way to acquire knowledge of the science of Initiation is to amass all kinds of spiritual experiences, but not by the path that is proper for us in the physical body. Even the experiences gained by spiritualistic methods are apt to be valued more highly to-day than those which can be understood by the healthy human reason. Everything that is discovered by an Initiate, and can be communicated, is intelligible by the normal, rightly applied, human reason if only the necessary efforts are made. It is a primary task for the Initiate, also, to translate what he is able to proclaim out of the spiritual world into a language intelligible to human reason. Much more depends upon such translation being correct than upon the fact of having experiences in the spiritual world.

Naturally, if one has no such experiences, there is nothing to communicate. But crude experiences which arise without healthy reason being applied to their interpretation are really worthless, and have not the right significance for human life. Even if people were able to have many supersensible experiences, but disdained to apply healthy reason to them, these experiences would be of no use whatever to humanity in the future. On the contrary, they would do serious harm, for a supersensible experience is of use only when it is translated into the language that human reason can understand. The real evil of our time is not that men have no supersensible experiences; they could have plenty if they so wished. Such experiences are accessible, but healthy reason is not applied in order to reach them. What is lacking to-day is the *application* of this healthy human reason.

It is of course unpleasant to have to say this to a generation that prides itself particularly on the exercise of this very reason. But at the present time it is not supersensible experience that is in the worst plight; it is healthy logic, really sound thinking, and above all, too, the force of truthfulness that are worst off. The moment untruthfulness asserts itself, the supersensible experiences fade

away without being understood. People are never willing to believe this, but it is a fact.

The first requirement for understanding the supersensible world is the most scrupulous veracity in regard to the experiences of the senses. Those who are not strictly accurate about these experiences can have no true understanding of the supersensible world. However much may be heard about the supersensible world, it remains so much empty verbiage if the strictest conscientiousness is not present in formulating what happens here in the physical world.

Anyone who observes how humanity is handling palpable truth today will have a sorrowful picture! For most people are not in the least concerned to formulate something they have experienced in such a way that the experience is presented faithfully; their concern is to formulate things as they want them to be, in the way that suits themselves. They know nothing about the impulses that are at work to beguile them in one direction or another away from a faithful presentation of the physical experience.

Leaving aside trifling matters, we need only observe the impulses which arise from ordinary human connections in life and prompt men to 'varnish' the truth in one respect or another. Further, we need only realise that the majority of people to-day are not speaking the truth at all about certain things, because of national interests or the like. Anyone who has national interests of some kind at heart can neither think nor say anything that is true in the sense in which truth must be conceived to-day. Hence the truth is virtually never uttered about the events of the last four or five years, because people everywhere speak out of one or other national interest.

What must be realised is that when a man desires to approach the supersensible world, infinitely much depends upon such things. In times when procedures such as I characterised at the end of the lecture yesterday are possible — can you believe that many avenues to the truth lie open? [Steiner was quoting scurrilous statements based on deliberate falsification published in newspapers in Germany about the alleged political aims, methods and activities of the Threefold Commonwealth Movement at the time it was founded. He also referred to articles in a Roman Catholic periodical, and to a book by a Professor of Psychology containing false information about Anthroposophy.] They certainly do not. For those who wallow in such swamps of untruthfulness as were disclosed yesterday, spread fog which completely shuts off what should be grasped as supersensible truth by the healthy human reason. There is equal unwillingness to perceive that straightforward, candid relations between man and man must prevail if supersensible truths are to penetrate in the right way into the social life. One cannot 'varnish' truth on the one hand and, on the other, wish to understand matters of a supersensible nature.

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When they are put into words, these things seem almost matters of course, but actually they are so little matters of course that everybody to-day ought constantly to repeat them to himself. Only so can there gradually be achieved what is necessary in this domain. As I said here recently, the essential principle of social community is that it must be founded upon *confidence*, in the sense indicated. This must be taken in all earnestness. In very many respects this

confidence will also be necessary in the future with regard to paths of knowledge. The attitude adopted towards those who are in a position to say something about the science of Initiation should be to examine their utterances with the healthy reason only, not with sympathy, antipathy or the like, nor in the mirror of personal feeling. It must at all times be realised that the Anthroposophical Society should become in the real sense a bearer of supersensible truths into the world. Thereby it could achieve something extraordinarily necessary and significant for the evolution of mankind.

But it must be remembered that to have experiences in sensible spheres is obviously a matter to be taken in earnest. I told you some time ago how a friend of our Movement, shortly before he died from the effects of war-wounds, wrote lines in which, in the very face of death, he speaks of the air becoming hard, granite-like.

I said at the time that this is an absolutely true experience. [See lecture given at Dornach, 15th November, 1919: “An impression of this nature must be understood. ... For in wrestling to acquire the wisdom needed for the future, one of the most frequent experiences is this: the surrounding world presses in upon one, as if the air had suddenly hardened to granite. The reason for these things can be known, for it need only be remembered that it is the striving of the Ahrimanic Powers to cause the earth to become completely rigidified.”] Think only of the most elementary experiences connected with crossing the Threshold of the spiritual world and you will be able to gauge the importances of these things. In our life by day — or also by night, for then there is electric light — the sun, the light of the sun, illumines the objects around us; the sunlight makes them visible. In a similar way the other senses become aware of surrounding objects. If I limit myself at the moment to the example of the sunlight, directly the Threshold is crossed man must become one with the light in his inmost being. The light cannot enable him to see objects because he has to pass into the very light itself. Objects can be seen with the help of the light only as long as the light is outside. When man is himself moving together with the light, the objects illumined by it can no longer be seen. But when, in his being of soul, he is moving in the light itself, then for the first time he becomes aware that thinking is, in reality, one with the light weaving in the world.

Thinking that is bound up with the body is proper to physical life only. Directly we leave this body, our thinking loses definition; it weaves into the light, lives in the light, is one with the light. But the moment our thinking is received into the light, it is no longer possible to have an ego as easily as man has one between birth and death, without doing anything towards it. His body is organised in such a way that his being reflects itself through the body, and he calls this mirror-image his ego. It is a faithful mirror-image of the real ego, but it is a mirror-image, a picture only, a picture-thought, a thought-picture. And the moment the Threshold is crossed, it streams out into the light.

If another anchorage were not now available, man would have no ego at all. For this ego, this ‘I’, that he has between birth and death, is furnished for him by his body. He loses it the moment he leaves the body, and then he can be conscious of an ego only by becoming one with what may be called the forces of the planet especially the variations of the planet’s force of gravity. He must become so entirely one with the planet, with the earth, that he feels himself to be a part of the earth, as the finger feels itself to be a member of the human

organism. Then, in union with the earth, it is possible for him again to have an ego. And he perceives that just as here in earthly life he makes use of thinking in the physical body, after earthly life he can make use of the light.

From the standpoint of Initiation, therefore, one would have to say: Man is united with the earth's force of gravity and through radiating light concerns himself with the things of the world. Applied to the experience beyond the Threshold, this would express the same fact as when one says here on earth: Man lives in his body and thinks about the things of the world. Of the life between birth and death we say: Man lives in the body and concerns himself with things through thinking.

As soon as he leaves the body, we must say: He is united with the earth's force of gravity or with its variations, with electricity or magnetism, and through radiating light, inasmuch as he is now living in the light, concerns himself with the things of the world.

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When things that have been *illuminated* in this way — instead of being merely thought about, as is generally the case — are put into words, they are entirely comprehensible to the healthy human reason. And even the Initiate, if he has not developed his reason in the right way, gains nothing whatever from his supersensible experiences. When someone to-day — please take what I am now saying as a really serious matter — has learnt to think in a way perfectly adapted to meeting the demands of school examinations, when he acquires habits of thought that enable him to pass academic tests with flying colours — then his reasoning faculty will be so vitiated that even if millions of experiences of the supersensible world were handed to him on a platter, he would see them as little as you could physically see the objects in a dark room; for that which makes men fit to cope with the demands of this materialistic age darkens the space in which the supersensible worlds come towards them.

Men have become accustomed to think in the one and only way that is possible when thinking is based on the bodily functions. This kind of thinking is ingrained in them from their youth onwards. But healthy human reason does not unfold on bodily foundations; it unfolds in free spiritual activity. And even in our Elementary Schools to-day children are educated away from free spiritual activity. The very methods of teaching hinder the development of free spiritual activity. Dare one incur the responsibility of concealing from the world these vital truths of the age? People may not realise why it was thought necessary to set into active operation an institution such as the Waldorf School in Stuttgart. But through this Waldorf School some at least of the children of men will be given a real chance to discard the bigotry of the times and to learn how to move in the element of thinking that is truly free. As long as such things are not regarded in this serious light, we shall make no progress.

Now I would like to call your attention to another tendency which is still far too common. Because people are tired of the old in its ordinary form, they like to get hold of something new; but for all that they want the new to be somehow veiled, whenever possible, in all the old, habitual conceptions. I have known many people — and it is well to be under no delusion about these things — who have realised that anthroposophical Spiritual Science is endeavouring to

promulgate something true and right about Christianity, about the Mystery of Golgotha. But among them were some for whom this was right only because it exposed them to less disapproval in Church circles; hence they found Anthroposophy more opportune than some other form of spiritual science holding a different view of Christianity. In anthroposophical Spiritual Science the one and only question is that of truth; but with some people it has not always been a question only of truth, but often only of opportunism. Naturally it is unpleasant nowadays to have to witness the attitude to truth adopted by the representatives of the religious confessions and ultimately by their congregations who are also influenced by it. This is a trend of the times that must be kept clearly in view.

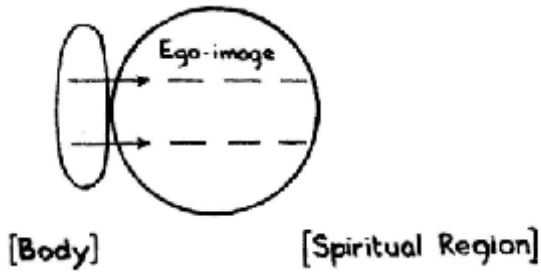
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If it is desired to approach the supersensible world in the right way, we must have interest in all things — but never mere curiosity. People are so ready to confound curiosity with interest. They must learn not only to think differently but to feel differently about all things. If anthroposophical Spiritual Science were ever to be given a mantle suitable for the atmosphere of coffee-parties or what corresponds to them nowadays, this would by no means conduce to the fulfilment of its task — for this task is of grave moment.

The reason for the hostility that is asserting itself at the present time in such ugly forms is simply this: People realise that here it is not a matter of a sect, or of a happier “family circle” such as many desire, but that something is truly striving to activate the impulses needed by the times. But what interest have the majority of people to-day in these impulses? If only they can bask in happiness or have something in the nature of a new religion! This egoism of soul, which impels very many people to anthroposophical Spiritual Science, must be overcome. Interest in the great affairs of humanity is necessary for any true understanding of Anthroposophy.

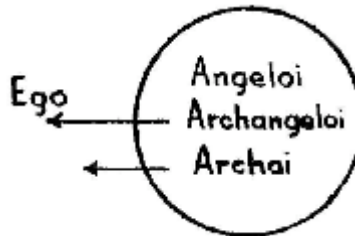
These great concerns of the life of humanity are clearly to be discerned in the most seemingly trivial facts of life. But in *one* respect our whole life of perception and feeling must change if we want so to orientate healthy human reason that it functions in the right stream of Spiritual Science. Let me repeat: The whole of our life of soul must change in one particular respect if our healthy human reason is to function within the stream of spiritual life that is to be brought to mankind through Anthroposophy. What is the orientation given us here on earth by the culture that is smothered in materialism? Our orientation is such that we feel ourselves as *bodily* men — with bones, muscles, nerves. And our body acts as a mirror, reflecting the image of our ego to us — schematically, like this:





Your true being is somewhere in spiritual regions. Here, in the physical world, is your body. It becomes a mirror, reflecting back to you the image of the ego. The ego itself is here (= = =), but the image of the ego is reflected back to you by the body. You know of this ego-image when you look at the body with *that* centre of your being of which most people at present know nothing, but in which they nevertheless live. So the ego, together with the thoughts, feelings and impulses of will, is mirrored by the body. Behind this ego-image is the body, and man calls these mirrored images his soul; behind the soul he perceives the body and uses it as his support.

But this picture: There, down below, is the body; there the ego emerges ... this picture must be entirely changed. It is a picture perceived in complete passivity, and is indeed perceived only because the body is behind it. We must learn to perceive quite differently. We must learn to perceive: You are there in your spiritual world, a world in which there are no plants, minerals and animals, but Angeloi, Archangeloi, Archai, and the other Beings of the Hierarchies; in *them* you live. And because these Beings permeate us through and through, we ray forth the ego:



We ray forth this ego from the spiritual world. We must learn to feel this ego, to feel that we have within us the ego behind which stand the Hierarchies, just as the body, composed of elements of the three kingdoms of nature, is behind the ego that is an image only. We must pass out of the passive experience into activity in the fullest sense. We must learn to feel that our real ego is brought into being out of the spiritual world. And then we also learn to feel that the mirror-image of our ego is brought into being for us out of the body that belongs to physical existence.

This is a reversal of the usual feeling, and to this reversal we must habituate ourselves. That is the important thing — not the amassing of facts and

data. They will be there in abundance once this reversal of feeling has been experienced. Then, when thinking is active in the real sense, those thoughts are born which can fertilise social thinking. When the ego is allowed to remain a mirror-image, thinking can take account only of those social matters which are (as I said yesterday) merely the outcome of changes in phraseology. Only when man is *active* in his ego can his thoughts be truly free.

In past centuries, not so very long ago, this freedom in thinking was still present in men, although springing, it is true, from atavistic qualities of soul. Instinctively, they regarded it as an ideal to achieve this freedom in their thinking, whereas we have to achieve it in the future by conscious effort. There is an outer illustration of this. Just look at the diplomas conferring the Doctor's degree at universities in Middle Europe. As a rule, people are made not only Doctors, but Doctors and Masters of the Seven Liberal Arts — Arithmetic, Dialectic, Rhetoric, and so on. This no longer means anything, for the Seven Liberal Arts are nowhere included in the curriculum of modern universities. It is a relic, a heritage from an earlier period when through university life men strove to liberate their thinking, to develop a life of soul able to rise to truly free thinking.

At the universities to-day the degrees of Master of the Liberal Arts and Doctor of Philosophy are still conferred. But this is no more than a relic, for nobody understands what the Liberal Arts really are. They are justly named 'Arts' because they were pursued in a sphere lying above that of sensory experience, just as the artist's imagination unfolds freely and independently of material existence. The degrees inscribed in university diplomas once represented a reality, just as many other things still surviving in the formula current at universities were once realities. The title, *Magister Artium Liberalium*, is a very characteristic example.

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This living grasp of the self (*Sicherfassen*) must again be achieved. But it goes against the grain, because people to-day prefer to move about on crutches instead of using their legs. Their ideal is to have what they are to think conveyed to them by the outer, material facts. It is unpleasant for them to realise that thinking in the true sense must be experienced in free spiritual activity, because it means tearing themselves away from the convenient things of life, from all props, all crutches in the life of soul. Whenever things are said from the standpoint of a kind of thinking that has nothing whatever to do with the sense-world, but in complete freedom creates out of intuitions, people do not understand it. My *Philosophy of Spiritual Activity* was not understood because it can be grasped only by one who is intent upon unfolding really free thoughts, one who is truly and in a new sense a 'Master of the Liberal Arts'.

These are the things that must be understood today with the right feeling and with the earnestness that is their due. Especially to the English friends who are here for a short time only, I want to say this: The Building we have erected on this hill must be regarded as an outer beacon for the signs of the times. This Building stands here in order that through it the world may be told: If you go on thinking in the old way, as for four centuries you have become accustomed to think in your sciences, you will condemn humanity to destruction. With the

help of crutches you may seek in the easy way to establish principles of social life, but in so doing you will only be preserving what already has death within it.

For the life of soul to-day it is essential to unfold thinking that is as free as are those forms out of which, in architecture, sculpture or painting, the attempt has been made to create this Building. Its purpose is that at *one* spot on the earth these things shall be said not through words alone, but also through forms. Men should feel that here, through these forms, something different from what can be heard elsewhere in the world to-day is intended to be said, and also that what is said is urgently necessary for the further progress of mankind in respect of knowledge and social principles, in respect of all the sciences and of all branches of social life.

# Descriptive Sketches of the Spiritual World

## LECTURE I

With all my heart I respond to the very kind greeting just expressed by your representative, and I feel sure that those friends who have come to this town to take part in Anthroposophical life in the company of our Bergen friends will unite with me in this. We have had a beautiful journey across the great mountains, which give us so pleasant and friendly a welcome, and I think our friends will certainly enjoy their stay in this old Hanseatic town all the time we are able to be here. That marvellous handiwork of man, the railway along which we traveled, brought to our notice more closely than in other parts of Europe the impression of the energy of human creative force in actual combination with Nature herself. When one sees the rocks that had to be broken up in order that the hand of man could construct such work, side by side with that other, constructed and piled up by Nature herself, the impressions that pour in upon one do truly make a visit to such a country one of the most beautiful of all possible experiences. In this ancient town our friends will spend the time of our sojourn amidst beautiful impressions which will be preserved in their memories as the background of their visit. These will be days for storing up memories, more especially because we can satisfy ourselves by physical vision that even here, in this part of the world, we can meet with Anthroposophical hearts which beat in unison with our own in the search for the spiritual treasures of humanity. Our visit to this town will certainly link us more closely and more affectionately with those who have received us here in so loving a way.

We are gathered here for the first time, and what I want to say to you will have to be of an aphoristic character. I should like to speak a little concerning that which belongs to the domain of the spiritual world, and this is more easily and better said by word of mouth than in writing, not only because, on account of the prejudices existing in the world today, it is difficult to confide to the written word what I am glad to entrust to the hearts of Anthroposophists, but it is also difficult to do so because spiritual truths really can be better given out in words than in writing or in print. This applies more particularly to the more intimate spiritual truths. Although it has been necessary for me to allow intimate spiritual truths to be written down and printed, I always feel it bitterly. For the very reason that the spiritual beings spoken of in such writings cannot read them, it is a question of much difficulty, for books cannot be read in the spiritual worlds. For a short time after our death they can still be read in our memory, but the beings of the higher Hierarchies cannot read our books. When I am asked whether they do not wish to acquire this art of reading, I am obliged to say that according to my experience they show no desire to do so at present, for they do not consider that the reading of what is produced on earth is needful or useful to them. The reading of the spiritual beings first begins when men on earth read what is written in books, and the content becomes their thoughts, the living thoughts of men. The spirits can then read that content in the thought of man. But what is written or printed is, as it were, darkness to the beings of the spiritual world; therefore one feels that in confiding something to writing or print one is communicating something behind the back of the spiritual beings,

which yet is for these spiritual beings themselves. This is a genuine feeling, my dear friends, and one which, if I may venture to say so, even a cultured citizen of the present age cannot quite share, though every true occultist must have this feeling of reluctance to write or to put into print.

When with clairvoyant vision we penetrate the spiritual worlds, it seems to be of special importance that at the present time and in the near future knowledge of the spiritual world should be made more and more widely known, because the change in man's soul-life, which is so necessary now and will become more and more necessary, will greatly depend upon the spreading of Spiritual Science. You see, if we look back with spiritual vision even but a few centuries to olden times, we come upon something which must greatly surprise anyone ignorant of these things. We find that the intercourse between the living and the dead is becoming increasingly difficult, and that a comparatively short time ago there was a much more active intercourse between them.

When the Christian of the Middle Ages, or indeed the Christian of but a few centuries ago, turned his thoughts when at prayer to the dead who were near and dear to him, his feelings and sentiments were then more able than are such thoughts today to press up to the souls of the dead. It was much easier then for the souls of the dead to feel permeated with the warm breath of the love of those who thought of them and looked up to them in their prayers than it is today, if we only follow the external culture of the age. At the present time the dead are much more shut off from the living than they were a short time ago. It is, in a sense, much more difficult for them to perceive what lives in the souls of those they left behind. This lies in the evolution of mankind, but in this evolution of ours must also lie the recovery of this connection, this living intercourse between the living and the dead. In former times it was still natural to the human soul to be in touch with the dead, although no longer with full consciousness, for men had ceased to be clairvoyant for a very long time. In still earlier ages they could look up at their dead with clairvoyant vision and follow their subsequent life, and just as it was then natural to have living intercourse with the dead, so the soul today, if it acquires thoughts and ideas about the higher spiritual worlds, will acquire the power of establishing intercourse, living intercourse, with the dead. And among the practical tasks of Anthroposophy will be that of gradually building the bridge between the living and the dead by means of Spiritual Science.

That we may clearly understand one another, I should like to draw your attention first of all to a few points connected with this intercourse between the living and the dead. I shall begin with a very simple phenomenon forming a link to further spiritual investigation. Those souls, whose custom it is to ponder over things a little, will have observed the following phenomenon in themselves — and I believe many have done so. Let us take the case of a man who hated someone or perhaps was only conscious that he was antipathetic to him. Now when the person who has been hated or disliked dies, it is often the case that the man who hated him in life cannot continue to hate him to the same extent; he cannot keep up his dislike for him. If the hatred extends beyond the grave he feels a sort of shame that it should be so. This feeling, felt by many, can be traced clairvoyantly, and during this investigation one may ask oneself the following question: “Why feel shame for the hatred or dislike which was felt for the dead, considering no single soul knew of its having been harboured?” When

the clairvoyant investigator follows the departed through the gates of death into the spiritual worlds and then looks back at the man who stayed behind, he finds that, in general, the former has a very clear perception of the hatred in the living; in fact, if I may be allowed to use the expression, he sees the hatred as it were. The clairvoyant is able to state very definitely that the dead perceives the hatred, and we can also trace what such hatred means to the dead. It creates an obstacle to his good intentions in his spiritual environment, comparable to the obstacles we may encounter on earth which stand in the way of the attainment of our aims. It is a fact that in the spiritual world the dead encounter the hatred or dislike felt for them as an obstacle in the way of their carrying out their best intentions. So we can understand why, in a soul who searches into himself a little, hatred, even if quite justifiable, will die out because of the shame it entails after the death of the hated one. If a man is not clairvoyant he certainly does not know the reason, but a natural feeling in his soul tells him that he is being observed. He feels: "The dead man perceives my hatred. This dislike of mine is an obstacle in the way of his good intentions." Many deep feelings exist in the human soul which are made clear when we ascend to the spiritual worlds and face the spiritual facts which are the cause of these feelings. Just as on earth we do not wish to be observed externally, physically, when doing certain things — and in fact refrain from doing them if we know ourselves to be observed — so we do not go on hating a man after his death if we feel ourselves observed by him. But the love, or even sympathy, which we feel for the dead man really makes his journey easier; it removes obstacles from his path. What I am now saying, namely, that hatred creates obstacles and love clears them away, does not imply any interference with Karma, any more than do many things that happen on earth which we must not consider as directly belonging to Karma. For instance, if we knock our foot against a stone we must not always put that down to Karma — at any rate, not to moral Karma. In the same way, it is not in contradiction to Karma that the dead feel relief because of the love that flows up from the earth, or that they encounter obstacles blocking the way of their good intentions.

Another thing which will appeal even more strongly with respect to the intercourse between the living and the dead is that the dead in a sense also require nourishment, though, of course, not the same nourishment as do human beings on the earth, but spiritual psychic nourishment. Just as we on earth must have our harvest-fields in which the fruits ripen upon which we support our physical life (I may use the comparison, for it corresponds to the facts), so too must the dead have their harvest-fields, from which they can reap the fruits they need in the time between death and a new birth. When clairvoyant vision follows the dead, it can see that the sleeping human souls are the harvest-fields of the dead. It is, indeed, not only surprising, but really extremely upsetting to a man who for the first time is able to see into the spiritual world, to perceive how the human souls living in the intervening period between death and a new birth hurry to the sleeping souls, seeking for the thoughts and ideas to be found in them. From these they obtain the food supply which they require. When we go to sleep at night the thoughts and ideas which have passed through our minds in our waking hours come to life — they become living beings, so to speak. Then the souls of the dead draw near and take part in these ideas, and in so doing they feel themselves nourished. Oh! it is an extremely affecting experience when we turn our clairvoyant vision to the dead who nightly visit their sleeping friends.

(This applies particularly to blood-relations.) They wish to bathe in and, as it were, nourish themselves on the thoughts and ideas that the living took with them into their sleep, but fail to find anything nourishing. For there is a very great difference between one idea and another as regards our sleeping state. If we are busy all day long with the materialistic ideas of life, giving our minds only to what goes on in the physical world and to what can be done there, and do not give a single thought to the spiritual worlds before going to sleep — indeed, in some respects just the opposite — we can offer no nourishment for the dead. I know some parts of Europe where the young people are so educated that they go to sleep after having tried to drink as much beer as they can hold! That means that the thoughts and ideas which they carry over cannot live in the spiritual world, and when the dead approach them they find a barren field; this is just as hard for them as when our own crops fail and famine ensues. Particularly in our present time great famines can be observed in the spiritual worlds, for materialistic feelings are very prevalent now, and there are a great number of persons who consider it childish to think about the spiritual world. They thus withhold from those souls who ought to obtain nourishment from them after death their necessary soul-food.

In order that this fact may be rightly understood it is necessary to mention that after our death we can feed on the thoughts and ideas of those souls with whom we were in some way connected in our lifetime. We cannot draw nourishment from those with whom we had no connection. If we propagate spiritual science today, so that we may once again have living spiritual content in our souls, then, my dear friends, we are not only working for the living that they may have satisfaction, but we try to fill our hearts and souls with thoughts about the spiritual world, knowing that the dead who were related to us on earth must be nourished by them. We feel today that we are not only working for the so-called living, but that by spreading Spiritual Science we are also serving the spiritual world. When we are addressing the living, talking to them about what this daily life should be, then, by reason of the satisfaction which these souls experience, we are creating ideas for their night-life which can be fruitful nourishment for those whose Karma has led them to die before ourselves. That is why the need is felt, not only of making Anthroposophy known by the ordinary outer methods, but there is also an inner longing to cultivate it in groups, for it is of great importance that persons who study Anthroposophy should associate together. As I have already said, the dead can only draw nourishment from those with whom they were connected in life, and they try to bring souls together so as to make the harvest-fields for the dead ever more extensive. Many a man who can find no harvest-fields after death because his whole family are materialists, can find some in the souls of the Anthroposophists with whom he has associated. That is a deeper reason why we should work together and are anxious that any member who dies should, before his death, become acquainted with persons, Anthroposophists, who while still on earth occupy themselves with spiritual things, for he can afterwards draw nourishment from them when they are asleep.

In the early days of men's evolution, when men's souls were still filled with a certain religious spiritual life, the religious communities, and especially the blood-relations, sought intercourse with the dead. Now, however, blood-relationship has lost its power and must be replaced more and more by the

cultivation of a spiritual life such as that of our Movement. Thus we see that Anthroposophy can promise to create a new bond between the living and the dead, and that we can thereby be of use to the dead. And when we today with clairvoyant vision find persons living between death and a new birth who have the unfortunate experience of discovering that all those they knew on earth, even their own relations, have only materialistic thoughts, we recognise the necessity of permeating the culture of our day with spiritual thoughts. For instance, we find in the spiritual world a man we knew on earth who recently died leaving behind him relations whom we also know, a wife and children, all of whom in the external sense are quite good people. With clairvoyant vision we see this man unable to find his wife, who was the very sun of his existence when he came home after a hard day's work; yet because she had no spiritual thoughts in her heart and mind he cannot see into her soul; and, if he is in a position to do so, he inquires: "Where is my wife? What has become of her?" He can only look back at the time when he was with her on earth; but now, when he wants her most of all, he cannot find her. This may happen. There are many people today who more or less believe that the dead, as far as we are concerned, have passed into a sort of nothingness, and they can only think of them with entirely materialistic thoughts — no fruitful thoughts whatever. When we look down from the after death life upon someone still on earth who was fond of us but does not believe in the survival of the soul after death, at that moment, when our whole attention is centred on trying to get into touch with the loved one, our vision becomes as it were extinguished, for we cannot find the living friend nor come into touch with him; yet we know it could easily be done if there were any spiritual thoughts in his mind. That is a frequent and very painful experience of the dead. Clairvoyant vision can perceive many a soul who, after death, finds many obstacles put in the way of his intentions through the thoughts of hatred by which he is followed; yet he can find no comfort in the loving thoughts of those he left behind, being unable to contact them because of their materialism. These laws of the spiritual world, which can be thus observed with clairvoyant vision, are really and truly valid, as can be seen in cases which we have been able to observe. It is instructive to observe how the thoughts of hatred, or at any rate of antipathy, work on, even if they were not formed in full consciousness. Schoolteachers can be observed who were generally considered severe and were unable to attract the love of their young pupils, whose thoughts of hatred and dislike are innocent, so to speak. When such a teacher dies, one sees how here too the thoughts that follow him are, as it were, obstacles to him in the spiritual world. The child or young person does not reflect, when the teacher dies, that he ought not to go on hating him, but he naturally goes on doing so, remembering how he was tormented by him. By means of these glimpses we can learn much as to the relation between the living and the dead, and what I have been trying to put before you today is for the purpose of suggesting something which may be developed and be a good result of our Anthroposophical strivings. I mean what is known as "Reading to the Dead." It has been proved in our Movement that we render immense service to those souls who have died before us by reading to them about spiritual things. The way to do this is to direct your thoughts to them and, to make this easier, picture them standing or sitting in front of you. You can read in this way to several at a time. You need not read out loud, but follow the written thoughts attentively, always keeping the dead in



mind, thinking: "He is standing before me, I am reading to him." It is not even necessary to read from a book, but you must not think abstract thoughts, but think each thought out clearly; that is the way to read to the dead. This can be carried so far, although it is more difficult to do, that you can even read to someone with whom you were only distantly acquainted if you have had thoughts in common with him, such as a belief in the same conception of the cosmos, or if you had the same thoughts about some domain of life which brought you into personal relationship with him. It may be of great help to read to him after death. This has been done in all ages.

I have been asked, "What is the best time for this," but it is quite independent of time. The thing that matters is that you should think the thoughts through to their end and not think superficially. The subject must be gone through word by word, as if spoken inwardly. If this is done, the dead read it with us. Such reading is not only helpful to Anthroposophists — far from it! A short time ago one of our friends was disturbed every night, as was his wife also. They felt a disquietude; and, as the man's father had recently died, he came to the conclusion that the soul of his father was present, wanting something of him. Our friend then came to consult me; and it appeared that his father, who in his lifetime would never hear a word of Spiritual Science, now felt a very strong need to learn something of it. The son and his wife then read to his father the Course on St. John's Gospel which I once gave in Cassel, and this soul was very greatly helped, and felt himself lifted above many disharmonies which he had been feeling after his death.

This case is all the more remarkable because the dead man had been a preacher, constantly addressing the public from his own religious standpoint; yet after his death he could only be satisfied by having an anthroposophical elucidation of St. John's Gospel read out to him. Thus we see that it is by no means necessary that the dead we wish to help should have been Anthroposophists in life, although, of course, we help the latter more particularly by reading to them.

When we observe such a fact as this, my dear friends, we gradually acquire quite different thoughts about the soul of man. The human soul is, indeed, much more complicated than is generally supposed. What we are conscious of is really but a small part of our soul-life. Much takes place in the subconscious depths of the soul of which man knows but little. Often it is the very opposite of what he believes and thinks in his normal consciousness. It may often occur that a member of a family is attracted to Anthroposophy while his brother or his wife or someone with whom he is closely connected dislikes it more and more and rages against it because he has joined it. There is often an increasing dislike of Anthroposophy in such a family, so that life becomes really difficult because of the attitude of these good friends and dear relations. Now, if such souls are investigated clairvoyantly, it is often found to be the case that in their subconscious depths a profound longing for Anthroposophy is developing. Sometimes the relation who raises the strongest objection in reality longs subconsciously more intensely for Anthroposophy than does the member who attends all its meetings. But death lifts the veil from the subconsciousness and levels all these things out. It frequently occurs that a person may be dulled as regards what lies in his subconsciousness, where there may be a very strong yearning for Spiritual Science. By raging against it he deadens the longing of

which he was not aware, but after death it will come out all the more strongly. Therefore we should not omit to read to those souls who in their lifetime fought against Anthroposophy, for indeed it often occurs that we can help those most of all.

The question frequently asked in this connection is: "How can we know that the dead really hear us?" Well, of course it is difficult to know this unless we have clairvoyant vision, but if we regularly think about the dead and work for them, we may suddenly come to feel: "They are listening." This feeling is only lacking if we are inattentive and do not notice the peculiar feeling of warmth which is often present when we are thus reading. We really can acquire this feeling, but even if we fail to do so, my dear friends, there is a law which must often be applied to our relation to the spiritual world. It is the following: If we read to the dead and they hear us, we most certainly help them, but even if they do not hear us we are fulfilling our duty, and perhaps eventually we may succeed in making them hear. In any case, we are certainly doing good, for we are filling ourselves with thoughts and ideas which will most certainly serve as nourishment for the dead in the first-mentioned way. So that nothing is lost, and the practice of this custom has proved that the longing on the part of the dead for what is thus read to them is certainly widespread, and that we can render immense service to those to whom we read the spiritual wisdom which has now been brought to light.

Thus we may hope that the partition separating the dead from the living may become thinner as Spiritual Science is more widely known in the world. Truly it will be a beautiful result of the work of Anthroposophy, paradoxical though it may seem, if men eventually learn by practical experience, and not merely in theory, that we only have a difference of experience when we have passed through so-called death and are in the company of the dead. We can even help them to share in what we ourselves take part in physical life. We are forming an entirely wrong conception of the life between death and rebirth if we ask: "What is the good of reading to the dead? Can they not see for themselves all that we can read to them, and know it all much better than we do?" This question can only be asked by one who is not in a position to judge of what can be experienced in the spiritual world! As you know, a man may be in the physical world without acquiring knowledge of it; and if he is not in a position of being able to judge of this or that, he cannot acquire knowledge of the physical world. The animals live in the physical world with us, yet they have not so much knowledge concerning it as we have. The fact that the dead live in the spiritual world does not necessarily give them knowledge of the world, although they can see it. The knowledge which can be acquired through Spiritual Science can only be acquired on earth; it cannot be acquired in the spiritual world. If, therefore, the beings in the spiritual world are to possess it too, they can only gain it from the beings still on the earth. That is an important secret of the spiritual worlds. We may live in them and be able to perceive them, but the necessary knowledge concerning these worlds can only be acquired on earth. Here I must mention something about the spiritual worlds which I shall amplify in my lecture tomorrow — something of which most people have no correct conception. While man between death and rebirth is living in the spiritual world he has more or less the same longing as we here below have for the spiritual world, and he expects from us on earth that we

should show him things connected with the earth, and cause them to shine forth so that they can be seen by him and thus give him the knowledge that can only be acquired on the earth. Not without reason has the earth been founded on the spiritual cosmic existence; it has been called to life so that what can only be brought about on earth can come into existence. Knowledge of the spiritual worlds which transcends the vision and perception of those worlds themselves can only be acquired on earth. I have already said that the spiritual beings of the spiritual worlds are not able to read our books, and I must now add that what lives in us now as Anthroposophy is to the spiritual beings, as well as to our own souls after death, what books are to human physical beings on our earth — something whereby they acquire knowledge of the world. But these books which we ourselves are to the dead are living books.

Realise this significant saying, my dear friends, that we must furnish literature for the dead! Our own books are in certain respects more patient; they do not cause their letters to vanish into the paper whilst we are reading them. We human beings often take the opportunity of reading away from the dead by filling our minds with material thoughts which are really invisible in the spiritual world. As the question is often put to me whether the dead themselves know all that we are able to give them, I must say that they cannot do so; for Anthroposophy can only be established on earth, and from thence must be carried up into the spiritual worlds.

When we ourselves observe these worlds and have a little personal experience of them, we find ourselves confronted with quite different conditions from those prevalent here on earth. That is why it is so extremely difficult to express these in human words and thoughts. Often when one tries to speak in a concrete way about the conditions in the spiritual worlds it all sounds paradoxical.

Here I may perhaps tell you incidentally something of a being, a deceased human soul with whom, because it knew much, I have been able to make investigations in the spiritual world concerning the great painter Leonardo da Vinci, and especially as regards his celebrated picture of the Last Supper in Milan. When one investigates a spiritual fact in cooperation with such a soul as this, it can point to many a fact that one might not discern simply by clairvoyant vision into the Akashic Records. The human soul in the spiritual world can indicate these, but can only do so to an investigator who has understanding of the things it wishes to point out. Suppose, together with such a soul, one investigates the way in which Leonardo painted the world-renowned “Last Supper!” What remains of that picture today is hardly more than a few specks of colour, but in the Akashic Records one can watch Leonardo at work and can perceive, although it is none too easy, what the picture was then like. If one is able thus to investigate, in company with a soul not in incarnation but who has a connection with Leonardo da Vinci and studies his paintings, one observes that this soul points out this or that. For instance, it may make one realise the actual faces of Christ and Judas on the canvas. Yet one becomes aware that the soul could not do this unless, at the time of showing, there was the necessary understanding on the part of the living investigator. This is a *sine qua non*. The discarnate soul itself only learns to understand what till now it could only perceive, during the time the living soul is being willingly taught. Thus a soul with whom one has had such an experience — which can only be

experienced in the above-mentioned way — says to one, symbolically speaking of course: “You have brought me here to this picture. Because you yourself felt the need of investigating the picture, I on my part felt the impulse to look at it with you!” After that follow various experiences, but the time comes when the soul either vanishes or says: “Now I must go.” In the case to which I am referring the dead soul said: “Up to now the soul of Leonardo da Vinci was quite willing to have the picture seen, but it does not now wish the investigation carried farther.”

In telling you this I am giving you a very important detail of the life of the Spirit. As we in physical life always know what we see and always know that we are looking at this or that — as we see these roses here on the table — so in the spiritual life we always know when a spiritual being is looking at us. When we pass through the spiritual worlds we always feel that this or that being is looking at us. In the physical world we are conscious that we go through it observing the things around us, but in the spiritual world we feel that this or that being is looking at us. We are constantly aware of being seen, of being appraised, and this leads us to form decisions to do something or other, knowing that we are being approved of or the reverse; and if there is anything we ought or ought not to do, we either do it or not accordingly. Just as we pluck a flower because it takes our fancy after we have seen it, so in the spiritual world we do a thing because it pleases some being, or refrain from doing it because we cannot stand the glance that is turned on such an action. This is a state of things to which we must grow accustomed. Over there we have the feeling of being seen, just as here we feel that we see. In a sense what is passive here is active there, and what is active here is passive there. From this you can see, my dear friends, that we must acquire absolutely different concepts if we are to understand aright the descriptions referring to the spiritual world. You will see how difficult it is to coin in ordinary human language the descriptions of the spiritual world which one would so gladly give. You will realize that for many things the necessary understanding must first have been created.

There is just one thing more to which I should like to draw your attention. It might be asked why anthroposophical literature as a whole describes freely enough what takes place in the spiritual world immediately after death, what takes place in Kamaloca, and afterwards in Spirit Land, but tells very little of the separate clairvoyant glimpses? It may very likely be supposed that it is far easier to observe a particular soul after death than to trace the experiences generally described; but this is not the case. I shall make use of an example to prove this.

With the rightly developed clairvoyance it is easier to perceive the greater events, such as the passage of the human soul through death into Kamaloca and in its further ascent, than it is to see the particular experiences of a given soul: just as in the physical world it is easier to recognise what is regularly subject to the influences of the greater heavenly movements than what is in a sense spasmodically influenced by them. You can all reckon on the fact that the sun will rise tomorrow morning and set at night, but it is not easy to foresee what the weather may be, so it is with clairvoyance. The accounts we generally give in our descriptions of the spiritual worlds may be compared with the knowledge we have of the general course of the heavenly bodies. We can always reckon that these things will be fulfilled as described. But the separate events in life between death and rebirth are like the weather conditions on earth, which are, of course,

subject to law, but are more difficult to recognise; for even on the earth itself one can hardly tell in one place what the weather will be in another. It is not easy here in Bergen to know what the weather in Berlin may be, although we know the relative positions of the sun and moon there. To follow up an individual life after death is more difficult, and demands a more special cultivation of the gift of clairvoyance than to follow the general course of the human soul. If the training be carried out aright, knowledge of the general conditions is acquired first, and the rest, which appears to be easier, comes much later — after much schooling. A man may have been able for a considerable time to see quite clearly as regards Kamaloca and Devachan and yet find it extremely difficult to read the time by the watch concealed in your pocket. The things of the physical world are most difficult of all to the clairvoyant training. It is exactly the reverse as regards acquiring knowledge of the higher worlds. A man makes mistakes here because there still exists a natural clairvoyance which is uncertain and subject to many errors. This may persist for a long time without giving the clairvoyant vision the outlook on the general conditions described by Anthroposophy, which to the trained clairvoyant comes more easily. These are the things of which I wished to speak to you today in respect of the spiritual world. Tomorrow we shall continue these observations and enter somewhat more deeply into them.

## LECTURE II

When people gradually become interested in the various branches of anthroposophical knowledge, there are many points regarding which they are quite justified in wishing for further information. Let us, therefore, spend part of our time today in asking ourselves questions which might thus arise. In answering such questions one is often obliged to go more deeply into the connection of cosmic facts in so far as the spiritual world affects these facts, and particularly into the connection between these facts and the nature of man. One question may arise in a person's mind when he gradually sees the importance and great significance of what we call reincarnation. He may ask: "How is it that in his ordinary life today man has no recollection of preceding earth-lives?" Clairvoyant consciousness can actually expand the memory to such an extent that recollections of former earth-lives rise to its surface; but in the ordinary life of present-day humanity this does not occur. If the question is put from the standpoint of clairvoyant investigation, however, it takes the following form. It is then realized that the force required for clairvoyant investigation arises from the innermost part of man, from the very soul itself. One must develop from the ordinary human standpoint to the clairvoyant standpoint.

The forces by means of which we look back later at our former earth-lives must naturally exist in every human being. The question, therefore, is: "What becomes of these forces? What does man's nature do with these forces which are present in him, which are born with him, but which he cannot bring to the point of helping him to a retrospective memory of his former earth-life?" If we investigate this clairvoyantly we find ourselves obliged to look for them in very early childhood. There only do we find those forces at work which can be used in clairvoyance for the retrospective vision of former lives. In present-day man they are used to construct the human larynx and all that appertains to it; and especially in all which enables that organ to be used later for speech. These forces

are in every man, for the purpose of enabling him to look back into earlier earth-lives. But at the present day they are so largely used in constructing man's organ of speech that, under normal circumstances, he cannot in later life have that memory of the past. There were earlier times when man had this retrospective memory and this was the case almost all over the world, but this was because the said forces were not all used in building up the larynx; some were kept back. The development of humanity was such, however, that speech gradually assumed a form which in our present cycle depends more upon the forces of the etheric body than was formerly the case. At the present time, therefore, man fails to observe the forces which remain behind after the greater proportion have been used in building the larynx. If he were to do so, as the clairvoyant must, he would be able to look at his earlier earth-lives. That is the reason for the fact which I indicated in the public lecture: If a man gets so far as to develop that activity of the etheric body which is otherwise only developed for the need of the organ of speech, and releases that from the larynx; if he is gradually able to listen inwardly without speaking, and to develop this feeling more and more, the exercise of that force can really reproduce the memory of past lives. Modern man pays no attention to the surplus forces of his speech-organ which are capable of being used for the retrospect into earlier earth-lives. This is one of those cases in which through clairvoyant investigation one can indicate the place occupied in normal life by those forces which are otherwise used to enable man to have insight into the spiritual life.

This applies also to the forces used by man today in the creation of the so-called grey brain-substance, which principally constitutes the organ of thought. Thinking is, of course, not actually accomplished by the brain; but we need the brain as an instrument of thought. And those thought-forces which, if they were wholly at his disposal, would enable man to grasp with ease what is to be found in my *Occult Science*, are used by the normal man for the construction of his grey brain-substance. This grey brain-matter was by no means so highly organised in the humanity of ancient Greece in the fifth or sixth century as it is in the average man today. In this respect the nature of man alters much more quickly than is supposed. Thus to the Greeks of the prehistoric times, of the 10th, 11th, and 12th centuries B.C., it was quite natural that, at a certain time of life, all that is now again being given out by Spiritual Science should appear to him clairvoyantly. We must, therefore, use those forces which still remain to us after having constructed our grey brain-substance, in endeavouring, in the manner prescribed, to acquire a clear idea of what is described in *Occult Science*. What is the reason that these things are so described in that book? The descriptions given therein are not too difficult for the man of today to understand; one might almost say that it is a wonder that many people have not of their own accord attained knowledge of them. One might wonder that these descriptions meet with so much antagonism, for it really is not difficult, comparatively speaking, to attain the necessary degree of clairvoyance wherewith to observe them. All one need do is the following: although the saying in *Faust* may well be applied here: "True 'tis easy; yet what seems easy is still difficult!" The development of the brain is most actively carried on during the early years of human life. Clairvoyantly one sees the etheric and astral bodies actively at work then in constructing and forming the brain. This work lasts for a comparatively long time. It is not too much to say that, although in later years

this work proceeds more slowly, yet man becomes cleverer and cleverer through the experience of his life, and work is always going on in his brain-substance. The following is, however, not observed, nor can it be.

If at a definite age man decides to discontinue for a while a mental occupation dear to him (this applies to external matters, because through them the grey brain-substance is moulded, but, of course, one can always study Anthroposophy as long as one does not study it like any other science) — if a man decides to cease studying something which has been his favourite pursuit for many years and strictly compels himself to leave it off, and then in quiet meditation tries to arouse the forces economised in this way — which forces would have been spent in the continued activity, but can now be used otherwise — it will be comparatively easy to attain, at any rate, a high degree of self-knowledge of the things described in my *Occult Science*. The reason that so few people do so is that this is very seldom carried out; for a man who really has an occupation to which he is devoted will seldom have the power of self-denial deliberately to give it up for seven whole years. You see, then, that part of what is now being given out might be acquired with comparative ease.

If you consider our modern civilization with all its amazing external activities, you cannot wonder that a large amount of the forces belonging to the etheric body has to be employed in the working of man's brain; for, indeed, almost all external culture is the result of the working of the human brain. All the forces are used in working the brain. Many might say: "Well, I have taken no part in this work; I have nothing to do with it!" A man might really deceive himself in this respect, for that is not the case. It is hardly possible to find a spot on earth, however isolated, where external civilisation does not so far penetrate as to compel one to take part in it with one's thoughts, and that will suffice to divert our forces from what we might call the acquisition of clairvoyant consciousness. Of course, someone might say: "Well, but savages take no part in what thus works in the brain, yet one cannot say that the savages develop any special clairvoyant forces in this direction!" That is because of the ruling of a very special spiritual law, which ordains that what may be thus acquired clairvoyantly must have been prepared in a particular way. The savage might perhaps develop completely different clairvoyant forces, but the forces required to see what is described in my *Occult Science* could not be developed by him, because he has not been prepared for them, for these forces must be the transmutation of other forces.

You may perhaps say: "Well, but many people have never had what you call a favourite occupation. Why, then, have they not become clairvoyant?" The reason is that the development of the clairvoyant forces does not come out of the void, but from the transmutation of what already exists. One must have already developed one's forces in a certain direction, and have acquired the tendency to the particular intelligence which belongs to our modern civilisation. If, then, one renounces the using of these forces for a time, they become, in a sense, transmuted; and one is thereby enabled to follow clairvoyantly the facts Described in *Occult Science*; for in so doing the same forces are employed which in man's normal development enable him to use the higher forces of the brain. On the other hand, the transmutation of other human forces and faculties lead, not to the great universal viewpoints described in *Occult Science*, but rather to separate detailed circumstances. For instance, one may acquire the power of

looking back into earlier earth-lives by holding back in the same way certain forces otherwise used in forming the organs of speech. Certain forces, which as a rule are not noticed, tend more than all the rest to hinder man from pressing on into the spiritual worlds.

I have now mentioned two kinds of forces which enable man to see into the spiritual worlds: namely, those which are used today in the forming of the grey brain-substance which enables man to see into the spiritual worlds, and those concerned with the formation of speech, which enable him to look back into his former earth-lives. But besides these there are others more adapted to enable man to see in detail what the individual human soul does there; this is described in general in *Occult Science*, but that is quite different from really seeing into the spiritual world, which necessitates quite other forces, forces hardly noticed during life. There is one thing in life for which man must use many forces, and that is the acquiring of the power of standing upright in early childhood, instead of going about on all fours all his life long. The forces which enable man to assume a vertical position are of such a nature that one who has penetrated into the spiritual world is filled with special reverence for them. To behold how a child learns to walk is a wonderful mystery, as seen by one who undertakes spiritual investigation. From the forces used in childhood when learning to stand upright there remain those which enable us to look into the world between death and a new birth, but these are too little observed. If we can get so far as to remember how we learnt to walk and the efforts we made, we can discover in ourselves the forces we saved up in our etheric body, for that body had especially to exert itself. (There are other methods of discovering these forces, but this is one way.) If we can discover in ourselves the forces we then saved — which still exist in us all — we can thus bring to the surface much which enables us to go back into the life spent between our last death and our last birth. You may ask: How is this done? If we have the good fortune to be able to carry on our Anthroposophical Movement, we shall have made a start towards bringing out these forces. If all goes well, these usually begin to stir after a period of seven years. A beginning has now been made, and this will work on in the nature of man; but as a rule they are unnoticed.

We can generally promote the discovery of these forces in ourselves by practising a certain kind of natural dancing. Not quite a year ago, in certain circles, the movements of the etheric body began to be studied according to certain basic rules, and this art we call Eurhythmy. This does not merely lead to nothing particular, like ordinary dancing, but movements are practised which are in complete accord with the movements of the etheric body. Through practising these movements we become gradually aware of the forces that still remain in that body, and which are brought to light by the free dance movements. In this way means are gradually created by which we can really perceive the undiscovered forces in man which can awaken in him an insight into the spiritual worlds in which he lived between his last death and his birth. In such ways Anthroposophy can really work practically upon human culture. You may be sure that it will not stop at merely teaching a few abstract truths, for it will influence mankind in such a way that it will learn that the forces slumbering today can be aroused, and that man can really raise himself to a realisation of spiritual life. These are curious things, but they must be said, for they are true.

When a man discovers the forces that remain over from his learning to



walk, they will enable him to become clairvoyant, and to see into the worlds we inhabit between death and a new birth. This can also be done through meditation, which must, however, be carried so far as to merge into feeling; but feeling is the hardest of all things to acquire through meditation.

Those forces must be found which enable a man to look into the world between death and rebirth, forces by means of which he can contemplate what happened a long time before birth. In this domain there is a great deal which enables one to understand life as never before.

For instance, suppose we meet with misfortune; at first we only have the feeling that it is, indeed, a misfortune, one we find difficult to bear. But if we know why it is that this misfortune has come upon us, by reason of our having ourselves arranged, some decades or even some centuries before our birth, that it should be so, we shall find it easier to bear. *We* shall know that it was a trial, a means of making us more perfect. Other things, too, are experienced when we are able to look back at that portion of the spiritual worlds in which we undergo the preparation for our present life. I will not now describe the general conditions there; you will find these in my books. But I should like to show, by means of a few examples, how life before birth influences the subsequent life.

Strange as it may sound, when we have passed the middle of our prenatal life — which generally lasts several hundreds of years — the inner experience of the soul is chiefly centred on the earth; and when we turn back to that time, the impression we get is full of what was going on in the earth below, and what the human beings on earth thought and felt. Every soul receives impressions peculiar to itself. For instance, a soul may live back into the second half of the spiritual life, when rebirth was drawing near, and see himself looking down more and more on those below, the spiritually active one, preparing for a future age. Some of these may seem to the soul above specially to be admired; indeed, it may occur that the soul above fixes his attention particularly on one or two figures active on the earth below.

Suppose a man was born in the second half of the nineteenth century and was therefore in the spiritual worlds at the beginning of that century and end of the preceding one. From thence he looked down at the important persons who influenced our civilization during that time. Among these are a few whom he particularly admired and who were dear to him; for it is one of our experiences thus to look down at the persons developing here. In so doing we actually influence them, not in such a way that we actually interfere with their freedom, but rather so that a feeling arises in their soul that they are being gazed upon by someone in the spiritual world. Thus human beings on earth are stimulated to be active and creative by the souls who are to be born later than they and who are now looking down at them. This may occur in intimate as well as wider matters.

I know a case of a soul, living in the spiritual world at the end of the eighteenth and beginning of the nineteenth century, who took as his ideal a prominent personage on earth and resolved after his birth to imitate him. One can see clairvoyantly the books written by the person he wished to imitate, as he looked down with a certain yearning, a certain inner longing, from heaven to earth; and, though of course with a somewhat different feeling, one looks back as a living being to the other side, to the Heavens, There is, however, this very considerable difference between the two experiences. The vision of the earth-

dweller looking up to Heaven, without having any knowledge of Spiritual Science, is apt to remain more or less indistinct; whereas the soul living in the spiritual world can see earth-conditions very clearly, he sees the human soul whom he admires so much and the books he wishes so much to read, with great distinctness. In short, in the second half of the spiritual existence between death and a new birth one may become acquainted with a human soul, even down to minute details, for one can gaze into that soul. We ourselves in our present life can become aware that, living above in the spiritual world, there are souls expecting to be born in the next decade or so who are looking into our own souls with longing eyes; for they see there what they need for their preparation for the earth-world. At this period of their spiritual lives they see our souls with great clearness, even as the earth-man on his part sees his Heaven with great indistinctness. This is merely a picture, but it will serve to show how, if we have only a slight knowledge of the spiritual world, we can really become aware that we are being observed, as indeed we are, in manifold ways. The gaze of the spiritual beings, and more particularly of those shortly to be incarnated, is turned upon our souls. We see by this that Spiritual Science cannot but do good, for it tends to make people more worthy of those in the spiritual worlds who as yet are not born. When clairvoyant investigation examines all this it certainly experiences remarkable and often staggering things, and amongst the most surprising of these is the vision of the souls on the way to birth, gazing down to earth and looking for those who may become their parents. In olden times this was even more remarkable than now, but the observation of such souls is still one of the most impressive experiences, and one carries away a wealth of impressions. I will describe one of these at first hand!

A soul preparing for incarnation knows that he will need for his next incarnation a particular sort of knowledge, which must be acquired in early youth; looking down he sees possibilities, here and there, of gaining it. It may occur, however, that in order to do so he must renounce the particular parents who, in other respects, could give him the happiest of lives, and finds himself obliged to take his natal flight to other parents, who cannot make his life happy. If he were to select the other father and mother, he would not be able to gain the most important experiences. We must not imagine that all the conditions of the spiritual life differ absolutely from our own. For instance, a soul who, before his birth, was thus dreadfully torn in his mind and undecided, may say to himself: "Perhaps I shall be dreadfully mismanaged in childhood by rough and rude parents." Should this doubt exist, it sets up a dreadful conflict within him. One sees many a soul in the spiritual world having this to go through when preparing for birth. We must realise that souls are faced with these struggles with themselves in the spiritual world, and that such difficulties serve in a sense as a sort of external world to them.

What I am now describing is not only an inner soul-conflict, not only a battle of the inner feelings, but it is projected externally, and is, so to speak, all around one. One can see in visible imagery the imaginations depicting how such souls go down to their new incarnations, inwardly divided as it were. When we see all these circumstances unfolded before our eyes we can well understand why so many people do not like Spiritual Science; for most people prefer to believe that as soon as they die they enter eternal bliss for all eternity! This, however, is not the case, and it is well that things are as they are, for under existing

circumstances the world will eventually reach its destined stage of perfection.

The power of investigating one's own life, or that of another, in the spiritual world, can be acquired — curiously enough — through the forces left over in the etheric body from our learning to walk. Practical clairvoyance shows us that these forces, when really developed, have certain advantages over the clairvoyant forces developed for the purpose of looking back into former lives. I want you to pay particular attention to this difference between them, for it may throw light in many respects on various things. There is no way in which a dangerous clairvoyance is more easily developed than by using the forces which exist in present-day man for developing the organs of speech, and which, if kept back, enable him to see into his former earth-lives; for they are mostly connected with the lower instincts and passions in man's nature. In no other way is one brought so near to Lucifer and Ahriman as by developing these forces, for although they certainly lead one to the height of being able to look back into one's own and other people's past lives, yet they lead to the powers of illusion; and if not rightly developed the clairvoyant may, under their influence, fall morally low, rather than rise to the heights. Thus these forces are among the most dangerous of all, and should only be developed if at the same time the teacher is determined to develop the purest morality in his pupils. For this reason an experienced teacher will not easily allow himself to be persuaded systematically to develop the forces which enable a man to see former incarnations. It is just as rare to find the forces developed objectively, in the right way, i.e. by only using the speech-forces for this purpose, as it is common to find a certain lower clairvoyance which can see into the spiritual worlds and give descriptions of certain spiritual regions. That is why other means are generally used when it is desired to lead persons to see their earlier incarnations, and here we reach an interesting point — showing how necessary it is to pay attention to things which are generally disregarded. It is but seldom that anyone is able through his spiritual teaching to look back at his earlier earth-lives by developing the speech-forces only; that is a very rare occurrence, yet there are many persons at the present time who can do so. This has generally been reached by other means, one of which may strike one as strange, but it rests upon a profound truth. Suppose that a man is well advanced in years; it would need too much of an effort, and perhaps lead to too much temptation, were he to look back karmically at his former lives by developing the speech-forces. Therefore the spiritual forces have recourse to another means, which many suppose to be merely accidental. He may meet a man who calls him by a special name, or mentions a certain time, or a certain people. This works externally upon his soul in such a way that as a result he may develop the necessary forces to serve as a support for clairvoyance etc. will then notice that the name he was called by, or the words mentioned, will, without any knowledge of this on the part of the speaker, lead to a retrospective view of his past lives. This is a case of outer means being resorted to. The man in question hears a name or an era or a nation mentioned, and is thereby stimulated from outside, as it were, to see his former earth incarnations. Such external stimuli are sometimes of great importance to a clairvoyant observation of the world. One has what seems to be an entirely accidental experience, but from this rays forth a stimulus for clairvoyant forces which one otherwise possesses only in rudimentary form.

These are a few aphoristic indications which I wished to give you as to the

way the spiritual world interpenetrates the earth-world; it is really a very complicated matter. We see, therefore, that looking back into former earth lives is a more or less dangerous proceeding, because the forces of temptation are connected with it; but, on the other hand, there are very few men who, having developed their clairvoyant forces for, the purpose of seeing the life spent in the spiritual world before birth, would be liable to the temptation of misusing them. As a rule only souls of a certain purity, of a certain natural morality, can look back with a measure of certainty into the life spent in the spirit before their present earth-lives. That is because the forces used as clairvoyant forces for the purpose of looking into the prenatal time are the child-forces, those economised when learning to walk. They are the most sinless forces in the nature of man. These innocent forces — I beg some of you to note this — are also those through which, when a man develops them, he is able to see into the life preceding his birth. This, too, is the reason why a little child is so enchanting and satisfying because it is surrounded in its aura by the forces the greater part of which are used in learning to walk — forces which are also able to illuminate what took place before birth. In this respect to the clairvoyant experience a child in whose countenance is expressed innocence and inexperience of the world expresses in its aura something a great deal more interesting than what can be seen in the aura of many a grown-up person. The struggles and conflicts it went through in the spirit-land before birth, and which determined its destiny, make what surrounds the child as its aura something immeasurably great and filled with wisdom. That wisdom is often much greater than a human being can put into words in later life. The countenance of the child may as yet be undefined, but the clairvoyant who sees it can learn immeasurably from the child if his vision is able to perceive what surrounds it as aura. And if the forces belonging to childhood are later on developed clairvoyantly one can perceive the concrete circumstances which precede human birth. It may perhaps be a personal satisfaction to be able to look into that world, but it is more particularly of interest to one who is anxious to understand the whole connection. A search into the Akashic Records concerning certain personalities of the world's history not only consists in reading what is therein inscribed about their lives on the physical plane, but also shows us how they are preparing their next lives on that plane, while living as souls in the spiritual world between death and rebirth.

Now the forces which can throw light on former incarnations, if we keep them pure, are not so much saved over from childhood as from that age in a human being when the passions (and often the lowest and worst) are developed. These forces which have quite different tasks in the nature of man are developed long after those connected with speech-formation. They hang together with all that develops in man as feelings of sensual love and everything connected with it. There is a special relation between all that leads to sensual love and all that leads to speech; and this is, indeed, expressed in the nature of man in the breaking of the voice, the change of voice. From that age in particular many of these forces are stored up, and if we keep them pure they lead to a retrospective vision of our former earth-lives; but if they are not kept pure they can be brought out as the sensual instincts of man, and may then lead to the greatest occult depravity. These clairvoyant forces, economised from that particular time of life, are the most subject to temptation.

Thus you understand the whole connection, my dear friends. The

clairvoyant who is willing to talk about the time spent between death and a new birth (and some of you may have noticed that there is but little talk about that), has developed in himself the forces economised from early childhood. But one should mistrust the clairvoyant who talks a great deal — mostly nonsense — about people's former incarnations, and this happens very frequently, for some people dish up such information on a salver as it were. We should mistrust such persons, because in this domain forces may be drawn upon which are most of all open to temptation. The forces that may be economised for this are saved from the time when sensual love develops, while man does not yet stand outwardly in social life. Sometimes these forces lead to great nonsense, and particularly to occult nonsense, because these, more than any others, are subject to delusion after delusion in the realms of the spiritual world.

Why, then, is the information of clairvoyants who are subject to these particular forces so frequently unreliable? Because among these arise at the same time out of man, like a mist, the lower instincts and impulses; and then Ahriman and his Ahrimanic spirits approach, and out of what thus arises they form phantoms which can be seen, and are then regarded as belonging to former incarnations.

The right sort of clairvoyance through which to describe circumstances such as are given in *Occult Science* can be easily developed by economising the forces which can only be economised in later life — after the age of twenty to twenty-five. The forces developed then are usually such as are connected with the life of the intellect, and during this time life can be regarded with a certain calm common sense. Thus the investigations in this domain are least of all subject to error and illusion.

We see, therefore, that the great world-relations, the great spiritual world-relationships, can be ascertained through those forces in human nature which work at the development of the brain.

The vision of former earth-lives can be acquired by cultivating those forces which are economised in youth, when they are no longer required for developing the speech and rule the realm of sense desires and their organs.

The spirit-land proper, which is specially interesting because there the new life is being prepared, can be investigated through those forces which can be economised in earliest childhood, when the child is learning to walk.

The above are, indeed, remarkable facts, but if we wish to penetrate the spiritual world we must accustom ourselves to accept many new conceptions which at first must appear paradoxical. But the spiritual world does not exist simply to present a continuation of the physical sense-world — indeed, in many respects it is exact opposite of the latter. Man himself appears as a very important being in the universe when we look on the one side at all he goes through in his earth-life, his destiny, his capacities, and his activities. On the other hand, through having learnt to understand the spiritual, we see the very different life lived by him between death and a new birth. Then only do we contemplate man in his full significance and destiny.

In these two lectures I wished to give you an idea, a description of various things in the spiritual world. I wanted to do so in a more aphoristic way, because we have met here for the first time, and because you will know most of the systematic presentations from my books and writings, and I wished to add a little here and there to what I have already given out. It seemed to me that this

would be more useful to our friends in this town than if I had selected a more connected chapter of Spiritual Science. If you will allow me to say so, at the conclusion of, to me, such a happy union here, I should like as much as possible of Spiritual Science to flow into the hearts and souls of men at the present time. This is important for two reasons.

First, because when we consider the life around us and observe the facts of that life, and how, even through the greatest acquirements of culture man becomes more and more materialistically minded, we see how more and more necessary it is that he shouldst have Spiritual Science, how much he needs it, just because this outer life makes him so materialistic. Just because the great facts of external life must make man materialistic, he needs the counterbalancing of Spiritual Science. It is a necessity in the earth-life of humanity, and must become more and more so in the near future. Anyone who reflects how, even through the greatest achievements of civilisation, external life must gradually descend deeper and deeper into materialism and gradually decay and die out, will feel the longing within him to see Spiritual Science entering the hearts and souls of mankind. Our civilisation must become greater and greater and make more progress; but although we need our railways and steamboats, telephones, airships, and all that civilisation can bring us, yet, just as the singing-birds are driven away by our smoky chimneys, so will the joy and freshness and harmony of our soul-life disappear under the influence of this material culture, unless Spiritual Science leads man to spirituality. Therefore he who is able to see the circumstances clearly must have the deepest longing to make Spiritual Science more widely known: it is a necessity.

On the other hand, there is another fact, namely, that on account of this materialistic culture, never has mankind rejected Spiritual Science so strongly, nor hated it so much, as today.

Today we are confronted by these two unavoidable facts, Necessity and Misunderstanding — they face us like two pillars between which we have to pass, if we wish to bring Spiritual Science into the world. For us, who wish to make our souls ripe for Spiritual Science, there will be on each pillar a challenge, a stern request — to do everything in our power which will bring ourselves and all those persons who long for it, to Spiritual Science.

I wished to address you from this standpoint the first time I spoke in this town, and from this same standpoint I wish to say my parting words; so that something of what I have been allowed to say may pass into your hearts and souls and not only into your minds. You may thereby feel yourselves more closely united with us and with all those who would like to carry this movement out into the world more actively than they have hitherto done.

As we cannot remain together in space as we have just been — for the first time — I should like to feel that this visit will draw our souls together more closely than before. With this wish, my dear friends, I take my leave of you and your beautiful town; in the full consciousness that when such a meeting has taken place our union in space has given a stimulus to a union which depends on neither space nor time. With these words I give you greeting and take my leave of you. May the fact of our having been thus together in space provide a stimulus for a permanent, enduring union in the spirit.

# The Moment of Death and the Period Thereafter

THE TIME in which we live reminds us daily and hourly of death, this significant event in human life; it reminds us of man's passage through the portal of death. For only in the light of spiritual science does death become a real event in the true meaning of the word, because spiritual science shows us the eternal forces that are active within us, that pass through births and deaths and take on a special form of existence between birth and death, in order to assume another form of existence after their passage through the portal of death. In the light of spiritual science, death becomes an event, instead of being merely the abstract end of life (only a materialistic world-conception can look upon death as the end of life); it becomes a deep and serious event within the whole compass of human life. Even from our own ranks, dear friends of ours have left us in order to pass through the portal of death, chiefly as a result of the present historical events, but also for other reasons, and so it may perhaps be particularly appropriate just now to say a few things on death, on this great event, and on the facts of human life that are connected with it.

Explanations have often been given in our spiritual-scientific lectures on the life between death and a new birth, so that we were able to gain many essential facts, particularly in regard to this subject. The course which spiritual science has followed up to now will have shown you that in every single case it can only speak of things from one definite standpoint, so that a more accurate knowledge can gradually be acquired by speaking of things repeatedly and throwing light upon them from many points of view. Today I shall therefore add to the facts that you already know in connection with this subject a few things that may be useful to our comprehension of the world as a whole.

Through spiritual science, we consider, to begin with (and that is a good thing), the human being such as he stands before us, here in the physical world, as an expression of his whole being. We must depart first of all from the manner in which the human being presents himself to us in the physical world; and for this reason, I have frequently pointed out that we obtain, as it were, a general view of man's whole being if we contemplate him so that we first take, as a foundation, his physical body which we learn to know externally in the physical world through our senses and the scientific dissection of what we perceive through the senses. We then proceed by studying that form of organization which we designate as our etheric body: this already possesses a supersensible character and cannot, therefore, be contemplated with the aid of the ordinary intellect, which is bound to the brain, and is consequently also inaccessible to our ordinary science. The etheric body is an organism having a supersensible character, concerning which we may say that it was already known to men such as Immanuel Hermann Fichte, son of the great thinker Johann Gottlieb Fichte, to Troxler and others. Indeed, man's etheric body can only be grasped through imaginative knowledge owing to its supersensible character; but as far as imaginative knowledge is concerned, it *can* be contemplated externally, just as the physical-sensory body can be contemplated externally through our ordinary sensory knowledge.

We then ascend in our contemplation to the astral body. The astral body in man cannot be contemplated in an external-sensory manner in the same way

in which we contemplate the physical body through our external senses, or in the same way in which we contemplate our etheric body through our inner sense; the astral body is something that can only be experienced inwardly. We must experience it inwardly, and in order to experience it we must be within it. The same thing applies to the fourth member which must be grasped in the physical world, to the ego. With these four members of human nature we build up our whole being.

Past lectures showed us that what we designate as man's physical body is a very complicated structure, formed during long periods of development, that passed through the stages of Saturn, the Sun and the Moon;<sup>12</sup> also the evolution of the Earth contributed to this development of the physical body, from the very beginning of earthly existence up to our time. A complicated process of development therefore built up our physical body.

That form of contemplation which is, to begin with, accessible to us in the physical world merely sees the external aspect of everything that lives within the physical body. Even ordinary science merely sees this external aspect. We might say: our ordinary physical contemplation and ordinary science, in the form in which it now lives in the world, merely know of the physical body as much as we would know of a house if we would only go round it outside, without ever going inside, so that we would never learn to know what it is like inside, nor what people live in it.

Of course, those who stand upon the foundation of ordinary science, in the usual materialistic meaning, will argue: 'We are thoroughly acquainted with the interior of the physical body! We know what it is like, because we have frequently studied the brain inside the skull when dissecting corpses; we have frequently studied the stomach and the heart.' This interior, however, that can thus be studied from outside, this spatial interior, is not what I mean when I speak of man's inner being. Even this spatial interior is nothing but an external thing. Indeed, in the case of the physical body, this spatial interior is far more external than the real spatial interior.

This must sound strange. But our sense-organs — you know this from other descriptions contained in our spiritual science were formed already during the Saturn period and we carry them on the surface of our body. Spatially speaking, they are outside. Nevertheless, they were built by forces that are far more spiritual than those that formed our stomach or everything that exists, spatially speaking, inside our body. What is inside our body is built up by the least spiritual of forces. Strange though it may sound, I must nevertheless point out that we really speak of ourselves in an entirely mistaken manner upside down, we might say. Since we live on the physical plane, it is natural to speak in that way; nevertheless the way in which we speak of ourselves is quite wrong. We should really designate the skin of our face as our interior, and the stomach as our exterior. This would lead us far closer to the truth! It would lead us closer to the real truth if we were to say: we eat in such a way that we send the food out of us; when we send food into our stomach, we really send it out, we do not send it into our body, as we generally say at the present time. The more our organs lie on the surface, the more spiritual are the forces from which they come; and the more they lie inside our body, the less spiritual are the forces that gave rise to them.

The descriptions that were given so far in our spiritual science enable you



to grasp this with a certain ease. If you carefully remember the descriptions of spiritual science, you will no doubt remember what it says in regard to the Moon stage of development, namely, that something split off during the Moon stage of development, and that something also split off during the Earth-development; it went out into the world's spaces from the Saturn, Sun and Moon stages of development. A very strange thing is connected with this splitting-off process, namely, we were turned inside out! Our inside became, our outside and our outside became our inside. During the Saturn and Sun periods, our human countenance, which is now turned towards the outer world, was really turned towards our inner being. Of course, this was only the case during the early stages of development; but even during a part of the Moon period, during the Moon existence, the foundation of the inner organs which we now possess was still formed from outside. Since that time, we have really been turned inside out, like an overcoat that can be turned. We should bear in mind that many supersensible facts are connected with our physical body. Its whole structure is supersensible; the supersensible world has formed it, and when we look upon the physical body as a whole, it merely shows us its external aspect.

If we now come to the etheric body, we shall find that it is neither visible nor accessible to the physical-sensory contemplation. But when the human being passes through the portal of death, it becomes all the more important. The time through which the human being now passes, the first days after his death, are particularly important as far as the etheric body is concerned. But we must learn to think differently, even in regard to the physical body, if we wish to grasp in the right way all that we encounter after our passage through the portal of death.

You already know (for you can observe this even in the physical world) that when we pass through the portal of death we lay aside our physical body, as we generally say. We lay aside our physical body. Through decomposition or cremation (the only difference between these two processes lies in the length of time that they take up) the physical body is handed over to the elements of the earth. Now we might think that the physical body simply ceases to exist for those who have passed through the portal of death. But this is not the case, in this meaning. For we can hand over to the earth only those parts of our physical body that come from the earth itself. We cannot, however, hand over to the earth that part of our physical body that comes from the Old Moon existence, nor that part which comes from the Old Sun existence or from the Old Saturn existence. For those parts that come from the Old Saturn existence, from the Sun existence, from the Moon existence, and even from a great portion of the Earth existence, are supersensible forces. These supersensible forces contained in our physical body, of which only the external part is accessible to our sensory contemplation, as explained just now — where do these supersensible forces go to after we have passed through the portal of death? As stated, we hand over to the earth, we return to the earth, only that part of our physical body — of that most wonderful structure which exists in the world, to begin with, as a form — we return to the earth only what the earth has given to the physical body. And where is the other part when we have passed through the portal of death? The other part withdraws from the one that sinks down into the earth, as it were, through the process or decomposition or cremation; the other part is taken up by the whole universe.

If you now think of everything you can at all imagine in the environment

of the earth, including the planets and the fixed stars, if you imagine this in the most spiritual form, this spiritually conceived idea would give you the place where the spiritual part of our physical body abides after death. Only a portion of this spiritual part, a portion contained in the element of warmth, separates and remains with the earth. But every other spiritual part of our physical body is borne out into the spaces of the universe, into the whole cosmos.

Where do we go to when we abandon our physical body? Where do we dive down? Through our death, we go out with lightning speed into that which forms our physical body from out of all the supersensible forces. Imagine that all the constructive forces that have worked upon your physical body, ever since the time of Old Saturn, were to stretch themselves into infinity in order to prepare the place in which you live between death and a new birth. Between birth and death, all this is drawn together, I might say, within the space enclosed by your skin; it is merely drawn together.

When we are outside our physical body, we experience something that is of the utmost importance for the whole subsequent life between death and a new birth. I have often mentioned this. This experience is of opposite character to the corresponding experience during our life here, upon the physical plane. During our life upon the physical plane we cannot look back as far as the hour of our birth; we cannot look back upon it with the aid of our ordinary cognitive power. There is not one person who can remember his own birth, nor look back upon it. The only thing we know is that we were born, in the first place, because we have been told so by others, and in the second place, because all the other human beings that came to the earth after us were also born, so that we infer from this that we, too, were born. But we cannot pass through the real experience of our own birth.

Exactly the opposite is the case with the corresponding experience after death. Whereas, during our physical life, the immediate contemplation of our birth can never rise up before our soul, the moment of death stands before our soul throughout our life between death and a new birth, if we only look upon it spiritually. We must realize that we then look upon the moment of death from the other side. Here, on earth, death has a terrifying aspect only because we look upon it as a kind of dissolution, as an end. But when we look back upon the moment of death from the other side, from the spiritual side, then death continually appears to us as a victory of the spirit, as the Spirit that is extricating itself from the physical. It then appears as the greatest, most beautiful and significant event. Moreover, this experience kindles that which constitutes our ego-consciousness after death. Throughout the time between death and a new birth we have an ego-consciousness that not only resembles but far exceeds that which we have here during our physical life. We would not have this ego-consciousness if we could not look back incessantly, if we would not always see — but from the other side, from the spiritual side — that moment in which our spiritual part extricated itself from the physical. We know that we are an ego only because we know that we have died, that our spiritual has freed itself from our physical part. When we cannot contemplate the moment of death, beyond the portal of death, then our ego-consciousness after death is in the same case as our physical ego-consciousness here upon the earth when we are asleep. Just as we know nothing of our physical ego-consciousness when we are asleep, so we know nothing concerning ourselves after death if we do not constantly have

before us the moment of death. It stands before us as one of the most beautiful and loftiest moments.

You see, even in this case we must set about thinking in an entirely different way of the spiritual world than of the sensory-physical world. If we indolently remain with the thoughts which we have in connection with the physical-sensory world, it will be impossible for us to grasp the spiritual in any way more precisely. For the most important thing after death is that the moment of death is viewed from the other side. This kindles our ego-consciousness on the other side. Here, in the physical world, we have, as it were, one side of ego-consciousness; after death, we have the other side of ego-consciousness. I explained just now where we should look for the supersensible part of our physical body after death. We should seek this physical body in the shape of a relation of forces, of an organism of forces, as a cosmos of forces, within the whole world. This physical essence prepares the place through which we must pass between death and a new birth.

Within our physical body, which is so small in comparison with the whole world, our skin really encloses a microcosm, something that is, in reality, a whole world. Trivially speaking, I might say that this world is merely rolled together and that afterwards it unrolls again and fills out the universe, with the exception of one tiny space that always remains empty.

Between death and a new birth we really exist everywhere in the world; we live in it with that part which, here on earth, lies at the foundation of our physical body in the form of supersensible forces. We are everywhere, except in that one place. This remains empty. It is the space enclosed by our skin, the space which we take up in the physical world. This remains empty.

Yet we constantly look upon this empty space. That is to say, we look upon our own self, from outside; we look into a concavity. This remains empty. It remains empty to such an extent that a fundamental feeling rises up in connection with it. Namely, we do not contemplate things in an abstract manner, we do not simply stare at them, but our contemplation is connected with a powerful inner life-experience, with a mighty experience. It is connected with the fact that when we contemplate this emptiness, a feeling rises up in us, a feeling that accompanies us throughout our life between death and a new birth and constitutes a great deal of what we generally designate as our life beyond. It is the feeling that there is something in the world which must again and again be filled out by us. And then we acquire the feeling: 'I exist in the world for a definite purpose, which I, alone, can fulfil.' Thus we learn to know our place within the world. We feel that we are building stones, without which the world could not exist. This is what arises through the contemplation of that empty space. When we gaze at it, we are overcome by a feeling telling us that we stand within the world as something that forms part of it.

All this is connected with the further development of our physical body. The more elementary forms of description only enable us to explain schematically, as it were, a reality of the spiritual world that really requires to be explained in the form of images. In order to rise gradually to those concepts which penetrate more deeply into the reality of the spiritual world, we must first have those images.

We know that our next experience is a kind of retrospective memory that lasts for days. But this retrospective memory is inappropriately designated (but

nevertheless with a certain right) as a retrospective memory, for we have before us now, for a few days, something that resembles a tableau, or a panorama, woven out of all we have experienced during our past life. It does not, however, rise up in the same way in which an ordinary memory rises up in our physical body. You see, the memories that live in our physical body are of such a kind that we draw them out of our memory. Memory is a force that is connected with our physical body. Our recollections rise up in the form of thoughts; through the power of memory we draw them out successively within the stream of time. But the retrospective memory after death is of such a kind that everything that occurred during our early life now surrounds us simultaneously, as if it were a panorama. Our life-experiences now rise up in the form of imaginations. We can only say that we now live, for whole days, within these experiences. What we experienced just before death and what we experienced during our childhood stand before us simultaneously in powerful pictures. A panorama of our life, a life-picture, stands before us and it reveals, simultaneously, in a woof woven out of the ether, what normally occurs successively within the stream of time. Everything that we now see before us lives in the ether.

We feel, above all, that we are now surrounded by something that is alive. Everything within it lives and weaves. And then we experience that it resounds spiritually, that it shines forth spiritually and gives warmth spiritually.

We know that this life-tableau disappears after a few days. What makes it cease and what is the essence of this life-tableau?

If we study the true essence of this life-tableau, we must really say: everything that we have experienced during our life is woven into it. How did we experience these things? In the form of thoughts connected with our experiences. Everything that we experienced in the form of thoughts and concepts is contained in this picture of our life.

In order to grasp this concretely, let us now say: during our earthly life we lived together with another human being, we spoke with him and, in speaking with him, his thoughts communicated with our thoughts. We received love from him, we allowed his soul to influence us and experienced all this inwardly. In this manner we shared the experiences of the person we lived with. He lived and we lived, and through him we experienced something. What we experienced through him now appears to us woven into this etheric life-tableau. It is the same thing that constitutes our memories. Think, for instance, of the moment, ten or twenty years ago, when you first met him and experienced something through him. Imagine that this memory now rises up before you, but that you do not remember it in the same way in which you would remember things during your ordinary life. The ordinary memories are grey and faded, but now you remember things in such a way that they rise up within you as LIVING memories; you see your friend standing before you in exactly the same way in which he stood before you during the real experience.

Here, on earth, we are often very dreamy and what we experience upon the physical plane in a living and hearty manner becomes dulled and loses its vitality. But when we pass through the portal of death, when our experiences rise up before us in the life-tableau, they are no longer dull and lifeless but exist there in the original freshness and vitality which they possessed when we passed through them during our earthly life. In this form they become interwoven with our life-tableau; in this form we experience them after death for whole days.

In regard to the physical world, we have the impression that our physical body falls away from us when we die; in a similar way we now have the impression that our etheric body too falls away from us after a certain number of days, but it does not fall away from us in the same way in which our physical body falls away, for it becomes interwoven with the whole universe, with the whole world. It lives in the world and stamps its impressions upon the whole world while we are experiencing our life-tableau. What we thus have before us in the form of a life-tableau has now been handed over to the external world: it lives in our surroundings and has been taken over by the world.

During those days we have an important and impressive experience in this connection. For, after death, our experiences do not merely resemble the memories which we have during our earthly life but they are in every way substance for new experiences. Even the manner in which we grasp our ego, through the fact that we constantly look back upon our death, is a new experience, for our earthly senses do not enable us to experience anything similar. This can only be grasped through the knowledge of initiation. But even what we experience during the days in which we are surrounded by this life-tableau, by this etheric life that frees itself from us and becomes interwoven with the universe, even what we experience in this manner is impressive and lofty, it is an overwhelming and powerful experience for the human soul.

You see, during our physical life on earth, we face the world: we face the mineral, vegetable, animal and human kingdoms. They enable us to experience what our senses are able to experience, what our intellect, that is bound to the brain, obtains through the sense-experiences, what our feelings, that are connected with our vascular system, experience: we experience all these things here on earth.

But in reality, and from a loftier standpoint, we human beings are extremely great dunces (excuse this expression!), gigantic dunces, between birth and death. In regard to the wisdom of the great world, we are fearfully stupid if we believe that here on earth, when we experience something in the manner described and bear it along in the form of memories, everything is finished; we are fearfully stupid if we think that our experiences are finished when we take them up in this manner as human beings. For while we experience things, while we form concepts and feelings rise up in our experiences, the whole world of the Hierarchies is active within this process through which we acquire our experiences; the Hierarchies live and weave in it.

When we face a human being and look into his eyes, then the spirits of the Hierarchies, the Hierarchies themselves, the work of the Hierarchies, live in our gaze and in what is sent towards us through the gaze of the other human being. Our experience merely shows us the external aspect of things for, in reality, the Gods work within our experiences. We think that we only live for our own sake; yet the Gods work out something through our experiences; they obtain from them something that they can weave into the world. We form ideas, we have feeling experiences; the Gods take them up and communicate them to their world. And when we die, we know that the purpose of our life is to give the Gods the opportunity to spin out of our life this woof coming from our etheric body and to hand it over to the whole universe. The Gods gave us the chance to live in order that they might spin out something for themselves, thus enriching the world.

This is an overwhelming thought. Every one of our strides is the external expression of an event connected with the Gods; it forms part of that woof which the Gods use for their plan of the world and which they leave to us only until we pass through the portal of death. After our death they take it away from us and incorporate with the universe these, our human, destinies. Our human destinies are, at the same time, the deeds of Gods, and the form in which they appear to us human beings is merely their outward aspect. This is the significant, important and essential fact which we should bear in mind.

What we acquire inwardly, during our earthly life, through the fact that we can think and have feelings, whom does this belong to after our death? Whom does it now belong to? After our death it belongs to the universe. We look back upon our death, and in the same way we now look back with that part which remains to us, namely, with our astral body and our ego, upon that which has become interwoven with the universe, with the world. During our earthly life we bear within us what thus becomes interwoven with the universe after our death; we bear it within us as our etheric body. But now it is spun up and becomes interwoven with the world. And we now look upon it, we contemplate it. After our death, we look upon it in the same way in which we experience it inwardly here on earth. It now lives in the world outside. Just as here on earth we see stars, mountains, rivers, so after our death we see, in addition to what our physical body has become with lightning speed, also that part of our own experiences which has become interwoven with the universe. That part of our own experiences which now incorporates with the whole world-structure is reflected in those members which we still possess, in our astral body and in our ego; it is reflected in the same way in which the external world is reflected here on earth in our physical organs and through our physical being.

While this is reflected in us we acquire something that we cannot acquire during our earthly life, something that we shall only acquire later on, during the Jupiter period, in the form of a more external, physical impression. Now we acquire it spiritually, through the fact that our etheric being outside makes an impression upon us. This impression which is thus made upon us is, to begin with, a spiritual one; it is made in the form of images; in its image-character it is, however, the prototype of what we shall one day possess upon Jupiter: namely, the Spirit-Self.

A Spirit-Self is therefore born to us through the fact that our etheric part becomes interwoven with the universe; this Spirit-Self comes to birth spiritually, not in the form in which we shall have it later on, upon Jupiter.

The etheric body has now detached itself, so that we now have the astral body, the ego and the Spirit-Self.

The astral body and the ego therefore remain to us from our earthly life.

You already know that our astral body, in the earthly form in which it was subjected to us, remains with us for a long time after death. The astral body remains with us because it is permeated with all those things that only pertain to the earthly-human life, and because it cannot immediately expel this. We now pass through a time during which we can only cast off little by little what has become of our astral body as a result of our earthly life.

You see, here on earth we can only experience, in regard to the astral body, one half at the most of everything through which we pass. We really experience only half of what takes place in every one of our experiences. Let us take an

example. Imagine — this applies both to good and to evil thoughts and actions — but let us take as an example an evil action. Imagine that you say something bad to another person and that your words hurt him. When we say something unkind we only experience that part which concerns us personally; we only experience the feelings that prompted us to say those evil words. This is the soul-impression which we gather when we say bad and unkind things. But the other person to whom we addressed our unkind words has an entirely different impression; he has, as it were, the other half of the impression and feels hurt. The second half of the impression lives in him. What we ourselves experience during our physical life on earth is one thing, and what the other person experiences is another thing.

Now imagine the following. After our death, when we pass backwards through our life, we must once more live through everything that other people, outside, have experienced through us. As we go backwards through our life, we experience the effects of our thoughts and actions. Between death and a new birth we therefore pass through our life by going through it backwards. And when we have gone back as far as our birth, we are ripe for the moment when also that part of our astral body may be cast off which is permeated with earthly things. It abandons us, and a new state of existence begins for us when we have cast off our astral body.

The astral body always kept us connected, I might say, with the earth; it maintained this connection in all our experiences. When we pass through our astral body — not in a dreamy condition, but by living through our earthly experiences backwards — we are still connected with our earthly life; we still stand within our earthly existence. Now that we have cast off — but this is not the right expression; it is, however, impossible to use another one — now that we have cast off our astral body, we are quite free of all that pertains to the earth and we live in the real spiritual world.

A new experience now sets in. This casting-off of the astral body is, again, merely one aspect of the whole experience; the other aspect is an entirely different one. When we have passed through our earthly experiences and no longer have our astral body, we feel, as it were, inwardly filled and permeated with — we cannot say with material — but with spirit; then we really feel that we are in the spiritual world and the spiritual world rises up within us. In former times it rose up before us in the outer world when we contemplated the universe and saw our own etheric body interwoven with the universe. But now it rises up within us; we now experience it inwardly. And our ego rises up within us as a prototype of what we shall possess physically only upon Venus; our ego rises up as a prototype of the Life-Spirit.

We now consist of Spirit-Self, Life-Spirit and ego.

Just as here on earth we live in a rather dreamy state from our birth until that moment of our childhood in which we acquire self-consciousness, which is the earliest moment of life that we can recall, so we now lead a form of life that is fully conscious, indeed more conscious and higher than our earthly life. However, we experience a purely spiritual life, only when we have detached ourselves from our astral body, from our astral life, retaining only that part of our astral which permeates us inwardly. Consequently, we are, from that time onwards, spirits among spirits.

Now another important and essential experience rises up. During our life in

the physical world we carry on our work, do this or that thing and have experiences in connection with all these things. Our experiences are, however, not limited to the physical world; simultaneously and in connection with them, we also experience something else. Although the expression which I shall now use for these simultaneous experiences is just an ordinary, more general expression, let me nevertheless use this word; while we experience these things, we grow tired, we get used up. This is constantly the case: we grow tired. Although our weariness is eliminated for our next state of consciousness through the fact that we sleep, or rather, through the fact that we rest during our sleep, this elimination, or adjustment, is nevertheless only a partial one, for we know, of course, that during our life we gradually become used up, we grow older, and our strength gradually dwindles. Consequently, we also grow tired in a wider sense. When we grow older, we know that we cannot adjust everything by sleeping. Thus we wear out our strength, we grow tired, during our life on earth.

Indeed, we are now able to view this problem from another aspect. After our preceding explanation, we can now advance this problem in a different way; we can ask: why do the Gods allow us to grow weary? The fact that here on earth we get tired and wear out our strength gives us something that is really most significant for our whole life. Let us, however, grasp the idea that we get tired, in a wider sense than the usual one. Let us place it clearly before our soul.

You will grasp it best of all if you imagine it in the following way. Ask any one of those present: do you know anything concerning the interior of your head? Probably only a person who is suffering from a headache would answer that at the present moment he does know something concerning the interior of his head. He alone would feel what the inside of his head is like; all the others would not feel it.

We can feel our organs only when they are not quite in order; we are then to some extent aware of their existence through our feelings. As a rule, we only have a more general feeling of our physical body, and this feeling increases when anything is out of order. But when we only have this general feeling, we know very little concerning the interior of our body. Those who suffer from bad headaches know a little more concerning the inside of their head than an anatomist, who is merely acquainted with the head's vessels. In growing more and more tired, during the course of our life, we acquire an ever stronger feeling in regard to the body's interior, its spatial interior.

Consider the fact that the more weary we grow, the more the infirmities of life arise, for instance the infirmities of old age. Our life consists in that we gradually begin to feel and to sense our physical body. We learn to sense this physical part of our being because it becomes hardened within us and because it pushes itself, as it were, into our being. Just because it develops so slowly we regard it, I might say, as an insignificant feeling. Its real significance could be gauged if we could feel (excuse this trivial expression, but it conveys what I wish to say) in the pink of health, like an exuberantly healthy child, and immediately afterwards, for the sake of comparison, like an old man of 80 or 85, whose limbs have grown fragile. This would enable us to experience that feeling more strongly, simply because it develops so slowly. Yet growing weary is a real process. At first, it does not exist at all, for a child is full of exuberant vitality. But later on, fatigue gradually begins to drown the vital forces, and then the process of getting tired breaks through. We have the possibility of growing



weary, and during this process (even though it only gives us, let us say, a dim feeling of our body's inner structure), during this process something takes place within us, something really takes place within us.

Our life in the physical world only shows us the outer aspect of deep, significant and lofty mysteries. The fact that this dim, insignificant feeling of growing weary accompanies us throughout our life, so that we are able to feel the inner structure of our body, is merely the outer aspect of something that becomes interwoven with us; it is wonderfully woven out of pure wisdom, a complete woof of pure wisdom.

While we thus grow weary during our life and begin to experience ourselves inwardly, a delicate knowledge becomes interwoven with us, a knowledge of the wonderful constitution of our organs, of our inner organs. Our heart grows tired, yet this weariness means that a knowledge of the heart's structure becomes interwoven with us, a knowledge of how the heart is built from out of the universe. Our stomach gets tired — most of all, when we spoil it by eating too much — yet during this process that tires the stomach, an image of wisdom from out of the cosmos is woven into us, and this image shows us how the stomach is built up.

The lofty, wonderful structure of our organism, of this great work of art, arises within us in the form of an image. But this image only comes to life when we cast off that part of our astral body which is bound to the earth. What now lives within us, what now fills us as Life-Spirit, is the wisdom connected with our own being, it is the wisdom connected with the wonderful structure of our inner being and this wisdom now lives in us.

Now begins a time in which we compare, as it were, what fills us in the form of Life-Spirit from out of the wisdom of our inner being with the etheric woof that has already been woven into the universe. Our task is now to compare how one thing fits in with the other, and we then build up, in the form of an image, our inner being, we give it the shape which it should have during our next incarnation.

This is how we begin, but little by little our life approaches the Midnight, which you will find described in one of the Mystery Plays, in *The Soul's Awakening*. Particularly after the World-Midnight we are engaged in a work that consists in that we now participate in the world's creative work; we call into life what we afterwards enjoy here. During our life between death and a new birth we share in the work, we participate in the weaving of the Gods' images. We have the privilege of sharing in a divine task, in what the Gods aimed at when they placed man into the world. We are allowed to prepare our next incarnation.

Of course, this is not only connected with processes that exclusively and egoistically concern our own being, for all manner of other processes take place as well. This may be evident particularly from the following:

If we gradually succeed in experiencing, in spiritual contemplation, this wonderful process — which is, above all, far higher than the one which takes place on earth, when summer and winter alternate, or when the sun rises and sets and when all that takes place which occurs in the form of earthly work — then something occurs in the spiritual world finally leading to our earthly incarnation, to human existence. This is a lofty, heavenly process, which has not only an external significance but a deep significance for the whole world.

We also encounter something else when we contemplate this process. It

may sound strange to say this but, you see, the higher mysteries at first necessarily appear strange in the light of a physical-sensory contemplation. What rises up before our soul in connection with these mysteries must move us. The more it moves us, the better it is, for these things, the very nature of these things, should not approach our soul so that we remain dry and indifferent. They should not be taken up in such a way that we remain indifferent, dry and cool; but they should, instead, give us a soul-impression of the loftiness and greatness of the divine-spiritual world.

We can say: if anybody would undertake to present a spiritual science in such a dry way that it does not take hold of our whole being, and so that we do not gain an impression of the loftiness and greatness of the divine-spiritual that pulses and weaves through the world — if, after all these descriptions, we would live on indifferently and dryly, then we would be born without heads, in accordance with the present conditions of the world and in spite of everything we know! We would be born without heads! The structure of our head is something that we are unable to build. In its whole structure the human head is such a lofty image of the universe that the human being would be unable to form it, even with the aid of that life-wisdom which is woven into him; he would be unable to prepare it for the next incarnation. All the divine Hierarchies must co-operate in this work. Your head, this slightly irregular and somewhat transformed sphere, is a real microcosm, a true image of the great world-sphere. Within it lives, within it is collected, everything that exists outside in the universe. All the forces that are active in the different Hierarchies co-operate in order to produce the head. And when we begin to shape our next incarnation, from out the wisdom which we collected during the process of growing weary, all the Hierarchies co-operate and influence this activity in order to embody in us, as an image of the whole wisdom of the Gods, what afterwards becomes our head.

While all this occurs, our physical, hereditary stream is being prepared generations ahead here upon the earth. Just as after our death we can only hand over to the earth what comes from the earth, so our parents and grand-parents only give us that part of our being which pertains to the earth. Our earthly part is merely our exterior; it is merely the external expression within this earthly part. Woven into it is, in the first place, everything that we ourselves are able to weave in the manner described, and what all the Hierarchies of the Gods weave, before we gain a connection (through conception) with that which enwraps us and clothes us about when we enter the physical plane.

I explained to you that the more of this lofty knowledge we take up in our feelings the better it will be for us. Just consider the fact: we use our head. In so far as we live in materialism, we generally have not the slightest idea that whole Hierarchies of Gods are at work in order to produce our head, in order to mould that which lies, spiritually, at the foundation of our head, so that we are able to live. If we grasp this, in the meaning of a spiritual-scientific knowledge, it will spontaneously be filled with feelings of gratitude and thankfulness towards the whole universe.

Consequently, what we acquire through spiritual science should incessantly continue to increase and raise our feelings. In the sphere of spiritual science, our sentient life should more and more hold pace with our cognitive work. It is not good to remain behind with our feelings. Whenever we learn to know a new and higher portion of spiritual science, we should be able to unfold,

I might say, more and more reverent feelings towards the world's mysteries, which finally lead to the mysteries of man. A true progress in spiritual science really lies in this purifying, spiritual warmth of our feelings.

Let me mention one more thing, because it completes all that we have contemplated in this lecture. Here, in the physical world, we gradually grow accustomed to life by having, to begin with, the dull consciousness of childhood. At first we only recognize our mother and, little by little, we learn to know other people. As we grow accustomed to life in the physical world, we believe that we are constantly coming across new people. As far as our physical consciousness is concerned this is, in fact, true. But when we pass through the portal of death we have a real, true connection with all the souls that we encountered during our earthly life. They rise up again before our spiritual eye. The souls with whom we were connected during our earthly life and that crossed the portal of death before us, we find these souls, as it were. The words 'to find' really applies to physical conditions, but we may use it here to define that living way in which souls approach other souls. This 'finding' of the souls that crossed the portal of death before us should, however, be imagined in such a way that we approach them, as it were, in an opposite manner from the one in which we approach human beings here on the physical plane.

On the physical plane we encounter human beings so that we first approach them physically, and then we gradually become acquainted with their inner being. Their inner being unfolds only when we penetrate into their inner life. Hence, what we experience inwardly in connection with a human being is the result of that which develops from out of our own inner life. When we ourselves have crossed the portal of death and encounter the souls that have passed through the portal of death before us, we know to begin with: there is that particular soul. We can feel it, we know that it is there. Now we must, however, surrender our whole inner being to the first impression that arises, to the first most abstract impression. Here on earth we should allow other human beings to exercise their influence upon us; but in the spiritual world we must surrender our inner being, and we must now build up the image, the imagination, ourselves. The imaginative element, what we can look upon, this we must gradually build up. You may have an idea of the soul's experiences after death if you imagine that you do not see it all, but that you take hold of it ... and as you gradually encompass it with your grasp, you form an image, you build up an image for yourself. You must therefore build up in inner activity the image of the soul whom you encounter. You realize, as it were: 'I am now facing a soul — what soul is it? It is the soul ...' (and this knowledge rises out of your own soul) 'towards whom I had the feelings of a son towards his mother.' And you begin to feel: 'I experience myself together with this soul.' Now you begin to build its spiritual form. You must be active within it, and then it develops into an image. Through the fact that you build this image together with the other soul, you are united with that dead person even before you begin to form its spiritual shape. In this manner you are united with everything with which you were united during your earthly life, that is to say, you now experience these things in their own world. You must discover them by awakening within you the power of vision, so that you may look upon them, but this requires activity on your part.

It is not the same with souls that still dwell in their physical body, with souls that are still alive when we die. Even here on earth we encounter them in

the form of images. After death we look down upon them on the earth and do not need to build up their image, for they already face us as images. The souls of those still on the earth may of course weave into these images something that can become spiritual warmth and nourishment for the dead, namely, the image which they are able to form through their thoughts for the dead, through their lasting love and memory, or — we know this, as spiritual scientists — by their reading something to the dead.

You see, all this extends the human gaze so that it penetrates, really penetrates, into the real world. If this rises up before our soul, we begin to realize how little we know of the spiritual world. This was not always the case. Only the completely materialistic people of modern times boast of the great extent of their knowledge. But we know that in the past human beings were clairvoyant and that this ancient, atavistic clairvoyance was lost only because certain qualities had to be acquired which disappeared in the midst of an existence connected with a materialistic world. If a real materialist, a thoroughly materialistic thinker, approaches us, he will, of course, say: 'It is nonsense to speak of an ancient clairvoyance, or that people had a special knowledge in the past.' But if we would only open our physical eyes a little as we pass through the world, we would very soon discover the falsity of such an argument! It is not even so long ago that people used to know more than they do at the present time.

You know, for we have often considered this matter — but let me mention it again at the conclusion of this lecture — that Lucifer and Ahriman have a share in our spiritual existence. We also know that in the Bible Lucifer is symbolized as a Serpent, as the Serpent on the Tree. The physical serpent, such as we see it today, and as modern painters always paint it when they depict the Paradise Scene, is not a real Lucifer; it is only his outer image, his physical image. The real Lucifer is a being that remained behind during the Moon-stage of evolution. He cannot be seen upon the earth among physical objects. If a painter wishes to paint Lucifer's real aspect he would have to paint him so that he can be grasped as an etheric form, through a kind of inner clairvoyant form of contemplation. He would then appear in the shape in which he works upon us; he would show that he is not connected with our head or with our organism in so far as these are exclusively formed by the earth, but that he is connected with the continuation of our head, with the spinal cord. A painter who knows something through spiritual science would therefore paint Adam and Eve, the Tree, and on the Tree the Serpent, but this serpent would only be a symbol and it would have a human head. If we were to come across such a painting today, we would assume that the painter has, of course, been able to paint this picture through spiritual science.

Probably such a painting may even be found here in Leipzig; but people do not go about with open eyes, they go through the world with bandaged eyes. In the Art Gallery of Hamburg there is a painting of the Middle Ages by Master Bertram, setting forth the Paradise Scene. In that painting, the Serpent on the Tree is painted correctly, as described just now. That picture can be seen there. But other painters have also painted the Paradise Scene in that way. What may we gather from this? That in the Middle Ages people still knew this, they knew it to the extent of being able to paint it. In other words: it is not so long ago that human beings were pushed completely on to the physical plane.

The course of man's spiritual history as related by materialistic thinkers, is, after all, nothing but an outer deception, because they think that man always had the aspect which he assumed in the course of the past few centuries, whereas it is not so long ago that he used to look into the spiritual world with the aid of his ancient clairvoyance. He had to abandon the spiritual world because he was not free, and in order to acquire full freedom and his ego-consciousness it was necessary that he should leave the spiritual world. Now he must once more find his way into the spiritual world.

Spiritual science therefore prepares something very important and essential: namely, that we may once more penetrate livingly into the spiritual world. Again and again let us conjure up in our soul the necessity of feeling that this small number of men that is now living in the very midst of a materialistic world and is led through its karma to the possibility of grasping mankind's most important task for the future — that this small number of human beings is called upon to fulfil important, most important, tasks through its soul-life. We should realize without any pride, we should realize modestly and humbly, the great difference between a soul that is gradually finding its way into the spiritual world, and all the people outside, who have not the slightest idea of this, who are, above all, not willing to have any idea of it. This fact should not merely arouse in us discouraging and painful feelings, but produce feelings that incite us to continue our work with increasing energy and to work faithfully within the stream of spiritual science, to which we were led through our karma.

When we were together last I also mentioned that when a human being passes through the portal of death before having lived through the whole of his life, then that part which is given to him in the form of an etheric body has not been used up completely. When a human being passes through the portal of death in his youth, then his etheric body might still have worked for years upon his physical body. But these forces do not get lost; they are still there. I also mentioned that in the present time, through the fact that every day and every hour death so numerously approaches mankind, many, many etheric bodies that might still have worked for a long time upon their physical bodies here on the physical plane are handed over to the spiritual-etheric world and hover in it. The forces that might, for decades, have provided for the physical body, become spiritual forces that co-operate in the spiritual development of humanity. Thus a time will come when these forces that constitute these etheric bodies, can be used for the spiritual progress of humanity; but this time will only come if here on earth there will be human souls who are able to understand this.

When the terrible events of the present shall have passed over the earth and there will be peace once more, then the souls of those who are still living on the earth in human bodies will have the possibility of grasping something of the fact that all those who have gone into the spiritual world before their time have their etheric bodies in that world and that they can ray their forces into the earth. It will be necessary that this fact be grasped by these souls. These souls can then co-operate in that spiritual progress which is rendered possible particularly through the many deaths of self-sacrifice.

Imagine what it would mean if spiritual science were to disappear, and if no one were to have any comprehension for all that is being prepared in the spiritual world through these deaths of self-sacrifice! Imagine what this would mean! In that case, all those forces would become the property of Beings who

would use them for other purposes than those for which they should be used, in accordance with the plan and resolution of the Gods who follow the right course of development.

This is an admonition that also comes from the events of our time, an admonition to the effect that we should stand fully within all that which constitutes the spiritual world. For even these events of our time have their spiritual aspect. What they reveal outwardly, in the form of blood, death and sacrifices, is the external expression of an inner spiritual course of events, which should, however, be grasped in the right spirit.

Of this I wish to remind you again and again, with the words that conclude our present considerations:

From the courage of the fighters,  
From the blood of battles,  
From the sufferings of the abandoned,  
From the nation's deeds of sacrifice,  
Shall grow out a spiritual fruit,  
If souls lead, in spirit-consciousness,  
Their hearts and minds into the spirit-realm.

# Cosmic Forces in Man

## I

Oslo, November 24<sup>th</sup>, 1921

ONLY if it is regarded as a time of trial and testing can anything propitious emerge from the period of grave difficulty through which humanity has been passing. I cannot help thinking to-day of the lectures given in this very town many years ago, before the war, and those of you who have studied what was then said, will have realised that certain definite indications were given of the terrible times ahead. The lectures dealt with the Folk-Souls of the European peoples (*The Mission of Folk-Souls*. Eleven lectures, Christiania 7th — 17th June, 1910), and as a reminder of them — in order, too, that you may realise their purport more clearly — I would like, by way of introduction, to speak of a certain interesting episode.

In the year 1918 I had a conversation in Middle Europe with someone who in the autumn of that year played a brief but significant part in the catastrophic events which were then assuming a particularly menacing form. Those who were able to follow the course of events, however, realised already in the early months of that year that this particular man would be in a key position when matters came to a point of decision. As I say, I had a talk with him in the month of January, 1918, and in the course of our conversation he spoke of the need for a psychology, for teaching on the subject of the Folk-Souls of the European peoples. The chaos into which humanity was falling would make it essential — so he said — for those who desired to take the lead in public affairs to understand the forces at work in the souls of the peoples of Europe. And he expressed deep regret that there was really no possibility of basing the management of public affairs upon any knowledge of this kind. I answered that I had given lectures on this very subject and I afterwards sent the volume to him, having added a foreword dealing with the situation as it then was — in January, 1918. I tell you this merely in order to indicate the real purport of the lectures. Their aim was to give true guiding lines for counteracting the forces which were leading straight into confusion and chaos. And it was for the same reason that I again made use of them in the year 1918, in the way I have indicated. But it was all quite useless, in spite of the preface dealing with the necessities of the situation that had later arisen, because ripeness of insight was required to understand the strength of the forces leading to decay, and although this ripeness of insight would have been within the reach of many leading men, they were not willing to strive for it.

And it is the same to-day. People are still terribly afraid to envisage, in their true form, the forces that are leading straight into chaos. Instead of facing these forces of decay, they prefer to spin all kinds of fantastic notions, believing that if they take refuge in them, life will go on quite peacefully. But those who will have nothing to do with this kind of thinking and who face the realities of the situation, hold no such belief. Far from it.

Precisely here in Norway destiny made it necessary to speak of the relations between the European Folk-Souls, and indeed I have been speaking of the same theme, with its different ramifications, more or less in detail for many

years. I have said more than once that a time will come in European affairs when much will depend upon whether Norway can count among its people, men who will range themselves on the side of true progress and devote their powers to furthering it. The geographical position of Norway renders this imperative and indeed possible. Up here there is a certain detachment from European conditions and this can help many things to ripen. But this ripeness must unfold, gradually, into fruit — into a true and quickened spiritual life.

In the years that have passed since we were last together, you yourselves have had many experiences in connection with the great European War, but only those who lived in the very midst of things were able to realise their full significance. It is difficult to find words of human language that can give any adequate idea of the awful catastrophes. One is tempted to use the word 'senseless' about it all, because nearly everything, in the domain of the public affairs of Europe up to the beginning of the twentieth century resulted in some form of senselessness. What went on between the years 1914 and 1918 was a kind of madness, and since then matters have not greatly improved although it may perhaps be said that the senseless actions of the materialistic world are not so outwardly patent as they were during the actual years of the war.

To-day it ought to be realised much more fully than it is, that Europe is bound to come to grief if attention is not turned to the *spiritual foundations* of human life, if merely for purposes of convenience men brush aside all that is said with the intention of helping humanity to emerge from the chaos of anti-spirituality. The fact that my lectures on Folk-Psychology were ignored by one who held a leading position during this period of senseless action, seemed to me to be deeply symptomatic. And it is still the same to-day. Everything is brushed aside by those who have any influence in public life.

It is a pity that the significance of certain words spoken by an Anglo-South African statesman has not been grasped in Europe. The words were not spoken from any great depth, but none the less they indicated a certain feeling for the way in which affairs are shaping at the present time. This statesman said that the focus of world-history has shifted from the North Sea to the Pacific Ocean — that is to say from Europe in general, to the Pacific Ocean. And this too may be added: — That for which, up till now, Europe was a kind of centre, has ceased to exist. We are living in its remains. It has been superseded by great world-affairs as between the East and the West. What is going on now, all unsuspectingly in Washington, is nothing but a feeble stammering, surging up from depths where mighty, unobserved impulses are stirring.

There will be no peace on the Earth until a certain harmony is established between the affairs of East and West, and it must be realised that this harmony has first to be achieved in the realm of the *Spirit*. However glibly people may talk in these difficult times about disarmament and other 'luxuries' of the kind — for luxuries they are, and nothing more — it will amount to no more than conversation, as long as the Western world fails to discover and bring to light the spirituality that is indeed contained, but allowed to lie fallow in the culture which has been developing since the middle of the fifteenth century. There *is* a store of spiritual treasure in this culture, but it lies fallow.

Science has acquired a magnificent knowledge of the world and we are surrounded on all hands by really marvellous technical achievements. It is all splendid in its way, but it is dead — dead as compared with the great currents of



human evolution. And yet in this very death there lies a living spirituality which can shine into the world even more brilliantly than all that was given to man by oriental wisdom — although that must never be belittled. Such a feeling does in truth exist in all unprejudiced observers of life.

We do right to turn to the great wisdom- treasures of the East — of which the Vedas, the wonderful Vedanta philosophy and the like are but mere reflections; and we are rightly filled with wonder by all that was there revealed from heavenly heights. It has gradually fallen into a certain decadence, but even in the form in which it still lives in the East, it arouses the wonder and admiration of anyone who has a feeling for such things.

In vivid contrast to this there is the purely materialistic culture of the West, of Europe and America. This materialistic culture and its equally materialistic mode of thinking must not be disparaged, yet it is, after all, rather like a hard nutshell — a dying nutshell. But the kernel is still alive and if it can be discovered its radiance will outshine all the glory of oriental wisdom that once poured down to man. Let there be no mistake about it — as long as the dealings of Europeans and Americans with Asia are confined to purely economic and industrial interests, so long will there be distrust in the hearts of Asiatics. People may talk as much as they like about disarmament, about the desirability of ending wars... a great war *will* break out between the East and the West, in spite of all disarmament conferences, if the people of Asia cannot perceive something that flows over to them from the *Spirit* of the West. Western spirituality *can* shine over to Asia and if it does, Asia will be able to trust it, because with their own inherent, though somewhat decadent spirituality, the Asiatic peoples will be able to understand what it means. The peace of the world depends upon this, not upon the conversations and discussions now going on among the leaders of outer civilisation.

Everything depends upon insight into the *Spirit* that is lying hidden in European and American culture — the Spirit from which men flee, which for the sake of ease they would fain avoid, but which alone can set the feet of humanity on the path of ascent. People like to put their heads in the sand, saying that things will improve of themselves. No, they will *not*. The hour of a great decision has struck. Either men will resolve to bring forth the spirituality of which I have spoken, or the decline of the West is inevitable. Hopes and fatalistic longings for things to right themselves are of no avail. Once and forever, man has passed into the epoch when he must manipulate his powers out of his own freewill. In other words: *it is for men themselves to decide for or against spirituality*. If the decision is positive, progress will be possible; if not, the doom of the West is sealed and in the wake of dire catastrophes the further evolution of humanity will take a course undreamed of to-day. Those who would strive for true insight into these matters should not, nay dare not, neglect the study of the life of soul in mankind at large and in the different peoples, especially of East and West.

In these preliminary remarks I have tried to convey that if in this particular corner of Europe, qualities to which the Scandinavian Spirit is peculiarly adapted, can be unfolded, insight can ripen and work fruitfully upon the rest of the Western world. Indeed it will only be possible for a spiritual Movement to be taken seriously when with inner understanding men are prepared to ascribe to it a mission of the kind here indicated.

Modern thought studies everything in the universe beyond the Earth in terms of mathematics and mechanics. We look at the stars through telescopes, examine their substance by means of the spectroscope and the like, reducing these observations to rules of calculation, and we have finally arrived at a great system of 'world-machinery' in which our Earth is placed like a wheel. Fantastic notions are evolved about the habitableness of other planets, but no great significance is attached to them because we fall back upon mathematical formulae when it is a question of speaking of extra-terrestrial space. Man has gradually come to feel himself living on Earth just as a mole might feel in his mound during the winter. There is an idea that the Earth is rather like a tiny mole-hill in the universe. There is also a tendency to look back with a certain superciliousness to 'primitive' periods of culture, for instance to the culture of ancient Egypt, when men did not speak of the great mechanical processes in the Universe but of divine *Beings* outside, in space and beyond space — Beings to whom man was known to be related just as he is related to the beings of the three kingdoms of Nature on Earth.

The ancient Egyptian traced the origin of the spirit and soul of man to the higher Hierarchies, to supersensible worlds, just as he traced the origin of his material, bodily nature to the mineral, plant and animal kingdoms. In our age, people speak of what is beyond the Earth out of a kind of weak and ever-weakening faith that much prefers to avoid scientific scrutiny. Science speaks only of a great system of world-machinery which can be expressed in terms of mathematics. Earthly existence has finally come to be regarded as confined within the walls of a little mole-hill in the universe.

Yet there is a profound truth, namely this: When man loses the heavens, he loses *himself*. By far the most important elements of man's being belong to the universe beyond the Earth and if he loses sight of this universe he loses sight of his own true being. He wanders over the Earth without knowing what kind of being he really is. He knows, but even then only from tradition, that the word 'man' applies to him, that this name was once given to him as a being who stands upright in contrast to the quadruped animals. But his scientific view of the world and technical culture no longer help him to discover the true content of his name, for that must be sought in the universe beyond the Earth, and this universe is considered to be nothing but a great system of machinery. Man has lost himself; he has no longer any insight into his true nature.

A feeling of sadness cannot but overtake us when we realise that the heights of culture to which the West has risen since the middle of the fifteenth century have led man to wrench himself from his true nature and to live on the Earth divested of soul and spirit.

In the lecture to educationists yesterday, I said that we are prone to speak of only one aspect — and even that merely from tradition — of the eternal being of man. We speak of eternity beyond *death* but not of the eternity stretching beyond *birth*, nor of how the human being has descended from spiritual worlds into material, physical existence on the Earth. And so we really have no word which corresponds, at the other pole, to 'deathlessness' or immortality. We do not speak of 'unborn-ness' (*Ungeborenheit*) but until it becomes a natural matter of course to speak of deathlessness *and* unborn-ness, the true being of man will never be understood.

The meaning attaching to the word 'deathlessness' nowadays is very far

from what it was in times when men also spoke of 'unborn-ness.' Innumerable sermons are preached to-day, and with a certain subjective honesty, on the eternal nature of the human soul. But get to the root of these sermons and see if you can discover their fundamental trend. They speculate strongly upon the *egotism* of human beings, upon the fact that man longs for immortality because his egotism makes the idea of annihilation at death distasteful to him. Think about all that is said along these lines and you will realise that the sermons are directed to the egotism in the members of orthodox congregations. When it comes to the question of pre-existence, of the life before *birth*, it is not possible to reckon with human egotism. Nothing in the egotistical souls of men arises in response to teaching about the life before birth, because no interest is taken in it. The attitude is more or less this: If indeed there was a life before birth, we are experiencing a continuation of it. One thing is certain! we are in existence *now*. What, then, is the object of speaking of what went before? It is, in short, only egotism that makes man hold fast to the teaching that death does not bring annihilation. And so, in speaking of the life before birth, one has to appeal to *selflessness*, to the quality that is the very reverse of egotism. It is, of course, quite right to speak also of the life after death, although the appeal there is to the egotism of the soul. That is the great difference.

It is clear from this that egotism has laid hold of the very depths of the human soul. The anathema placed upon the doctrine of pre-existence is a consequence of the egotism in the soul. It behoves all who are earnest in their striving for spiritual insight to understand these things. Man must find himself again and be true to the laws of his innermost being. Interest must be awakened in the *whole* nature of man, instead of being confined to his outer, physical sheaths. But this end cannot be achieved until man is regarded as belonging not only to the Earth — which is conceived as a little mole-hill — but to the whole Cosmos, until it is realised that between death and a new birth he passes through the world of stars to which here on Earth he can only gaze upwards from below. And the living essence, the soul and the spirit of the world of stars must be known once again.

The first thing we observe about a human being is his outer, physical structure, but the essential principle, namely its *form*, is generally disregarded. Form, after all, is the most fundamental principle so far as physical man is concerned. Now when we embark upon a theme like this — which has been dealt with from so many angles in other lectures — it will be obvious at once that only brief indications can be given. Knowing something of the spiritual teachings of Anthroposophy, however, you will realise that what I shall now say is drawn from a deeper knowledge of the world and is something more than a series of unsubstantiated statements.

The human form is a most marvellous structure. Think, to begin with, of the *head*. In all its parts, the head is a copy of the universe. Its form is spherical, the spherical form being modified at the base in order to provide for the articulation of other organs and systems. The essential form of the head, however, is a copy of the spherical form of the universe, as you can discover if you study the basic formation of the embryo.

Linked to the head-structure is another formation which still retains something of the spherical form, although this is not so immediately apparent — I mean the *chest-structure*. Try to conceive this chest-structure

imaginatively; it is as if a spherical form had been compressed and then released again, as if a sphere had undergone an organic metamorphosis.

Finally, in the limb-structures, we can discover hardly anything of the primal, embryonic form of man. Spiritual Science alone will make us alive to the fact that the limb-structures too, still reveal certain final traces of a spherical form although this is not very obvious in their outer shape.

When we study the threefold human form in its relation to the Cosmos, we can say that man is shaped and moulded by cosmic forces but these forces work upon him in many different ways. The changing position of the Sun in the zodiacal constellations through the various epochs has been taken as an indication of the different forces which pour down to man from the world of the fixed stars. Even our mechanistic astronomy to-day speaks of the fact that the Sun rises in a particular constellation at the vernal equinox, that in the course of the coming centuries it will pass through others, that during the day it passes through certain constellations and during the night through others. These and many other things are said, but there is no conscious knowledge of man's relationship to the universe beyond the Earth. It is little known, for example, that when the Sun is shining upon the Earth at the vernal equinox from the constellation of Aries, the solar forces streaming down into human beings in a particular part of the Earth are modified by the influences proceeding from the region in the heaven of fixed stars represented by the constellation of Aries. Neither is there any knowledge of the fact that these forces are peculiarly adapted to work upon the human *head* in such a way indeed, that during earthly life man can unfold a certain faculty of self-observation, self-knowledge and consciousness of his own Ego.

During the Greek epoch, as you know, the Sun stood in the constellation of Aries at the vernal equinox. In the Greek epoch, therefore, Western peoples were particularly subject to the Aries forces. The fact of being subject to the Aries forces makes it possible for the head of man to develop in such a way that Ego-consciousness, a faculty for self-contemplation, unfolds.

Even when the history of the zodiacal symbols is discussed to-day, there is not always knowledge of the essentials. Historical traditions speak of the zodiacal symbols — Aries, Taurus, Gemini, and so forth. In old calendars we frequently find the symbol of Aries, but very few people indeed realise the point of greatest significance, which is that the Ram is depicted with his head looking *backwards*. This image was intended to indicate that the Aries forces influence man in the direction of inwardness — for the Ram does not look forward, nor out into the wide world — he looks backwards, upon himself; he contemplates his own being. This is full of meaning. Once again, and this time in full consciousness not with the instinctive — clairvoyance of olden times — once again we must press forward to this cosmic wisdom, to the knowledge that the forces of the human head are developed essentially through the forces of Aries, Taurus, Gemini and Cancer, whereas the forces of the chest-structure are subject to those of the four middle constellations — Leo, Virgo, Libra, Scorpio. The human head receives its form from the in-working forces of Aries, Taurus, Gemini and Cancer — forces which must be conceived as radiating from above downwards, whereas the zodiacal forces to which the chest-organisation of man is essentially subject (Leo, Virgo, Libra, Scorpio), work *laterally*.

The other four constellations lie beneath the Earth; their forces work

*through* the Earth, not directly down upon it as those of Aries, Taurus, Gemini, Cancer, nor laterally as those of Leo, Virgo, Libra, Scorpio, but from *below upwards*. They work upon the limb-structures, and in such a way that the spherical form cannot remain intact. These are the constellations which in the instinctive consciousness of olden times, man envisaged as working up from beneath the Earth. When the constellations lie beneath the Earth, they work upon the limb-structures. And in days of yore there was consciousness of the fact that the forces by which the limbs are given shape are connected with these particular constellations.

The spherical form of the head — this was known to be connected with Aries, Taurus, Gemini, Cancer; the forces working in the limbs were also conceived of as fourfold. Now it must be remembered that this knowledge was the outcome of ancient clairvoyance, hence the terms employed are concerned with conditions of life prevailing in those days. Thus, according to the wisdom of the stars, a man might be a hunter — one who shoots; the constellation which stimulated the corresponding activity in his limbs, making him a hunter, received the name of Sagittarius, the archer. Or again, a man might be a shepherd, concerned with the care of animals in general. This is implied in Capricorn, as it is called nowadays. In the true symbol, however, there is a fish-tail form. The Capricorn man is one who has charge of animals, in contrast to the hunter, the Sagittarius man.

The third constellation of this group is Aquarius, the water-carrier. But think of the ancient symbol. The true picture of this constellation is a man walking over hard soil, fertilising or watering it from a water-vessel. He represents those who are concerned with agriculture — husbandmen. This was the third calling in ancient times when there was instinctive knowledge of these things: huntsman, shepherd, husbandman.

The fourth calling was that of a mariner. In very early times, ships were built in the form of a fish, and later on we often find a dolphin's head at the prow of vessels. This is what underlies the symbol of Pisces — two fish forms intertwined — representing ships trading together. This is symbolical of the fourth calling which is bound up with activities of the limbs — the merchant or trader.

We have thus heard how the human form and figure originate from the Cosmos. The head is spherical; here man is directly exposed to the forces of the heavens of the fixed stars or their representatives the zodiacal circle. Then, working laterally, there are the forces present in the chest-organisation which only contains the human figure in an eclipsed and hidden form — Leo, Virgo, Libra, Scorpio. And lastly there are the forces which do not work directly but by a roundabout way, via the earthly activities, through the influence upon man's calling. (For example, the archer — Sagittarius — is also portrayed as a kind of centaur, half horse, half man, and so forth).

Again in our time we must strive for a fully conscious realisation of man's place in the Cosmos. The form and shape of his physical body are given by the Cosmos. The upper part of his structure is a product of the Cosmos; the lower part a product of the Earth. The Earth covers those constellations which have a definite connection with his activities in life. Not until man's connection with the whole Cosmos is thus recognised and acknowledged will it be possible to understand the mysteries of the human form and its relation to earthly activities.

And at the very outset the human form leads us to the zodiacal constellations.

This teaches us that to work as a husbandman, for instance, is by no means without significance in life. In the following lectures we shall hear how these things apply in modern times, but we shall not understand them until we realise that just as in earthly life between birth and death, man belongs to the powers of the Earth, so between death and a new birth he belongs to the Heavens; the powers of Heaven shape his head and it is left to the forces of Earth to shape and mould his limbs.

In the same way too, we may study man's stages or forms of *life*. For think of it — in the life of man there are also the same two poles. There is the head-life and the life that expresses itself in his activities, through the limbs more particularly. Between these two poles lies that part of his being which manifests in the rhythms of breathing and the circulation of the blood. At the one extreme we find the head-organisation; at the other, the limb-organisation.

The head represents the dying part of man's being, for the head is perpetually involved in death. Life is only possible because through the whole of earthly life, forces are continually pouring from the metabolic process to the head. If the head were to unfold merely its own natural forces, they would be the forces of death. But to this dying we owe the fact that we can think and be conscious beings. The moment the pure life-forces flow in excess to the head, consciousness is prone to be lost. Basically speaking, then, life makes for a *dimming* of consciousness; death pouring into life makes for a *lighting-up* of consciousness. (See *Fundamentals of Therapy*, by Rudolf Steiner and Dr. Ita Wegman, Chapter I, pages 14 — 15.) If only very little of what is rightly located in the stomach, for example, were to pass up to the head, the head would be without consciousness — like the stomach. Man owes the consciousness of his head merely to the circumstance that the head is *not* permeated with life in the same way as the stomach. Lowered consciousness means that the forces of nourishment and of growth are acting with excessive strength in the head. On the one side, man is a dying being; on the other, a being who is continually coming to birth. The dying part — which, however, determines the existence of consciousness — is subject, in the main, to the forces working down upon the Earth from the outer planets: Saturn, Jupiter, Mars. That man is an integral part of the universe is not only due to the working of the fixed stars, but also to the working of the planetary spheres.

Saturn, Jupiter, Mars — the so-called outer planets — contain the forces which work chiefly towards the pole of *consciousness* in man. The forces of the inner planets — Venus, Mercury, Moon — work into his metabolic system and limb-structures. The Sun itself stands in the middle and is mainly associated with the rhythmic system.

Moreover the three first-mentioned are the three stages of life which rather represent the damping-down and suppression of life which is necessary for the sake of consciousness. Through this, we, in our earthly life, are likened to heaven, related to more distant planetary realms beyond. On the other hand, through the essentially thriving principle of life itself in us — that is through the forces of metabolism, the motor forces of the limbs — we are related to the nearer planets: Mercury, Venus and Moon. The Moon, after all, is directly connected with the most thriving, with the most rampant life of all in man, namely the forces of reproduction.

When we study the human *form*, we are led to the spheres of the fixed stars, that is to say, to their representatives, the zodiacal constellations. When we study the *life* of man, to discover where it is a more thriving and where a more declining life, we are led to the planetary spheres.

In the same way we can study man's being of soul and of spirit. This shall be done in the following lectures. To-day I only wanted to indicate very briefly that it must become possible for man once again to regard himself not merely as an earthly being, connecting his form and his life simply and solely with earthly forces of heredity, digestion, the influences of autumn, spring, wind, weather and the like. He must learn to relate both his life and his form to the universe *beyond* the Earth. He must find what lies beyond the earthly realm — and then he will discover his true being, he will find *himself*.

It would augur dire misfortune for the progress of Western humanity if the conception of the Cosmos as a great system of machinery to which the scientific view of the world since the middle of last century has led, were to remain, and if man were to wander on Earth knowing nothing of his true being. His true being has its origin and home in the Universe beyond the Earth, therefore he can know nothing of himself if he sees only what is earthly and thinks that what is beyond the Earth can be explained in terms of mathematics and mechanics. In deed and truth, man can only find himself when he realises his connection with the universe beyond the Earth and incorporates its forces into his moral and social life — indeed this must be, if moral and social life are to thrive. No real wisdom can arise in moral and social life unless a link is forged with cosmic wisdom. And that is why it has been imperative to infuse something of Anthroposophy into the domain of moral and social life too, for we believe that these impulses can lead away from the forces of decline to the forces of upward progress.

## II.

### THE SOUL LIFE OF MAN Oslo, November 27<sup>th</sup>, 1921

We have heard how in accordance with anthroposophical knowledge, the being of man must be viewed in relation to the whole universe. We considered the human form and figure and its relation to the fixed stars, or rather to the representative of the fixed stars — the Zodiac. We heard how certain forces proceed from the constellations of these stars when combined with the Sun forces, and how the shape and structure of the human head and the organs connected with it, are related to the upper constellations of the Zodiac: Aries, Taurus, Gemini, Cancer. The structure of the human chest-organisation is connected with the middle constellations; Leo, Virgo, Libra, Scorpio. Finally the metabolic-and-limb system is connected with the lower constellations: Sagittarius, Capricorn, Aquarius, Pisces — that is to say with their forces when they are, in a sense, covered by the Earth. So that we can say: The fixed stars — for the Zodiac is only the representative of the fixed stars — work upon the human *form* and *structure*.

The planetary spheres work upon man's stages or forms of *life*. It must

indeed be quite clear to us that man has various kinds of life in him. We should not be able to think, the head would not be an organ of thought, if life were as rampant there as it is in the metabolic system, for example. When metabolism becomes too strong in the head, consciousness is extinguished; we lose our consciousness of self.

From this it may be concluded that for consciousness, for mental presentation, a damped-down, suppressed life, a declining life is necessary; while a thriving life, vehement and intense, is necessary for what works more from out of the unconscious, to become *will*.

We have therefore among the various stages of life some which tend towards self-extinction, and some in which strong, intense organic activity manifests, as in a child, in whom thought is not yet operating. We have this child-like life continually within us; but into this child-like life, the life that is involved in a gradual process of death, inserts itself.

These different stages of life are connected with the planetary spheres. Whereas the fixed stars work in man through his physical forces, the planetary spheres work through his *etheric* forces. The planetary spheres, therefore, work upon man in a more delicate way. But the human physical body has already received its form, its shape from the fixed stars, not from anything earthly; and its stages of life from the planetary spheres.

We have thus considered the *form* of man's physical body, the *life-stages* of his ether-body. We can now proceed to consider his life of soul-and-spirit. But here our mode of study must be different. What is it that our physical and our ether-body provide for us in waking life? They provide what we perceive through our senses and what we can work over in our thoughts. We are only really *awake* in our acts of sense-perception and when we work over them in thought.

On the other hand, consider the life of *feeling*. It is obvious, even to superficial study, that feeling does not indicate a state of awakesness as complete as that of thinking and sense-perception. When we wake in the morning and become aware of the colours and sounds of the outside world, when we are conscious of the conditions of warmth around us, we are fully awake and then, in our thoughts, we work over what is transmitted by the senses. But when feelings rise up from the soul, it cannot be said that we are *conscious* in them to the same extent. Feelings link themselves with sense-perceptions. One sense-impression pleases us, another displeases us. Feelings also intermingle with our thoughts. But if we compare the pictures we experience in dreams with what we experience in our feelings, then the connection between dream-life and the life of feeling is clearly noticeable.

Dreams have to be grasped by the waking life of thought if they are to be valued and understood aright. But feelings too must be observed, as it were, by our thought-life if we are to understand them. In our feelings we are, in reality, *dreaming*. When we dream, we dream in pictures. When we are awake, we dream in our feelings. And in our *will* we are asleep, even when fully awake. When we raise an arm, when we do this or that, we can *perceive* what movements the arm or hand is making, but we do not know *how* the power of the will operates in the organism. We know as little about that as about the conditions prevailing from the time we fall asleep until we wake up. In our willing, in our actions, we are asleep, while in our sense-perceptions and our



thoughts, we are awake. So we are not only asleep during the night; we are asleep, in part of our being, during waking life too. In our will we are asleep and in our feelings we dream. What we experience during actual sleep is withdrawn from our consciousness. But in essence, the same is true of feeling and willing. It is therefore obviously important to realise what it is that the human being experiences in these realms of which ordinary life is quite unaware.

You know from many anthroposophical lectures that from the time of going to sleep until that of waking, the Ego and astral body are outside the physical body and the ether-body. Now it may be of very great importance to learn about just those experiences which the Ego and the astral body pass through from the time of falling asleep to that of waking up. When we are awake, we are confronted by sense-perceptions of the material world. To a certain extent we reach out and encounter them; but with our sense-perceptions, our waking thoughts, we reach no further than the surface of things.

Of course someone may object, saying that he *can* get further than the surface of things, that if he cuts a piece of wood which is there before him as a sense-perception, then he has penetrated inside it. That is a fallacy, however, for if you cut a piece of wood, you have again only a surface, and if you cut the two pieces again, still you have only surfaces; and if you were to get right to the molecules and atoms, again you would have only surfaces. You do not reach what may be called the inner essence of things, for that lies beyond the realm of sense-perception. Sense-perceptions can be conceived as a tapestry spread out around us. What lies this side of the tapestry we perceive with our senses; what lies on the other side of the tapestry we do not perceive with the senses. We are in this world of sense from the time we wake up until we fall asleep. Our soul is filled with the impressions made upon us by this world of sense. Now when we pass into sleep, we are not in the world this side of the senses, we are then in reality *inside* things, we are on the *other* side of the tapestry of sense-perceptions. But in his earthly consciousness, man knows nothing of this and he dreams of all sorts of things lying beyond the realm of sense-perception. He dreams of molecules, of atoms; but they are only dreams — dreams of his waking consciousness. He invents molecules, atoms and the like, and believes them to be realities. But study any description of atoms, even the most recent... you will find nothing but minute objects which are described according to the pattern of what is experienced from the surface of things. It is all a tissue woven from the experiences of waking consciousness on this side of the tapestry of sense.

But when we fall asleep, we emerge from the world of sense and penetrate to the other side. And whereas we experience Nature here with our waking thoughts, in yonder world, from the time of falling asleep until the time of waking, we live in the world of Spirit, that world of Spirit through which we also pass before birth and after death. In his earthly development, however, man is so constituted that his consciousness is extinguished when he passes beyond the world of sense; his consciousness is not forceful enough to penetrate to the spiritual world. But what Spiritual Science calls Imagination, Inspiration, Intuition — these three forms of supersensible cognition — give us knowledge of what lies on the other side of the tapestry of sense. And what we discover first, is the lowest stage of the world of the Hierarchies.

When we wake from sleep we pass over into the world of animals, plants,

minerals — the three kingdoms of Nature belonging to the world of sense. When we fall asleep, we pass beyond the world of sense, we are transported into the realm of the first rank of Beings above man — the Angels. And from the time of falling asleep until waking, we are connected with the Being who is allotted to man as his own Angel, just as through our eyes and ears we are connected with the three kingdoms of Nature here in the world of sense. Even if at first we have no consciousness of this connection with the world of the Angels, it is nevertheless there. This connection extends into our astral body.

If, living in our astral body during sleep, we were suddenly to wake up, we should contact the world of the Angels, in the first place the Angel who is connected with our own life, just as here in the earthly world we are in contact with animals, plants, and minerals.

Now even in the earthly world, in the world of sense, if a man is attentive and deliberately trains his thinking, he sees much more than when he is unobservant and hasty. His connection with the three kingdoms of Nature can be intimate or superficial. And it is the same with regard to the world of spiritual Beings. But in the world of spiritual Beings, different conditions prevail.

A man whose thoughts are entirely engrossed in the material world, who never desires to rise above it, or to acquaint himself with moral ideas extending beyond the merely utilitarian, who has no desire to experience true human love, who in his waking life has no devotion to the Divine-Spiritual world — on falling asleep, such a man has no forces which enable him to come into contact with his Angel. Whenever we fall asleep, this Angel is waiting as it were for the idealistic feelings and thoughts which come with us, and the more we bring, the more intimate becomes our relation to the Angel while we are asleep. And so throughout our life, by means of what we cultivate over and above material interests, we garner, in our waking life, forces whereby our relation to the Angel becomes more and more intimate.

When we die, all sense-perceptions fall away. The outer world can no longer make any impression upon us, for this must be done via the senses, and the senses pass away with the body. In like manner, the thinking that is connected with sense-perception is extinguished, for its realm is the ether-body. This ether-body only remains with us for a few days after death. We see it at first as a tableau — a tableau which under certain circumstances can be glimpsed during life but which will inevitably arise before us after death.

This ether-tissue dissolves away into the universe, just as the ordinary thoughts acquired from the world of sense pass away from us. They do not remain. All purely utilitarian thoughts, all thoughts connected with the material world, drift away from us when we pass through the Gate of Death. But the idealistic thoughts and feelings, the pure human love, the religious feelings which have arisen in our waking life and have united us with our Angel, these accompany us when we pass through death.

This has a very important consequence during the period lying between death and a new birth. Even during earthly life we are connected with the higher Hierarchies and it is correct to say that when we fall asleep and our idealistic experiences reach to the Angel, this Angel is in turn connected with the Archangels, the Archangels with the Archai, and so on. Our existence continues in a rich and abundant world of Spirit. But this spiritual world has no special significance for us between birth and death. This world of the higher Hierarchies

acquires its real significance for us when it becomes our environment between death and a new birth. The more we have delivered over to our Angel, the more *conscious* life is this Angel able to infuse into us after death when we are beings of soul-and-spirit, the more gifts are bestowed by the Hierarchies upon the conscious life of soul. What our Angel unfolds, together with the higher Hierarchies (that is to say, what the Beings of the First Hierarchy unfold together with higher Hierarchies *through* our Angel) is for our consciousness in the spiritual world between death and rebirth what our eyes and ears are in the physical world. And the more idealistic thoughts and feelings, human love and piety we have brought to our Angel, the clearer does our consciousness become.

Now between death and a new birth there comes a time when the Angel has a definite task in connection with us. The Angel has now to achieve a more intimate relation with the hierarchy of the Archangels than was formerly the case. I have described the time through which man lives between death and a new birth from many different points of view, notably in the Lecture-Course given in Vienna in 1914, entitled *The Inner Nature of Man and the Life between Death and a new Birth*. I will now describe certain other aspects.

When a somewhat lengthy period has elapsed after death, the important moment comes when the Angel must as it were deliver up to the Archangels what he has received from us through the 'idealistic' experiences described. It is as though man were placed before the world of the Archangels, who can then receive these experiences he has unfolded in his soul and Spirit during his life between birth and death. There are great differences among human souls living between death and a new birth. In our epoch there are persons who have brought very little in the way of idealistic thoughts and feelings, of human love, of piety, when the time comes for the Angel to pass on to the Archangel for the purposes of cosmic evolution, what has been carried through death. This activity which unfolds between the Angel and the Archangel must, under all circumstances, take place. But there is a great difference, dependent upon whether we are able to follow consciously, by means of the experiences described, what takes place between the Angels and the Archangels or whether we only live through it in a dull, dim state, as must be the lot of human beings whose consciousness has been purely materialistic. It is not quite accurate to say that the experiences of such human beings are dull or dim. It is perhaps better to say: they experience these happenings in such a way that they feel continually rejected by a world into which they ought to be received, they feel continually chilled by a world which should receive them with warmth. For man should be received with loving sympathy into the world of the Archangels at this important moment of time; he should be received with warmth. And then he will be led in the right way towards what I have called in one of my Mystery Plays: "The Midnight Hour of Existence."

Man is led by the Archangels to the realm of the Archai where his life is interwoven with that of all the higher Hierarchies, for through the Archai he is brought into relation with all the higher Hierarchies and receives from their realms the impulse to descend to the Earth once again. The power is given him to work as a being of soul-and-spirit, to work in what is provided, later on, in material form, by the stream of heredity.

Before the Midnight Hour of Existence man has become more and more estranged from earthly existence, he has been growing more and more into the

spiritual world — either being received lovingly (in the sense described above) by the spiritual world, being drawn to it with warmth, or being repelled, chilled by it. But when the Midnight Hour of Existence has passed, man begins gradually to long for earthly life and once again, during the second part of his journey, he encounters the world of the Archangels. It is really so: Between death and a new birth, man ascends, first to the world of the Angels, Archangels, Archai, and then once again descends; and after the world of the Archai his most important contact is with the world of the Archangels.

And now comes another important point in the life between death and a new birth. In a man who has brought through death no idealistic thoughts or feelings, no human love or true piety, something of the soul-and-spirit has perished as a result of the antipathy and chilling reception meted out by the higher world. A man who now again approaches the realm of the Archangels in the right way has received into him the power to work effectively in his subsequent life on Earth, to make proper use of his body; a man who has not brought such experiences with him will be imbued by the Angels with a longing for earthly life which remains more unconscious. A very great deal depends upon this. Upon it depends to what people, to what language — mother-tongue — the man descends in his forthcoming earthly existence. This urge towards a particular people, a particular mother-tongue may have been implanted in him deeply and inwardly or more superficially. So that on his descent a man is either permeated with deep and inward love for what will become his mother-tongue, or he enters more automatically into what he will have to express later on through his organs of speech.

It makes a great difference in which of these two ways a man has been destined for the language that will be his in the coming earthly life. He who before his earthly life, during his second passage through the realm of the Angels, can be permeated with a really inward love for his mother-tongue, assimilates it as though it were part of his very being. He becomes one with it. This love is absolutely natural to him; it is a love born of the soul; he grows into his language and race as into a natural home. If however a man has grown into it the other way during the descent to his next earthly life, he will arrive on the Earth loving his language merely out of instinct and lower impulses. Lacking the true, inward love for his language and his people, he will be prone to an aggressive patriotism connected with his bodily existence. It makes a great difference whether we grow into race and language with the tranquil, pure love of one who unites himself inwardly with his folk and language, or whether we grow into them more automatically, and out of passions and instincts express love for our folk and our language. The former conditions never come to expression in chauvinism or a superficial and aggressive form of patriotism. A true and inward love for race and language expresses itself naturally, and is thoroughly consistent with real and universal human love. Feeling for internationalism or cosmopolitanism is never stultified by this inner love for a language and people. When, however, a man grows into his language more automatically, when through his instincts and impulses he develops an over-fervid, organic, animal-like love for language and people, false nationalism and chauvinism arise, with their external emphasis upon race and nationality.

At the present time especially, it is necessary to study from the standpoint of life between death and a new birth what we encounter in the outer world in

our life between birth and death. For the way we come down into race and language through the stream of heredity, through birth, depends upon how we encounter, for the second time, the realm of the Archangels.

Those who try to understand life to-day from the spiritual vantage-point, know that the experience arising in the period between death and a new birth when man comes for the second time into the realm of the Angels, is very important. All over the Earth to-day the peoples are adopting a false attitude to nationality, race and language, and much of what has arisen in the catastrophe of the second decade of the twentieth century in the evolution of the Western people, is only explicable when studied from such points of view. He who studies life to-day in the light of anthroposophical Spiritual Science must assume that in former earthly lives many men became more and more deeply entangled in materialism. You all know that, normally, the period between death and a new birth is lengthy. But especially in the present phase of evolution, there are many men whose life between their last death and their present birth was only short, and in their former earthly life they had little human love or idealism. Already in the former earthly life their interests were merely utilitarian. And as a result, in their second contact with the realm of the Angels between death and a new birth, the seeds were laid for all that arises to-day in such an evil form in the life of the West.

We shall have realised that man can only be understood as a spatial being when it is known that his form and structure derive from the realm of the fixed stars and his life-stages from the planetary spheres. As a spatial being, man draws the forces that are active in him, not only from the Earth but from the whole Cosmos. Now just as it is necessary to go beyond what is earthly in order to understand man as a spatial being, so it is necessary to go beyond life between birth and death in order to understand social life, racial life on the Earth.

When we carefully observe the life of to-day we find that although men claim their right to freedom so vociferously, they are, in reality, inwardly unfree. There is no truly free life in the activities which nowadays manifest such obvious forces of decline; instincts and lower impulses are the cause of the misery in social life. And when this is perceived we are called upon to understand it.

Just as a second meeting with the Archangels takes place, so when man once again approaches earthly life, he enters into a more intimate union with his Angel. But at first he is somewhat withdrawn from the realm of the Angels. As long as he is in the realm of the Archangels, his Angel too is more strongly bound with this realm. Man lives as it were among the higher Hierarchies and as he draws near to a new birth he is entrusted more and more to the realm of the Angels who then lead him through the world of the Elements, through fire, air, water and earth, to the stream of heredity. His Angel, leads him to physical existence on Earth. His Angel can make him into a man who is in a position to act freely, out of the depths of his soul-and-spirit, if all the conditions described have been fulfilled by the achievements of a former earthly life.

But, the Angel is not able to lead a man to a truly free life, if he has had to be united automatically with his language and his race. In such a case the individual life also becomes unfree. This lack of freedom shows itself in the following way. Instead of forming free concepts, such a man merely thinks *words*. He becomes unfree because all his thinking is absorbed in words. This is

a fundamental characteristic of modern men.

Earthly life in its historical development, especially in its present state, cannot be understood unless we also turn with the eyes of soul, to the life which runs its course between death and a new birth, to the world of soul-and-spirit.

To understand the human *form*, we must turn to the heaven of the fixed stars; to understand the stages of *life* in man we must turn to the planetary spheres. If we wish to understand man's life of *soul-and-spirit*, we must not confine our attention to the life between birth and death, for as we have seen, this life of soul-and-spirit is rooted in the world of the higher Hierarchies and belongs to the higher Hierarchies just as the physical body and ether-body of man belong to the physical and etheric worlds.

Again, if we wish to understand thinking, feeling and willing, then we must not merely confine our attention to man's relation to the world of sense. Thinking, feeling and willing are the forces through which the *soul* develops. We are carried as it were through the Gate of Death by our idealistic thoughts — by what love and religious devotion have implanted in these thoughts. Our first meeting with the Archangels depends upon how we have ennobled our thinking and permeated it with idealism. But when we have passed through the Midnight Hour of Existence, our thinking dies away. It is this thinking which now, after the Midnight Hour of Existence, is re-moulded and elaborated for the next earthly life. And the forces which permeate our physical organs of thinking in the coming earthly life are shaped by our former thinking. The forces working in the human head are not merely forces of the present life. They are the forces which have worked over into this life from thinking as it was in the last life, and give rise to the form of the brain.

On the other hand, it is the *will* which, at the second meeting with the Archangels, plays its special part in man's life of soul-and-spirit. And it is the will which then, in the next life on Earth, lays hold of the limb-and-metabolic organism. When we enter through birth into earthly life, it is the will which determines the fitness or inadequacy of the limbs and the metabolic processes.

Within the head we really have a physical mirror-image of the thoughts evolved in the previous life. In the forces of the metabolism and limbs we have the working of the newly acquired forces of will which, at the second meeting with the Archangels, are incorporated into us as I have described — either in such a way that they are inwardly active in the life of soul, or operate automatically.

Those who realise how this present life which generates such forces of decline in humanity of the West, has taken shape, will look with the greatest interest towards what was active in man between death and a new birth during the period of existence preceding this present earthly life. And what they can learn from this will fill them with the impulse — now that the dire consequences of materialism are becoming apparent in the life of the peoples — to give men who already in their last incarnation were too materialistic, that stimulus which can lead once again to a deepening of inner life, to free spiritual activity, to a really intimate, and natural relation to language and race which does not in any way run counter to internationalism or cosmopolitanism.

But first and foremost our thinking must be permeated with real spirituality. In the Spirit of modern man, there are, in reality, only thoughts. When man speaks to-day of his Spirit, he is actually speaking only of his

thoughts, of his more or less abstract thinking. What we need is to be filled with Spirit, the living Spirit belonging to the world lying between death and a new birth. In respect of his form, his stages of life, his nature of soul-and-spirit, man must regard himself as belonging to a world which lies *outside* the earthly sphere; then he will be able to bring what is right and good into earthly life.

We know how the Spiritual in man is gradually absorbed by other domains of earthly existence, by political life, by economic life. What is needed is a *free and independent spiritual life*; only thereby can man be permeated with real spirituality, with spiritual substance, not merely with thoughts about this or that. Anthroposophy must therefore be prepared to work for the liberation of the spiritual life. If this spiritual life does not stand upon its own foundations, man will become more and more a dealer in abstractions, He will not be able to permeate his being with living Spirit, but only with abstract Spirit.

When a man here, in physical life, passes through the Gate of Death, his corpse is committed to the Earth, or to the Elements. His true being is no longer within this physical corpse. When a man passes through birth in such a way that through the processes described he has become an 'automaton' in his relation to his nation, language and conduct — then his living thinking, his living will, his living nature of soul-and-spirit *die* when he is born into the physical world and within physical existence become the corpse of the Divine Being of soul-and-spirit.

Our abstract, rationalistic thinking is verily a corpse of the soul-and-spirit. Just as the real human being is no longer within the physical corpse, so we have in abstract thinking, a life of soul that is devoid of Spirit — really only the corpse of the Divine-spiritual. Man stands to-day at a critical point where he must resolve to receive the spiritual world once again, in order that he may pour new life into the abstract thinking that is a corpse of the Divine-Spiritual, opening the way for instincts, impulses and automatism.

What I said at the end of my lecture to students here (*On the Reality of Higher Worlds*. 25th November, 1921.) is deeply true: If he is to pass from a decline to a real ascent, man must overcome the abstraction which, like a corpse of the soul is present in the intellectualistic and rationalistic thinking of to-day.

An awakening of the soul and spirit — that is what is needed! The social life of the present day points clearly to the necessity for such an awakening. Anthroposophy has indeed an eternal task in regard to that living principle in man which must continue beyond all epochs of time. But Anthroposophy has also a task to fulfil for the present age, namely to wean man from externalisation, from the tendency to paralyse and kill the Divine-Spiritual within him. Anthroposophy must bring back this Divine-Spiritual life. Man must learn to regard himself not merely as an earthly but as a heavenly being, realising that his earthly life can only be conducted aright if the forces of heavenly existence, of the existence between death and a new birth, are brought down into this earthly life.

### III.

#### THE MISSION OF THE SCANDINAVIAN PEOPLES

Oslo, December 4<sup>th</sup>, 1921

The two previous lectures dealt with important questions relating to the nature and destiny of man. We heard that the human physical body and ether-body are not connected merely with the external world perceived by the senses and that this bodily nature of man can only be understood aright when we also recognise its relation with the Zodiac. And we then tried to understand how the heaven of the fixed stars and the planetary spheres work upon what lies within the outer covering of man, shaping and imbuing it with life. In the last lecture we also heard how the inner, spiritual core of man's being is related to the world of the higher Hierarchies. It was indicated that this connection with the world of the higher Hierarchies becomes especially noticeable when we observe how in his physical life on Earth, man can achieve union with the spiritual world through morality, religious devotion and love for his fellow-men; in this way he enables his Guardian Angel so to order his descent at the end of his life between death and a new birth that he again acquires the full power of individuality and is able, as a free individual, to take hold of his human nature. We also heard that if a man has not established this relation to the spiritual world in some incarnation, his link with his nation, for example, is of a purely external kind, and that this, in its extreme form, leads to chauvinism.

Such studies show us that man's life can only be truly understood when the other side, too, is considered, that is to say, the life stretching between death and a new birth. As soon as we come to study the inner nature of man, this life between death and a new birth must be taken into consideration.. For life here on the Earth is in truth a reflection of the life between death and a new birth. Life in matter is the bodily life and what we have developed in the world of spirit-and-soul before birth expresses itself in this bodily life.

What we must acquire *anew*, what must be built up anew in the core of our being, is the element appertaining to the will, and in a certain respect also to the life of feeling. The faculty of thinking that is bound up with the head — this we bring with us from the spiritual world — to the extent to which thinking is unmixed with feeling. Our thinking faculty *per se* comes with us at birth into physical existence and we have only to develop it during physical life or allow it to be developed by education. What we mainly acquire in the new incarnation through intercourse with the outer world are the qualities inherent in feeling and in will, which for this reason play an extremely important part in education.

In the sphere of education, if through our own short-comings as teachers we are incapable of helping the child to *think* properly, we may leave undeveloped much that by virtue of his previous incarnations he could have brought to expression. If, however, we are unable to work on the child's life of feeling and of will through our natural authority and our example as teachers, then we fail to impart to him what he ought to receive in the physical world, and thus we do injury to his subsequent life after death. In the modern world this is a cause of deep pain to anyone who understands these things. In the world of education today people insist upon the importance of the child being made to use his brain, upon the cultivation of his intellect. True, much that the child brings with him through birth is brought out by these means. But it can only be of real use when earthly life, too is presented to the child in the right way, that is to say, when we are able through example and authority to impart to him the intangible qualities belonging to feeling and to will. We injure the child's eternal life if we fail to cultivate in him the right kind of feeling and will.



The faculty of thinking which we bring with us at birth, comes to an end here, in the material world, it dies with us. Only what we cultivate through feeling and will — which is nevertheless unconsciously permeated with new thoughts — this and this only we take with us through the Gate of Death. In our present very difficult times, religion, education, indeed every domain of mental and spiritual life must begin to take account of man's *eternal* nature, not merely of human egotism.

Religions of the present day speculate far too much upon human egotism. On the one side they encourage inertia by not spurring men on to acquire those things which are eternal by inner individual effort in the life of feeling and of will; and on the other side they enhance egotism by speaking only of eternal life after death, not of what was there before birth or conception and has come down with us into the physical world. I have said before that this life before birth is connected with *selflessness* in man, whereas human egotism comes into play whenever mention is made of the life after death. Life after death assumes an egotistic form in the religious concepts of to-day. The idea is put before man in such a way that his longings are satisfied. When the religions believe that they have helped the egotistic life of soul in man, they think they have done what is expected of them. But through a truly spiritual understanding of the world, mankind must be brought to realise how essential it is for the whole life of the human being to be viewed in the light of eternity, free from every trace of egotism and moulded accordingly by those whose task it is to teach and educate.

Now this has a significant bearing upon public life too, and it is of this that I want to speak to-day. For it is in the highest degree necessary that what we gain from an anthroposophical knowledge of higher worlds should be carried into actual life, that we should know how to bring it to expression in life. Abstract theories are really of little use. Life on the Earth is many-sided, full of variety. If, for example, we consider the life of the peoples, it is not only obvious that Indians differ from Americans or Englishmen, but Swedes are often said to differ from Norwegians although they live in such near proximity. We cannot let ourselves be guided entirely by general principles; concrete, *individual* conditions prevail everywhere and it is these that are important. It is just these individual conditions that we shall fail to recognise if we do not take our start from the Spiritual. Modern man does not really *know* the world. He talks a great deal about the world but he does not *know* it, for he is unaware that the soul-and-spirit extends into physical existence and that, fundamentally, this physical existence is governed by the Spiritual. This knowledge is not acquired by studying abstract, general principles. These abstract principles are often perfectly correct, but they do not carry us very far in the world as it actually is.

Certainly it is quite correct to say: 'God rules the world.' But in face of the manifold variety of the world it is purposeless to keep repeating: 'God rules the world in India, God rules the world in England, God rules the world in Sweden, God rules the world in Norway.' Certainly, God rules the world everywhere, but for the purposes of life in its immediate reality, it is necessary to know how God rules the world in India, in England, in Sweden, in Norway. In spiritual study the individual conditions must be observed in every case. Of what use would it be, for example, to take a man into a Geld, show him a plant with yellow flowers and round petals and merely tell him, "That is a plant" —

and then take him to a plant with thorns and pointed, tapering petals, repeating: "That is a plant." It is the specific and individual properties of the plant that must be made clear to him. But in spiritual matters man has become so easygoing and slack that he is content with general principles. He only wants to hear: 'God rules the world,' or 'Man has a Guardian Angel' and he feels no desire for detailed knowledge of how life is differentiated in the various regions of the Earth, or how its various manifestations have been influenced by the spiritual world.

This, then, will be the theme of the lecture.

It is precisely in these days of tumult, when people all over the world are so utterly at sea in public affairs, when congresses and conferences produce no result, and in spite of high-sounding programmes, men disperse without having come to any real decision — it is precisely now that deeper questions should be raised concerning all that is revealing itself from the spiritual world in the different regions of the Earth.

Think of the peninsula which you, together with the Swedes, have as your earthly dwelling-place. There is something about it that presents a kind of riddle to those who do not live in Sweden or Norway, as well as to those who actually live here. There was certainly a great difference in the way in which since 1914, let us say, you thought about the tumultuous events going on in the world. These events have struck their blows in manifold ways but man to-day is largely unaware of their effects; he does not realise what deeper forces have been and are in operation. Looking down to Middle Europe, to the South of Europe, to Africa, even to regions of Asia, the events will have seemed to you to be the direct expression of violent, elemental passions, whereas up here you were merely experiencing the consequences and reverberations of those events. People up here in the North may well have been perplexed, for it really was as though men had suddenly become frenzied with desire to tear one another to pieces. Those who were only onlookers must certainly have been perplexed when they thought about these happenings more deeply.

But such things cannot be explained by studying only the one period — even a period fraught with happenings as momentous as those of recent years. True, someone may say that it seems to him as though he had lived through centuries in these few years, but in general there will only be a very gradual realisation that this is actually so. Most people are living and thinking to-day exactly as they did in 1914. In countries like these in the North, this is in a way understandable. But that it is also the case in Middle Europe is terrible. The normal feeling would be one of having lived through events which would otherwise have come to pass only in the course of centuries. Everything was compressed into a few short years. Events like those of 1914-1915 embraced within a brief space of time as much as about ten years of the Thirty Years War, and a measure of illumination can only be shed upon them when they are studied in a much wider historical perspective.

From the vantage-point of your Northern peninsula you will be able to realise that it is only since the beginning of the present epoch that things have been happening South of you in which your participation has been different from that of the peoples who live in the South of Europe, in Western Asia, or in Middle Europe. There has really been an utter contrast between the South and the North of Europe in this respect.

I want you to think of the fourth century A.D., or rather of the period which reaches its climax in that century. In the South, on the Greek peninsula and especially on the Italian peninsula — also in the life of Middle Europe which was in contact with Italy — you see the spread of Christianity. But something else as well is to be perceived. Christianity makes its way from the East into the Pagan world of Europe, expressing itself in many different forms. When we consider the early centuries, the first, second and even the third centuries, we find the old, inherited wisdom being brought to bear upon Christianity. Efforts are made to understand Christianity through the Gnosis, as it is called, to interpret Christianity in the light of the highest form of wisdom. A change comes about in this respect, but not until the fourth century, just at the time when Christianity begins to spread more towards the regions of Middle Europe. The Gnostic conceptions, the wisdom-filled conceptions of Christianity now disappear. A writer like Origen who wants to introduce something of the old Gnostic wisdom into Christianity is branded as a heretic: Julian, the so-called Apostate, who wants to unite the old pagan wisdom with Christianity, is ostracised. And finally Christianity is externalised by the deed of Constantine into the political form of a Church. In the fourth century, that which in Christianity had once been quite different, those secrets which were felt to need the illumination of the highest wisdom if they were to become intelligible — all this begins to take on a more superficial character. Men are called upon to lay hold of Christianity in a more elementary way, with a kind of abstract feeling. Christianity makes its way from the South towards the North. It is, of course, true, that from the fourth to the fifteenth centuries, the Christian life which develops in the South and especially in Middle Europe, is rich in qualities of soul, but the Spiritual in its living essence, has receded. The Gnosis is regarded as an undesirable element in Christianity... There you have one or two cursory flashlights upon happenings among the peoples of Europe more towards the South.

Christianity spreads out, finds its way into the Greek world, the Roman world, into the life of Middle Europe, and there, in a certain sense it is stripped of spirituality. Think now of your Northern world in the third and fourth centuries, that is to say in the same early centuries of the post-Christian era. External history gives no true account of the conditions then prevailing. This period must be studied with the help of Anthroposophy. In connection with the European Folk-Souls this was done here some years ago (1910) but to-day we will think more of the external character of the peoples.

At the time when, in the South, the Spirit withdrew more and more towards the East — that is to say, shortly after the period I have described — the old Athenian Schools of Philosophy were closed and the last philosophers of Athens were obliged to make their way to the East, where they attached themselves to the mysterious academy of Gondi Shapur from which at that time a remarkable spiritual life was spreading via Africa and Southern Europe towards the rest of Europe, deeply influencing the spiritual life of later times. Yet it can truly be said that there, in the South, men looked back to a lofty spirituality they had once possessed.. The mighty Event of Golgotha had taken place. In the first centuries it had still been found necessary to understand the Mystery of Golgotha with the help of this sublime spirituality. This spirituality had been gradually swept aside; the *human* element had more and more taken the place of

what may be called the working of the Divine in the life of man.

The Gnosis still helped man to realise the existence of the Divine-Spiritual within him. This Divine-Spiritual reality was more and more put aside and the *human* element brought to the fore. In this respect much was contributed by those peoples who took part in the migrations. In their migrations towards the South, in their conquests of the Southern regions, the Germanic peoples of Middle Europe who brought with them souls more naturally bound to the physical, contributed to this repression of the Spiritual. For they did not understand the old spirituality and brought a more fundamentally human influence to the South. And so the lofty primeval wisdom which had once been alive in men receded from the spiritual culture of the West. And at the same time when this repression of the Spiritual was taking place — in the third and fourth centuries A.D.— we find that up here in the North, teachings about the Gods were being spread among men.

In those days human beings who were inspired in an instinctive way were held in high esteem. These were times which had long since passed away for the Southern people. Up here in the North it still happened that here and there a man or a woman living in isolation would be sought out and listened to, when in a mysterious way, through faculties arising from their particular bodily constitution, they gave revelations concerning the spiritual worlds. These faculties were a natural gift in certain individuals who worked in this way among their fellows. And when the people were listening attentively to these isolated seers, they realised, when they went into the hut of one of these ‘God-intoxicated,’ ‘God-revealing’ men or women, that it was not really the physical man or woman to whom they were listening, but that it was the Divine-Spiritual itself which had descended and was inspiring such individuals in order that they might give forth the teaching of the Gods to their fellow-men.

It is very striking for the anthroposophical student of European history to find that the men of the North were still so constituted as to be able to receive divine teachings, to feel that the Gods — the Beings of the higher Hierarchies — were still living realities among them; whereas in the South, during the same period, the Spirit is becoming weaker and weaker and the *human* element which man brings to expression in his life on the physical Earth comes to the fore and supersedes the Divine. So it was in the decisive fourth century, when the men of the South were becoming more and more eager for human doctrine.

These individual revelations, springing as they did from obscure depths of spiritual life must be taken in all seriousness. It is verily as if in those times the Gods moved as teachers among the still childlike peoples of the North. This condition which was still present in a particular form in the North during the first centuries of the Christian era had long since vanished in the South. But it is a remarkable and significant fact in the destiny of the peoples that the men of the North became for the men of the South, the bearers of what had been learnt from the *Gods* — not from men.

This must be taken earnestly. The people who belonged, in the main, to the population of the West of your peninsula, whose descendants are the Norwegians of to-day, journeyed towards the West, towards the South West, and as a result of their wanderings, their sea-voyages and conquests, their influence reached right down to Sicily and North Africa. The sons of the Gods went to the sons of the World, bringing them what they had learned from their

Gods.

It is an interesting chapter of history to study the migrations of the Northern peoples towards the South West and to see how — in continual metamorphosis, of course — the teachings of the Northern Gods spread towards the South West, deeply influencing the British Isles, France, Spain, Italy, Sicily and North Africa. Moreover, the effect of this influence is perceptible even to-day. The Roman, Latin form of life which makes its way from the South towards the North is permeated with the Northern influence. Whatever consciousness of the Divine has remained in the stream of civilisation from the South is here influenced by the Northern teachings of the Gods. But it takes on a peculiar character which is not fully noticeable until we look towards the Eastern side of this Northern peninsula — towards Sweden.

We need remind ourselves only of one fact — how the peoples of Eastern Europe turned to the Vareger, and how in the East of the Northern peninsula the trend is more towards the East. It is a really remarkable picture. The form of life that later on tends more towards the civilisation of Norway, streams towards the South West, and the life that later on tends towards the civilisation of Sweden, streams towards the South East. Everywhere, of course, there are the teachings of the Northern Gods, but they are presented in different ways.

The peoples who later on became the Norwegians, carry the element of activity, of strength, of enthusiasm, towards the South West. In this way the languishing Latin culture is stimulated and imbued with life. The influence of the Northern Gods in these migrations is such that it is a stimulus to activity in the whole life of the peoples. This is apparent everywhere and it is a most fascinating study.

But we also see what is happening in the East of this peninsula.— It is of course influenced by geographical conditions, but these geographical conditions are also rejected in the character of the people, for the human being does not grow out of the Earth but is born on the Earth, he comes down from world of soul-and-spirit and there is a real difference between being born as a Norwegian or as a Swede. We shall not get anywhere by simply saying that the geographical conditions are such and such, but we must question further as to why one soul has the urge to become a Norwegian, and another a Swede. But now think of the remarkable character — and this applies even at the present day — of the Eastern Scandinavian, the Swedish impulses which make their way towards the East.

These impulses stream towards the East but as they advance they are everywhere deflected. They do not become really active. They cannot maintain their stand against what is brought over from the East, first by other Asiatic peoples and later by the Mongols and Tartars, nor against the early, more characteristically Eastern form of Christianity. This stream flows towards the, South East but meets with obstacles everywhere and takes on a more passive character. The impulse as a whole is deeply influenced by the North. But what streams from the West of the Northern peninsula towards the South brings activity everywhere; whereas the influence that makes its way towards the East, is seized by the inactive, the more reflective element of the East and its own activity is in a way blunted.

As the Northern Gods send their impulses towards the West, they unfold, paramountly, their nature of *will*. As they send their impulse towards the East,

they unfold their life of reflection, their contemplative nature.

External wars and conflicts are ultimately only the material images of what takes place in the way I have just indicated. Those who are abstract theorists, who view the whole world from the standpoint of some theory — and the empiricists of to-day are fundamentally the greatest theorists of all, for they never get down to realities, they *think about* things instead of trying to know them from inside — these theorists will bring forward all sorts of characteristics displayed by the Norwegians and the Swedes. The inhabitants of these countries themselves often emphasise the existence of outward divergencies simply because people to-day will not penetrate to the depths of human nature in order to acquire a real knowledge of life. But life must be observed in the way indicated in the two lectures I have given here. External life must be viewed not only from the standpoint of life between birth and death, but also from the standpoint of life between death and a new birth; we must be mindful not only of those things which satisfy the egotism of the human being who merely wants to be happy after death and because he still has physical life before him, does not trouble about the life before birth. We must study how we can apply in this earthly life what we have brought with us through birth from worlds of soul-and-spirit.

Then we begin to see that there are connections in the life of men and in the life of the peoples which are only revealed when we perceive what man is and has become through many earthly lives, when we have knowledge of the periods he spends between death and a new birth.

A most remarkable connection is then revealed, helping us to understand what comes to pass on Earth. In the external national character of the Norwegian of the present day there are traits which have been inherited from those men who once migrated towards the South West and by their revelations of the Gods poured life and activity into the Roman-Latin form of civilisation. At that time something developed in the great plan of the world which gave the Norwegians their special character, their particular task. And those who are born in Norway to-day will understand their destiny and task in the world as a whole, only if they look back with spiritual understanding to the times when Norway was able to develop in a particular way, when the Northern people went forth on their migrations, their raids and their campaigns of conquest towards the South West, to fulfil a task on Earth. The task sprang out of the character of the people who inhabit these countries. Their character, it is true, was different in those times but something remains as a heritage in the present-day Norwegian and endows him with certain faculties which are important from the point of view of man's eternal life, of man's immortality.

From the Eastern part of this peninsula where the Swedish character has developed, the old teachings of the Gods were carried towards the East, to men whose own religious doctrines had been preserved in a certain mystical, oriental form. What was more a revelation from Nature met with little response in the East; those who wandered towards the East, therefore, were destined to lead a more contemplative life.

But this again has left a heritage which has set its stamp upon the character of the people. And if we are to understand the western and the Eastern parts of the Scandinavian peninsula, we must look back to what these peoples have experienced through the centuries, realising what they have become to-day as a

result of these experiences. We have every reason at the present time to think about these things. It is, after all, quite easy to realise in an elementary way that spiritual forces must be working in the world, in the whole international course of events, in the whole racial life of man, and that the missions of each particular people must be understood in the light of spiritual knowledge.

Now when the power of supersensible cognition is brought to bear upon this connection between the tasks of the modern Norwegians and Swedes and the course of their historical evolution, remarkable things come to light. Norwegians have a definite gift — nor does this gift depend upon actual birth into a Norwegian milieu. What develops in the life of Norway can be seen even in the physical world; it can be described by anthropologists, historians, or even journalists. Their statements will be more or less correct but will give no true account of the forces at work in the depths of the human soul. For man has a mission not only here on Earth; he has a mission also in the spiritual worlds after death. And this mission in the spiritual worlds after death takes shape here, on the Earth.

What we experience in the period immediately following death is a consequence of our Earth-evolution. What we experience on the Earth immediately after birth — this again is a consequence of our life in the world of soul-and-spirit, and it is of the highest importance to study the mission of the Norwegian people not only on the Earth but in the period after death, with the means at the disposal of spiritual investigation.

Because of their physical and racial character, because of the special constitution of their brains and the rest of their bodily make-up, it can — I repeat, it *can* — fall to the lot of those souls who pass through the gate of death from the soil of the Western part of the Scandinavian peninsula, to give a very definite stimulus to other souls after death. They can give to other souls after death something that only the Norwegian characteristics are able to impart. In this epoch especially, the Norwegian character is so constituted that subconsciously and inwardly it understands *certain secrets of Nature*.

I am not now referring to your external, intellectual knowledge but to the kind of knowledge which you develop in your spiritual body, without using the physical senses, between the time of falling asleep and waking, when you are outside your bodies. When during sleep you experience the spirit in the plant-world, in stone and rock, in the rustling trees and the roaring of the waves, you become aware of the reality of forces living in the plants, hidden in the rocks, operating in the waves of the sea as they break in upon the shores, in the sparsely flowering rock-plants. A great picture arises in your souls during sleep, in the form of an intimate knowledge of Nature of which the intellect and the life of the senses are unconscious. And when, as I described in the last lecture, you develop a real connection with the Angel-Being, then you can bear into the spiritual world this unconscious Nature-wisdom, this concrete knowledge of spirituality in the plants, the stones and the other phenomena. of Nature.

Those who in the true and real way have lived a Norwegian life become the stimulators and teachers of their fellow-souls after death in regard to the secrets of Nature here on the Earth. For in the spiritual world, souls must be taught about the secrets of the Earth, just as here, on the Earth, they must be taught about the secrets of the spiritual world.

In the Eastern portion of this peninsula, where the heritage from olden

times is as I have described it, a different mission is carried through the gate of death. What the souls there carry through death into the spiritual world is not so much what is experienced during sleep but during waking consciousness in connection with the external world, in contemplation and study of the sense-world and in a kind of understanding — permeated with feeling — of the external world.

But this after all, is something which fundamentally speaking, has significance only for the earthly life. Yet while man is developing just this element in earthly life, something very significant develops in the subconscious region of the soul. I have pointed out to you that even in waking life a certain part of our being sleeps and dreams. The life of feeling is really only another form of dream life. In our feelings we dream and in the operations of our will we are asleep. What we know of our will is only the illumination thrown upon it by our thinking. But the kind of will that is kindled in the Swedish soul is less capable of penetrating the secrets of Nature during sleep. What enters the Swedish soul more unconsciously in the life of will and of feeling during contemplation of the outer world and in the operations of intellect and reason — that is what is carried through death. So the mission of the souls belonging to the Eastern part of the Scandinavian peninsula who pass through death is to impart to other souls an element pertaining more to the *will* — exactly the opposite of what they were able to impart to their physical fellow-beings during the times of their old historical connection with them.

Let me put it like this — A special gift in connection with the element of will developed in the Eastern part of the Scandinavian peninsula as a primary and then as an inherited quality of the character of the people. The people of Europe have lived a long time without asking in this concrete way what they really have to do after death, for they have contented themselves with the egotistical answer: We shall be happy. But if the world is to be prevented from falling into complete decadence, this egotistical answer will not suffice. It will only be possible for men to lead a true and proper life when they are willing to accept the selfless answer, when they not only ask about the happiness in store for them after death but when they also ask: What am I called upon to do, in view of my particular situation in earthly life? Only when people are willing to frame the question in this way will they put their situation in life to proper use and so prepare truly for their mission. And then the preparation will no longer be difficult.

The two lectures — indeed the three — which I have given you here, are all connected in this respect. In view of this special mission, it is essential that the *spirituality* in the anthroposophical attitude to the world should be understood here in Norway. For when you consider that it is a specific task to create out of the subconscious life a natural science for the next world — however paradoxical this may seem, it is indeed so — then you must deliberately and consciously prepare your life of feeling in such a way that your souls, while you sleep every night, are not unreceptive to the knowledge of Nature which should be infused into them during sleep. But the bodies of to-day are not always a help in this process of preparation. The souls of the Northern peoples are, through ancient heritage, fundamentally fitted for the spiritual world. Here above all, the bodies must be influenced by a *spiritual* form of culture.

And now a great question arises which can be illuminated by comparing



the mission of the peoples of Middle Europe with that of the peoples of the North.

The state of the people of Middle Europe, if they will not accept the Spiritual, was not badly described by a man who gave no thought at all to the possibility of a spiritual regeneration of humanity. Oswald Spengler has written his book on the Decline of the West, that brilliant but thoroughly pessimistic book — although he has repudiated the pessimism in a subsequent pamphlet. Of course, it is pessimism to speak of the decline of the West. But Spengler is actually speaking of the decline of culture, of something that is of the soul. Without spiritual regeneration the people of Middle Europe will suffer injury to their *souls*. But in this corner of Northern Europe, human beings cannot be injured *only* in the life of soul; when they are injured in the soul, their very bodily nature is injured at the same time. In a way this is fortunate, for if the people of Middle Europe do not accept spirituality, they become barbarian, they degenerate in *soul*. The Northern people can only die out, in the *bodily sense*, for everything depends here upon the particular constitution of the body.

The influence of a new stream of spiritual culture is profoundly necessary. For Middle Europe will degenerate, will become barbarian will go to its decline if it does not allow itself to be influenced by the spirit. The Northerner will die out, will suffer physical death if he does not allow himself to be influenced by the Spirit.

And so what is developed here, during physical life, is connected with the mission of Northern souls after death. They cannot fulfil their mission if they allow their bodies — which are so well-adapted for spirituality — to degenerate.

These earnest words must be uttered to-day for the evolution of our epoch demands that men shall speak together of such matters. And it is for this reason that I wanted to speak to you from the general, human standpoint, to say to you what a man says to his fellow-beings on this Earth if he has the destiny of Earth-evolution deeply at heart. For those human beings who do not prepare themselves selflessly for an eternal life, will not be leading their earthly life between birth and death aright.

That is the thought I should like to leave with you. Those who feel themselves Anthroposophists should realise that they are a tiny handful of people in the world who must apply all their energy to shaking a lazy humanity out of its lethargy and helping it onwards. Those who hate Anthroposophy to-day — this may be said, among ourselves — hate it because their love of comfort and ease prevents them from being willing to grapple with the great tasks of humanity. They are afraid of what they must overcome if they are to transform their easy-going thoughts and feelings and experience something much more profound. For this reason we see many a storm of opposition arising against what is taking place in Anthroposophy and developing out of it. You too will have to accustom yourselves to violent attacks being made against Anthroposophy or Spiritual Science by reactionaries of every kind, by all who love to saunter along their old beaten tracks. Those however who let this opposition deter them from developing their powers, are not firmly rooted in the real task of Anthroposophy. When people see how Anthroposophy is being attacked to-day from all sides, they may become timid and say: Would it not be better to go forward more quietly so that the opposition may be less violent? Or again they may ask, if they find praise being meted out to them by men who in

a decadent age hold leading positions: What have I done wrong? This is a matter of great importance from the anthroposophical point of view. Attacks and abuse are usually explicable for the reasons given above. But if praise were to come from the same quarters, it would be a bad augury for anthroposophical world! It is just because the opponents of Anthroposophy to-day *do* attack it, that we can be reassured — but only, of course, in the sense that we must apply all the more energy in order to introduce Anthroposophy into the world, not out of personal idiosyncrasies but out of a deep realisation of the needs and tasks of the world.

On this note, then, we will conclude. Let me express to you my heartfelt thanks for your active and energetic co-operation. I assure you that I mean it seriously when I say that separation in space is no separation to those who know the reality of the spiritual bond between souls. In taking my leave, I remain together with you, I do not really go away from you. I believe you can always realise this, if you wish it to be so. You may be quite sure that there are already numbers of people who feel this bond and who look with love in their hearts towards this region in the North West with its special task — the importance of which is so well known to Anthroposophy.

I take leave of you with this love in my heart for those who feel that they truly belong to us, to our Anthroposophical Movement. May our next meeting, too, be full of the inner strength that is necessary and right among Anthroposophists.

## Social and Anti-Social Forces in the Human Being

The times themselves speak clearly enough, demanding that we should apply to the conditions and activities of these times those feelings and modes of thinking which we have acquired from our studies of Spiritual Science. Not only do outward circumstances speak clearly, but our conceptions of Spiritual Science also justify us in a certain way, especially in what we have to say today. In many of our basic ways of looking at the world, we have started from one fundamental fact of human evolution, from the fact that this evolution is accomplished by successive stages of which the most important and most related to us began with the great Atlantean Catastrophe, namely this Post-Atlantean Epoch. Four periods of it have passed by, while we are now living in the Fifth Post-Atlantean Period. This period of development, which began in the 15th century of our Christian era, is the one which we can designate as the period of the Spiritual or Consciousness Soul. Other soul forces have been especially evolved in other periods of civilization. In our civilization which has followed the Greco-Latin civilization from the first half of the 15th century, humanity must gradually develop the Spiritual Soul. The preceding period, which commenced in the 8th century B.C. and finished in the 15th century A.D., was pre-eminently the period in which humanity developed the Intellectual or Mind Soul.

Now we need not give a full description of these cultural stages, but we will particularly look at what is a peculiarity of our age — this age which has comparatively few centuries behind it. Each age lasts on average about 2000 years. Therefore much remains to be done in this period of the Spiritual Soul. The task of humanity — of civilized humanity in this age of the Spiritual Soul — will be that of laying hold of the whole human being and making him entirely dependent on himself, of lifting into the full light of consciousness much of that which in earlier periods man felt instinctively and judged instinctively.

Many present difficulties and much that is chaotic around us in our era, become quite explicable when one knows that the task of our era is to raise that which is instinctive to the plane of consciousness. What is instinctive in us happens to a certain degree by itself, but to achieve a conscious result one must make an inward effort, above all, to begin to think truly with one's whole being. Man tries to avoid this, he does not willingly take a conscious part in the shaping of world conditions. Here is a point over which many are indeed deceived today. Men today think the following: Well, today we live in the period of the development of thought. People are proud of the fact that there is more thinking nowadays than in the past. But this is an illusion — one of the many illusions in which humanity lives today. This comprehension on which people pride themselves today is mainly instinctive. Only when the instinctive nature which has appeared in the evolution of humanity and which so proudly speaks of thought — only when this instinctive nature becomes instead an active element, when the intellect does not depend merely on the brain but springs from the whole man, when it is separated from rationalism and is lifted to the plane of Imagination, Inspiration, and Intuition — only then will that gradually

emerge which seeks to emerge in the Fifth Post-Atlantean Period, the period of the Spiritual Soul. That which meets man today and which is clearly indicated even in the worldly thought of the present epoch is something which one continuously needs to mention the appearance of the so-called Social Question.

But he who has earnestly studied our anthroposophically oriented Spiritual Science will easily perceive that the essential impulse in the shaping of the social order (whether belonging to the State or not) must come from that which human beings can develop out of themselves, as it is this which regulates the relationship between people. Everything which the human being develops out of himself naturally corresponds to certain impulses which are ultimately found in our soul and spirit life. If one looks at the matter this way, one is able to ask: Must attention not then be directed above all to the social impulses or to the social instincts, movements or forces emerging in human nature? We can, if you like, call these social impulses, social drives; but we must keep in mind that they should not only be thought of as mere unconscious instincts since when we speak of social instincts today, we must take into account that we live in the age of the Consciousness Soul and that these drives seek to press up into consciousness.

Now, if these things are to count for us, then we must find social impulses which seek to become reality. But in so doing we must recognize the terrible one-sidedness of our age, which should not of course be deplored, but which should be looked at calmly because it has to be overcome. Man has such a great inclination in our day to look at things one-sidedly. But a pendulum cannot swing from the central point out to one side without also swinging back to the other. Just as little as a pendulum can swing to one side only, can social impulses of men be expressed by only one side. This is because the social impulses are quite naturally opposed by anti-social impulses in the human being. Precisely because one finds social impulses or drives in human nature, one also finds the opposite. This fact must above all be considered.

The social leaders and agitators, for example, live in the illusion that they need only spread certain ideas or need only appeal to a class of man who is willing and disposed (provided ideas are there) to help forward the social impulse. It is an illusion to act in this way, for in so doing one forgets that if social forces are working, then anti-social forces are also present. What we must be able to do today is to look these things straight in the face without illusion. It is only from the viewpoint of Spiritual Science that they can be looked at straightly without illusion. One is tempted to say that people are sleeping through the most important thing of all in life when they do not begin to look at life from the viewpoint of Spiritual Science.

We must ask ourselves: What is the relation between people with regard to social and anti-social forces? We need to see that the relationship between people is fundamentally a complicated matter. When one person meets another, I would say we must look into the situation radically. Meetings of course point to differences which vary according to specific circumstances; but we must fix our eyes on the common characteristics, we must clearly see the common elements in the meeting, in the confrontation between one person and another. We must ask ourselves: What really happens then, not merely in that which presents itself to the senses, but in the total situation, when one person stands opposite another, when one person meets another? Nothing less than that a certain force

works from one person to the other. The meeting of one with another leads to the working of a certain force between them. We cannot confront another person in life with indifference, not even in mere thoughts and feelings, even though we may be separated from them by distance. If we have any kind of relation to other people, or any communication with them, then a force flows between us creating a bond. It is this fact which lies at the basis of social life and which, when broadened, is really the foundation for the social structure of humanity.

One sees this phenomenon most clearly when one thinks of the direct interchange between two people. The impression which one person makes on the other has the effect of lulling the other to sleep. Thus we frequently find in social life that one person gets lulled to sleepiness by the other with whom he has interchange. As a physicist might say: a "latent tendency" is always there for one man to lull another to sleep in social relationships.

Why is this so? Well, we must see that this rests on a very important arrangement of man's total being. It rests on the fact that what we call social impulses, fundamentally speaking are only present in people of our present day consciousness during sleep. You are, in so far as you have not yet attained clairvoyance, really only penetrated by social forces when you are asleep, and only that which continues to work out of sleeping into waking conditions works into ordinary waking consciousness as a social impulse. When you know this, you do not need to be surprised when your social being seeks to lull you to sleep in your relationship with others. In the relationship between people the social impulse ought to develop. Yet it can only develop during sleep. Therefore in the relationship between people a tendency is shown for one person to dull the consciousness of the other so that a social relation may be established between them. This striking fact is evident to one who studies the realities of life. Above all things, our interchange with one another leads to dulling the consciousness of one another, in the interests of a social impulse between people. Of course you cannot go about continually asleep in life. Yet the tendency to establish social impulses consists in, and expresses itself by, an inclination to sleep. That of which I speak goes on subconsciously of course, but it nevertheless actually penetrates our life continuously. Thus there exists a permanent disposition to fall asleep precisely for the building up of the social structure of humanity.

On the other hand, something else is also working. A perpetual struggle and opposition to falling asleep in social relationships is also present. If you meet a person you are continuously standing in a conflict situation in the following way: Because you meet him, the tendency to sleep always develops in you so that you may experience your relationship to him in sleep. But, at the same time, there is aroused in you the counter-force to keep yourself awake. This always happens in the meeting between people — a tendency to fall asleep, a tendency to keep awake. In this situation a tendency to keep awake has an anti-social character, the assertion of one's individuality, of one's personality, in opposition to the social structure of society. Simply because we are human beings, our soul-life swings to and fro between the social and the antisocial. And that which lives in us as these two forces, which may be observed between people communicating, can from an occult perspective be seen to govern our life. When we meet social arrangements and structures in society, even if these arrangements seem far-fetched from the seemingly wise consciousness of the

present, they are still a manifestation of this pendulum between social and anti-social forces. The national economist may reflect upon what credit, capital and interest are. Yet even these things which make for regularity in social transactions are only outward swings of the pendulum between social and anti-social forces. The person who seeks to find healing remedies for these times must intelligently and scientifically connect with these facts. For how is it that social demands arise in our time? Well, we live in the age of the Spiritual or Consciousness Soul in which man must become independent. But on what does this depend? It depends on people's ability during our Fifth Post-Atlantean Period to become self-assertive, to not allow themselves to be put to sleep. It is the anti-social forces which require development in this time, for consciousness to be present. It would not be possible for mankind in the present to accomplish its task if just these anti-social forces did not become ever more powerful; they are indeed the pillars on which personal independence rests. At present, humanity has no idea how much more powerful anti-social impulses must become, right on until the 30th century. For men to progress properly, anti-social forces must develop

In earlier periods the development of the anti-social forces was not the spiritual bread of humanity's evolution. There was therefore no need to establish a counter-force. Indeed none was set. In our day, when a person on his own account, for his individual self, must evolve antisocial forces, which are evolving because man is now subjected to this evolution against which nothing will prevail, there must also come about that with which man resists them: a social structure which will balance this anti-social evolutionary tendency. The anti-social forces must work inwardly so that human beings may reach the height of their development. Outwardly, in social life, structures must work so that people do not totally lose their outer connections in life. Hence the social demands of the present. They can in a certain sense be seen as the demand for a justified outer balance to the inward, essentially anti-social evolutionary tendency of humanity in the Fifth Post-Atlantean Epoch.

From this you can see that nothing is accomplished by seeing things in a one-sided way. As men live nowadays, certain words (I will not say ideas or feelings), certain words have certain values. The word "anti-social" arouses a degree of antipathy. It is considered as something evil. Very well; we perhaps need not trouble ourselves whether it is considered good or bad, since it is quite necessary. Be it good or bad, it is connected with the necessary tendencies of evolution in our time. It is simply sheer nonsense to say that the anti-social impulses must be resisted, for they cannot be resisted. One must grasp the essential inner development of mankind in our time, understand the evolutionary tendency. It is not a matter of finding prescriptions for resisting the anti-social forces; but of so shaping, of so arranging the social order, the structure, the organization of that which lies outside of the individual, that a counter-balance is present to that which works as anti-social force within human beings. Therefore it is vital for our time that the individual achieves independence, but that social forms provide a balance to this independence. Otherwise neither the individual nor society can develop properly.

In earlier periods there were tribes and classes. Our age strives against this. Our age is no longer able to divide people into classes but must consider them in their totality and create social structures which take this totality into account.

I said yesterday in my public lecture that slavery could exist in the Greco-Latin Period; one was the master, the other the slave. Then men were divided. Today we have as a remnant just that which disturbs the working-man so much, namely that his power to work is sold; in this way something belonging to him is organized from outside. This must go; it is only possible to organize socially what does not integrally belong to the human being, such as his position or the function to which he is appointed, in short, something which is not an inner part of the individual. All this which we acknowledge with regard to the necessary development of social democracy is really so, and must be so understood.

Just as no man can claim to do arithmetic if he has never learned his multiplication tables, so too he cannot claim to discuss social reforms and the like when he has never learned those things which we have just explained: namely, that socialism and anti-socialism exist quite concretely in the way described. People in some of the most important positions in society, when they begin talking about present social demands, often appear to those who know, as individuals who wish to begin building a bridge over a rushing stream without having the most elementary knowledge of mechanics. They may well be able to put up a bridge, but it will collapse at the first opportunity. It seems with social leaders or with those who look after social institutions, that their plans will be shown to be impossible; for the things of reality demand that we work with them, and not against them. It is therefore tremendously important that those things which form the backbone of our anthroposophical thought and consciousness should one day be taken seriously.

One of the impulses which ensoul us in the sphere of our anthroposophical movement is that we, in a sense, carry into the whole of man's life that which most people apply only to youth. We sit on the "school-bench" of life long after we have become grey. This is one of the differences between us and others, who believe that at the age of 25, or sometimes 26, when they have finished lazing about with their education, that they are ready for the rest of life — at most there may still be some amusing additions to one's education.

But when we approach the very nerve of Spiritual Science, we feel that the human being really must continue to learn throughout his whole life if he wishes to tackle the tasks of life. It is vital that we should be permeated with this feeling. If we do not get rid of the belief that people can master everything with the faculties they have developed up to their 20th or 25th year, that then one only has to meet in Parliament or some other forum to decide all affairs — as long as we do not get rid of this view, we shall never be able to establish healthy conditions in the social structure of mankind.

The study of the reciprocal relation between the social and the anti-social is extremely significant for our time. Just this anti-social tendency is of the utmost importance to understand because it must make itself felt and must be developed in us. This anti-social spirit can only be held in balance by the social. But the social must be nursed, must be consciously cared for. And in our day this becomes truly more and more difficult because the anti-social forces are really in accord with our natural development.

The social element is essential; it must be cherished. We shall see that in this Fifth Post-Atlantean Period there is a tendency to take no notice of the social in merely acting naturally. Rather it must be acquired consciously in

working with one's soul forces, while formerly it was felt instinctively in man. What is necessary and must be actively acquired is the interest of man in man. This is indeed the backbone of all social life.

It almost sounds paradoxical to say today that no clear conception of the so-called difficult ideas of economics can be gained if the interest of one for another does not increase, if people do not begin to compare the illusions which have sway in social life with present realities. One who really thinks about it recognizes the fact that simply by being a member of society one is in a complicated relation to others. Imagine that you have a \$5 note in your pocket, and you make use of this \$5 note by going shopping one morning, and you spend the full \$5. What does it mean that you go out with a \$5 note in your pocket? The \$5 note is really an illusion — it is worth nothing in reality (even if it is metal money. At this point I do not want to discuss the theories of the Metalists and the Nominalists with regard to money; but even if it is metal money, it is still an illusion and of no real worth). Money is namely only a 'go-between'. And only because in our day a certain social order exists, an order belonging purely to the State, therefore this \$5 note which you have spent in the morning for different items is nothing else than an equivalent for so many days of labour of so many men. A number of men must have completed so many days of work, so much human labour must have flowed into the social order — must have crystallized itself into merchandise — in order for the apparent worth of the bank note to have any real value, but only at the command of the social order. The bank note only gives you the power to call into your service so much labour, or to put it another way, to command its worth in work. You can picture it in your mind: There I have a bank note, which assigns to me, according to my social position, the power over so many men. If you now see these workmen selling their labour hour by hour, as the equivalent value of that which you have in your purse as the \$5 note, then you begin to get a picture of the real facts.

Our relationships have become so complicated that we no longer pay attention to these things, especially if they do not concern us closely. I have an example which easily clarifies this. In the more difficult considerations of economics, in the areas of capital and interest and credit, things are quite complicated; so that even university professors and political economists, whose position should mean possession of adequate insight, really have no knowledge. Thus you can see that it is necessary to look at things correctly in these areas. Of course we cannot immediately take in hand the reform of the national economy, which has been forced into such a helpless condition by what is nowadays taught as political economy. But we can at least ask with respect to national education and other such matters: What must be done so that social life and forms are consciously established in opposition to anti-social forces? What is really required? I said that it would be difficult in our time for people to develop sufficient interest in each other. You do not have sufficient interest if you think that you can buy yourself something with a \$5 note and do not remember the fact that this brings about a social relationship with certain other human beings and their labour-power. You only have an adequate interest when in your picture you are able to substitute for each apparent transaction (such as the exchange of goods for a \$5 note) the real transaction which is linked with it.

Now, I would say that the mere egoistic, soul-stirring talk of loving our fellow-men and acting upon this love at the first opportunity, that this does not



constitute social life. This sort of love is, for the most part, terribly egoistic. Many a man is supported by what he has first gained through robbing his fellow-men in a truly patriarchal fashion, in order to create for himself an object for his self-love, so that he can then feel nice and warm with the thought, "You are doing this, you are doing that" One does not easily discover that a large part of the so-called love of doing good is a masked self-love. Therefore, the main consideration is not merely to think of what lies nearest to hand, thereby enhancing our self-love, but to feel it our duty to look carefully at the many-sided social structures in which we are placed. We must at first lay the foundations for such understanding. Yet few today are disposed to do so.

I would like to discuss one question from the viewpoint of general education, namely: How can we consciously establish social impulses to balance those anti-social forces which are developing naturally within us? How can we cultivate the social element, this interest of man in man, so that it springs up in us — going ever further and deeper, and leaving us no rest? How can we enkindle this interest which has disappeared so pitifully in our age, the age of the Spiritual Soul? In our age true chasms have already been created between people. Men have no idea about the manner in which they pass one another by without in the least comprehending each other. The desire to understand the other in all his or her uniqueness is very weak today. On the one hand, we have the cry for social union; and on the other, the ever-increasing spread of purely anti-social principles. The blindness of people toward each other can be seen in the many clubs and societies which people form. They do not provide any opportunity for people to get to know one another. It is possible for men to meet one another for years and not to know each other better at the end than they did at the beginning. The precise need of the future is that the social shall be brought to meet the antisocial in a systematic way. For this there are various inner soul methods. One is that we frequently attempt to look back over our present incarnation to survey what has happened to us in this life through our relations with others. If we are honest in this, most of us will say: Nowadays we generally regard the entrance of many people into our life in such a way that we see ourselves, our own personalities, as the center of the review. What have we gained from this or that person who has come into our life? This is our natural way of feeling. It is exactly this which we must try to combat. We should try in our souls to think of others, such as teachers, friends, those who have helped us and also those who have injured us (to whom we often owe more than to those who, from a certain point of view, have been of use to us). We should try to allow these pictures to pass before our souls as vividly as possible in order to see what each has done.

We shall see, if we proceed in this way, that by degrees we learn to forget ourselves, that in reality we find that almost everything which forms part of us could not be there at all unless this or that person had affected our lives, helping us on or teaching us something. When we look back on the years in the more distant past to people with whom we are no longer in contact and about whom it is easier to be objective, then we shall see how the soul-substance of our life has been created by the people and circumstances of the past. Our gaze then extends over a multitude of people whom we have known in the course of time. If we try to develop a sense of the debt we owe to this or that person — if we try to see ourselves in the mirror of those who have influenced us in the course of

time, and who have been associated with us — then we shall be able to experience the opening-up of a new sense in our souls, a sense which enables us to gain a picture of the people whom we meet even in the present, with whom we stand face to face today. This is because we have practiced developing an objective picture of our indebtedness to people in the past. It is tremendously important that the impulse should awaken in us, not merely to feel sympathy or antipathy towards the people we meet, not merely to hate or love something connected with the person, but to awaken a true picture of the other in us, free from love or hate.

Perhaps you will not feel that what I am saying now is extremely important — but it is. For this ability to picture the other in oneself without love or hate, to allow the other individual to appear again within our soul, this is a faculty which is decreasing week by week in the evolution of humanity. It is something which men are, by degrees, completely losing. They pass one another by without arousing any interest in each other. Yet this ability to develop an imaginative faculty for the other is something that must enter into pedagogy and the education of children. For we can really develop this imaginative faculty in us if, instead of striving after the immediate sensations of life as is often done today, we are not afraid to look back quietly in our soul and see our relationships to other human beings. Then we shall be in a position to relate ourselves imaginatively to those whom we meet in the present. In this way we awaken the social instinct in us against the anti-social which quite unconsciously and of necessity continues to develop. This is one side of the picture.

The other is something that can be linked up with this review of our relations to others. It is when we try to become more and more objective about ourselves. Here we must also go back to our earlier years. Then we can directly, so to speak, go to the facts themselves. Suppose you are 30 or 40 years of age. You think, "How was it with me when I was ten years old? I will imagine myself entirely into the situation of that time. I will picture myself as another boy or girl of ten years old. I will try to forget that I was that; I will really take pains to objectify myself." This objectifying of oneself, this freeing of oneself in the present from one's own past, this shelling-out of the Ego from its experiences, must be specially striven for in our present time. For the present has the tendency towards linking up the Ego more and more with its experiences.

Nowadays man wants to be instinctively that which his experiences make him. For this reason it is so very difficult to acquire the activity which Spiritual Science gives. The spirit must make a fresh effort each time. According to true occult science, nothing can be done by comfortably remaining in one's position. One forgets things and must always be cultivating them afresh. This is just as it should be because fresh efforts need to continually be made. He who has already made some progress in the realm of Spiritual Science attempts the most elementary things every day; others are ashamed to pay attention to the basics. For Spiritual Science, nothing should depend on remembering, but on man's immediate experience in the present. It is therefore a question of training ourselves in this faculty — through making ourselves objective — that we picture this boy or girl as if he or she were a stranger at an earlier time in our lives; of bestirring ourselves more and more, of getting free of events, and of

being less haunted at 30 by the impulses of a 10 year old. Detachment from the past does not mean denial of the past. We gain it in another way again, and that is what is so important. On the one hand, we cultivate the social instinct and impulses in us by looking back upon those who have been connected with us in the past and regarding our souls as the products of these persons. In this way we acquire the imagination for meeting people in the present. On the other hand, through objectifying ourselves we gain possibilities of developing imagination directly. This objectifying of our earlier years is fruitful insofar as it does not work in us unconsciously. Think for a moment: If the 10 year old child works on unconsciously in you, then you are the 30 or 40 year old augmented by the 10 year old. It is just the same with the 11, the 12 year old child and so on. Egoism has tremendous power, but its power is lessened when you separate the earlier years from yourself and when you make them objective. This is the important point on which we must fix our attention.

The following pre-condition for social activity must be made clear to those people who raise social claims in unreasonable and illusory fashion: Understanding about how man can develop himself as a socially creative being must first be present in this period, when anti-social forces are growing ever stronger as part of human evolution.

What will then have been achieved? You will discover the whole meaning of what I have now explained if you consider the following: In 1848 there appeared a social document which continues to work into the present day in radical socialism, and in Bolshevism. It was the *Communist Manifesto* of Karl Marx, which contains ideas which rule the thoughts and feelings of many working men. Karl Marx was able to dominate the labour world for the simple reason that he wrote and said what the working man thinks and understands, as a working man. This *Communist Manifesto* the contents of which I do not need to explain to you, appeared in 1848. It was the first document, the first seed in what has now borne fruit, after the recent destruction of opposing movements. This document contains one slogan, one sentence which you will often find quoted today by most socialist writers: "Workers of the world, unite!" It is a sentence which has run through many socialist groups. What does it express? It expresses the most unnatural thing that could possibly be thought today. It expresses an impulse for socializing, for uniting a certain mass of people. On what is this uniting, this union, to be built? Upon its opposite, upon the hatred of all those who are not members of the working class. This associating, this banding together of people is to be brought about through splitting up and separating mankind into classes. You must ponder this, you must think about the reality of this principle which is a genuine illusion, if I can use this expression, and which has been adopted in Russia, now in Germany and the Austrian countries, and which will eat its way further and further into the world. It is so unnatural precisely because, on the one hand, it shows the necessity of socializing, but on the other it builds this socialization out of the anti-social instinct of class hatred, and class opposition.

However, these things need to be considered from a higher perspective, otherwise we shall not get very far; above all, we shall not be able to participate in the healthy development of mankind in the present. Nowadays Spiritual Science is the only means of seeing things truly in their totality; it is the only means for understanding our time. Just as one is adverse to entering into the

spirit and soul foundations of man's physical constitution, so one also avoids, out of fear and lack of courage, studying those things in social life which can only be understood out of the Spirit. People are afraid, cover their eyes and put their heads in the sand like ostriches when they are confronted by real and important things. Of what does human interchange in fact consist? As we have seen, it consists of one person trying to put the other to sleep, while the other tries to resist and stay awake. This is the archetypal phenomenon of social science in Goethe's sense. This archetypal phenomenon points to something which mere material thinking cannot grasp; it points to that which can only be understood when one knows that in human life one is not only asleep during sleep — when we slumber along for hours, oblivious to the world — but the same applies to daily waking life, where the same forces which lead to sleep and wakefulness also play into the social and anti-social forces of man. All thinking about social forms can bear no fruit if we do not make the effort to take these things into account.

With this in mind, we must not be blind to the events taking place in the world, but must carefully watch what is coming to pass. What, for example, does the socialist of today think? He thinks that he can invent socialist slogans and call to men from all countries — “Workers of the world, unite!” and by so doing, establish a sort of international Paradise.

This indeed is one of the greatest and most fatal illusions. People are not abstract, but concrete. Fundamentally, the human being is individual. I have tried to make this clear in my *Philosophy of Freedom*, in contrast to the relativism of Neo-Kantianism and socialism. Men are also different according to their groupings over the world. We will discuss one of these differences so that we may see that it is not possible to simply say: — “You begin in the West, and carry out a certain social system, then you go to the East and then home again, as if taking a world tour.” But the attitude of taking a world journey lives in those who wish to spread socialism over the whole earth. They look upon the earth as a globe on which they, by starting in the West, can eventually arrive in the East. But people on the earth are different — and exactly in this difference dwells an impulse which is the motive force of progress.

You can see how, in this way, provision is made for the Consciousness Soul through birth and heredity. This actually comes to expression in the English-speaking people of today. They are organized for the Consciousness Soul through their blood, their birthright, and their inherited faculties. Because the English-speaking peoples have been especially prepared for the cultivation of the Consciousness Soul they are, in a way, representatives of the fifth Post-Atlantean period. People are thus differentiated according to where they live and how they are constituted.

The Eastern peoples must effect and represent the true development of humanity in another way. Beginning with the Russian people, and passing on to the people of the Asiatic countries — one finds an opposition, a revolt against the instinctive elements natural to the evolution of the Consciousness Soul. The people of the East wish to save the soul treasure of intellectuality of the present age for the future. They do not want it to be mixed with experience, but wish to liberate and preserve it for the next period. During this period, a true union can take place between the human being and the evolved Spirit Self. Thus, if the characteristic force of our present period is in the West, and can indeed be best

cultivated as a quality among the English-speaking peoples, the people of the east, out of their national inheritance, seek to prevent the coming-to-pass in their souls of that which is most characteristic of the present period — so that it may develop in them as a germ for the following period, which begins with the 30th century. From this we can see the fact that certain laws prevail in human life, and in human evolution. In the realm of nature people are not surprised that they cannot burn ice, that a regular law underlies this phenomenon. But with the social structures of humanity, people fancy that the same social form, based on the same social principles, can, for example, be made to work in Russia, as in England, Scotland, or America. This is impossible, for the whole world is organized by underlying principles so that one cannot simply create identical forms at will all over the globe. This is a point which we must not forget.

In the Central European countries there is a middle condition of affairs. There, it is as if one were in a balanced condition, between the extremes of the East and the West. Looked at in this way, we see the Earth population divided into three parts. You cannot say: “Workers of the world, unite!” For the workers are of three sorts, are three varieties of people. Let us look at the people of the West again. We find a special disposition, a special mission for all who speak English by nature (single cases may be different) — a disposition for the cultivation of the Consciousness Soul. This disposition expresses itself in not detaching from the soul its characteristic quality of intelligence, but connecting this intelligence naturally, instinctively, with events in the world. To naturally, even instinctively, place oneself in the life of the world as a consciousness soul individual is the task of the English-speaking people. The expanse and greatness of the British Empire rests on this quality. Indeed herein lies the original phenomenon behind the expansion of the British Empire — that which is hidden in the impulses of its people exactly coincided with the inner impulses of the age. In my lectures on the European folk souls, you will find what is essential in this matter. Much is contained in this series of lectures which were given long before the war, but which provide material for judging this war-catastrophe objectively (see Note 1).

Now, the very capacities connected with the evolution of the Consciousness Soul give the English-speaking peoples a special genius for political life. One can study how the political art of dividing society and creating social structure has spread from England to those countries where things have remained backward, where the remnants of the fourth Post-Atlantean period have remained. This influence has spread even to the division of Hungarian society, to this Turanian member of the European peoples. It is only from the English heritage that a foundation for the political thinking of the fifth Post-Atlantean period can come. The English are specially suited to the realm of politics. It is of no use to pronounce a judgment on these things, the necessities of the case alone do so. One may feel sympathy or the opposite — that is a private affair. Objective necessity determines the affairs of the world. It is important that these objective necessities shall be clearly placed before us at this time.

Goethe, in his *Legend of the Green Snake and the Beautiful Lily*, has treated the forces of the human soul as three members, or forces; Power, Appearance, and Knowledge or Wisdom — or, as the Bronze King, the Silver King and the Golden King. Many remarkable things are spoken of in this legend, regarding the governing relationships which are being prepared for the

present and which will live into the future. We can point out that what Goethe symbolizes by the Bronze king, the force of Power, is that which spreads over the world through the English-speaking peoples. This is necessary because the culture of the Consciousness Soul coincides with the special qualities of the British and American peoples.

In the Central European countries, which are not in such a state of chaos, there is an unmistakable equilibrium between the Leaning of the intellect toward the Consciousness Soul, and the desire to be free from it; there, sometimes one prevails, sometimes the other. None of the Central European nations is really suited for political life. When they desire to be political, they are disposed to lose contact with reality. Whereas the political thinking of the Anglo-American nations is firmly anchored in the soul, in the Central European countries, it is not, for the second soul force dominates — Semblance and Appearance. However, the people of the Central European countries manifest an intellectuality of special brilliance. Compare anything that the English-speaking people have to say about the nature of thinking — and you will find the thoughts strongly linked to solid earth-realities. But if you take the brilliant feats of the German mind — you will find that they are more an aesthetic shaping of thoughts, even if the aesthetic shaping has a logical form. It is especially noticeable how one thought leads to another so that thoughts of value appear in dialectical form, shaped by an aesthetic will. If one wishes to apply this to solid earth-realities — if one wishes by this means to become a politician — then one easily becomes untrue; one easily falls into a so-called dreamy idealism which seeks to establish united kingdoms, with decade-long calls for unity — but in the end sets up a mighty State by force. Never before has there been such a contrast in political Life as the one between the dream of unity in 1848 and that which was really established in 1871. There you see the swing of the pendulum, the shift from that which really strives for aesthetic form, which can become untrue, an illusion, a dreamy picture when one wishes to apply it to politics. Here, there is simply no disposition for politics. When the Central European people become politicians they either dream or they lie. I should add that these things must not be discussed with sympathy or antipathy in order to accuse or to acquit. Rather, they must be said, because on the one hand they correspond with a need, and on the other with a tragedy. These are things that we must heed.

And if we then look to the East, things are quite different again. We have seen that the German, if he wants to be political, falls into a dreamy idealism or, at its worst, into untruth. The Russian on the other hand becomes ill or actually suffers a death if he desires to be political. This may seem strange, yet a Russian person has a constitution which creates a disposition towards disease, towards death, with intensive political involvement. The Russian Folk Soul has absolutely no affinity with that quality in the English and American Folk Soul which creates a political capacity. But because of this, the East has the task of carrying the intellect separated from its natural connection with the world of sense experience into the future age of the Spirit-Self.

One must therefore know how different abilities are spread among the people of the earth. This becomes visible in many areas. You have, for example, heard about the supersensible experience called “The Meeting with the Guardian of the Threshold”. There are marked differences in this meeting with the Guardian. Where this meeting, this initiation, is effected entirely independent of

nationality, then it is objective and complete. But when this initiation occurs through special groups or societies connected with a particular people or nation, then it is one-sided. The English-speaking peoples are those who, when not guided by higher spiritual leaders but by their own Folk Soul, are especially suited for bringing to the Threshold those spiritual beings who surround and accompany us in this world of Ahrimanic spirits, and whom we take with us when we approach the supersensible world, if they have developed a certain liking for us. They then lead us primarily to an experience of the power of sickness and death. You will therefore hear it said by the greater number of Anglo-Americans initiated into the super-sensible Mysteries, that the first more important event in their cognition of the supersensible world is the encounter with those powers expressing sickness and death. They learn to know this as an external, outward experience.

If you turn to the Central European people what will you find, when those who are being initiated are not taken out of their nation and raised to universal humanity, but when the Folk Spirit co-operates with them? Then the first important experience which comes to our notice is a conflict between those spiritual beings who belong to higher worlds, to the other side of the Threshold, and certain other beings who are here in the physical world, on this side of the Threshold but who are invisible to ordinary consciousness. The Central Europeans will first become aware of this conflict. The experience of this conflict makes itself felt to the genuine seeker after truth in the Central European countries as a being penetrated with the powers of doubt. One becomes acquainted with all the powers of "many-sidedness". In Western countries, there is a stronger inclination to be satisfied with exact truth; whereas in the Central European countries there is a tendency to immediately see the other side of the question. There, in the searching for truth, one trembles in the balance. Everything has two sides. One is regarded as a Philistine in Central Europe if one ventures a one-sided opinion. But this causes tragic suffering when nearing the Threshold. We must pay attention to this struggle which takes place at the Threshold, between spirits which belong only to the spirit world, and those belonging to the world of sense — this struggle which conditions all that calls forth doubt in man, this vacillation with regard to the truth. It is this experience of doubt which creates the European need to be trained in the truth — in philosophy — so as not to fall prey so easily to the generally recognized impulses of truth in society.

When you turn to the Eastern countries — and the Folk Soul acts a sponsor at the initiation — then one primarily experiences the spirits that work upon human egotism. One sees all that gives rise to human selfishness. The Westerner who approaches the Threshold does not see this. Instead, he sees the spirits that permeate the world and humanity with sickness and death in the broadest sense, as injurious, destructive and degrading for humanity. The Neophyte of the East, however, sees all that comes forward to tempt man as selfishness. Therefore, the ideal which proceeds from Western initiation is making men healthy and keeping them healthy, and giving mankind the possibility of healthy development. In the East, on the other hand, there springs up, as instinctive knowledge in connection to a religious orientation toward initiation, a feeling of one's own insignificance when faced with the sublime powers of the spiritual world. The man of the East, when meeting the spiritual

world, is shown how selfishness may be cured, and egotism destroyed because of its dangers. This is even expressed in the external character of people from the East. Much of the Eastern character which is inexplicable to people from the West arises precisely from what is expressed at the Threshold of the spiritual world.

So we can see the differences in human qualities when we look at the inner development, the inner shaping of the psycho-spiritual development of humanity. It is important to keep this clearly in mind. In certain occult circles of the English-speaking people who were under the guardianship of the Folk Spirits, prophetic sayings could be found during the second half of the 19th century which referred to the things we have been discussing, things which are happening today. Think of what could have happened if the people of Europe, with the exception of those speaking English, had not stopped up their ears and blindfolded their eyes, so that their attention was directed from the truth of these things. I will tell you of a formula which was frequently repeated during the second half of the 19th century. The following was said: — “The State must be abolished in Russia, so that the Russian people may develop, for in Russia social experiments must be carried out, which could never be done in Western countries”. This might seem unsympathetic to non-English ears, but it contains a high degree of wisdom and insight. And he who can connect himself with these things so that he can believe in their efficacy as impulses in whose realization he can take part, this person is truly of the present age. Those who do not see the reality of these forces set themselves against the time.

These matters must be clearly understood. It was, of course, the inevitable lot of Central and Eastern Europe to block their ears and blindfold their eyes to occult facts; to give no heed to them, to work on lines of mysticism, abstract teaching, and abstract intellectualism. But we are now in a time when this must cease. Pessimism and despair must not be created by such contemplations as these. Rather force, courage, and the will to help is needed. In this sense we should always remember that we do not work against, but rather with the issues of our time — out of the spiritual scientific impulse of the Anthroposophical Movement. Let us see to it that we do not sleep away our opportunities. Spiritual Science can lead us to the conscious cultivation of social faculties. It can, for example, show us the forces at work in the human being when he is free from the body, what he is experiencing between going to sleep and awaking. But more importantly it can give us a direction in conscious waking life for developing social capacities. We of course cultivate the powers most necessary for our age when we are consciously thinking about those things which can only forcefully penetrate into our soul during waking hours. We could not develop, we would be powerless, if we only had to evolve during sleep. It is for our waking life that the following is therefore important.

Two powers are working in the present. One is the power which since the Mystery of Golgotha has worked in different metamorphoses through the ensuing periods of earth evolution as the Christ Impulse. We have often said that just in our age a reappearance of the Etheric Christ will take place. This reappearance of the Christ is indeed not far off. That He is coming again is no cause for pessimism, nor should it give rise to a nebulous longing and a desire for soul-warming, self-seeking, theosophical theories. The Christ Impulse has various forms, but in His present form He wishes to help humanity realize that spiritual



wisdom now being revealed by the spiritual world. This wisdom wants to be realized and the Christ Impulse will be a help in this realization. It is on this realization that all depends. At this critical moment humanity is faced with a momentous decision. On the one side stands the Christ Being, calling us of our own free will to do what we have been speaking about today, to consciously and freely receive the social impulses which can heal and help humanity. Freely, to receive them. Therefore, we do not unite ourselves on those levels where hatred forms a foundation for love as in the cry, "Workers of the world, unite!" But we unite by striving to realize the Christ Impulse, by doing those things which are the will of Christ for this age.

Opposed to this will stands the adversary who is called in the Bible "the unrighteous Prince of this World". He makes his presence known in various ways. One of these ways is to take those forces which allow us as free beings to serve that which we have been talking about today, to take this force of free will and to place it at the service of the physical. This adversary, the Prince of this world, has various instruments; for example, hunger and social chaos. By this means, through external compulsion, and physical measures, the force of free will is subverted to the service of apparent necessity. See how humanity today shows that it will not of its own free will turn to a truly social life, and to a recognition of true progress for mankind. It wishes to be compelled. And yet, this compulsion has not even led people to make the basic distinction between the Spirit of the supersensible world, the Christ Spirit and the adversary, the unrighteous Prince of this world. Look at this situation and see if this does not explain why in so many places today men oppose and struggle against the acceptance of any true spiritual teaching, against true spiritual deeds, and against Spiritual Science. They are possessed by the unrighteous Prince of this world.

Now think for a moment; think how you of your own free will turn to spiritual life; think humbly of yourselves, but also earnestly and strongly as the missionaries of the Christ-Spirit today, who have to combat the unrighteous Prince of this world, who lays hold of all those who unconsciously allow themselves to use forces out of the future to realize their own aims. If you think of yourselves in this light there is no room for pessimism — indeed it leaves you no time for a pessimistic view of the world. It will of course not shut your eyes and ears to that which has happened, sometimes in a terrible manner — and which is tragic to behold in its true form. But you will preeminently keep the following before your souls — "I am, in any case, called to look at everything without illusion; I must be neither pessimistic nor optimistic, so that forces may awaken in my soul which give me the power to aid the free development of the human being, to contribute to human progress in the place and situation where I am". Even if the faults and tragedies of the age are very visible to Spiritual Science this should not be an incitement to pessimism or optimism, but rather a call to an inner awakening so that independent work and the cultivation of right thinking will result. For above all things, adequate insight is necessary. If only a sufficient number of people today were motivated to say, "We absolutely must have a better understanding of things"; then everything else would follow. It is just in regard to social questions that there is a need to consciously strive for insight and understanding. The development of the will activity is planned for, it is coming. If we in daily life would only wish to educate ourselves about social issues, and develop new social ideas, then

(according to an occult law), each of us would be able to take another human being along. Each one of us can therefore work for two if we have the will. We could achieve much if we had an earnest desire to acquire insight at once. The rest would follow. It is not so bad that not many people can do much about the situation of society today, but it is incredibly sad if people cannot at least make up their minds to become acquainted with the social laws of Spiritual Science. The rest would follow if serious study would take place.

This is what I have desired to communicate to you today regarding the importance of knowing and recognizing certain things about the social situation of the present, and how such a recognition can lead to a life impulse for the future. I hope we will again have the opportunity of speaking together about the more intimate aspects of Spiritual Science.

## The Etheric Body as a Reflexion of the Universe

At present we live in the midst of events that arouse every feeling of the human soul in the deepest and most significant way. We live in the midst of events that cause death to pass over the earth very, very frequently, in a comparatively short time, death that has always been looked upon by our spiritual science as a riddle which must be solved. The times in which we live send pain and suffering to many human souls, but let us hope that these times also bear within them forces for the unfolding of man's future development. Many things are born out of pain and suffering, and in these fateful days spiritual-scientific thoughts in particular are well suited to awaken in us forces of confidence and of hope. Let me therefore unfold a few thoughts before your souls. Although not directly, they are nevertheless, indirectly connected with feelings that come to the surface in these stormy and sorrowful times.

What we can see and feel in the manifold events of the present time, is the fact that many people abandon the physical plane, at a comparatively early age of their earthly life. What characterizes the events of the present, is that they call away many young lives from the physical plane.

We know that when a human being passes through the portal of death, he must leave his physical body to the elements of the earth. When he passes through the portal of death, he is, to begin with, still united with his etheric body, his astral body and his ego. And we know that after a comparatively short time the etheric body becomes severed from the human being, who then continues along the path which he must tread between death and a new birth; he passes through the after-death experiences with his ego and his astral body and together with those members of his spiritual nature which can only be acquired in the spiritual world. Afterwards, however, as he continues along his path during the time between death and a new birth, also the etheric body becomes severed from the human individuality and goes its own ways.

Now it must be evident to everyone of us that the etheric body of a man who died young must have an entirely different constitution than that of a man who died after having reached, so to speak, a normal age. We know that the ordinary natural science of to-day always speaks of the fact that forces never go lost, but transform themselves. Natural science recognises this truth in regard to the external world of physical life; it admits that forces do not go lost, but merely transform themselves. Spiritual science must teach that this truth should be recognised in regard to the spiritual world.

When an etheric body abandons a human being who has passed through the portal of death at an early age, that etheric body might still have maintained that man's life on the physical plane for many decades. The constitution of an etheric body must be of such a kind as to enable it to provide the life-forces required by a human being until he reaches an advanced age. But when a human being passes through the portal of death in his 25<sup>th</sup>, 26<sup>th</sup> or 30<sup>th</sup> year, the etheric body that abandons him still possesses the forces that might have enabled it to preserve physical life up to the 60<sup>th</sup>, 70<sup>th</sup> or 80<sup>th</sup> year. These forces live in the etheric body; they do not go lost.

Particularly at a time such as the present one, in which so many etheric bodies are entrusted, as it were, to the spiritual worlds, we should contemplate the following problem: What takes place with the etheric bodies of those who have passed through the portal of death in their early youth? — In order to obtain a sound answer to this question, it will be a good thing to become acquainted first of all with the path trodden by man's etheric body, while he is passing through his life between birth and death.

Man's external physical body (we know this, for it is a trivial truth) grows older and older. But this is not the case with the etheric body. It may perhaps be difficult to understand this, but the etheric body does not in any way grow older; the etheric body grows younger and younger, in the same degree in which the physical body grows older, until it reaches, as it were, a certain childlike stage of etheric existence, when the human being passes through the portal of death after having reached a normal age. We should therefore say to ourselves: When we begin our physical life on earth through birth, then our etheric body, that has become united with our physical body, is, comparatively speaking, old, and in the course of our earthly life it grows younger and younger, until it reaches its childhood stage, when we pass through the portal of death. We might also say: When a human being dies in his young years, his etheric body has not grown young enough, but has instead maintained a certain age. What does this really mean? — A concrete example, already known to many of you, but that I must nevertheless repeat here, a real event of recent times, experienced by quite a number of our friends, may throw some light upon this question.

This concrete example is really connected with a child, with the little boy of one of our members. After an evening lecture at Dornach, we were told that the son of our friend Faiss was missing — a little boy of seven. It was soon evident that a terrible accident must have happened, for a large furniture van had arrived in the late afternoon, moving towards the Goetheanum Building. Curiously enough, this furniture van had appeared in a part where perhaps no furniture van had been seen for a long time, or perhaps never at all, and where perhaps no furniture van would ever be seen again. At a certain spot, this large van had overturned; this had happened towards evening. Nothing else had been noticed, but the little boy was missing. When our friends, with the help of other people, began to lift the van between eleven and twelve at night (the owners intended to lift it the following day for it had fallen most awkwardly and was moreover a very heavy van), sparing no effort in doing so, and when they at last succeeded in lifting it, with the help of other people, it appeared that the little boy, Theodor Faiss, had passed by just when the van had collapsed, so that it fell on top of him. This child (he was only seven years old) was an exceptionally lovable child, with exceptionally beautiful qualities.

In order to see this in the light of spiritual science, let me remind you of a logical train of thoughts which I have often advanced in our circles. I have frequently explained to you that a superficial manner of thinking, an untrained manner of thinking, easily mixes up cause and effect; indeed, such confusions in regard to cause and effect are very frequent. I tried to explain this with the aid of an example, which was only meant, as a comparison. Take the following case: You see a man, who is walking along the bank of a river; you see him fall into the river and try to reach him. Where he fell into the river, you see a stone. You then try to draw the man out of the water; he is dead. What would be more

natural than to think that he had stumbled over the stone, thus falling into the water and drowning? But this need not be true at all; a physical investigation may show us that his destiny in no way led him to the stone or anything else, but that at the very moment when he reached the stone, he had a stroke, and this stroke was the cause of his falling into the water. If we were not to investigate matters, we would simply say that the cause of his death was the fact that he fell into the river. Yet this would be the exact opposite of the truth.

In the case of things that are connected, with the spiritual world, it is far more difficult to perceive the true relationship of cause and effect. We should therefore say to ourselves: When we have before us [a] case resembling that of the boy who found his death under circumstances that were so extraordinary (other things too occurred that made it appear extraordinary), we should not think — if we consider the whole case from a higher standpoint — that for instance, the following course of events took place: That the furniture van arrived and overturned, and that the child simply happened to be crushed by it, so that the van was the real cause of the child's death. In a similar case, we think correctly and contemplate it from a spiritual-scientific standpoint, if we say instead that the boy's Karma had reached its end and that the van really arrived at that particular spot because the child *had* to encounter its death. The van therefore merely provided the external conditions that enabled the child to meet its death, as prescribed in its Karma. Trivially speaking, we might say: The child's Higher Self, that wished to pass through the portal of death, gave orders that this situation should arise, it ordered that these events should occur. Of course, those who think in accordance with the mentality of our time, will find that this is quite an insane idea. Spiritual science must however show that many things which are looked upon as insane by the materialistically minded people of the present time, really correspond to the truth.

In this particular case, however, it is significant that the etheric body of a child of seven severed itself from the child's individuality, from that part of its being which then continued along its path in the spiritual world, united with its ego and astral body. Now I do not mean to speak of the further path taken by the individuality of little Theodor Faiss, but I would rather draw your attention to the fact that this etheric body was of such a kind that its life-forces nurtured that boy's physical existence for only seven years; nevertheless it contained forces that might have enabled it to sustain a whole existence between birth and death, feeding it with life-forces. These forces remained in that etheric body and the significant fact is that all those who had any spiritual connection with the Building which we intend to erect at Dornach in the service of spiritual science, know from that day, which is connected with the death of little Theodor Faiss, what has become of his etheric body.

Many things must be achieved in connection with the Building. Let me now say a few things in regard to the inspirations which must now be brought down from the spiritual worlds. Helping forces are needed if everything that must be brought down from the spiritual world is really to come down. Ever since the death of little Theodor Faiss, we can see that our Dornach Building is enveloped by the greatly enlarged etheric body of this child, as if by an aura that reaches very far. Indeed, we may even determine the limits of this enveloping aura. If you contemplate the Dornach Building you will know (and those who have seen it know this) that it is a double cupola building. (A drawing is made).

Here is a separate fire-box building, constructed in a special way, according to principles dictated by spiritual science, and here is another building, where the glass windows for the Goetheanum are cut. Casually I might also add that here you may see the so-called “Haus Hansi”, the house in which I live. Now it is strange to see that little Theodor Faiss' aura, enveloping the whole Building, reaches as far as this spot, near the woods; then it goes past the fire-box building and through the very midst of the building where the windows are cut, and finally past Haus Hansi, but without enclosing it. Consequently, when we enter the Goetheanum, we actually enter this etheric aura.

I have often explained to you that when the etheric body frees itself from the physical body it grows large. Consequently we should not wonder at the large size of this etheric body. It contains mediating forces, and in these we may find certain impressions from the spiritual world, which are needed to create the forms and the artistic structure of our Building. Those who work upon the Building know how much they owe to this etheric aura. And I shall never hesitate to confess that ever since little Theodor's death, the work upon the Building became possible, because the boy's etheric body spreading over the Building supplied the mediating forces that were needed to draw down inspirations from the spiritual world. It would be far easier to hide this fact, or to take on airs as if these mediating forces were not needed. But this is not the essential point; the essential point is to recognise the true facts.

If we consider the facts which I have described to you just now, we can grasp how matters really stand with an etheric body that had to cut itself off from the existence of a human being at a moment when death closed this existence at an early age. It is important to note that the etheric body does not remain, as it were, a mere misty shape, in which the physical body lies embedded. Even the true aspect of the physical body cannot be recognised if we merely describe a mass of muscles, bones, etc. It can only be recognised if we see in it, as it were, a kind of temple, an abode of the Godhead — if we see it standing before us like a microcosm. We recognise what pertains to the physical body only if we realise that its forms are really taken from the whole universe and that in regard to his physical body the human being is a wonderful structure. Those who know the feelings voiced in the first dialogue of my second Mystery Play, “The Souls' Probation”, can have an idea of how the individual human being is placed into his physical existence; all the hierarchies are at work on his physical body, a whole world of divine Beings has the task of placing a human being into his physical existence. If we bear in mind to some extent the observations of clairvoyant knowledge, we fully learn to know the significance of the physical body.

You see, clairvoyant knowledge arises when our soul-spiritual part is lifted out of our physical-corporeal part, so that we are endowed with consciousness and with perceptive forces in the soul-spiritual sphere, outside the body.

From a purely external standpoint, there is really no difference between one who is able to perceive clairvoyantly and one who is asleep, for in both cases the soul-spiritual part is lifted out of the physical-corporeal part. The clairvoyant consciousness is able to perceive outside the physical body, so that it can have an idea of what takes place with the human being when he is asleep.

To facilitate matters, let me draw you a diagram. (A drawing is made.) Now let us assume that this is the physical-corporeal and that the soul-spiritual

part of a sleeping human being. When a man is awake, the soul-spiritual part is of course contained in the physical-corporeal part; but let us now imagine a sleeping human being. On the bed lie his physical body and his etheric body; they do not contain his astral body and his ego, as is the case when he is awake. We might say, however: The activity that our astral body and ego carry on within our physical body while we are awake, does not cease completely while we are asleep. To begin with, and seen purely from outside, the sleeping human being lying there on the bed has a lifeless aspect, but to a clairvoyant consciousness the physical and etheric body of the man lying there asleep on the bed do not present a lifeless aspect. The seer must give an entirely different description of a sleeping human being, of this physical and etheric human being, lying there asleep on his bed. A clairvoyant seer must say: The whole day long the sun shone over that region of the earth, where the human beings are now sleeping. Now it is night. (I am speaking of normal conditions; when people are asleep during the night and awake during the day, I am not speaking of the conditions of life in great cities, of metropolitan habits). Darkness envelops that region on which the sun shone the whole day long. And now it is strange to notice the following: The earth, as a living Being, begins to think, and the organs through which the earth thinks are the sleeping human bodies.

The human beings think through their brain, and in the same way the earth thinks through these sleeping human bodies. The earth always perceives by day; it perceives through the fact that the sun shines upon it out of the cosmic spaces. That is the earth's perception. And during the night, the earth works out in thoughts all its perceptions. "The earth thinks", says the clairvoyant seer; the earth thinks because it makes use of the sleeping human beings. Every sleeping human being becomes, as it were, a brain-molecule of the earth. Our physical body is organised in such a way that it can be used by the earth for its thinking activity, when we do not use it ourselves.

Just as the earth thinks through the physical body, so it "imagines" (you know what imaginative knowledge is) — it imagines all that is not earthly upon the earth itself, all that belongs to the earth from out the cosmos. The earth imagines this through the etheric body.

We may discern in the sleeping human body parts of the earth's brain, and when the human being is asleep, we may discern in his etheric body the imagination of that part of the universe which belongs, to begin with, to the earth. The etheric body contains, in a play of wonderful pictures, all the forces that must stream into the earth out of the etheric world, so that the earth's events may take place.

As a physical being man belongs to the earth, and just as truly does he belong to the heavens as an etheric being. We can only use our physical body as an organ of thinking, because it is organised for that purpose, because the earth sets it free, as it were, for this purpose, when we are awake. And we can only use our etheric body in such a way that it provides us with life — forces, because the heavens place it at our disposal; when we are awake, and because the heavenly forces of imagination are transformed into life-forces within us, when we are awake.

Thus we cannot speak of our etheric body merely as a misty form, but we should rather speak of it as a microcosmic form reflecting the heavens. When we are born, the etheric body is handed over to us as a specially perfect form. When

we are born, our etheric body glistens and shines inwardly, because it is so full of imaginations that come towards it from the great universe. It is a magnificent reflexion of the universe! All that we acquire during our life as culture, knowledge and forces of the will and of feeling, is all drawn out of our etheric body as we grow old in the course of our existence between birth and death. Heaven's cosmic forces give us what they must give us during our life between birth and death, and so we are once more young as etheric beings, when we have lived through a normal life between birth and death, for then we have drawn out of our etheric body everything that could be drawn out of it.

But when an etheric body belonging to a youthful body passes through the portal of death, it still contains a great, great deal of unused heavenly light. That is why it becomes a mediator of the forces which I have described to you. Quite apart from what takes place with the individuality of a human soul such as the one of which we spoke just now, its etheric body almost becomes a heavenly gift, a gift of the spiritual, worlds. Such an etheric body can therefore have the inspiring influence that I have described to you.

It would lead us too far to speak of the peculiar Karma of a human soul that is able to make such a sacrifice. This cannot be produced artificially; it must be connected with the whole Karma of the human being that is called upon to make this sacrifice, thus fulfilling something within the process of development of the world that is destined to play a part in the spiritual progress of humanity — and this is the aim of our Building at Dornach, that will house our spiritual-scientific endeavours.

Consider now that we live in a time in which many of these etheric bodies, though they may not be as young as Theodor Faiss, but which are nevertheless etheric bodies coming from youthful human lives, inhabit, as it were, the spiritual atmosphere. Those who crossed the threshold of death on the bloodstained battlefields, pass through this portal of death in a different way than those who pass through it when they die in bed, or as a result of an ordinary accident. In a certain way, they pass through the portal of death so that they reckon with their death, even though this may be more or less unconscious, but in a certain way the astral body reckons with death. We can always say that these deaths are sacrifices. All the etheric bodies, of youthful human beings that thus ascend to the spiritual world contain unused forces. And at present we are facing an epoch in the evolution of humanity in which the souls of men will be able to look up consciously to the spiritual worlds and say to themselves: A time has gone by which sent many, many unused etheric bodies to the spiritual world. These unused etheric bodies contain forces. And from a spiritual-scientific standpoint, we may say even at the present time that these unused etheric bodies contain forces that will be very significant for the evolution of humanity.

When similar things are discussed, it should be emphasized that they cannot apply to every war that was waged in the evolution of humanity upon the earth. What takes place spiritually, what should be contemplated with the aid of spiritual science, is not so easy as natural science thinks. Other wars belonging to the past, require to be spoken of differently. And what I am now explaining to you only applies to the present fateful times.

Now imagine the following: On various occasions we had to emphasize the fact that to-day we do not pursue spiritual science arbitrarily, but that this is connected with the evolutionary process of humanity. It is connected with the



progress of humanity that the human beings should gradually become acquainted with spiritual science. We know that every epoch of human evolution has its particular task. You will find this in many of my lectures. And we can realise that man's future salvation, man's welfare in the nearest future, can only flourish if that which spiritual science can reveal, becomes the spiritual property of an ever growing number of human souls.

Consider now — you, who are filled with a heartfelt enthusiasm for spiritual science — consider the difficulties connected with the propagation of spiritual-scientific truths at the present time! Consider the strong opposition that spiritual-scientific truths encounter on the part of people outside. Consider how these truths are slandered, how people look upon them as something insane, distorted and mad, how they consider them to be empty fantasies. Indeed, I might mention striking cases, yet they would all be merely a portion of what everyone can feel, if he is filled with enthusiasm for spiritual science and faces a world, desirous that this world should take up spiritual science ..... a world that is so little inclined to take it up!

The spiritual scientist may now say: What the mere earthly forces of humanity are able to attain, seems so weak, so very weak, in comparison to the tasks of spiritual science! But in the near future, the unused etheric bodies of those who had to carry life and soul through the portal of death, on the battlefields where the events of our time are taking place, will be there — and these etheric bodies with their unused forces will be inspiring forces, they will be helping forces in the near future. We only need to look up, but not in an intellectual or theoretic way, we only need to look up to the heavenly etheric bodies of those who in the present fateful times passed through the portal of death in their youth; we only need to direct our souls, as it were, in the mood of prayer towards these etheric bodies ... all those who are filled with enthusiasm for spiritual science only need to direct their souls towards these forces, and they will obtain help from these etheric bodies. Help will come! Those who are genuinely filled with a spiritual-scientific mentality and having a deep life in common with these etheric bodies will find that among the many fruits that will fall into the lap of our earnest time there will also be the one that the souls of men who are filled with enthusiasm for spiritual science will receive the instreaming forces of the youthful etheric bodies that were sacrificed in these terrible times; these forces will flow into them. The souls of those who will live in physical bodies in the near future, and who genuinely feel this, will be filled by the forces of the etheric bodies that were thus sacrificed; their forces will stream into them. And these will be heavenly forces, that is to say, forces pertaining to the spiritual world! Entirely different forces will in future hold sway in the world, so that the world may receive what it should receive: a spiritual-scientific mentality. If we but find the possibility of recognising what is taking place now, if we recognise it in accordance with the explanations given to you just now, this fateful present will acquire a deep, deep significance, also for those who pursue spiritual science.

I already explained to you how wonderful are the imaginative forms contained in man's etheric body! Yet they would present a different aspect, if they had not passed through a human etheric body. We may also apply to this field the saying: "Out of nothing, comes nothing." Although this is not an absolute truth, it is nevertheless valid for this particular field. The etheric body

that man receives through the fact that the human soul enters physical existence through birth, contains a whole collection of forces pertaining to the spiritual world. These forces are gradually used up during physical life. They do not come from nothing, they exist in the spiritual world. They may, of course, also be found in the spiritual world, but it is difficult to discover them directly in the spiritual world; for this we would have to unfold far greater powers. They can be used and they can help us more easily when they have passed through a human being who died young, and in that case they appear together with what they contain through the fact that they passed through that human being. All the forces that lived in the youthful etheric body of little Theodor Faiss would be in the spiritual world even if he had not existed, but without him, it would be a Herculean task to draw them down. Ever since they have become accessible to us through that boy, it is far easier to be inspired by them, so that there is a difference.

Think how important it is for the whole progress of human evolution that in the near future such a great number of etheric bodies with their unused forces will be at the disposal of humanity! Since these forces (I must always call them heavenly forces) have passed through human beings, they have become, as it were, emancipated from the cosmic laws on which they depend. Outside, in the cosmos, these forces that are drawn directly out of the cosmos, cannot possibly be used in an evil way.

Let us now consider the following: All those who pass through the portal of death as a result of the war, or through some other accident, would not yield such a great number of etheric bodies, had the war not broken out. Of course, all these forces also exist in the cosmos, but they could not be employed by the human beings on earth, for it would be too difficult to use them. Another reason why they could not be employed is that they would be entirely used up in the life of men who die at a normal age. This is a very significant fact, it is most important that these heavenly forces should have passed through human bodies, for this renders them, as it were, free from the ordinary course of development. Yet this very freedom also makes it possible that these forces be used for other purposes than the salvation of humanity.

These forces could be used in different ways. Let us take for granted that human life develops in the light of freedom. Let us then assume that Ahriman succeeds in darkening human thought and reason to such an extent as to induce him to reject spiritual science. The etheric bodies would then still be there, but no souls would be there, filled with enthusiasm for spiritual science and able to place these forces at the service of the earth's progress. Lucifer and Ahriman would in that case be able to exercise their influence and they would make use of these etheric forces, either by leading them into the world built up by Lucifer, or into that built up by Ahriman.

Consider the tremendous importance of this fact! It means, that it will depend on man, as it were, how these forces, bestowed upon the world through death-sacrifices, will be embodied in the evolutionary process of the earth. They serve the evolutionary process of the world through the fact that they can inspire us with what spiritual science has kindled. If materialism were to take hold of every mind, or if nationalism were to spread out exclusively in the form of passion, then Lucifer and Ahriman would be able to use these forces for their own end and in that case these forces would be unable to further the progress of

the earth. If we consider these connections, then the deep significance which spiritual science has for the human development on earth rises up before us. And only then shall we be able to say: In order that these forces, sacrificed through death, may be rightly used for the progress of human development, it is necessary that the new spirit, which is the outcome of spiritual science, should take hold of those human beings who are capable of grasping it. If we consider spiritual science in connection with the spiritual process of evolution, which comes to the fore so-clearly in these fateful days, then we realise that spiritual science is something tremendously great and sacred. The new spirit which can be acquired through spiritual science thus becomes something that may be compared with the mood of prayer and it may be comprised in the words:

O cosmic spirit, let us be completely filled with the spirit that grows out of spiritual science; so that we may not fail to wrest from Ahriman and Lucifer that which can be of help to the earth, for its salvation and its progress!

Our Building is intended to be a symbol of the soul-attitude that humanity should adopt through spiritual science; for that reason, it is built in such a way that its forms are an artistic expression of what spiritual science is able to give us.

I would be obliged to speak of many things were I to explain to you all that is contained in the details of this Building. But you will learn to know them when you shall see the Building in the course of time and participate in what takes place within it.

To-day I will just mention one thing connected with the explanations which I gave just now. There will be a plastic group in a significant place of our Building, where it turns to the East. This plastic group in particular expresses something that should completely fill our consciousness at the present time. Apart from the details that will be added to the group, we may say that it consists of three chief figures. Three Beings, express themselves in this plastic group. In this sculpture we shall see a kind of rock with a projecting part, and in this projection there will be a cave. The central figure of the group will stand upon the projecting rock. It is quite indifferent what name we give to this central figure, but we may see in it the representative of man on earth, man's representative in the highest meaning of the word. And if we see the ideal of humanity in that human being who for three years bore within him the Christ, then we may also see the Christ in this central figure of our plastic group. Yet we should not simply face the statue with the thought: "That is meant to be the Christ", for this would be wrong. Instead, we should experience everything in an artistic way, that is to say, we should not interpret things symbolically from outside, but everything should result from what the forms themselves reveal.

Above, you may see a second shape. This Being has a head resembling (I can only say, resembling) a human head. It is really formed in such a way that it has a strongly developed skull and particularly a strongly developed forehead. Whereas in man these parts are relatively rigid, everything in that Being is extremely mobile. That is to say, everything is an expression of the soul. Just as we can move our hands and fingers, but not the upper parts of our head, so this Being can move everything up there. And the sculptural work expresses that

everything up there is mobile. In this Being, the lower part of the physiognomy recedes in a marked way. One might say that the mighty skull dominates the face, that recedes. (I can only discuss a few details, for every line of this sculpture is significant). It is characteristic that the ear of this Being is connected with that part which has, in the case of man, deteriorated and become his larynx. The lobe of the larynx grows upwards and forms the lower part of the ear, whereas the upper part of the ear is formed by the forehead. On the other side, we can see two protuberances that remind us of birds' wings, and in between there is a form that, as a whole resembles a transformed human countenance. The wings, larynx and ear are one form. We may therefore say that this Being lives with its wings in the harmony of the spheres; it swings through the spaces, through the waves of the harmony of the spheres, and this becomes localised in the ear. (In man, all this has deteriorated). Through the fact that the Representative of Mankind raises His left hand, the wings of that Being break against the rock. You may now guess that this falling shape with the broken wings is meant to be Lucifer.

Below in the cave, we can see another shape. Its wings do not resemble birds' wings, but those of a bat. Its body is like that of a dragon, or of a worm, and its head again reminds us of a human head. Whereas in Lucifer's forehead everything is powerfully developed, the forehead of this second Being recedes and is quite undeveloped. Instead, the lower parts, towards the jaw, are strongly developed. This Being is enwrapped in gold; it is the gold contained in the earth. The gold of the earth takes on the shape of strong fetters that chain this shape to the cave. It writhes under the influence of Christ's hand pointing downward, the hand of the Representative of Mankind. The shape in the cave is Ahriman; it is Ahriman fettered by the gold of the earth.

The above explanations can really give you, as it were, an idea of the whole. Yet this idea merely indicates the essential point. The essential point that we must bear in mind is that we should never imitate the mistake of the old theosophists, who always work with symbols; the essential point which we must bear in mind is that everything in spiritual science that tends towards human feeling should be transformed into something artistic. We should therefore not say: that these sculptures express "this or that", but they should reveal to us, through what they are artistically and through what we can see in them, the relation of man, or of Christ, to Lucifer and Ahriman. For that reason, it is impossible to express this with the artistic means of the past. Every movement of the fingers and of the hands, the way in which the hands are shaped, are significant, for they must express something significant. At first we may think that Christ raises His left hand and sends out forces with the intention of breaking Lucifer's wings and of causing him to fall. We might also think that the right hand of Christ pointing downwards sends out forces that fitter Ahriman. Yet it would be quite wrong to think so.

In order to explain the significant fact contained in this, let me remind you of one of the greatest works of art that have so far been produced, of Michelangelo's Last Judgment, in the Sistine Chapel in Rome. There we see Christ sending the righteous men to heaven and the sinful ones to hell. We see Christ sending one part of mankind to a good world and the other part to an evil world. The Christ that is portrayed on Michelangelo's picture is not the Christ whose true nature we must, from now onwards, learn to know through spiritual science. The true Christ never condemns in wrath, nor does he mete out praise

in ordinary love. His influence goes out of him simply because he *is there*; Lucifer's wings do not get broken, but it is Lucifer himself who breaks them, as a result of what takes place within his soul through the fact that he is in the proximity of Christ. And Ahriman fetters himself, as a result of what takes place within his soul, through the fact that he is in the proximity of Christ. When Christ raises his left hand and points downwards with his right hand, he only expresses purest compassion with the world. Lucifer, there above, cannot bear this, he cannot bear the proximity of Christ's hand. And what he thus experiences within him induces him to break his wings. It is not Christ who breaks them, it is Lucifer himself who breaks his own wings.

Michelangelo was not as yet able to portray the real Christ. Christ is such a significant Being and it is so difficult to understand Him, that this understanding can only be reached in the course of time. Only in [the] future shall we be able to grasp the Christ Who induces the other beings to condemn or to redeem themselves, simply through the fact that He *is there*. The Christ on Michelangelo's painting still has Luciferic and Ahrimanic traits, for he sends the sinners to hell in wrath and leads the righteous to heaven, so that his passions are active. But in our sculpture, Christ is mute impersonal, and the Beings that approach Him must judge themselves.

You may therefore see that man's position in the world that contains the Luciferic and the Ahrimanic forces will be significantly expressed in our Building. You will see in it the artistic expression of Beings that can only be found in the spiritual world. Naturalism in art and everything towards which art has striven in recent times as a result of materialism which took hold of man, must be overcome by the art which we cultivate here. Even in the sphere of art, something entirely new must enter the world through spiritual science, something that is able to overcome even the greatest artistic achievement — the Christ, portrayed in Michelangelo's Last Judgment.

It is permissible to say this, if we emphasize on the other hand something that we should not forget: that in spite of everything, our Building is but a first, primitive beginning. Everything in this Building is still imperfect and elementary, it is merely a beginning, yet it is the beginning of an entirely new impulse. We should of course bear in mind that everything is imperfect, yet at the same time we should not fail to notice in this the new impulse that will enter human life.

Consider how easy it is to ignore a gift of cosmic life consisting of the unused forces pertaining to the etheric bodies of human beings! Consider how these unused forces of the human etheric bodies can fall a prey to Lucifer and Ahriman, if we do not find the possibility of including them in the evolution of the earth, for the welfare of the earth!

Here we touch upon a great mystery, connected with the evolution of humanity upon the earth. IT IS THE MYSTERY OF THE CONNECTION EXISTING BETWEEN THE CHRIST-IMPULSE AND THE IMPULSES OF LUCIFER AND OF AHRIMAN. This connection of the Christ-impulse with the Lucifer-impulse and with the Ahriman-impulse will be grasped more and more clearly in the near future.

Luciferic and Ahrimanic forces surge through the world, but owing to the fact that man is conscious of Christ, owing to his Christ-consciousness, he is like a sailor who must steer his boat through the storms called up by Lucifer and

Ahriman. He *can* steer his boat through that ocean, whose living substance consists of Lucifer and of Ahriman; he can do this in spite of everything, because he sits in his Christ-boat.

The true reason why we come together in our Group-meetings is not that of learning in a theoretical way one or the other truth which spiritual science can reveal, but the true reason why we assemble is that everything that lives in our souls should be filled with the spirit that can flow out of spiritual science. The essential point is not WHAT we think, but HOW we think, feel and will. The smallest or the greatest things in the evolution of the earth may rise up before our soul's eye, yet everything shows us how necessary it is for the human beings of the future to become acquainted above all with the significance of the triad, Christ, Lucifer and Ahriman. Michelangelo was unable to grasp this, and in the times that have gone by men were unable to see how these three Beings stand within the world. The true nature of Christ will only be grasped in the right way if we can see Him in relation to the forces which are active in the same way in which the North and the South poles are active: in relation to the forces of Lucifer and of Ahriman.

Many things connected with these thoughts will be discussed in the next few days for those who can remain. To-day I wished to bring before your souls thoughts that render the spiritual-scientific attitude so important even in regard to the significant things that will in the near future appear in the spiritual world to those who can discern the spiritual behind the physical events.

O how earnestly one would like to entreat the guardian spirits and the guardian divinities, of the earth and of humanity to give man strength, so that the things needed for the welfare of mankind may take place!

There above, will be the unused etheric forces of those human beings who passed through death in their youth. But here on earth there must be human hearts and human souls who look up to these forces so that they can be included in the right direction of human evolution. It is not only essential that these forces should exist up there, for they can fall a prey to Lucifer and Ahriman, but it is essential above all that here below physical bodies should be inhabited by human souls that send up their reverent thoughts to these sacrificed etheric bodies. On this circumstance will depend the way in which these forces will stream into the evolution of humanity, these forces that arose on the battlefields streaming with blood, where, sacrifices are made and suffering is borne.

This indicates more or less what spiritual science is able to contribute to the future development of humanity, if a certain number of people really takes in that which can only be recognised through spiritual science.

Before I close this lecture, let me once more address to your souls a few pragmatic words that express what the present time, so fraught with destiny, is able to give us:

From the courage of the fighters  
From the blood of the battles,  
From the suffering of the abandoned,  
From the nation's sacrifices,  
Shall grow forth a spirit-fruit,  
If souls will lead, in spirit-consciousness,  
Their mind and heart into the spirit-realm.

# The Being of Man and His Future Evolution

## FORGETTING

Berlin, 2nd November 1908

Today let us look at one of those aspects of spiritual science that show us how well qualified anthroposophy is to throw light on life in the widest sense. Not only does this knowledge help us understand everyday life, it also throws light on the great span of human existence that includes the time between death and a new birth.

Spiritual science can be of great help to us just where daily life is concerned; it can help us solve many problems and show us how to cope with life. Those people who cannot see into the depths of existence fail to understand many things they are encountering every moment of the day. The questions that cannot be answered out of sense experience mount up, and, being unanswered, remain problems that have a disturbing effect on life, breeding discontent. Being discontented in life, however, can never serve man's evolution nor his true welfare. We could enumerate hundreds of such life problems that are far more deeply illuminating than people usually imagine.

A word that contains many such problems is the word 'forgetting'. You all know it as the word indicating the opposite of what we call the retaining of a mental image or a thought or impression. Certainly you will all have had some distressing experiences with what is conveyed by the word forgetting. You will all know the annoying experience you often have if one or another idea or impression has, as we say, slipped your memory. You may then have wondered why such a thing as forgetting has to belong to the phenomena of life.

Now it is only with the help of the facts of occult life that you can get answers to a thing like this, that is, answers that are of any value. You know, of course, that memory or remembering has something to do with what we call man's etheric body. So we can also assume that the opposite of memory, namely forgetting, will have something to do with the etheric body. Perhaps we are justified in asking if there is any significance in the fact that the things a human being has had at some time in his life of thought can also be forgotten? Or do we have to be satisfied with characterising forgetting in a purely negative way, as so often happens, and say that it is a defect of the human soul not to be able to remember everything all the time? We shall only throw light on forgetting by turning our attention to its opposite and considering the nature and significance of memory.

If we say that memory has something to do with the etheric body, we ought to ask ourselves how it happens that the etheric body acquires this task of retaining the impressions and thoughts in man, when the etheric body is present in plants where it has an essentially different task? We have often spoken of the fact that in contrast to the stone a plant has its whole material nature permeated by an etheric body. And this etheric body in the plant is the principle of life in a restricted sense, and also the principle of repetition. If the plant were only subject to the activity of the etheric body, then, beginning from the root of the plant, the leaf principle would repeat indefinitely. It is due to the etheric body that the parts of a living entity repeat again and again, for it is the etheric body

that wants to keep on reproducing the same thing. That is why life has such a thing as so-called propagation, the bringing forth of its own kind, for this is due fundamentally to an activity of the etheric body. Everything depending on repetition in man or animal is attributable to the etheric principle.

The repetition of one vertebra after another in the spine comes from this activity of the etheric body. The termination of the plant's growth at the top, and the gathering up of its whole growth in the blossom is due to the astrality of the earth descending from without into the growth of the plant. The fact that in man the vertebrae of the spine widen and become the hollow bones of the cranium arises through the activity of man's astral body. So we can say that everything which brings things to a conclusion is subject to the astral principle and all repetition to the etheric principle. The plant has this etheric body, and man has it too. Of course there can be no question of memory in the plant. For to assert that the plant has a kind of unconscious memory with which it notes what the leaf it produced was like, grows a little further and then produces the next leaf on the pattern of the first, this kind of assertion leads to the strange illusions seen today in a recent trend of natural science. Some people even say that heredity is due to a kind of unconscious memory. We could almost call this bringing nonsense into natural scientific literature, for to speak of memory in the plant is actually sheer dilettantism on a higher level.

It is with the etheric body, which is the principle of repetition, that we are concerned. To be able to grasp the difference between the plant's etheric body and man's, which, in addition to the qualities of the plant's etheric body also has the capacity to develop memory, we shall have to become clear about the fundamental difference between a plant and a human being. Imagine planting a seed in the earth; out of it a quite definite plant will arise. From a grain of wheat a wheat stalk and ears will grow, and out of a bean will come a bean plant. You will have to admit that the plant's development is in a certain way irrevocably determined by the nature of the seed. It is true that the gardener may bring his influence to bear on it and alter and improve the plant by means of all sorts of horticultural methods. But that is really an exception to the rule, and is only of minor significance compared with the fact that a particular seed will produce a plant of a definite shape and growth. Is this also the case with man? Up to a point this is certainly so, but only up to a certain point. When a human being arises out of the embryo we see that his development is also enclosed within certain limits. Negroes come from negro parents, white children from white parents, and we could add various other examples to show that human development, just like the plant's, is also enclosed within certain limits. This limit, however, only extends as far as the physical, etheric and astral nature. Certain things can be traced in the permanent habits and temperamental nature of a child that show similarities with the temperament and instincts of his ancestors. But if the human being were just as enclosed within the limits of a certain form of growth as the plant is, then there would be no such thing as education, as the development of soul and spiritual qualities. If you imagine two children who have different parents but who are very similar with regard to ability and external characteristics, and then imagine that one of these children is neglected and does not have much education, while the other is carefully brought up and sent to a good school where his capacities are properly developed, you could not possibly say that this development of the child's capacities was



already there in embryonic form as with a bean. The bean grows from the seed in any case without our needing to educate it. That belongs to its nature. Plants cannot be educated, but human beings can. We can pass something on to the human being and put something into him, whereas we cannot put anything of the kind into a plant. Why is this? Because the etheric body of the plant always has a certain finite number of inner laws which unfold from one seed to the next and have a definite round beyond which they cannot go. Man's etheric body is different. Besides the part that is used for growth, which is that part of his being that is also enclosed within certain limits like the plant, man's etheric body has as it were another part too, a free part, which does not have a natural use unless the human being is taught all kinds of things through his education, and things are thereby put into his soul which this free part of the etheric body deals with. So there is actually a part of man's etheric body that is not used by his organic nature. Man keeps this part of the etheric body for his own use; he uses it neither for growth nor for his natural organic development, but keeps it as a free organ with which he can take in the ideas of education.

Now the first thing that happens in this process of acquiring ideas is that man receives impressions. Man always has to receive impressions, for the whole of education is based on impressions and on the co-operation between etheric body and astral body. To receive impressions we need the astral body, but in order to retain these impressions, so that they do not disappear again, we need the etheric body. Even the minutest, apparently most trivial memory-picture needs the activity of the etheric body. To perceive an object you need the astral body, but to remember it when you turn your head away you have to have the etheric body. The astral body is necessary for perception, but to have an idea, a mental image, you need the etheric body. Even though very little activity of the etheric body is necessary for the retaining of ideas, so little that it hardly need be taken into account until it comes to permanent habits, inclinations, changes of temperament and so on, you still need the etheric body for remembering. It must be there for you to so much as remember one single mental image. For all retaining of mental images is based in a certain sense on memory.

Now through the impressions of education, through man's spiritual development, we have put all sorts of things into this free etheric organ, and we can now ask ourselves whether this free etheric organ has any significance at all for a person's growth and development. Yes it has! The older a man becomes — not so much in his youth — all that has been incorporated into the etheric body through the impressions of education gradually begins to participate in the whole life of the human body, also in an inward way. And the best way of forming an idea of this participation is to get to know a fact that is not usually taken into account. People think that what is of a soul nature is not of much importance for man's life in general. Yet the following can happen: Suppose a man gets ill simply because he has been exposed to an unsuitable climate. Now let us imagine that this man could be ill in two different situations. One might be that he does not have much to work upon in the free part of his etheric body. Let us assume that he is a lazy fellow, on whom the outside world does not make much impression, and whose education has presented great difficulties, because things go in through one ear and out through the other. A person like this will not have so much to help him recover as another person who has an alert, lively mind, and who in his youth took in a great deal and worked well,

and has therefore provided well for the free part of his etheric body. It will, of course, still have to be proved by external medicine why the process of recovery meets with greater difficulties in the one than in the other. This free part of the etheric body that has grown energetic through many impressions asserts itself, and its inner mobility contributes to the healing process. In innumerable cases people owe their rapid or painless recovery to the fact that when they were young they received impressions with lively interest. There you see the influence the mind has on the body! In the case of recovery from an illness, it makes the world of difference if we have to deal with a man who goes through life with a dull mind, or with a man whose free etheric body, instead of being heavy and lethargic has remained alive. You can see this for yourself if you look at the world with your eyes open and notice how mentally lazy and mentally active people behave when they are ill.

You see then that man's etheric body is something quite different from a mere plant's. The plant lacks this free part of the etheric body which furthers the development of man, in fact man's whole development depends on his having this free part of the etheric body. If you compare the beans of thousands of years ago with the beans of today, you will notice a certain difference, of course, but beans have basically retained the same form. If, however, you compare the people of Europe in the time of Charlemagne with people today: why do present day people have such different thoughts and feelings? It is because they have always had a free part of their etheric body with which they could take something in and transform their nature. All this holds good in general. Now we must look at the way all that we have been describing works in particular instances.

Let us take the case of a man who cannot obliterate from his memory an impression he receives, and so the impression just stays there. It would be a strange thing if you had to think that everything that had made an impression on you since your childhood, every day of your life, from morning till night, were always in your mind. You know of course that it is only present after death for a certain time. And there is a good reason for it then. But man forgets it during life. All of you have not only forgotten innumerable things that happened to you when you were little, but also a lot of things that happened last year, and even a certain amount that happened yesterday. A mental image that has gone from your memory, that you have "forgotten", has by no means disappeared from your whole being, your whole spiritual organism. Far from it. If you saw a rose yesterday and have now forgotten it, the picture of the rose is still in you, as well as all the other impressions you have received, even though they have been forgotten by your immediate consciousness.

Now there is a tremendous difference between a mental image whilst it is in our memory and after we have forgotten it. So let us imagine a mental picture we have formed of an external impression, and now have in our consciousness. Then let us see with our soul's eye how it gradually disappears and is forgotten. It is there nevertheless, and remains within the whole spiritual organism. What does it do there? What does this so-called forgotten image do? It has a very important function. From the moment of being forgotten it begins to work in the right way on the free part of the etheric body we have been speaking about, and make it serviceable for man. It is as though it were not digested until then. As long as the human being uses it for acquiring knowledge it does not yet work

inwardly to bring life into the free etheric organ. The moment it sinks into oblivion it begins to work. So it can be said that work is continually in progress in and upon the free part of the etheric body. And what is it that does the work? It is the forgotten ideas! That is the great blessing of forgetting! As long as a mental image remains in your memory you connect it with an object. If you observe a rose and carry the mental image of it in your memory, you connect the image of the rose with the outer object. The image is thus chained to the external object and has to send it its inner force. The moment you forget the image, however, you set it free. Then it begins to develop germinal forces which work inwardly on man's etheric body. So our forgotten memories have great significance for us. A plant cannot forget. It cannot receive impressions either, of course. It would not be able to forget, anyway, because its whole etheric body is used for growth, and there is nothing left over. If mental pictures could enter into the plant, it would still have nothing there to be developed.

Everything that happens, however, happens in conformity to law. Everything that is meant to develop and yet is not helped in its development creates a hindrance to development. Everything in an organism that is not included in its development becomes a hindrance to development. If, for instance, all kinds of substances were secreted inside the eye and could not be absorbed by the general fluid of the eye, then sight would be impaired. Nothing must be allowed to remain that cannot be taken in and absorbed. It is the same with mental impressions. If, for instance, a man could receive impressions and never get them out of his consciousness, it could easily happen that the free part of the etheric body would be undernourished and would consequently be more of a handicap than a help to a man's development. There you have the reason why it is bad for a person to lie awake at night and not be able to get certain impressions out of his mind because he is worried about something. If he could forget them they would work beneficially on his etheric body. In this case it is obvious what a blessing it would be to forget, and at the same time you have an indication of the necessity not to force yourself to remember something, but rather learn to forget it. It is the worst thing possible for a man's inner health if there are certain things he just cannot forget.

What we can say about everyday things of the moment also applies to things of an ethical-moral nature. A warm-hearted disposition that does not bear grudges is really based on this, too. Bearing resentment preys on a person's health. If someone has done us a wrong and we remember the impression it made on us every time we see him, then we relate this image to him and let it stream outwards. But if we could manage to greet him warmly next time we meet him, just as though nothing had happened, that would really do some good. It is a fact and not a fantasy that it does some good. A resentful thought like this is dull and ineffective when turned outwards, but no sooner is it turned inwards than it becomes soothing balm for many a thing in man. These things are facts, and they help us see even more meaning in the blessing of forgetting. Forgetting is not a mere defect in man but one of the most salutary things in human life. If man were only to develop his memory, and if everything that makes an impression on him were to remain in his memory, his etheric body would have more to carry, and its contents would become more and more extensive, but at the same time it would become more and more dried up. It is thanks to forgetting that man is capable of developing. Besides, no mental

image is completely lost to man. This is seen best in that mighty memory picture we have immediately after death. There it becomes apparent that no impression is entirely lost.

Having touched shortly on the blessing of forgetting both in the neutral and the moral sphere of daily life, let us now consider how forgetting works in the large span of life between death and a new birth. What actually is Kamaloca, that period of transition human beings go through before entering Devachan, the spiritual world proper? Kamaloca exists because immediately after death the human being cannot forget the inclinations, desires and pleasures he had in life. At death man first of all leaves his physical body behind him. Then the mighty memory tableau I have often described stands before his soul. After two, three or at the most four days this has completely finished. Then a kind of extract of the etheric body remains. Whilst the greater part of the etheric body withdraws and dissolves in the general ether, a kind of essence or framework of the etheric body remains behind, but in a concentrated form. The astral body is the bearer of all the instincts, desires, passions, feelings, sensations and pleasures. Now the astral body would not be able to be conscious of the tormenting privations in Kamaloca if it were not for the fact that it is still connected with the remainder of the etheric body, which gives it the continued possibility of remembering what it enjoyed and desired in life. And the breaking of habit is really nothing else but a gradual forgetting of all that chains the human being to the physical world. So if man wants to enter Devachan, he must first learn to forget all that binds him to the physical world. Thus we see that man is tormented here, too, because he still has memories of the physical world. Just as worries can torment man when they refuse to leave his memory, so likewise can the inclinations and instincts that remain after death torment him, and this tormenting memory of the connections with life expresses itself in all that the human being has to pass through during his Kamaloca period. Not until he has succeeded in forgetting all his wishes and desires for things of the physical world do the achievements and fruits of his previous life appear, in readiness for the work of Devachan. There they become sculptors and overseers working on the form of the life to come. For man largely spends his time in Devachan working on the new form he is to have when he re-enters earthly life. This work of preparing his future being gives the feeling of bliss which he has throughout Devachan. When man has passed through Kamaloca he begins the groundwork for his future form. The life in Devachan is always spent in using that extract he has brought with him for constructing the prototype of his next form. He forms this prototype by working into it the fruits of the past life. He can only do this, however, by forgetting the things that made Kamaloca so difficult for him.

We have seen that the suffering and privation in Kamaloca is caused by the human being's inability to forget certain connections with the physical world, and then the physical world hovers in front of him like a memory. However, when he has passed through the waters of 'Lethe', the River of Forgetfulness, and has learnt to forget, the achievements and experiences of his past incarnation can be put to work to build up bit by bit the prototype of the coming life. Now the joyful bliss of Devachan begins to take the place of suffering. When worries torment us in ordinary life, and particular images remain stuck in our memory, we introduce something hard and lifeless into our etheric body which undermines our health. Similarly, after death we have something in our being

which contributes to our sufferings and privations, until, through forgetting, we have rid ourselves of all connection with the physical world. Just as these forgotten memories can become a source of health in man, so can all the experiences of the past life become a source of bliss in Devachan when the human being has passed through the River of Forgetfulness and has forgotten everything that binds him to life in the world of the senses.

So we see then that these laws of forgetting and remembering are also absolutely valid for life in its broadest sense.

Now you might ask: How can a man after death have any memory pictures at all of what happened in his past life, if he must forget this life? Someone might say: Can you talk about forgetting at all, seeing that man has laid aside the etheric body with which remembering and forgetting are connected? After death, of course, remembering and forgetting assume a slightly different form. They change in such a way that a reading of the Akashic Record takes the place of ordinary remembering. The happenings of the world have not disappeared, of course, they just appear objectively. When the memory of connections with physical life vanishes in Kamaloka, these events appear in quite another form, and arise before man in the Akashic Record. Then he does not need the connection with life which comes from ordinary memory. Every question of this kind that might be asked will find an answer. But we must leave ourselves time to do this gradually, for it is impossible to have all the answers straight away at our finger tips.

Now we shall understand many a thing in everyday life, if we know about the things just discussed. Much of what belongs to the human etheric body is shown in the way the temperaments react upon man. We have said that this enduring characteristic that we call temperament also has its origin in the etheric body. Let us imagine a person who has a melancholic temperament and who never gets away from certain mental images that he is always thinking about. This is something quite different from a sanguine or a phlegmatic temperament, where the images just disappear. A melancholic temperament works detrimentally on a man's health, in the sense we have been considering, whilst a sanguine temperament can in a certain way be extremely beneficial. Of course these things must not be taken in such a way that you come to the conclusion the human being must try to forget everything. But you can see that the healthy and beneficial side of a sanguine or phlegmatic temperament and the unhealthy side of a melancholic temperament can be explained by these very things we have just learnt. It is natural to ask whether a phlegmatic temperament is also working in the right way. A phlegmatic who only takes in trivial thoughts will easily forget them. That will be good for his health. But if, on the other hand, he takes in no other thoughts than these, it will not be good for him at all. This gets rather complicated.

The question as to whether forgetting is just a defect in human nature or something useful is answered by spiritual science. And we see, too, that strong moral impulses can follow from the knowledge of such things. If a man believes it is for his good — and this has to be taken quite objectively — to be able to forget insults and injuries done to him, then quite a different impulse will work in him. But as long as he believes that it does not make any difference, then no amount of preaching will help. When he knows, however, that he ought to forget for the sake of his well-being, he will let this impulse work on him in

quite a different way. You need not immediately call it egoistic; it would be better to express it this way: If I am ill and feeble, and if I ruin my health spiritually, psychologically and physically, I am of no use to the world. We can also consider the question of well-being from an entirely different point of view. If a man is a thoroughgoing egoist he will not profit much from such considerations. But whoever has the good of humanity at heart and is therefore intent on working for it — and also, indirectly, has his own good at heart — if he is in a position to think about this, he will also draw moral fruits from such considerations. And we shall see that if spiritual science works into human life by showing man the truth about specific spiritual circumstances, it will give man the greatest ethical-moral impulses, such as no other knowledge and no merely external moral commands can do. Knowledge of the facts of the spiritual world, as imparted by spiritual science is, therefore, a powerful impulse which also in regard to the moral realm can bring about the greatest progress in human life.

### DIFFERENT TYPES OF ILLNESS

Berlin, 10th November 1908

Those of you who have been attending these group lectures for years will perhaps have noticed that the themes have not been haphazardly chosen but have a certain continuity. In the course of each winter, too, the lectures have always had a certain inner connection, even if, on the surface, this has not been immediately apparent. Therefore it will obviously be of the utmost importance to follow up the various courses that are being held here alongside the actual group evenings, and which are intended for the purpose of bringing newer members up to the level, as it were, of these group lectures; for various things said here cannot be immediately understood by every newcomer. But there is something else we should note as well, which will gradually have to be taken into consideration in the various groups of our German section. As there is a certain inner thread in the lectures, it is incumbent upon men to form each lecture so that it is part of a whole. Therefore it is not possible to say the things that can be presented to advanced participants in that kind of single lecture in such a way that they are equally suitable for newcomers. We could speak about the same theme in a very elementary way, of course, but that would not do in face of the progressive path we are planning to take in the anthroposophical life of this particular group. This again is connected with the fact that the further we progress the more we can anticipate in the way of wide-spread lecture publications and reporting of lectures from one group to another. For with regard to these lectures I give in the groups it is becoming less and less immaterial whether you hear the one on one Monday and the next the following Monday. It may not be immediately apparent to the audience why the one lecture succeeds the other, yet it is important nevertheless; and when you lend lectures to one another you cannot take this into account at all. One lecture might get read before the other, and then it unavoidably gets misunderstood and causes confusion. I want to make a special point of this, as it is an essential part of our anthroposophical life. Even the inserting of a phrase here or there, or the over or under emphasising of a word depends on the whole development of the life of the group. Only when the publication of the lectures can be strictly supervised so

that nothing is published unless it has been submitted to me, can any good come of this duplicating and publishing of lectures.

This is also a kind of introduction to the lectures about to be held in this group. There will be a certain inner connection in the course of this winter's lectures and all the preparatory material will eventually be directed towards a definite culmination with which the course will then close. Last week's lecture was a small beginning, and today's lecture will be a kind of continuation. But it will not continue like a newspaper serial, where the thirty-eighth installment follows on after the thirty-seventh. There will be an inner connection, even though the subject matter will appear to differ, and the connection will consist in the fact that the whole series will culminate in the final lectures. So, with these concluding lectures in view, we will start today by sketching the nature of illnesses, and next Monday we will talk about the origin, historic importance and meaning of the "Ten Commandments". These could well appear to have nothing in common; however, you will eventually see that it all has an inner connection, and that these lectures should not be taken as separate ones, as is often the case with those given for a wider public.

We would like to speak today about the nature of illness from the point of view of spiritual science. As a rule people are not concerned about illness, or one or another type of illness at least, until they themselves fall sick with it, and even then their interest does not go much beyond the cure. That is, they are only concerned about their recovery. How this cure is effected is sometimes a matter of complete indifference, and the pleasantest thing is not to have any further responsibility for the "how". Most of our contemporaries content themselves with the thought that the people who carry out the job have been appointed to do so by the authorities. In our time there exists in this sphere a much more rabid belief in authority than has ever existed in the religious sphere. The papacy of medicine, irrespective of its various forms, still makes itself felt with great intensity and will do so to an even greater extent in the future. Laymen are in no way to blame for the fact that this can and will be like this. For they do not think about these matters or care in the least about them unless it affects them personally and they suffer from an acute case that requires treatment. Thus a large section of the population calmly looks on whilst the papacy of medicine assumes greater and greater dimensions and insinuates itself into things in all manner of ways, like the way it is now speaking out and interfering so horribly in the education of children and the life of the schools, and claiming its right to a particular therapy. People do not care about the deeper significance that is actually behind all this. They look on whilst one or another law is instituted. People do not want to have any insight into these matters. On the other hand there will always be people who are personally affected and cannot manage with ordinary materialistic medicine, the basis of which does not concern them, but only the fact of whether they can be cured or not, and then they will apply to the people who work out of occultism — and there again they only care about whether they can be cured or not. But they do not care whether public life as a whole, with its methods and its way of understanding things, completely undermines a deeper method arising out of the spirit. Who cares whether the public prevents any cures being effected in the method based on occultism, or cares whether the one who applies the method is put in prison? These things are not taken seriously enough except when people are personally

affected. However it is just the task of a really spiritual movement to awaken a consciousness of the fact that there has to be more than an egoistic desire for recovery; in fact there has to be knowledge of the deeper foundations in these matters, and this knowledge has to be made known.

In our age of materialism it appears to anyone who can see to the bottom of these matters as only too obvious why just the theory of illness in particular comes under the strongest influence of materialistic thinking. However, if we follow this or that slogan, or give special credit to this or that method, merely criticising what is trimmed with materialistic theories, despite the fact that it arises out of a scientific basis and is useful in many respects, we shall be making just as much of a mistake as if we were to go to the other extreme and put everything under the heading of psychological cures and suchlike, and fall victim in this way to all manner of one-sidedness. Present-day mankind must, above all, realise more and more that man is a complicated being and that everything to do with man is connected with this complexity of his being. If there is a kind of science holding the opinion that man consists merely of a physical body, it cannot possibly work beneficially with the healthy or the sick human being. For health and sickness, have a relationship to man as a whole and not to one part of him only, namely the physical body.

Nor must the matter be taken superficially. You can find plenty of doctors nowadays, properly recognised members of the medical profession, who would never admit to being sworn materialists; they profess to one or another religious faith, and they would staunchly deny the accusation of being materialistic. But this is not the point. Life does not depend on what a man says or believes. That is his personal concern. To be effective it is necessary to know how to apply and make valuable use in life of those facts that are not limited to the sense world but have an existence in the spiritual world. So that however pious a doctor is and however many ideas he has regarding this or the other spiritual world, if he nevertheless works according to the rules that arise entirely out of our materialistic world conception, that is, he treats people as though they only had a body, then however spiritually minded he believes himself to be, he is nevertheless a materialist. For it does not depend on what a person says or believes but on his ability to set in living motion the forces behind the external world of the senses. Nor is it sufficient for anthroposophy to spread the knowledge of man's fourfold nature and for everybody to go repeating that man consists of a physical body, etheric body, astral body and ego, even if people can define and describe them in a certain way. The essential thing is not just to know this, but to understand more and more clearly the living interplay of these members of man's being and the part the physical body, etheric body, astral body and ego play in the healthy and in the sick human being and what their interrelationship implies. Unless you make it your business to know what spiritual science can tell you about the nature of the fourth member of man's being, the ego, then however much you study anatomy and physiology you would not know anything about the nature of blood. That would be quite impossible. And you would never be able to say anything of any value about the illnesses connected with the nature of the blood. For the blood is the expression of the ego nature of man. And if Goethe's words in *Faust*: "Blood is a very special fluid" [see the lecture: *Occult Significance of the Blood*, e.Ed] are still quoted today, they do in fact say a very great deal. Present-day science has no



inkling of the fact that scientists ought to treat blood, even physical blood, in an entirely different manner from any other organ of man's physical body, because these other organs are the expression of entirely different things. If the glands are the expression, the physical counterpart, of the etheric body, then even physically we have to look for something quite different in the composition of a gland, be it liver or spleen, than we have to look for in the blood that is the expression of a much higher member of man's being, namely the ego. And scientific methods must be guided by this if they are to show us how to work with these things. Now I want to say something which will really only be understood by advanced anthroposophists, yet it is important that it is said.

A materialistically-minded scholar of today takes it as a matter of course that when he makes a prick in the body blood will flow out that can be examined in all the known ways. And blood is described according to the method of investigating its chemical composition in exactly the same way as is done with any other substance, such as an acid. One thing, however, is left out of account, although, needless to say, it is not only bound to be unknown to materialistic science, but it is sure to be considered sheer folly and madness, and yet it is true: the blood flowing in the arteries, and sustaining the living body, is not what flows out when I make the prick and take out a drop. For the moment blood comes out of the body it changes to such an extent that we have to admit it is something quite different; and what flows out as coagulating blood, however fresh it is, is no proof of the living essence within the organism. Blood is the expression of the ego, a member of the human being that is at a high level. Even as physical substance blood is something that you cannot examine physically in its totality at all, because when you are able to see it, it is no longer the blood it was when it flowed in the body. It cannot be looked at physically, for the moment it is exposed to view and can be examined by some method similar to X-ray, you are no longer examining blood but something that is the external image of blood on the physical plane. These things will only gradually be understood. There have always been scientists in the world working out of occultism who have said this, but they have been called things like madmen or philosophers.

Everything to do with man's health or sickness really is bound up with man's manifold nature, with the complicity of his being; hence it is only through a knowledge of man arising out of spiritual science that we can arrive at a conception of man in health and in sickness. There are certain ailments in man's organism which can only be understood when we realise their connection with the nature of the ego, and these ailments also appear in a way — but in a limited way — in the expression of the ego, the blood. Then there are certain ailments in man's organism that point to an illness of the astral body and which therefore affect the external expression of the astral body, the nervous system. Now whilst mentioning this second case I shall have to ask you to be somewhat aware of the subtlety of thought necessary here. When man's astral body has an irregularity that comes to expression in the nervous system, the external image of the astral body, the first thing we notice physically is a certain disability in the functioning of the nervous system. Now when the nervous system cannot do its job in a certain area all kind of symptoms can result, affecting the stomach, head or heart. However, an illness that shows symptoms in the stomach does not necessarily point to a disability of the nervous system in a certain area and

originate therefore in the astral body, it can come from something entirely different.

Those types of illnesses connected with the ego itself and therefore also connected with its external expression, the blood, appear as a rule — but only as a rule, for things are not so clear cut in the world, even though you can draw clear lines when you want to make observations — these illnesses appear as chronic illnesses. Various other disturbances appearing to begin with are usually symptoms. One or another symptom may appear, which nevertheless originates in a disturbance in the blood, and that has its origin in an irregularity of that part of the human being that we call the bearer of the ego. I could speak to you for hours about the types of illness that are chronic and which originate from the physical point of view in the blood and from the spiritual point of view in the ego. Those are chiefly the illnesses that are in the proper sense hereditary, and these are the illnesses that can only be understood by those people who look at the being of man from a spiritual point of view. Here and there are people who are chronically ill, who are, in other words, never really fit; they always have one or another thing the matter with them. To get to the bottom of this, we must ask ourselves what the actual basic character of the ego is like. What kind of a person is he? If you understand what life really is, then you will know that definite forms of chronic illnesses are connected with one or another basic soul character of the ego. Certain chronic illnesses will never occur in people who have a serious and dignified attitude to life but only in those of a frivolous nature. This can merely be an indication, to show the way these lectures are leading.

As you see, the first thing you have to ask yourself when somebody comes and says he has been suffering from this or that for years, is what kind of person is he fundamentally? You have to know what basic character type his ego is, otherwise you are bound to go wrong with ordinary medicine, unless you are lucky. The important thing in curing people of these, illnesses which are mainly the really hereditary ones, is to consider their whole surroundings, in so far as they can have a direct or indirect influence on the ego. When you have really got to know this aspect of a person, you may have to advise that he is sent to another natural surrounding, perhaps for the winter, if possible; or, if he has a certain job, to change it and encounter a different aspect of life. The essential thing will be to try to find the setting that will have just the right effect on the character of the ego. To find the right cure, you need, in particular, a wide experience of life, so that you can enter into the person's character and can say: For this person to recover, he must change his job. It is a matter of pinpointing what is necessary from the point of view of his soul nature. Sometimes, perhaps, just in this sphere, no recovery can be achieved at all, because it is impossible to effect a change; in many instances it can be effected, however, if people only know of it. A lot can be done for some people, for example, if they simply live in the mountains instead of the lowlands. These are the things that apply to the kind of illnesses that appear externally as chronic illnesses, and that are connected physically with the blood and spiritually with the ego.

Now we come to those illnesses that have their spiritual origin mainly in irregularities of the astral body and that appear in certain disabilities of the nervous system in one or another direction. Now a large part of the common acute illnesses are connected with what we have just mentioned, in fact most of

them. For it is sheer superstition to believe that when someone has a stomach or heart complaint or even a clearly perceptible irregularity somewhere, the right treatment is to deal directly with the symptom. The essential thing could be that the symptom is there because the nervous system is incapable of functioning. Thus the heart can be affected simply because the nervous system has become incapable of functioning in the area where it ought to support the movement of the heart. It is quite unnecessary to maltreat the heart or, as the case may be, the stomach, for they may, in principle, have nothing directly the matter with them, for it is only the nerves that provide for them which are incapable of carrying out their job. If in a case like this the stomach complaint is treated with hydrochloric acid, it would be a mistake comparable to tinkering with an engine that is always running late because you think something is the matter with it — yet it still runs late. For you would find, on closer examination, that the engine-driver always gets drunk before driving; so you would do better to deal with the engine-driver, for the train would be punctual otherwise. So it could well be that with stomach complaints we have to treat the nerves that provide for the stomach instead of the stomach itself. In the domain of materialistic medicine, too, you may perhaps hear various remarks to this effect. But it is not just a matter of saying that with stomach symptoms you have to deal with the nerves first. This achieves nothing. You only achieve something when you know that the nerve is the expression of the astral body and seek for the causes in the irregularities to be found there. The question is, what is the main thing?

The first thing to consider in the treatment of this sort of complaint is diet and finding the right balance between what a person enjoys and what is good for him. What matters is his way of life, not with regard to externalities but regarding what has to be digested and worked through by him, and in this respect nobody can possibly know anything on the basis of purely materialistic science. We need to realise that everything around us in the wide world of the macrocosm has a relationship with our complicated inner world of the microcosm, and every kind of food there is has a definite connection with what is within our organism. We have heard often enough that man has passed through a long evolution, and how the whole of outside nature has been built up out of what has been thrust forth from man. Time and again in our studies we have gone back to the ancient Saturn period, where we found that there was nothing in existence apart from man, who, as it were, thrust forth the other kingdoms of nature: the plants, the animals, and so on. In that evolution man built up his organs in accordance with what they thrust forth. Even when the mineral kingdom was pushed out, certain specific inner organs arose. The heart could not have arisen if certain plants, minerals and mineral possibilities had not arisen externally in the course of time. Now what arose externally has a certain connection with what arose within. And only the person who knows of this connection can prescribe in individual cases how the macrocosmic element outside can be used in the microcosm, otherwise man will experience in a certain way that he is taking in something that is not right for him. So we have to turn to spiritual science for the actual basis of our judgment. It is always superficial to follow purely external laws taken from statistics or chemistry when prescribing dietary treatment. We need quite a different basis, for spiritual knowledge has to be active when we deal with man in health or sickness.

Then there are those types of illness, partly chronic and partly acute, which are connected with the human etheric body, and which therefore come to expression in man's glands. As a rule these illnesses have nothing to do with heredity, but a great deal to do with nationality and race. So that in the case of the illnesses originating in the etheric body and appearing as glandular complaints, we must always ask whether the illness is occurring in a Russian, an Italian, a Norwegian or a Frenchman. For these illnesses are connected with the national character and therefore take quite different forms. Thus for example a great mistake is being made in the field of medicine, for over the whole of Western Europe they have a completely wrong view of spinal consumption. Although they have the right judgment of it for the West [Europeans, they are quite wrong about it where the East European population is concerned, because it has quite a different origin there, as even these things still vary considerably nowadays. Now you will realise that the mixture of peoples affords us a certain survey. Only the person who can distinguish differences in human nature can make any judgment at all. These illnesses are simply treated externally today and lumped together with acute illnesses, whilst they really belong to quite a different field. Above all we must know that the human organs that come under the influence of the etheric body, and which can fall sick as a result of irregularities of the etheric body, have quite definite relationships with one another. There is for instance a certain relationship between a man's heart and his brain which can be described in a somewhat pictorial way by saying that this mutual relationship of the heart and the brain corresponds to the relationship of the sun and the moon — the heart being the sun and the brain the moon. So we have to know, if a disturbance occurs in the heart for instance, that in so far as this is rooted in the etheric body it is bound to have an effect on the brain. Just as when something happens on the sun, an eclipse for instance, the moon is bound to be affected. It is no different, for these things have a direct connection.

In occult medicine these things are also described by applying the images of the planets to the constellation of man's organs. Thus the heart is the sun, the brain the moon, the spleen saturn, the liver jupiter, the gall mars, the kidneys venus and the lungs mercury. If you study the mutual relationships of the planets you have an image of the mutual relationships of man's organs in so far as they are in the etheric body. The gall could not possibly ail — and this would show spiritually in the etheric body — without the illness having its effect on the other organs mentioned, in fact if the gall is described as mars, its effect would be similar to the effect of mars in our planetary system. You have to know the interconnections of the organs when there is an etheric illness, and yet these are principally those illnesses — and from this you will see that any form of one-sidedness must be avoided in the field of occultism — for which specific remedies are to be used. This is the place to use the remedies you find in the plants and minerals. For everything belonging to the plants and minerals has a profound importance for everything to do with the human etheric body. So when we know an illness has arisen in the etheric body, and it appears in a certain way in the glandular system, we must find the remedy that can correctly repair the complex of interconnections. Particularly with those illnesses where the first thing you have to look for is obviously whether they originate in the etheric body, and secondly whether they are connected with the national character, and all the organs are interconnected in a regular way, these illnesses are the first

ones for which specific remedies can be used.

Now perhaps what you are imagining is that if it is necessary to send a person to another place, you will not be able to help him as a rule if he is tied to a job and cannot move. The psychological method is indeed always effective. What is called the psychological method works best of all when the illness is actually in a person's ego being. Thus when a chronic illness of this type occurs, one that is in the blood, psychological remedies are justified. And if they are carried out in the right way, their effect on the ego will entirely compensate for what impinges on him from outside. Wherever you look you will be able to see the subtle connection between what a man experiences in his soul when he is habitually working behind a work bench and when he gets the chance to enjoy country air for a short while. The joy that lends wings to his soul can be called a psychological method in the widest sense. Then, if the therapist is carrying out his method properly, he can gradually exercise his own influence in place of this, and psychological methods have their strongest justification for this form of illness and should not be overlooked, because most of the illnesses came from an irregularity of the ego being of man.

Then we come to the illnesses arising out of irregularities of the astral body. Although purely psychological methods can be used, they certainly lose their greatest value, therefore they are seldom used for these. Dietary remedies apply here. The type of illness we described in third place are actually the first in which we are justified in using external medicines to assist the course of recovery. If we see man as the complicated being he is, the treatment of illnesses will also be a broad-minded one, and one-sidedness will be avoided.

The only illnesses left now are those that actually originate in the physical body itself, having to do with the physical body, and these are the actual infectious diseases. This is an important chapter and will be considered in greater detail in one of the coming lectures, after we have first of all dealt with the real origin of "Ten Commandments". For you will see that this really has a connection. Today, therefore, I can only just mention that there is this fourth type of illness, and that a deeper understanding of these involves knowing the nature of everything connected with the human physical body. The basis of these illnesses is not physical but very much of a spiritual nature. When we have looked at the fourth type we shall still not have finished with all the important illnesses, for we shall see that human karma also plays in. That is a fifth category to be considered.

Let us say, then, that we shall gradually attain an understanding of the five different forms of human illness, that stem from the ego, the astral body, the etheric body and the physical body, and also from karmic causes. The sphere of medicine will not improve until this whole sphere includes a knowledge of the higher members of man's being. Up to now we have not had a medical practice that has really come to grips with what is at stake. Although, as with many another occult insight, these things have to be brought up to date and put in a modern form, you must realise that this wisdom is, in some respects, not new.

Medicine arose from spiritual knowledge and has become more and more materialistic. And perhaps in no other science can we see so clearly how materialism has overtaken mankind. In earlier times people were at least conscious of the fact that they had to have a knowledge of man's fourfold being in order to understand it. There have been instances of materialism before, of

course, and even earlier than four hundred years ago clairvoyants observed materialistic thinking arising all around them in this sphere. Paracelsus, for instance, who is taken for a madman or dreamer and not understood at all today, drew full attention to the increasing materialism of medical science centred in Salerno, Montpellier, Paris and also certain parts of Germany. And just because of his responsible position in the world, Paracelsus felt compelled — as we do today — to draw attention to the difference between medicine based on spiritual knowledge or on materialism. Perhaps it is even more difficult nowadays to achieve anything with paracelsian thinking. For in those days the materialistic approach to medicine was not so rigidly opposed to the paracelsian approach as materialistic science is today to any insight into the real, spiritual nature of man. What Paracelsus said about this, therefore, still applies today, though its significance would be less readily recognised. If we look at the opinions held today by the people working at the dissecting benches and in laboratories, and at the way research is applied to the understanding of man in health and in sickness, we could, to a certain extent, react similarly to the way Paracelsus did. It might not be appropriate, though, to add a plea for understanding and forgiveness, too, perhaps, as Paracelsus did to his local contemporaries in the medical sphere — that is, with any real hope of forgiveness. For Paracelsus himself said he was not a man of good breeding, nor had he moved in high circles; he lacked grace and refinement, therefore he would be forgiven if what he said was not always couched in the best language. Whilst discoursing on the nature of the different illnesses Paracelsus said the following about the foreign and also the German medical doctors: “It is a bad business, all those foreign doctors, to name those in Montpellier, Salerno and Paris, who want to have all the credit and pour scorn on everybody else, yet they themselves know nothing and can do nothing, and it is common knowledge that it is nothing but talk and show. They are not ashamed of their enemas and purgatives, and rely on them even if the patient is dying. They boast about all the anatomy they know, and they cannot even see the tartar on people's teeth, let alone anything else. Fine doctors they are, even without spectacles on their noses. What kind of eyesight and anatomy have you got? You can do no earthly good with them, and see no further than your own noses. They work so hard, too, those German windlers and thieves of doctors and newly-hatched fools, that when they have seen everything, they know less than they did before. So they choke in filth and corpses and afterwards put on holy airs — they ought to be thrown to the rabble!”

ORIGINAL SIN  
8th December 1908

We will keep to our set programme, and in the group meetings this winter we will work through a series of apparently widely divergent aspects of human health and illness. And later on these various aspects will group themselves into a whole and culminate in an understanding of certain things towards which we will gradually work our way. In the first lecture of this series we made a kind of classification of illness types, and last time we attempted to portray the text of The Ten Commandments. All that goes beyond this text will follow in the course of the coming meetings. Our main concern last week was to acquaint

ourselves with the content and the actual trend of the Commandments. Today we want to speak of other aspects that will not appear to be directly connected with the preceding or following talks, for they are a series of aspects the comprehensive meaning of which will not dawn on us until later.

We will start today by looking at an important moment in man's earthly evolution. Those of you who have been working in the anthroposophical movement for some time have long been familiar with it; the others will gradually accustom themselves to this way of thinking.

The moment in human evolution we want to recall lies a long way back. If we go back through post-Atlantean times and then through Atlantean times as far as ancient Lemuria we come to that moment when the division of the sexes took place in the kingdom of man on earth. You know that before this we cannot speak of such a division of the sexes in the human kingdom. I want to emphasise that we are not speaking of the very first appearance altogether of two sexes in earthly evolution or in evolution as a whole, in so far as it comprises the kingdoms that are around us. Phenomena that doubtlessly belong to bisexuality occur earlier. But what we call the human kingdom did not divide into two sexes until Lemurian times. Prior to that the human shape was formed differently, and both sexes were in a way contained within it undifferentiated. We can form an external picture of the transition from dual sexuality to the division into sexes if we visualise how the earlier dual sexed human being gradually developed in such a way that in one group of individuals the characteristics of the one sex, the female, became more pronounced, whilst in the other group the characteristics of the male sex developed more strongly. This was still a long time before the sexes separated, when there was progressive development in one direction or the other, at a time when man still lived in a very insubstantial material body.

We have focused our attention on this moment in time to start with, because we want to enquire into the meaning of the arising of the two sexes. It is only when we have a spiritual scientific basis that we can enquire into such a meaning, for physical evolution receives its meaning from higher worlds. As long as we are in the physical world, if we consider it let us say philosophically, it is somewhat childish to talk of purposes. And Goethe and others were right to make fun of the people who talked of the purposes in nature, as though nature in her wisdom had created cork so that man could make stoppers with it. This is a childish way of looking at things and can only lead to our missing the main point at issue. This view would be similar to thinking of a clock as having little demonic beings behind it wise enough to make the hands go round. In actual fact if we want to know how the clock works we must go to the mind that produced it, namely the clockmaker. And similarly, when we want to understand purpose in our world, we must step beyond the physical world and enter the spiritual. Thus purpose, meaning and goal are words that we can apply to evolution only when we consider them on a spiritual scientific basis. It is in this sense that we ask the question: What is the meaning behind the two sexes gradually developing and then inter-working?

The meaning will become clear to you when you see what we call fructification, the reciprocal influence of the sexes, (as) replacing something else that had previously existed. You must not think that fructification appeared for the first time at the moment when the division into sexes occurred in human

evolution. That was not so. We must picture to ourselves that in the times preceding bisexuality this fructification took place in quite a different way. Clairvoyant vision can see that there was a time in mankind's earthly evolution when fructification happened in connection with the intake of food, and those beings which in those early times were male-female received fructifying forces with their food. This food was still of course of a much more delicate nature, and when human beings partook of nourishment in those times there was something else contained in these nourishing fluids which gave these beings the possibility of bringing forth another being of like kind. You must realise, however, that the nourishing fluids taken from the substance of their surroundings did not always contain these fructifying fluids, but only at quite definite times. This depended on the changes that took place, comparable to today's seasonal changes, changes of climate, and so on. The nourishing foods imbibed from the surroundings by these beings of bisexuality had the power of fructification as well at quite definite times.

If with clairvoyant consciousness we look further back still, we find another peculiarity in the propagation of ancient times. What you know (of) today as the difference between the various individualities, which expresses itself in the multiformity of life in our present cycle of humanity, these differences did not exist before the arising of the sexes. A great uniformity was there then. The beings that arose then were similar to one another and to their forefathers. All these beings that were still undivided into two sexes were outwardly very similar, and their characters were more or less the same too. That men were so much alike did not have the disadvantage in those times that it would have at the present time. Just imagine how infinitely dull human life would be if people were to come into the world today with identical appearance and character, and how little could actually happen in human life, as everybody would want to do the same thing as everybody else. But in ancient times this was not the case. When man was still as it were more etheric, more spiritual, and not so firmly embedded in matter, then at birth and on into childhood human beings were really very similar to one another, and the teachers would not have needed to notice whether the one child was a scamp and the other a gentle little being. Although the people were different in character at different times, they were in a certain way all fundamentally alike. Each person, however, did not remain the same throughout his life. Because man was still in a softer, more spiritual body he was much more open to the permanent influences coming from the environment, so that in those ancient times these influences brought about tremendous changes in him. Man became in a certain way individualised because, having a nature as soft as wax, he became more or less an impress of his surroundings. At a quite definite time in his life, which would coincide nowadays with puberty, it became possible for him to let everything that happened in his environment work upon him. The difference between the various times that were comparable to our present day seasons was very great, and it was of great importance to a man whether he lived in one part of the earth or another. If he traveled just a short distance over the earth, that had a great influence on him. If people go on a long journey nowadays, however much they see, they return on the whole the same as when they went away, unless they are very impressionable. This was different in olden times. Everything had the greatest influence on people, and so long as they had a body of soft material they could



actually become gradually individualised in the course of life. Then this possibility ceased.

Something further that reveals itself to us is that the earth itself became denser and denser, and to the same extent as the substance, let us say the earthy nature of the earth intensified, this uniformity became harmful. For this gradually reduced man's capacity to change. He became as it were very dense at birth. This is the reason why men nowadays change so little during their life. And this led Schopenhauer to think that men were absolutely incapable of bringing about any basic changes in their character. The reason for this is that men are embodied in such dense substance. They cannot easily work on the substance or change it. If, as once was the case, men could still alter their limbs at will, and make them long or short according to their need, then man would, of course, still be very impressionable. Then he would really be able to take into his individuality the power to change himself. Man always has an inner contact with his environment, especially his human environment. To make this quite clear I would like to tell you something that you may not have noticed before but which is nevertheless true.

Imagine you are sitting facing someone and speaking to him. We are referring to ordinary human relationships in the normal course of life and not to someone who is specially deeply schooled in occultism. Two people are sitting together, one talking and the other just listening. It is generally imagined that the one who is listening is doing nothing. But that is not true. In things like this we still see the influence of the environment. It is not noticeable to outer perception, but inwardly it is very clear, in fact striking, that the one who is merely listening is joining in everything the other one is doing.

He even imitates the movements of the vocal cords, and speaks with the speaker. Everything you hear you also say with a gentle movement of the vocal cords and the other speech organs. It makes a great difference whether the speaker has a croaky voice and those are the movements you have to imitate, or whether he has a pleasant voice. In this respect the human being does everything the other person is doing, and as this is really happening all the time, it has a great influence on a man's whole development, though only in this limited respect. If you imagine this last remains of man's participation with his surroundings vastly increased, you get an idea of how the man of ancient times lived and felt with his environment. Man's faculty of imitation, for instance, was developed on a tremendous scale. If one person made a gesture, then everyone else made the same gesture too. Only a few insignificant things in certain particular directions remain of this today, like for instance when one person yawns, other people do too. But remember that in these ancient times it was entirely a question of their having a dim consciousness with which this power of imitation was connected.

Now as the earth and everything upon it became denser and denser man became less and less capable of transforming himself through the influence of his environment. In comparatively late Atlantean times a sunrise, for instance, had a powerfully creative effect upon man, because he was completely open to its influence and underwent sublime inner experiences, which, if they continually recurred, changed him tremendously in the course of his life. This diminished more and more and gradually disappeared altogether the more humanity progressed.

In Lemurian times, before the moon left the earth, mankind was in a

dangerous predicament. It was in danger of becoming rigid to the point of mummification. Through the gradual departure of the moon from the evolution of the earth this danger was averted. At the same time as the moon departed, however, the division into sexes took place, and with this division came a new impulse for the individualisation of man. If it had been possible for human beings to propagate without the two sexes, this individualising would not have taken place. The present diversity among men is due to the inter-working of the sexes. If there was only the female element, human individuality would be extinguished, and men would all become alike. Through the co-operation of the male element human beings are individual characters from birth. So the significance and meaning of the inter-working of the sexes is to be found in the fact that through the separating off of the male element the individualising of man at birth has replaced the old kind of individualisation. What was achieved in earlier times by the whole surrounding environment was compressed into the inter-working of the sexes, so that individualisation was pushed back to the arising of the physical human being at birth. That is the significance of the inter-working of the two sexes. Individualisation happens by way of the effect of the male sex on the female.

Now this came about at the expense of something else, and when I describe the situation I beg you to take it as applying strictly to human beings, for when we are based on spiritual science we must not assume that what applies to man also applies to animals. Health and illness, in their more delicate aspects, are subject to quite different causes in human beings than in animals. So what is being said applies solely to man, and we will begin by looking at the finer aspects.

Imagine yourself actually there in those ancient times when man was entirely given up to his surroundings, and the surroundings entered into him and on the one hand fructified him with the nourishing juices it offered him, and on the other hand he became individualised through its influence upon him. Now we know when we base ourselves on spiritual science that everything around us which influences us, be it light or sound, heat or cold, hardness or softness or this or that colour, is the revelation, the external expression of something spiritual. And in those ancient times man did not at all perceive external sense impressions, he perceived the spiritual. When he looked up to the sun he did not see the physical ball of the sun but that which is preserved in the Persian religion as 'Ahura Mazdao, the Great Aura'. The spiritual part, all the spiritual sun beings appeared to him, and it was the same with the air, water and the whole environment. Today when you drink in the beauty of a picture, you can have something that is as it were distilled from it, only in those times it was far richer. If we wanted to speak as they did in those times we would not be able to say: 'This or that tastes in some particular way'; but we would have to say: 'This or that spirit does me good!' This is what it was like when men were eating — an activity quite different from what it is today — and quite different, too, was the time when the forces of fructification were received: it was a phenomenon of the spiritual environment. Spirits overshadowed man and stimulated him to bring forth his kind, and this was also experienced and seen as a spiritual process.

Then little by little it became impossible for men to see the spiritual in their environment. It became more and more veiled from sight, especially during

their day consciousness. Little by little men lost sight of the spirit behind things, and they only perceived the external objects which are the outer expression of these. They learnt to forget the spiritual background, and the influence of the spirit grew less and less the denser man's body became. Through this densification man became a more and more independent being and shut himself off from his spiritual surroundings. The further we go back into these ancient times the more spiritually godlike was this influence that came from the surroundings. Human beings were really organised in such a way that they were a likeness of the spiritual beings hovering round them in their environment; images of the gods who in older times were present on earth.

Through the inter-working of the two sexes in particular this was lost more and more, and the spiritual world withdrew from men's sight. Men beheld the sense world more and more clearly. We must picture this situation vividly: Just imagine, in those times man was fructified from the spiritual world of the gods. It was the gods themselves who gave forth their forces and made men like themselves. That is why in those ancient times what we call illness did not exist. There was no inner disposition to illness, and it could not be there because everything that was in man and that worked upon him came from the health giving divine-spiritual cosmos. The divine-spiritual beings are full of health, and in those days they made men in their image. Man was healthy. But the nearer he came to the time when the inter-working of the sexes came about and together with it the withdrawal of the spiritual worlds, and the more independent and individual man became, the more the health of divine-spiritual beings withdrew from him and something else took its place. What happened in reality was that this inter-working of the sexes was accompanied by passions and instincts aroused in the physical world. We must look for this incitement in the physical world after human beings had reached the point when the two sexes were sensually attracted to one another. This was a long time after the sexes already existed. The effect of the sexes one upon the other — even in Atlantean times — happened when physical consciousness was actually asleep, during the night. It was not until the middle of Atlantean times that what we call the attraction of the sexes began, what we might call passionate love; that is, sensual love that mingled with pure super-sensual or platonic love. There would be much more platonic love if sensual love did not enter into it. And whereas everything that formerly helped to form man came from the divine-spiritual environment it now came more from the passions and instincts of the two sexes working one upon the other. The kind of sensual longing that is stimulated by seeing the outer appearance of the opposite sex is bound up with the working together of the two sexes. And therefore something was incorporated into man at birth that is connected with the particular kind of passions and feelings human beings have in physical life. Whilst in earlier times man still received what was in him from the divine-spiritual beings of his surroundings, he now acquired something through the act of fructification which, as an independent, self-contained being, he had taken into himself from the world of the senses.

After human beings had been separated into two sexes they passed on to their descendants what they themselves experienced in the sense world. So we now have two types of human being. These two types live in the physical world and perceive the world through their senses, and this leads them to develop various externally aroused impulses and longings, especially those arising from

their own externally stimulated sensual attraction to one another. What now confronts man in an external way has been drawn down into the sphere of the independent human being, and it is no longer in full harmony with the divine-spiritual cosmos. That is imparted to men through the act of fructification, it is implanted into them. And this worldly life of theirs, received not from the world of the gods but from the external side of the divine-spiritual world, is passed on to their offspring through fructification. If a man is bad in this respect, then he passes worse qualities on to his descendants than another person who is good and pure.

And this is the true meaning of 'original sin'. That is the concept of original sin. Original sin is brought about by man coming to the point of transferring to his offspring his own individual experiences in the physical world. Every time the sexes glow with passion the ingredients of the two sexes combine in the human being who is descending from the astral world. When a human being incarnates he comes down from the Devachanic world and forms his astral sphere in accordance with his particular individuality. Something of what belongs to the astral bodies of his parents — their impulses, passions and desires — combines with this astral sphere so that he thereby shares in the experiences of his forefathers. What descends through the generations in this way, what is actually acquired as human attribute through the generations and is handed down as such, is what we have to understand as the concept of original sin. And now we come to something else: an entirely new impetus entered humanity through the individualisation of man.

In earlier times the divine-spiritual beings — and they were absolutely healthy — made man in their own likeness. But now man, as an independent being, detached himself from the all-embracing harmony of divine-spiritual health. In a certain respect he set himself up in his individualism against the whole of this divine-spiritual environment. Imagine that you have a being developing entirely under the influence of his environment. What he expresses will be the environment. Imagine, though, that he shuts himself off in his skin, then in addition to the characteristics of his environment he has his own characteristics as well. And indeed, with the division into sexes men became individual and developed their own individual characteristics. And there was contradiction between the great divine-spiritual harmony with its health and the individualism of man. And through this individuality continuing to work, through it becoming a really effective factor, the possibility of becoming ill has entered into human evolution. This is the moment when the possibility of illness first occurred in human evolution, for it is bound up with the individualisation of man. When man was still connected with the divine-spiritual world the possibility of illness did not exist. It came about at the same time as individualisation, and that is the same time as the division into sexes. This holds good for human evolution, and you must not apply it in the same way to the animal world.

Illness is indeed a result of these processes I have just described, and you can see that it is really the astral body in particular that is originally influenced in this way. The human being draws the astral body into his organism himself to begin with as he comes down from the Devachanic world, and there it encounters what flows into it through the inter-working of the two sexes. So the astral body is the part of man that shows most clearly the non-divine. The

etheric body is more divine, for man does not have so great an influence on that, and the physical body is the most divine of all; it is God's temple, for it is completely withdrawn from man's influence. Whereas in his astral body man seeks all kinds of pleasures and can have all sorts of desires that have a harmful effect on the physical body, even today his physical body is still such a wonderful instrument that it can withstand heart poisons and other harmful influences of the astral body for decades. And so we have to admit that because of all these things that occur in the human astral body it has become the worst part of man. Whoever looks deeper into human nature will find that the deepest causes of illness lie in the astral body and in its bad effects on the etheric body, and by way of the etheric body on the physical body. Now we will understand a number of things that cannot be understood otherwise. I will now speak of ordinary mineral medicaments.

A medicament from the mineral kingdom works in the first place on man's physical body. Now what is the significance of man giving his physical body a mineral medicament? Please note that we are not going to speak of any plant medicaments but purely mineral ones, what is prescribed in the way of metals and salts and so on. Suppose someone takes one or another mineral medicament. Something very remarkable is then seen by clairvoyant consciousness. This clairvoyant consciousness can carry out the following feat — it always has the ability to divert its attention away from something. It is possible to divert the attention from the whole physical body. Then you still see the etheric body, the astral body and the ego aura. You have suggested away the physical body through strongly negative attention. Now if someone has taken a mineral medicament, you can remove everything from your attention and just direct your clairvoyant vision to the mineral or metal that he now has within him. That is, you suggest away everything in him of the nature of bone, muscle, blood and so on, and turn your attention solely to the particular mineral substance that has permeated him. Something very remarkable presents itself to clairvoyant consciousness. This mineral substance has become very thinly diffused and has itself acquired the human form. You have before you a human form, a human phantom consisting of the substance taken in by the man. Supposing the person has taken antimony, you have before you a human form of very finely diffused antimony, and it is the same with every mineral medicament a man takes. You create a new man within you consisting of this mineral substance; you incorporate it. Now let us ask ourselves what the purpose and significance of this is?

The significance is that if you were to leave a man as he is and withhold from him the medicine he really needs, then because of certain bad forces in his astral body the astral body would work on the etheric body and the latter on the physical body and gradually destroy it. You have put a double into the physical body. This works to prevent the physical body obeying the influences of the astral body. Imagine you have a bean plant. If you give it a prop it winds up it and is no longer blown by the wind. This double made out of the incorporated substance is a prop like this for the man. It attaches the physical body to itself and removes it from the influences of the astral and etheric body. In this way you make the human being's physical body independent as it were of his astral and etheric body. This is the effect of a mineral medicament. But you will immediately see the bad side of it, for it has a very serious drawback. Since you

withdraw the physical body artificially from its connection with the other bodies you have weakened the influence of the astral and etheric body on the physical body and have made the physical body independent. And the oftener you take such medicines the more the influence of the astral and the etheric body disappears, making the physical body a hardened, independent being, subject to its own laws. Imagine what people are doing who take mineral medicaments of this sort all their lives. A man who has in course of time taken a lot of these mineral medicaments has within him a phantom of all these minerals, a round dozen of them. It is as though the physical body were surrounded by solid walls. And what kind of influence can the astral and etheric body still have on it? Such a person is actually dragging his body around with him and has very little power over it. If a man who has been dosing himself in this way for a long time applies for treatment to someone who wants to treat him psychologically and work especially on his finer bodies, he will discover that he has become more or less unreceptive to psychological influences. For by making his physical body independent in the first place, he has deprived it of the possibility of being affected by anything that might take place in his finer bodies. And this has happened mainly because the human being has so many phantoms in him that are not in harmony, that they pull him hither and thither. If the human being has deprived himself of the possibility of working from out of his soul and spirit, he need not be surprised if spiritual treatment is not very successful either. In cases of psychological treatment, therefore, you should always give consideration to the kind of person the patient is. If he has made his astral or etheric body powerless by making his physical body independent, then it will be very difficult to help such a person by means of spiritual treatment.

So now we understand how mineral substances affect a man. They create doubles in him that preserve his physical body and remove it from the possible harmful effects of his astral or etheric body. Because materialistic medicine is ignorant of man's higher members, almost all our present-day medicine works in the direction of treating the physical body in some way or another only.

We have begun today by looking at the effects of mineral substances. Some time we shall have to speak of the effects of plant forces and animal substances on the human organism, and then we shall go on to those influences or remedies that work from one being to another in a psychic or spiritual way. But you will see that it is essential for our studies for us to acquire once again such concepts as the concept of original sin and understand it correctly. With certain things nowadays people just do not see what lies in front of them and show no understanding for them at all.

## RHYTHM IN THE BODIES OF MAN

21st December 1908

The fact that we have the possibility of progressing to more and more advanced studies in this group is solely due to the arrangements we have made concerning the courses running parallel with the group lectures. Therefore I would like to ask you to give these courses all your support. It is necessary to have somewhere where we can progress with the lectures. Otherwise we would have to start from the beginning every year.

We will concern ourselves today with something that will again appear to be far removed from the previous lectures but which will nevertheless fit into our present train of thought. We want to take as our starting-point an observation made in one of the last public lectures; the one on 'Superstition from the Spiritual Scientific Point of View'. An observation was made there that cannot be carried further in a public lecture because, for a deeper understanding of it, certain preliminary concepts would have to be presupposed that are less related to an intellectual understanding than to an understanding that lies in our whole soul constitution, and that we can only acquire after years of group work. Patient work of this kind brings us ultimately to the point where things that would have seemed absurd appear possible and probable, and we can see that life bears them out. The observation we want to start from is that it is an ordinary fact and no superstition that in the case of certain illnesses like, for instance, pneumonia, there is a crisis on the seventh day when the patient can easily die, and the doctor has to do everything in his power to bring the patient through this crisis which occurs without fail on the seventh day. This is recognised today by every sensible doctor, though doctors cannot investigate the causes because they have no idea of the spiritual foundation of things. First of all I will simply present you with the fact that pneumonia shows something quite remarkable that is connected with the mysterious number seven.

We must look at the human being in a way that makes it possible to understand this fact and many others besides. You know from the innumerable times we have referred to it that man can only be understood when we know that he has a fourfold structure of physical body, etheric body, astral body and ego. These four members of man's being are connected with and dependent on one another in the most manifold ways. Each member influences the other, and therefore they are in constant connection one with another. But this cooperation is very complicated. It takes a very long time for man to get to know these connections as well as the relationship of these members to certain forces, processes and beings in the cosmos as a whole. For man has a connection with the cosmos through each of his members; a connection which is continuous — and this again is very important — but which is also variable. What we know as the physical body, etheric body and so on are connected with one another but also with the cosmos, the whole world about us. For what we have within us is also to a certain extent outside us, and so we could say that we can best get to know these inner and outer connections if we observe man both in a waking and sleeping state.

When a man lies asleep, the physical and etheric bodies lie in bed and the astral body and the ego are to a certain extent outside these. But this is only roughly speaking. A rough idea is sufficient for a number of things, but we want to understand this situation a little more accurately today. The astral body and the ego are not active in the physical body now. But the physical body with its nerves and blood system and the etheric body cannot exist unless they are interpenetrated by an astral body and something resembling an ego. Nor could the etheric body exist without being interpenetrated by higher entities. When the human being's own astral body and ego depart, the activities of these two members have to be replaced. The human body cannot remain without there being an ego and an astral body active within it, so there also has to be an ego and an astral body active when the human being is asleep. To be exact, we

would have to say that the ego and the astral body that are active in the human being's sleeping physical body are also within the human being during the day, but their activity is completely overpowered by the activity of the human being's own astral body and ego. If we want to imagine the ego as it is nowadays, in the waking state, we have to tell ourselves that this human ego is within the human body when man is awake, and because of its activity during this time it deprives a larger ego of its sphere of influence. What does our own limited ego actually do during sleep? We can in truth say fairly accurately that this ego that has freed itself in the daytime from the large cosmic ego and that has a free hand in the human body, descends into the cosmic ego during the night and foregoes its own activity. And because the day ego descends into the cosmic ego, the cosmic ego can work unhindered and get rid of all the exhaustion that has accumulated during the day. Because the day ego sinks down into the cosmic ego it is possible for the night ego to be active in an all-embracing way. If you want to imagine it pictorially, you can visualise the relationship of the day ego to the night ego as though the day ego described a circle, passing through the greater part of this circle outside the realm of the great ego and descending into the great ego at night. For sixteen hours on average it is outside the night ego and for eight hours it is within it.

You will only understand this correctly if you take what I have said quite literally, namely that your ego never stays the same for the whole sixteen hours — assuming that to be the normal time for being awake — and that the ego is changing all this while. It describes part of a circle and then sinks down, passing through more changes during the night, about which the ordinary human being knows nothing. These changes become more and more unconscious until a climax is reached, and then the ego becomes slowly more conscious again. We must say, then, that in the course of twenty-four hours the human being is continuously undergoing certain changes, the outer symbol of which we can imagine as a circle, as a hand of a clock describing a circle and disappearing from time to time into the large cosmic ego.

The human astral body goes through changes in a very similar way. This changes too in such a way that we can imagine it symbolically as describing a circle. With the astral body too the changes are such that we really have to speak of a kind of sinking down into a cosmic astral body. Only present-day man does not notice this descent into the cosmic astral body any more, whilst in earlier times man was very aware of it. Then man felt his own innate astral feelings that he had at one particular time alternating as it were with quite different feelings at another time. At one time he felt more alive in the world around him and at another time he was more aware of his own inner feelings. You could perceive quite different shades of feeling in the astral body because it underwent rhythmic changes in the course of seven days, that is seven times twenty-four hours, that can again be compared to a circle. The ego undergoes rhythmic changes over a period of twenty-four hours, still expressed today in the alternation between waking and sleeping, and the astral body in seven times twenty-four hours. In primeval man these rhythmic changes occurred very vividly. Thus in the astral body rhythmic changes run their course for seven days, and on the eighth day the rhythm begins again. The astral body actually does sink down into a universal cosmic astral body for part of the time that man undergoes this rhythm. For the remainder of the time it is more outside this cosmic astral



body. This can give you a picture of how significant for man's life the universal astral body and ego are that are present in man when he is asleep. This I into which he plunges when he falls asleep and which keeps his blood flowing at night, is the same ego that works in his body during sleep. If he sleeps in the daytime he also goes into this universal ego, and this brings a certain irregularity into his rhythm which would have worked destructively in earlier times but which is not so destructive these days because in our times human life has changed considerably in this respect. During the course of the seven days, man's astral body actually goes into the same part of the universal cosmic astral body which interpenetrates the physical and etheric bodies during sleep. This brings about changes in man's inner feelings. This is hardly noticed today, though in earlier times it could not be ignored.

It is not only the ego and astral body that go through certain particular rhythmic changes but the etheric body does so too. These take place in such a way that in four times seven days the human etheric body, symbolically speaking, revolves on its own axis, and after four times seven days it comes back to the beginning again. A quite definite rhythm takes place in the course of the four times seven days. But now we are approaching a sphere about which we would have to speak in great detail if you are to understand it all. You will remember my saying that a man's etheric body is female and a woman's male. The two have a different rhythm, but we do not want to go into that today. We just want to emphasise that this rhythm occurs and, because of the difference in man and woman, we will just say it is approximately four times seven days.

This, however, does not bring us to the end of the matter. Quite definite processes are rhythmically repeated in the physical body too, however improbable this sounds to people today. Nowadays they have almost become obliterated, because man has had to become independent of certain processes, but they are still noticeable to occult observation. If the physical body were entirely left to itself this rhythm would take place over a period of ten times seven times four days in the woman and twelve times seven times four days in the man. That is how it would be if the human being were entirely left to the laws inherent in the rhythms. At one time it was really like this, but man has become more free of the cosmic influences around him. Thus we have a flow of rhythmic processes in the four members of man's being. If you like, you can imagine each of the four rhythms as a circling. The rhythms man would carry out in his physical body, for instance, if he were left entirely to himself, only approximate, of course, with the external physical, purely spatial processes that correspond to these rhythms. This is because man has been driven back upon himself in the cause of freedom, and his relationship to the cosmos has changed accordingly.

You will have noticed from the number ten times seven times four or twelve times seven times four that the rhythm of the physical body corresponds roughly to the course of the year. You can imagine an external symbol for these changes in the physical body if you think that in the course of a year the human being turns around as it were; at one time he is on one side of the sun and at another on the other. If we imagine that he always turns his face to the sun, then in the course of a year he has to revolve once on his own axis and once round the sun. Anyone who only looks at it superficially will think that it is of no consequence, but it happens to be very important. These rhythms occurring in the four bodies were implanted into man over long periods of time, and the

hierarchies — entities we have often spoken about — have brought it about that the various bodies influence one another. We know that we are embedded in higher beings. It is due to the action of these spiritual beings, who fill both physical and spiritual space with their deeds, that these particular connections come about. If you consider what I have just said, however, you will find a new way of looking at a thought I often mentioned here last winter. The establishing of the rhythm of the physical body already began on ancient Saturn. The incorporating of the etheric body into the physical body, in such a way that the rhythm of the two bodies harmonise, is the work of other spirits, the spirits of the Sun. Through the working together of the various rhythms a relationship is brought about in the same way as the relationship of the two hands of a clock is determined by their rhythm. On ancient Moon another rhythm was incorporated, that of the astral body.

Now those spirits that regulated our whole cosmos — for everything of a physical nature is an expression of those beings — had to create the outer physical movement in accordance with their own inner relationships. That the sun is encircled by the earth in a year arises out of the rhythm that was implanted into the physical body long ages before the physical constellation existed. Thus the spatial relationships between these heavenly bodies were regulated from out of the spirit. The moon had to go round the earth because its rotation had to correspond to the rotation of the human etheric body in four times seven days because this rhythm was to find its expression in the movement of the moon. The changing illumination of the moon by the sun — the moon's four quarters — correspond to the different rhythms of the astral body, and the revolution of the earth in the course of a day corresponds to the ego rhythm. In connection with this ego rhythm in particular we can point out something that occultism has always taught, but which will appear to people nowadays as mere fantasy, although it is nevertheless true. In very ancient times the earth did not revolve around its axis; this axial rotation arose in the course of time. Whilst earth man was still in a different condition, this movement did not as yet exist. The first stimulus to movement did not occur in the earth but in man. The human ego was given this stimulus to turn by the spirits to whom it is subject, and the human ego actually took the earth with it and made it revolve round it. The revolution of the earth is the result of the ego rhythm. And this is true, however astonishing it sounds. The spiritual members of man that were developing their ego-hood had to receive the stimulus to turn first, and then they took the earth with them. Later on this was different. Man became free on the earth; conditions changed so that man was freed from the surrounding cosmic powers. But this is really what it was like originally. Thus you can see how everything that is physical around us is actually an outcome of the spiritual. Spirit is always there first. And it is the spirit that sets everything going.

And now think of the astral body that accomplishes its round in the course of seven days. Imagine how illnesses are connected with certain irregularities of the astral body because these irregularities are passed on through the etheric body to the physical body. Now we will suppose that the astral body has a certain defect. Through this defect it affects the etheric body and the defect is then passed on to the physical body. This also becomes defective. Then the organism starts revolting against the defect and applies protective measures. This revolt is usually in the form of a temperature, which summons man's forces of recovery. A

temperature is not an illness; it is the human being calling together all the forces in his organism to put this defect right again. This revolt of the whole organism against the defect expresses itself as a rise in a feverish temperature. A temperature is the most beneficial, restorative part of an illness. The particular area that is defective cannot heal by itself, and it has to receive the forces from other places, and this is expressed in the temperature.

Now imagine this temperature occurring with pneumonia. The lungs have become defective through one or other cause. When it is the human lungs in particular that have suffered some damage, the astral body becomes defective first and then it passes through the etheric body to the physical body. With pneumonia the cause is always in the astral body; pneumonia can occur in no other way. Now think of the astral body's rhythm. The day pneumonia appears the astral body affects the physical body. Now the body begins to revolt with a temperature. Seven days later the astral and etheric bodies are in the same mutual relationship; parts of them meet again. But it is not the same part of the etheric body, because the etheric body has been going through its own rhythm. It meets the next part. This is also affected by the astral body, but this time in the opposite way. The fever is now suppressed. Through the fact that the particular part of the astral body that coincided with the previous quarter of the etheric body seven days earlier coincides with its next quarter, the opposite process from a week ago is produced, namely a reaction to the fever. The opposing rhythm of the body now suppresses the temperature. For the human body is meant to be healthy, and that is the purpose of the rhythm. Certain influences increase in the first seven days, and in the next seven days they have to decline. In a healthy person this increasing and decreasing alternates. When a person is ill, however, his life is endangered when the fever is suppressed. Whilst in a healthy person an ascending process is reversed on the seventh day, in an ill person the ascending process ought to continue. But a rapid ascent causes a rapid fall. This is the reason for the pneumonia crisis on the seventh day.

We can understand this if we consider that the lungs were developed at a time when the moon had already split off and was preparing to develop its own rhythm, and the rhythm of the days was also beginning to develop. This is why even today the lungs are still connected with the astral body and the rhythm of the etheric body.

You can see, then, that spiritual science helps us to form a judgment of just these abnormal conditions in human life, and that the whole nature of man can be understood only when we see these conditions. It will only become possible again for the sciences to achieve fruitful results when man is permeated with the great truths of spiritual science. In earlier times, up to about the middle of the earth evolution, all the rhythms in man were much more in harmony with the rhythms of outer nature. Since that time, that is, since the middle of Atlantean times, however, things have shifted. Man's inner life has emancipated itself from outer rhythm, but he has kept his inner rhythm. It is just because the rhythms do not harmonise that man has acquired his independence and freedom, otherwise the evolution of freedom in the history of mankind would not have been possible. Man's rhythm compared with the sun, or the earth's compared with the sun has shot ahead. A similar thing has happened with the other rhythms, for instance that of the astral body. In earlier times man experienced

quite different shades of mood in the course of seven days. At one time everything outside him made a great impression on him, and at another time he lived more in his inner life. It is because the rhythms are no longer in harmony that the condition of inner experience remains, even when man has more joy from the outer world, and vice versa. They combine and balance one another and this makes the astral body even-tempered, as it were. By means of careful observation you can still notice these alternations of mood in people who live more in their astral body. The variations in the condition of the astral body can be established in the case of people who are psychologically or mentally ill.

The ego rhythm was the last to arise, but there too, things have already become displaced. Man can also sleep in the daytime, and stay awake at night. In earlier times this rhythm always coincided with the outer one. In Atlantis something very serious would have happened if man had wished to sleep in the daytime and stay awake at night. He would have brought his whole life into disorder. The rhythm is still there today to a certain extent, but it has become independent of outer circumstances. This is the same thing as setting a reliable clock exactly in time with the sun. You can then tell the exact solar time. But you could also turn the clock to midnight when it is seven o'clock in the evening. Then the rhythm of the clock will still remain correct but it would be displaced compared with that of the sun. This is what it is like with man. Man has kept the old rhythm that he used to share with the whole cosmos, but it has become displaced. If the clock were a living being it would be justified in dissociating its rhythm from the surrounding rhythms. In the far distant future man is to reach the point of projecting his rhythms out into the world again out of the strength of his own inner development. Just as there were once beings who, out of their own rhythms, made the sun, moon and earth move, man will at some future time transfer his rhythms to the world, when he has reached the stage of divinity. This is the meaning behind rhythm becoming independent. We can glimpse from this the deeper foundations of astrology. But we will not go into that just now. Today we only wanted to show that spiritual science is not a collection of abstract ideas for those egoistic people who take an interest in it, but something that can bring light into the most everyday things of life. One must have the will, however, to pass from external phenomena to the causes behind them. Rhythm has been implanted into matter by the spirit, and man, today, has these rhythms within him as a heritage of this spiritual origin. Nevertheless we can only understand what this rhythm signifies for man's being and also for the rest of natural creation if we go back to the original relationships. In the case of animals the various bodies — physical body, etheric body, astral body and group ego — have a quite different relationship to one another. There is a different rhythm for each animal species. It is roughly the same for the physical body, but the different animals have quite different rhythms in their etheric and astral bodies. In the same way as the animal world is classified nowadays according to external form, it can be classified in species according to the rhythms of the astral and etheric bodies.

Do not imagine that these rhythms have never been clearly recognised. We will be able to show that it is not so very long since people were at least dimly conscious of these rhythms. Whoever goes through the world with a consciousness for these things, will find in some calendars in use in country districts certain rules referring to definite relationships between the animals and

the land. Farmers used to manage all their agriculture by observing the rules in such calendars. In the farmer's lore a consciousness of these rhythms lay hidden. These are things that can show us that since the fifteenth and sixteenth centuries an age of abstraction, of external science, has arisen, a science that is no longer in a position to go back to the causes. This is particularly the case in medicine. People only grope today, and the solid basis of pathology and of therapy goes back to ancient times. It was a torture for my intellect and my feelings when phenacetin was tested. This kind of testing, without any kind of guide, shows that at the same time as it lost the spirit science also lost its depth. Through spiritual knowledge this depth will be acquired again. It is absolutely necessary to distinguish between caricatures of science and real knowledge based on the spirit. If you take this to heart you will see how necessary it is to have spiritual scientific knowledge, and that it has to find its way into every realm of knowledge and life.

## RHYTHMS IN THE BEING OF MAN

12th January 1909

It has already been mentioned here that in the group meetings this winter we want to gather together all the threads as it were that will eventually link up to form a deeper understanding of the being of man and various other things connected with man's whole life and evolution that will lead us deeper and deeper into the secrets of the world. Today I would like to remind you of the group lecture the time before last (21st December 1908) and take our start from there. You will remember that we spoke of a certain rhythm existing in the four members of man's being. We want to start there today and find an answer to the question: How can a knowledge of these things help us understand in a deeper way both the necessity and the object of the anthroposophical movement?

Today we shall have to link up two things apparently very far removed from one another. You will remember that there are certain relationships between man's ego, astral body, etheric body and physical body. What there is to say about the fourth member, the ego, is best seen if we bear in mind the two alternating states of consciousness experienced by the ego in the course of the twenty-four hours of the day. One day with its twenty-four hours, during which the ego experiences day and night, sleeping and waking, will be seen as a kind of unity. So when we say that what the ego goes through in a day is based on the number one, we shall have to say that the number that corresponds in a similar way to our astral body is the number seven. Whereas the ego as it is today comes back as it were to its starting-point in twenty-four hours or a day, our astral body does the same thing in seven days. Let us go into this in greater detail.

Think of waking up in the morning; that is, you rise up out of the darkness of unconsciousness, as people say incorrectly in ordinary life, and the objects of the physical sense world appear round you again. You experience this in the morning and again twenty-four hours later, with the occasional exception. This is the regular course of events, and we can say that our ego returns to its starting-point after a day of twenty-four hours. If we look in the same way for the astral body's corresponding rhythm, we have to say that if the ordered regularity of the astral body is really there, then the astral body returns to the same point

after seven days. So whilst the ego goes through its cycle in a day, the astral body goes considerably slower, and carries out its cycle in seven days. The cycle of the etheric body, on the other hand, takes four times seven days; after four times seven days it returns to the same point. And now please bear in mind what was said the time before last. With the physical body it is not as regular as with the astral and the etheric bodies. We can, however, establish a rough figure, and say that it goes through its cycle in about ten times twenty-eight days, and then returns to its starting-point. You know of course that a great difference exists and that the female etheric body is male and the male etheric body female. From this we can see that in a certain respect an irregularity is bound to occur in the rhythm of the etheric bodies. But on the whole the numbers 1:7:(4 x 7):(10 x 7 x 4) are the proportional figures that so to say specify the 'speeds of rotation' for the four members of man's being. This is of course speaking figuratively, for they are not really rotations but repetitions of the same conditions; rhythm ratios. A fortnight ago I had to point out that phenomena of daily life are comprehensible only when we know things like this that lie behind the sense perceptible world. And in a public lecture I also indicated a remarkable fact which cannot be denied by even the most materialistic scientist or doctor or be ranked among the 'spectres of superstition', because it is an indisputable fact. It is something that really ought to make people think, namely that in pneumonia a special phenomena occurs on the seventh day. A crisis arises, and the patient has to be pulled through this seventh day. The temperature suddenly falls, and if the patient cannot be brought through this crisis then in certain circumstances there is no recovery. This fact is known by most people, but as a rule the starting-point of the illness is not always correctly ascertained, and if you do not know which the first day is then as a rule you do not know which the seventh day is either. But the fact remains, so we have to ask why the temperature drops with pneumonia on the seventh day. Why does a special phenomenon occur at all on the seventh day?

Only a person who sees behind the scenes of existence, behind the physical sense phenomena into the spiritual world, knows of these rhythms, and why phenomena like a temperature arise. What actually is a temperature? Why does it occur? The temperature is not the illness. On the contrary, the temperature is something that the organism calls up to fight against the actual process of the illness. The temperature is the organism's defence against the illness. There is some damage in the organism, in the lungs, say. When the human being is healthy and all his inner activities are working harmoniously, these inner activities are bound to fall into disorder if one particular organ of the human body is upset. Then the whole organism attempts to pull itself together and develop the forces within itself to counterbalance the local upset. There is really a revolution going on in the whole organism, otherwise the organism would not need to gather its forces because there is no enemy to fight. The expressing of this massing of forces in the organism is the temperature.

Now the person who looks behind the scenes of existence knows that the various organs of the human body came into existence and developed at very different periods of human evolution. What from the spiritual scientific point of view is called 'the study of the human body' is the most complicated matter imaginable, for the human organism is extremely complex and its individual organs came into existence at quite different times. The rudimentary beginnings

of these organs were developed further at a later stage of evolution. Everything in the physical organism is an expression or outcome of man's higher members, so that each physical organ expresses the higher Organisation of the higher members. What we call the lungs today have their origins in the astral body and are to a certain extent connected with it. We will eventually come to talk about what the lungs have to do with the astral body, how the very first, archetype basis of the lungs came into man on the predecessor of our Earth, ancient Moon, and how at that time the astral body was as it were planted into man by higher spiritual beings. But today I want you to look at the fact of the lungs being an expression of the astral body. The actual expression of the astral body is of course the nervous system. But man is complicated, and the development of the various parts always runs parallel. The construction of the lungs began at the same time as the development of the astral body and the incorporation of the present-day nervous system. This in a way includes the lungs in the rhythm of the astral body, that rhythm that is governed by the number seven. The phenomenon of a rising temperature is connected with certain functions of the etheric body. Something must be happening in the etheric body if a temperature runs a certain course. The temperature, then, is somehow within the rhythm of the etheric body. Whenever you have a temperature it has this rhythm, but in what way? We shall have to be clear about the following:

The etheric body, which completes its cycle in four times seven days, moves considerably slower than the astral body with its seven day rhythm. So if we relate the rhythmic course of the etheric body to that of the astral body, we can compare them with the hands of a clock. The clock's hour hand goes round once whilst the minute hand, in the same span of time, goes round twelve times. There you have the relationship of 1:12. Now suppose you look at the clock at noon, when the minute hand lies on top of the hour hand. The two hands coincide. Then the minute hand goes round one, and when it returns to the twelve it can no longer coincide with the hour hand, for this has meanwhile moved on to one. It will be roughly another five minutes before the two hands can coincide, so the minute hand does not point to the same place as the hour hand an hour later but after an hour and just over five minutes later. Now you have a similar relationship between the movement of the astral body and the movement of the etheric body. Imagine that your astral body, that is connected the whole time with the etheric body, were to be in a certain position in relation to the etheric body. Now the astral body begins to rotate. When after seven days it returns to its original position, it does not coincide again with the etheric body, for, after seven days, the etheric body has moved round a quarter of its cycle. So seven days later the position of the astral body does not coincide with the same position of the etheric body but with a position that is a quarter of the cycle behind the original one. Now imagine you have a case of the illness in question. A definite position of the astral body is connected with a definite position of the etheric body. And at this moment, with the co-operation of these two positions working together, the temperature appears, as a summons to fight the enemy. Seven days later the astral body covers an entirely different part of the etheric body. Now in the etheric body there must be not only the power to produce a temperature, for in that case, once it had really got going, it would never drop again; so seven days later this point of the etheric body that is now covered by the part of the astral body that produced the temperature seven days

previously has the tendency to counteract the temperature and bring it down. If the patient's disorder has been overcome in seven days, then all is well. But if the disorder has not been overcome, and the astral body has not got the tendency now to push the illness out, the patient comes into the unfortunate position in which the etheric body has the tendency to bring the temperature down. It is important to pay good heed to these two points of coincidence. We could discover points like this for all kinds of phenomena in human life. And just through these rhythms, these mysterious inner workings, man's whole being could be understood. The etheric body really has a tendency that expresses itself in four times seven. In the case of other illnesses you will notice that the fourteenth day is of special importance; that is, two times seven. And we can definitely say that with certain phenomena the paroxysm has to be especially strong after four times seven; The point being that if the trouble decreases then, you can definitely hope for recovery. All these things are connected with rhythms of the kind we touched on three weeks ago and have dealt with in greater detail today. With such things as these, which appear difficult but which can nevertheless be understood, we can begin to penetrate a little way beneath the surface of the physical sense world. And we must penetrate further and further. Now let us enquire into the origin of such rhythms.

We have to look once again to the great cosmic relationships to find the origin of such rhythms. We have often drawn your attention to the fact that what we call the four members of man, physical body, etheric body, astral body and ego have evolved through Saturn, Sun, Moon and Earth existence. If we look back to our old Moon we find that it also separated itself from the sun for a certain length of time, though a large part of what is the moon today was then part of the earth. But outside there was a sun, and when such heavenly bodies belong together then their forces, which are the expression of their beings, always have an influence on regulating the life of their creatures. The orbiting of a planet around its sun or of a satellite around its planet is by no means mere chance, nor is it unconnected with life, on the contrary it is regulated by those beings we have learnt about in the hierarchies of spirits. We have seen that it is absolutely untrue that the heavenly bodies rotate by themselves through mere lifeless forces. We have pointed out how grotesquely the modern physicist explains the Kant-Laplace theory by means of his experiment with the blob of fat. A cardboard disc is inserted through the floating blob of fat the direction of the equator and a needle stuck through it from above, and then the whole thing is rotated, whereupon small droplets break off from the large drop and rotate as well. Thus the experimenter shows how a planetary system in miniature arises, and physicists generally draw the conclusion that this is how the large planetary system must have arisen. Although it is usually good to forget yourself, in this particular case it is not. For the good man usually forgets that the miniature planetary system could not arise if he did not turn the handle. It is perfectly permissible to do such experiments, and they are very useful, but you should not forget the most important part. What an infinite number of people fall victim to such suggestions! They overlook the fact that the professor was doing it. There is no gigantic professor out yonder of course, it is the hierarchies of spiritual beings who regulate the rhythms of the heavenly bodies and actually bring about all the ordering of matter in the cosmos, so that the individual planetary bodies revolve around one another. And if we could go into the



movements of the planetary spheres that form a correlated system — and a time will come for this — we should recognise the rhythms of our own human members. For the time being, however, we need only point to one thing.

Modern man, with his materialistic mode of thought, laughs at the idea that in earlier times certain conditions in man's life were organised in connection with the four quarters of the moon. Now just with the moon in particular there is in a wonderful way a cosmic reflection of the relationship existing between the astral and the etheric body. The moon moves round its cycle in four times seven days. Those are the positions of the etheric body, and these four times seven positions of the etheric body are exactly mirrored in the four quarters of the moon. It is by no means nonsense to look for a connection between the phenomenon of the rising temperature we described and just these quarters of the moon. Just think, there really is a different quarter of the moon at the end of seven days, just as there is another quarter of the etheric body and the astral body covers a different quarter of the etheric body. Originally the relationship of the human astral body to the etheric body was indeed regulated by spiritual beings bringing the moon into a corresponding orbiting of the earth. And you can see how the things are to a certain extent connected, in that even modern medicine reckons with an ancient heritage of rhythmic knowledge. As the rhythm of the body is ten times twenty-eight and the physical body is as it were back at the same point ten times twenty-eight days later, there are about ten times twenty-eight days between the conception of a human being and his birth, ten lunar months. All these things are connected with the regulating of the great cosmic relationships. Man as microcosm is a true image of the great world relationships, for he is created out of them.

Today we want to turn our thoughts to evolution in the middle of Atlantean times. That was a very important point for earth evolution. Before that time we can distinguish three races in human evolution; the Polarian, the Hyperborean and the Lemurian race. Then comes the Atlantean race. We are now in the fifth race and two races will follow us, so the Atlantean epoch lies right in the middle. The middle of Atlantean times is the most important point in earth evolution. If we were to go back before this time, even then we should have found an exact reflection of cosmic relationships in the relationships of external human life. It would have had a very bad effect on man if he had done the kind of things then that he does now. Nowadays man does not adjust himself very much to the cosmic situation. In town life things often have to be arranged in such a way that people are awake when they would otherwise be asleep and asleep when they ought to be awake. If anything like being awake at night or sleeping in the daytime had occurred in Lemurian times, and man had paid so little attention to the external phenomena that belong to certain inner processes, he would not have survived. Of course such a thing was quite impossible then, because it was a matter of course that man in his inner rhythm conformed with outer rhythm. Man lived as it were with the cycles of the sun and the moon and modeled the rhythm of his astral and etheric bodies on the cycle of sun and moon.

Let us come back to the clock. In a certain respect this also conforms to the great cosmic cycle, when the hour and minute hands coincide at twelve o'clock, that is because there is a certain constellation of the sun and stars. We set our clocks according to this and a clock is unreliable if the two hands do not coincide the following day as soon as this constellation of stars occurs again. In

Berlin the clocks are set daily by electricity from the Enckeplatz observatory. So we may say that the movements or rhythms of the clock hands are set every day according to the rhythm of the cosmos. Our clock is correct if it synchronises with the central clock which, in its turn, synchronises with the cosmos. In ancient times man had no need of a clock, for he himself was a clock. His life's course, which he could clearly feel, absolutely conformed to cosmic relationships. Man really was a clock. And if he had not conformed to the cosmic situation, exactly the same thing would have happened to him as happens to a clock if its movement does not correspond to the outer situation: it goes wrong, and he would have gone wrong too. The inner rhythm had to correspond to the outer. And the essential part of man's evolution on earth is that since the middle of Atlantean times the outer situation does not absolutely coincide with the inner one. Something else has come about. Just imagine someone fancying that he could not bear the two hands of his watch coinciding at noon. Supposing he alters them to three o'clock, then when it is one o'clock for other people he makes it four p.m., at two o'clock he makes it 5 p.m., and so on. The inner working of his clock will not have changed, it will only have become displaced compared with the outer situation. Twenty-four hours later he will make it three o'clock again; that is, his clock's movement will not coincide with the cosmic situation but its inner rhythm will still agree with it, for it has only been displaced. Man's rhythm has also been displaced. Man would never have become an independent being if all his activity had remained in cosmic leading strings. The basis of his freedom lies in his having preserved his inner rhythm while severing himself from external rhythm. He has become like a clock that at the nodal points no longer coincides with cosmic occurrences yet is inwardly in harmony with them. Thus in the far distant past a human being could be conceived in one particular stellar constellation only and be born ten lunar months later. This coinciding of conception with a cosmic situation has ceased but the rhythm has remained, just as a clock keeps to its rhythm even though at midday you set it at three o'clock. Of course it is not man's circumstances only though, that have become displaced, the times have become displaced as well. Even if we disregard the last-mentioned cosmic displacement, something very special has occurred in man's inner life, in that he has lifted himself as it were out of the cosmic situation and is no longer a 'clock' in the proper sense of the word. He is more or less like a man who has put his clock forward three hours and then, forgetting how much he has put it forward, cannot sort himself out any more. This is what happened to man in earthly evolution once he was free of the situation in which he was like a clock in the cosmos. In certain respects he brought his astral body into disorder. The more the conditions of human life were regulated by the physical, the more the old rhythm was preserved; but the more his life conditions became influenced by thought, the greater the disorder that came into them. I would like to clarify this from another angle.

Men are not the only beings we know of, we also know of beings that are superior to present-day earth man. We know of the sons of life or the angels, and we know that they went through their human stage on ancient Moon. We know of the spirits of fire or the archangels, that went through their human stage on the old Sun condition of the earth, and we also know of the primeval forces, who went through their human stage on ancient Saturn. These beings are in advance

of man in their cosmic evolution. If we were to study them today we would find that they are beings of a much more spiritual nature than man. Therefore they live in higher-worlds. But in regard to the particular things we have been mentioning today, their situation is totally different from man's. In spiritual matters they conform absolutely to the cosmic rhythm. An angel would not think in such a disordered way as man, for the simple reason that his thought process is regulated by the cosmic powers which guide him. It is right out of the question for a being like an angel not to think in harmony with the great spiritual processes of the cosmos. The laws of logic for the angels are written in the universal harmony. They need no textbooks. Man needs textbooks because he has brought his inner thought processes into disorder. He no longer knows how to take guidance from the great script of the stars. Angels know the course of the cosmos, and the course of their thought corresponds with the ordered rhythm. When man came on to the earth in his present form he fell out of this rhythm, hence the lack of order in his life of thought and feeling. Regularity still holds sway in the things man has less influence on in his astral and etheric bodies, but in the parts that have been given into man's hands, that is, his sentient soul, intellectual soul and consciousness soul disorder and lack of rhythm have entered in. It is one of the least important matters that in our cities man turns night into day. It is of far greater significance that in his inner life of thought man has torn himself away from the great universal rhythm. The way man thinks all day long is in a certain respect in contradiction to the life of the great universe.

Do not imagine though, that all this is being said to encourage a world conception that will bring man back into this kind of rhythm again. Man had to get away from the old rhythm; his progress depends on this: When certain prophets go around today preaching 'Back to Nature', they want to bring life into reverse instead of helping it forward. All this chatter about returning to nature contains no understanding of real evolution. When a movement today recommends people to eat certain foods only at certain times of the year because nature herself indicates this by making foods grow only at certain times, this is the abstract talk of the amateur. The essential thing about evolution is that man grows more and more independent of outer rhythm. But we must not lose the ground from under our feet. It is not the best thing for man's progress and salvation to return to the old rhythm and ask himself how he should live in harmony with the four quarters of the moon. For it was essential in olden times for man to be like an impress of the cosmos. But it is important too that man should not believe he can live without rhythm. Just as his inner life was formed from outside inwards he must now create rhythm from inside outwards. That is the essential thing. His inner life must become rhythmic. Just as rhythm created the cosmos, man has to permeate himself with a new rhythm if he wants to share in the creating of a new cosmos. It is characteristic of our age that it has lost the old, external rhythm and has not yet attained a new inner one. Man has outgrown nature — if we call the outer expression of spirit 'nature' — but has not yet grown into the spirit. He is still floundering today between nature and spirit. This is just what is characteristic of our time. This floundering between nature and spirit reached its climax in the second third of the nineteenth century. Consequently the beings who know and interpret the signs of the times had to ask themselves at that time: What can be done so that man does not lose all

trace of rhythm but acquires an inner rhythm?

What you can see today as the characteristic of mental life is its chaotic nature. Today, when you see something that has been thought out, the first thing that is bound to strike you is its chaotic nature, its inner lack of order. This is the case in almost every sphere. Only the spheres that still possess good old traditions have something of the old order left. In new spheres man has first of all to create a new order. That is why men can see facts today, like the fall in temperature on the seventh day of pneumonia, but their explanation of them is an absolute chaos of thoughts. When the human being thinks about it, then — because he does not think in an ordered way — he piles up a medley of thoughts around the fact. All our sciences take an external fact of the world and stir up a mass of thoughts about it with no inner order, because man has gone astray in a kind of mental abyss. He has no guiding principles of thought today, no inner thought rhythm, and humanity would become completely decadent were they not to acquire an inner rhythm. Look at spiritual science from this point of view.

You will see the element you are in when you begin to study spiritual science. To begin with you hear — and gradually understand — that man has four members of his being: physical body, etheric body, astral body and ego. And then you hear that work is done by the ego, and the astral body is changed into manas or spirit-self, the etheric body into buddhi or life-spirit and the principle of physical man into spirit-man or atma. Now just think how much ground we have covered with this basic formula of spiritual science. Think of the many themes that were really fundamental themes, and how we had to build up our whole thought structure time and again out of this basic scheme: physical body, etheric body, astral body and ego. You know, some people actually get tired of hearing these basic facts over and over again in certain public lectures. But this is and remains a reliable thread on which to string our thoughts: these four members of man's being and their inter-working; and then on a higher level, the transformation of the three lower members: the third into the fifth, the second into the sixth and the first into the seventh member of our being. If you count all the members of man's being that we know of physical body, etheric body, astral body, ego, spirit-self, life-spirit and spirit-man, you have seven. And if you count those that form the foundation of these, namely the physical body, etheric body, astral body and ego, you have four. And you are reproducing in thought the macrocosmic rhythm of 7:4 and 4:7 when you follow this train of thought. You are producing the outer, macrocosmic rhythm again from out of yourself. You are repeating the rhythm that was once there macrocosmically in the universe and bringing it to birth again. You are laying down the plan or basis for your system of thought, as once the gods laid down the plan for the wisdom of the world. When we bring the inner rhythm of number to life in us again in this way, then out of the chaos of thought life a cosmos of thought is developed out of the innermost being of the soul. Men have freed themselves from external rhythm. By means of what is truly a science of the spirit we return to rhythm again, creating a cosmic structure from within outwards that is inwardly rhythmic. And if we turn to the cosmos and look at the earth's past, at Saturn, Sun, Moon and Earth, we find four, then the Moon in spiritualised form at the fifth stage as Jupiter, the Sun at the sixth stage as Venus, and ancient Saturn at the seventh stage as Vulcan. Thus in Saturn, Sun, Moon, Earth, Jupiter, Venus, Vulcan our evolutionary phases add up to seven. Our physical body as it is

today, has developed through the number four, through Saturn, Sun, Moon and Earth. In the future it will gradually become completely transformed and spiritualised. So that here too, when we look at the past we have the number four, and when we look to the future the number three: again there is 4:3, or if we include the past in the whole of evolution, 4:7.

We are still only at the beginning of our spiritual scientific activity, even if we have been working at it for many years. Today we could only point out what men meant by the 'inner number' at the root of all phenomena. And we see that in order to gain freedom man had to fall away from the original rhythm. But he has to rediscover within himself the laws with which to regulate the 'clock', his astral body. And the great regulator is spiritual science, because it is in harmony with the great laws of the cosmos beheld by the seer. The future as created by man will have the same great numerical relationships as the cosmos had in the past, but on a higher level. Therefore men have to bring the future to birth out of number, like the gods created the cosmos out of number.

We can see how spiritual science is connected with the course of the macrocosm. When we grasp what is there in the spiritual world behind man, the number four and the number seven, we shall understand why we must look to the spiritual world to find the impulse to carry forward what we know to be the evolutionary course of humanity. And we shall understand why just in an age when men have reached the greatest chaos in their inner life of thought, feeling and will those individualities who have to interpret the signs of the times had to draw attention to the kind of wisdom that enables man to create his soul life in a regulated way from within outwards. We shall learn to think with inner rhythm in a way that is necessary for the future, when we think in accordance with these basic relationships. And man will take into himself more and more from the world of his origins. At present he is acquiring what we can see to be the ground plan of the cosmos. He will go further and feel himself filled with certain fundamental forces and ultimately with fundamental beings.

All this is just in its beginnings today. And we appreciate the importance and world significance of the anthroposophical mission when we regard it not as an arbitrary act of this or that individual, but rather set about understanding it with all the inner force of our very existence. Then we can reach the point of being able to say that it is not a matter of choice whether we take up the anthroposophical mission or not, for if we want to understand our times we must recognise and fill ourselves with the thoughts of the divine-spiritual worlds which are the basis of anthroposophy. And then we must let them flow out of us again into the world, so that our actions and our being acquire, in place of chaos, the stature of a cosmos, like the cosmos out of which we were born.

## ILLNESS AND KARMA

26th January 1909

Let us continue with our studies which are to bring us closer and closer to a deeper understanding of man's being and task in the world. You will remember that in one of the group lectures held here this winter (10th November) we spoke about the four different ways in which it is possible for the human being to be ill, and we indicated that illnesses arising as the actual result of karma would not be discussed until later. Today we want to talk about at least a certain part

of this karmic cause of illness.

We explained before that the division of man's being into four members, the physical body, etheric body, astral body and ego, enables us to have a kind of survey of the phenomena of illness in so far as each of these members comes to expression in certain organs and organ complexes of the physical body itself. That is, the ego has its chief physical equivalent in the blood, the astral body in the nervous system, the etheric body in all that comes under the heading of the glandular system, and the physical body represents itself. Then we presented the illnesses arising out of the ego as such, and which therefore have their physical manifestation in irregularities in the functioning of the blood. We indicated that what originates in irregularities in the astral body manifests in irregularities in the nervous system, and what originates in the etheric body manifests in the glandular system, and that it is in the physical body that we have to look for those illnesses that primarily have external causes. All this, however, only points to that aspect of illness that is connected with the span of one human lifetime. Now anyone who is able to look at world existence in a spiritual scientific way has an inkling that illness must also depend to some extent on a person's karma, on that great law of causes which show the spiritual connections between man's various incarnations. But the ways of karma are very intricate and manifold, and we must study the more detailed composition of karmic connections before we can understand anything about them. Let us talk today about a few aspects of something that is very interesting for people to know, namely, how illnesses are connected with causes made by man himself in earlier lives. In order to do this we must say a few introductory words on the subject of how the law of karma works in human life. We shall be referring to some things most of you know from other lectures, but it is essential to have an exact picture of how the karmic causes of one life become the effects in the next. Therefore we shall have to say a few words about what actually happens to man spiritually in the period after death.

We know that on passing through the portal of death man first of all has the kind of experiences that come about because he is now in an entirely different situation from anything met with in life. His ego and astral body are connected with the etheric body, but without the physical body being there. He has, as it were, laid that aside. This only happens in exceptional circumstances in life, as we have often mentioned. During life, when man is asleep, he lays his etheric body aside as well as his physical body, hence this combination of ego, astral body and etheric body exists only after death, and then for a short while. Only, just a matter of days. The experiences that follow immediately after death have also been mentioned; man's feeling of growing larger and larger beyond the space he previously occupied, until he encompasses all things. We have mentioned the picture of his past life standing before him as a great tableau. Then, after a number of days that varies individually, the second corpse, the etheric body, is laid aside and absorbed by the general world ether, except in those cases we mentioned whilst discussing intimate questions of reincarnation, when the etheric body is preserved in a certain way for use in the future. Nevertheless an extract of the etheric body is kept, being the fruit of life experience. Then follows the life that is determined by the combination of ego and astral body without man being bound to a physical body. This is the period we call *Kamaloka* in anthroposophical literature, and often describe it, too, as the period of learning to

do without the physical body and physical existence altogether.

We know that when man has just passed through the portal of death he still has all those forces in his astral body which were there at the moment of death. For he has laid aside only the physical body, the instrument of enjoyment and action. This he has no longer, but the astral body he still has. He still has the bearer of passions, instincts and desires. He still hankers for the same things — out of habit you might say — that he hankered for in life. Now whilst he was alive it was through the instrument of the physical body that man satisfied his desires. After death he no longer has this instrument, thus he is deprived of the possibility of satisfaction. This is felt as a kind of thirst for physical life until man has grown accustomed to live solely in the world of the spirit and to have solely what can be acquired out of the spirit. Until man has learnt to do this, he continues living in what we call the period of breaking himself of his habits, or Kamaloca.

We have already described the remarkable way in which this period of life runs its course, and we know that at this stage of his existence man's life flows backwards. This is something that is difficult for newcomers to anthroposophy to understand at first. Man passes through the Kamaloca period which lasts roughly a third of the length of his earthly life — in reverse sequence. Assuming that a man dies in his fortieth year, he will pass through all the experiences he has gone through in life in the reverse order, beginning with his thirty-ninth year, then the thirty-eighth, the thirty-seventh, the thirty-sixth, and so on. He really does go through his whole life backwards, right to the moment of birth. This is what is behind the beautiful words of Christ, when He was speaking of man's entry into the spiritual world or the kingdom of Heaven: 'Except ye ... become as little children, ye shall not enter into the kingdom of Heaven!' In other words, man lives backwards as far as his first moments and being absolved of everything, he can then enter Devachan or the kingdom of Heaven, and be in the spiritual world from then onwards. This is difficult to imagine, as we are so very accustomed to time being absolute, like it is on the physical plane. It requires considerable effort to get used to this, but it will come.

Now we must picture to ourselves what man actually does in Kamaloca. We could say a great deal about it, of course. Today, however, we shall concentrate solely on what concerns the question of the karmic cause of illnesses. So what I am about to say must not be taken as the only kind of experience in Kamaloca, but as one among many.

We can visualise first of all what use man makes of this time in Kamaloca for his future by imagining that the man who died at forty had done something in his twentieth year that hurt someone else. When somebody has done something like this that hurt another person, it has a certain effect on his whole life. Any action of man that hurts another being or creature or the world in general, hinders the doer in his development. This is what the pilgrimage of life means for me, that the primary force of the soul, as it goes from incarnation to incarnation, is set for further development. And this development progresses in such a fashion that man as it were is always putting obstacles in his own path. If this primary force were the only thing that were active — it is this very force that is to bring the soul back to the spiritual — man would need only a very short time on earth. But in that case the whole of earth evolution would have taken an entirely different course; it would also have failed to achieve its

purpose. You must not think that man would be better off if he put no obstacles in his own way. It is only by setting himself these handicaps that he grows strong and acquires experience, for it is the very eradicating and overcoming of these hindrances that will make him the strong being he must become by the end of earth evolution. It is thoroughly in keeping with earth evolution that he puts stones in his own path. If he did not have to muster the strength to remove these obstacles he would not acquire this strength at all. Then the world would be the poorer. We must altogether disregard the good and evil connected with these hindrances and look solely at the wisdom of the world that intended, right from the beginning, that man should have the possibility of setting himself hindrances in earthly evolution so that in removing them he could acquire strength for later. We could even say that the wise guidance of the world allowed man to become evil and gave him the possibility of doing harm, so that in repairing the harm and overcoming the evil he can become stronger in the course of karmic development than he would have become had he reached his goal without effort. This is how we should understand the significance and justification of obstacles and hindrances.

When, therefore, whilst living his life backwards in Kamaloca after death, a man encounters some harm he did to a fellow man in his twentieth year, he experiences this harm just as much as the joy and good he brought to others. Only now it is in his own astral body that he experiences the harm he did to someone else. Supposing he hit someone when he was twenty, so that it really hurt. In his reverse journey through life he feels it in his own astral body in exactly the same way the other person did when it happened. You experience objectively in the spiritual world everything you yourself did in the external world, and in the process you acquire the strength and the inclination to compensate for the pain in one of your future incarnations. Your own astral body tells you what it felt like, and you realise you have laid an obstacle in the way of your further development. This has to be cleared away, otherwise you cannot get beyond it. This is the moment you form the intention of getting rid of the obstacle. So when you have lived through the Kamaloca period, you arrive back in your childhood filled with the intention of getting rid of all the hindrances you created in life. You are full of intentions, and it is the force of these intentions that brings about the special character of your future lives on earth.

Let us suppose that in his twentieth year B hurt A. He now has to feel the pain himself, and resolves to recompense A in a future life, that is, in the physical world, where the injury was done. The force of this good resolution forms a bond of attraction between B and A and brings them together in the next life. That mysterious force of attraction that brings people together in life springs from what they have acquired in Kamaloca. Our experiences there lead us to those people in life whom we have to recompense or with whom we have any kind of connection. Now you will realise that the Kamaloca forces we have taken into ourselves for the righting of wrongs in life can by no means always be worked out in a single life. It can then happen that we form connections with a great number of people in one life, and that next time we are in Kamaloca we have the possibility of meeting them again. Now this depends, too, on the other people, whether we meet them again in the following life. That spreads itself over many lives. In one life we correct this, in another life that, and so on. You must certainly not imagine that we can immediately put everything right in one



life. It depends entirely on whether the other person also develops in his soul the corresponding bond of attraction.

Now let us take a closer look at the working of karma, by examining a particular example. In Kamaloca we form the intention of carrying out a certain thing in the next or one of our future lives. This force planted in our soul remains in it and does not leave it. We are born again with all the forces we have mustered. This is inevitable. Now life consists not only of those things we have to put right in our karmic connections although what we are about to say can also be related to that. We may have put hindrances in our path, lived in a one-sided way, not made proper use of our life, living only for particular pleasures and tasks and allowing other possibilities that life offered us to pass us by, so that other faculties have remained dormant. This also calls forth karmic causes in Kamaloca, and we bring this with us into life. Then we are born again as babies. Suppose we live to be ten or twenty. Our souls contain all the forces we have mustered, and when they have become mature they make their appearance. During a certain period of our lives an inner necessity will doubtless arise urging us to carry them out. So let us suppose that in our twentieth year we feel an inner urge to carry out a Particular deed, because we made the resolution in Kamaloca. For the sake of simplicity, let us keep to the example of feeling the urge to recompense someone. The bond of attraction has brought us together, and there he is. As far as the external situation goes, we can quite well do the deed. Yet there can still be an obstacle. The compensating deed could be one to which our own organism is not equal. Our organism is also dependent on the forces of heredity. This makes for disharmony in any life. Man is born on the one side into these forces of heredity. His physical and etheric body inherit the qualities that can be passed down through the generations. This hereditary stream is, of course, bound to have some measure of external connection with the karma our soul has set itself. For as it comes down from the spiritual world our soul is attracted to the kind of parents through whom it can inherit those qualities that come closest to our requirements. They never, however, entirely correspond, for in the body this cannot be so. There is always a certain discrepancy between the forces of heredity and what the soul brings with it from the past. Now it all depends on whether the soul is strong enough to overcome all the obstacles in the line of heredity, and is capable of re-forming the organism during the course of a lifetime, so that it overcomes what does not suit it. People vary a great deal in this respect. Some souls have acquired great strength in the course of previous incarnations. A soul of this nature has to incarnate in the most suitable body possible, though it will not be absolutely suitable. Yet this soul might be strong enough more or less to overcome everything not suited to it, though this is not necessarily always the case. Let us follow this up in detail by looking at the brain.

This instrument of our life of concepts and ideas is inherited externally through our line of heredity. Its delicate convolutions are formed in one way or another according to this line of heredity. The soul will always to some extent have the inner strength to overcome what does not suit it and bring its instrument into harmony with its own forces, but only to a certain extent. The stronger the soul is the better it can do this. And if circumstances are such that it becomes impossible for the soul forces to overcome the resistance in the composition of the brain, the brain cannot be used properly. And then there

occurs what we call mental defectiveness, mental illness. A melancholic temperament arises too, because the soul forces are not strong enough to overcome certain things in the organism. In the middle of life — it is different at the beginning and at the end — the forces of our soul always encounter a certain unsuitability in their instrument. This is the secret that always lies hidden behind the inner conflict and disharmony in human nature. What men often imagine to be the reason for their discontent is usually just a mask. In reality the reasons for it are as we have described. Thus we see the relationship between what the soul takes with it from incarnation to incarnation and what it receives from the line of heredity.

Now let us suppose we are reborn, and when we are twenty our soul feels the urge to compensate for a particular deed. We have also encountered the person concerned, yet our soul is not capable of overcoming the inner resistance necessary for doing the deed. We always have to set our forces in motion when we have a deed to do. A person does not usually notice anything happening within him, and, to begin with, he does not need to notice. The following might easily happen: There is a person who, at the age of twenty, feels the urge in his soul to compensate for something. External circumstances are favourable, but his inner strength cannot take hold of his organs and carry out what he should do.

A person does not need to know about all this, yet he will be aware of its effect. This effect appears in the form of some illness, and here lies the karmic connection between what happened in a previous life and the illness. The spiritual cause of the illness will guide the whole process in such a way that the person thereby becomes capable of carrying out the deed of compensation the next time he has the opportunity. To put it another way, in our twentieth year we are not capable of doing a particular deed. The urge is there, nevertheless, and the soul wants to do it. What does the soul do instead? It struggles, as it were, with its unusable organ, attacks it and destroys it. When the organ that should have been instrumental in carrying out the deed externally has been destroyed by these soul forces, then comes the inevitable reaction, which we call the process of healing, and the forces of the organism have to be called up to restore the organ. This organ, which was destroyed because it was unfit to perform the task, is rebuilt through the illness so as to be capable of performing it, although by the time the illness is over it might well be too late. But then the soul has now gained the strength to mould the growth and development of this organ in the course of life in such a way that in the next incarnation the deed can be carried out. Thus illness can be the very thing that makes us fit to carry out our karmic obligations in another life.

Here we have a secret karmic connection between illness and further development, for in reality illness is a process of further development. In order that the soul develops the power to form an organ in the way it needs, the unsuitable organ has to be destroyed and rebuilt again by the soul forces. Here we come upon a law in human life that has to be described somewhat as follows: Man has to acquire his strength by overcoming obstacles in the world, one after another. Strictly speaking all our strength was acquired by the overcoming of obstacles in previous incarnations. Our present capacities are the result of our illnesses in earlier lives.

To make this especially clear, let us imagine that a soul is not yet capable

of making use of the mid-brain. How can it acquire the capacity to use it properly? It can only do this by becoming conscious of the incapacity, destroying the mid-brain and rebuilding it, and in this process of rebuilding it the capacity is acquired. We become capable of everything that we ourselves have taken through the process of destroying and rebuilding. This has been felt to be true by all those people who, in the various religions, have connected a very exalted being with this process of destroying and rebuilding. In the religious beliefs of the Indians 'Shiva' represents the ruling powers that destroy and then restore things to life again.

That is one of the ways in which karma instigates a process of illness. In the case of illnesses that concern mankind in general rather than man as an individual, we find something else that gives them a more general character. For instance we see typical cases of children's diseases appearing at certain times. These show nothing else than that the child is learning inner control of a certain part of his organism, after which he can then be in control of it in all his future incarnations. We should regard illness as a process that makes a person capable. We shall then come to think of illness in quite a different way. We must not, of course, conclude from this that if someone is knocked down by a train it should be explained in the same way. That sort of thing does not come under the same heading as illness nor what we have just been discussing. But there is another kind of karmic cause of illness which is just as interesting, and which we shall only understand if we look at it in greater detail.

Suppose you learn one or another thing, the sort of thing you learn in life. First of all you have to learn it, for the most important accomplishments in life have first to be learnt. The process of learning is absolutely necessary. But that is not the end of it, for learning is only the most external part. The learning of a thing is still a long way short of all that we shall experience through it. We are born into life with definite capacities acquired partly through heredity and partly through our earlier incarnations. The range of our capacities is after all limited. In the course of each incarnation we increase our store of experience. This acquired knowledge is not so closely connected with us as the temperament and disposition and so on that we have brought with us into life. What we learn in life to begin with in the way of memory and habit is less closely connected with us, and therefore it also makes its appearance in life in a more fragmentary manner. Not until after death does it appear in the etheric body in the great memory tableau. Then we have to incorporate this into us and make it part of ourselves.

Let us assume then that we have learnt something in life and are then born again. In our new life it can well be that because of hereditary or other conditions, or perhaps because our learning has not been harmonious, and although we have learnt something, it was not sufficient to have the whole thing at our finger tips, then on reincarnating, we develop what we have learnt in one direction but not in another. Let us assume we learnt something in life that necessitates having a certain part of our brain organised in a particular way or having a certain characteristic in the blood circulation in a succeeding life, and then let us assume that we had failed to learn the other things that are a necessary part of this. This, however, is not necessarily an immediate drawback. Man has to take forward leaps in life, and he has to learn from experience that he has done something in a one-sided way. Now he is born again with the fruits of

what he has learnt, but he lacks the possibility of developing himself in such a way that everything can come to expression, and what he has learnt from life can really be carried into effect. A man might for instance have received a certain degree of initiation into the great mysteries of existence in one of his incarnations, and when he is born again these forces that were planted in him want to come to expression. But let us assume it has been impossible for him to develop certain forces which could produce the necessary harmony in the organism. At a certain point in his life it will inevitably happen that what he previously learnt wants to come to expression. But an essential organ is missing. So what happens? An illness has to occur that could have a very, very deep-seated karmic cause. And again part of the organism has to be destroyed and rebuilt afresh. And by means of this rebuilding of the organ the soul senses which are the right forces in the other direction, and it takes this feeling along with it. When this is acquired this way, or even through initiation, it usually happens that the fruits show themselves in that same incarnation. That is, an illness occurs in the course of which the soul experiences what it lacks. And then, for instance, something can take place immediately after the illness that otherwise would not have been achieved. It could be that a person would have been able to reach a certain stage of enlightenment in his previous life, but he could not get through to part of his brain, and he did not develop the strength to break through the resistance. Then this offending organ must inevitably be destroyed, and a severe illness can result. Then comes the rebuilding, whereby the soul becomes aware of the forces necessary to overcome the blockage, and the awaited enlightenment ensues. The process of suffering an illness can definitely be regarded as a sign that something important is to *follow*.

Now we are touching on matters that our profane world would certainly sneer at. Yet many a person will have noticed a kind of perpetual discontent, as though part of the soul could not come to expression and life becomes impossible. A severe illness breaks out, and the overcoming of this illness brings an entirely new impulse, like a feeling of release that the blockage has really gone and the organ can be used. This was all due to the organ being unusable. In the life cycles of the present, people still have a lot of these blockages, of course, and they cannot all be overcome at once. We must not necessarily think of spiritual enlightenment every time; this kind of thing also happens in connection with many less significant life processes.

Thus we see that on the one hand we are faced with the necessity of developing some particular quality, and on the other hand the course of karma triggers off illness. Therefore we should never really be satisfied with remarking in a trivial sense: 'If I get ill I have brought it upon myself through my karma.' For we should not only think of karma in the past and of illness as being the settlement, but we should actually think of illness as just the second stage, which arises in order to produce creative strength and ability in the future. We thoroughly misunderstand illness and karma if we only look at the past; this turns karma into a merely accidental law of fate. But when we can look through present karma into the future, then karma becomes a law of action and of fruitfulness in life.

All this points to a significant law governing human existence. And in order to get at least some idea of it today — we shall return to it in greater detail later — let us look back into that ancient time in which man came into being in

his present form, the Lemurian epoch. Man gradually descended from divine-spiritual existence into today's external existence, cladding himself first of all in his sheaths, and set out along the path of incarnations in the outer world, moving forward from incarnation to incarnation until the present time. Before man began to incarnate, the possibility was not there for him to engender illness within himself in the way he can today. Not until man had acquired the ability to control his relationship with the outside world was he capable of doing wrong and therefore also capable of producing wrong formations of his organs and of engendering the possibility of illness. It was impossible before that for man to give rise to the process of illness in himself. Whilst divine influence was still supreme, and it was not yet in man's own hands to conduct his own life, there was no possibility of illness. Then this possibility of illness arose. If this is how it was, where can we best learn the way to heal? The best way of doing this is to look back into those times when divine-spiritual powers sent their influence into man and endowed him with perfect health, with no possibility of illness, that is, before his first incarnation. People who have had any knowledge of this have always felt this way. Bearing this in mind, I would now like you to try and look beneath the surface at the kind of thing expressed in mythologies. I will not actually draw your attention to the source of medical science proper in the Egyptian Hermes cult, but only to the Greek and Roman cult of Aesculapius.

Aesculapius, the son of Apollo, is so to speak the father of Greek physicians. And what does Greek mythology tell us about him? While still a boy his father takes him to the mountains where he can become the pupil of the centaur Chiron. It is Chiron the centaur who teaches Aesculapius, the father of pharmacy about the healing forces in the plants and elsewhere on the earth. What kind of being is Chiron the centaur? He is a being of the kind that existed before man descended in Lemurian times: a being half man and half animal. This myth tells us that Aesculapius is taken to the particular Mystery where he is shown those forces of health which were the source of man's health before man came down into his first incarnation.

Thus we find this important law expressed in a Greek myth, too; this great spiritual fact, that must be of particular interest to us, coming as it does at the start of man's earthly pilgrimage. The myths, in particular, will only be recognised as pictures of the deepest happenings of life when human beings get beyond the ABC of spiritual science. Myths, especially, are pictures of the deepest secrets of human existence.

When the whole of life is looked at in this way, it will be judged accordingly, and — this must be stressed more and more — spiritual science will grow into something that will become part of everyday life. Men will live spiritual science, and not until that time comes will the original intention of spiritual science come to realisation. Spiritual science will become the great impulse for the ascent of mankind, for mankind's real welfare and real progress.

#### LAUGHING AND WEEPING

27th April 1909

This winter we have given a whole series of talks on spiritual science with the specific purpose of coming more closely in touch with the whole nature of

man's being. We have looked at the great riddle of man from as many aspects as possible. Today we will make it our task to speak of something that is absolutely a part of everyday life. And perhaps, for the very reason that we start from something really commonplace, we shall see that life's riddles really encounter us on all sides, and that we ought to take hold of them, so that in understanding them we see into the depths of the world. For the things of the spirit, and altogether that which is greatest, is not to be sought in unknown distances, for it reveals itself in the most ordinary things of life. In the smallest most insignificant things of life we can find the greatest wisdom, if we can only understand this. Therefore let us include in this cycle of lectures this winter a study of the everyday theme of laughing and weeping from the spiritual scientific point of view.

Laughing and weeping are certainly very common things in human life. But only spiritual science can bring a deeper understanding of these phenomena, because spiritual science is the only thing that can penetrate into the deepest parts of man's being where he is distinctly different from the other kingdoms with whom he shares this globe. By virtue of the fact that man has acquired on this globe the greatest and most powerful share of divinity, he towers above his fellow creatures. Therefore only a knowledge and understanding that reaches the spirit will really fathom man's real nature. Laughing and weeping deserve to be properly observed and appreciated, for they alone can remove the preconception that would rank man's nature too close to that of animals. The way of thinking that would so dearly like to reduce man as near as possible to animal level, emphasises as strongly as it can that a high level of intelligence is to be found in the various accomplishments of animals, an intelligence often far superior to that of man. But this does not particularly surprise the spiritual scientist, for he knows that when the animal does something intelligent it does not arise out of an individual element in the animal but out of the group soul. It is very difficult, of course, to make the concept of the group soul convincing for external observation, even though it is not absolutely impossible. But one thing should be noticed, for it is accessible to any kind of external observation if it is extensive enough: the animal, neither weeps nor laughs. Certainly there will be people who maintain that animals also laugh and weep. But you cannot help such people if they do not want to know what laughing and weeping really imply, and therefore ascribe it to animals as well. A person who really observes the soul knows that the animal cannot weep but at the most howl, nor can it laugh but only grin. We must be alive to the difference between howling and weeping, grinning and laughing. We must go back to some very significant events if we want to throw light on the real nature of laughing and weeping.

From lectures given in various places, including Berlin, and particularly the one about the nature of the temperaments, you will remember that there are two streams in human life. One stream includes all the human capacities and characteristics we inherit from our parents and other ancestors, and which can be passed on to our descendants, and the other stream consists of the qualities and characteristics we have by virtue of being born an individuality. This stream takes on the inherited characteristics like a sheath, its own qualities and characteristics originating from past lives in previous incarnations.

Man is essentially a twofold being: one part of his nature he inherits from his forefathers, the other part he brings with him from earlier incarnations. Thus

we differentiate between the actual kernel of man's being which passes from life to life, from incarnation to incarnation, and the sheaths surrounding it, comprising the inherited characteristics. Now it is true that the actual individual kernel of a man's being, that passes from incarnation to incarnation, is already united with his physical bodily nature before birth, so you should not imagine that when a man is born it is possible under normal conditions for his individuality to be exchanged. The individuality is already united with the human body before birth.

But at what moment this kernel of individuality can start its formative work on man is a different matter. The individual kernel is already in the child, as we said, when the child is born. But before birth as such it cannot bring to effect the capacities it has acquired in past lives. It must wait until after birth. So we can say that before birth there are active in man the causes of all those characteristics and qualities we can inherit from parents and ancestors. Although the kernel of man's being is there, as we said, it cannot take control until the child has come into the world.

When the child has entered the world this kernel of individuality begins to transform man's organism, assuming that circumstances are normal, of course, as it is different in exceptional cases. It changes the brain and the other organs so that they may become its instruments. Thus it is chiefly the inherited qualities that are visible in the child at birth, and little by little the individual qualities work their way into the general organism. If we wanted to speak of the individuality's work on the organism before birth, that is quite another chapter. We can for instance also say that the individuality is actively engaged in choosing his parents. But this, too, is basically done from without. All the work that is done before birth by the individuality takes place from without, for example through the mother. But the actual work of the individuality on the organism itself does not begin until the child has come into the world. And because this is so, the really human part can only start, little by little, to come to expression in the human being after birth.

To start with, therefore, the child has certain qualities in common with animal nature, and these are just those qualities that find their expression in today's subject, laughing and weeping. In the first weeks after birth the child really cannot either laugh or weep in the proper sense of the words. As a rule it is forty days after birth when the child cries its first tears and also smiles, because that is the moment when the kernel from previous lives first enters the body and works on it to make it a vehicle of expression. It is just this which gives man his superiority over the animal, that in the case of animals we cannot say that an individual soul passes from incarnation to incarnation. The basis of animal nature is the group soul, and we cannot say that what is individual in the animal is reincarnated. It returns to the group soul and becomes something that only lives on in the animal group soul. It is only in man that the fruits of his efforts in one incarnation survive and, after he has gone through Devachan, pass into a new incarnation. In this new incarnation it gradually transforms the organism, so that it becomes not only the expression of the characteristics of his physical ancestors but also of his individual abilities, talents, and so on.

Now it is just the activity of the ego in the organism that calls forth laughing and weeping in a being such as man. Laughing and weeping are only possible in a being that has his ego within his own organism and whose ego is

not a group ego as it is with the animals. For laughing and weeping are nothing less than a delicate, intimate expression of the ego-hood within the bodily nature. What happens when a person weeps? Weeping can only come about when the ego feels weak in relation to what faces it in the environment. If the ego is not in the organism, that is, if it is not individual, the feeling of weakness in relation to the outer world cannot occur. Being in possession of ego-hood, man feels a certain disharmony in his relationship to the environment. And this feeling of disharmony is expressed in the desire to defend himself and restore the balance. How does he restore the balance? He does so in that his ego contracts the astral body. In the case of sorrow that leads to weeping, we can say that the ego feels itself to be in a certain disharmony with the environment, and it tries to restore the balance by contracting the astral body within itself, squeezing together its forces, as it were. That is the spiritual process underlying weeping. Take weeping as an expression of sorrow, for example. You would have to examine sorrow carefully in every single case, if you wanted to see what was causing it. For example, sorrow can be the expression of being forsaken by something you previously had. There would be a harmonious relationship of the ego to the environment if what we have lost were still there. Disharmony occurs when we have lost something and the ego feels forsaken. So the ego contracts the forces of its astral body, compresses it as it were, to defend itself against being forsaken. This is the expression of sorrow leading to tears, that the ego, the fourth member of man's being, contracts the forces of the astral body, the third member.

What is laughter? Laughter is something that is based on the opposite process. The ego tries as it were to loosen the astral body, to expand and stretch it. Whilst weeping is brought about by contraction, laughing is produced through the relaxing and expanding of the astral body. That is the spiritual state of affairs. Every time someone weeps, the clairvoyant consciousness can confirm that the ego is contracting the astral body. Every time someone laughs, the ego is expanding and making a bulge in the astral body. Only because the ego is active within man's being and not working as a group ego from outside can laughing and weeping arise. Now because the ego only gradually begins to be active in the child, and at birth it is not yet actually active, and has as it were not yet taken hold of the strings which direct the organism from within, the child can neither laugh nor weep in its earliest days but only learns to do so to the extent that the ego becomes master of the inner strings that are, in the first place, active in the astral body. And because everything spiritual in man finds expression in the body, and the body is the physiognomy of the spirit — condensed spirit — these qualities we have been describing are expressed in bodily processes. And we can learn to understand these bodily processes from the spiritual point of view if we become clear about the following:

The animal has a group soul, or we could say a group ego. Its form is imprinted upon it by this group ego. Then why has the animal such a definite form, a form that is complete in itself? This is because this form is imprinted upon it out of the astral world, and essentially it has to keep it. Man has a form, which, as we have stressed many a time, contains as it were all the other animal forms within it as a harmonious whole. But this harmonious human form, the human physical body, has to be more mobile within itself than an animal body. It must not have such a rigid form as an animal body. We can see that this is so



in man's changing facial expressions. Look at the fundamentally immobile face of the animal, how rigid it is, and compare that with the mobile human form, with its change of gesture, physiognomy, and so on. You will admit that within certain limits, of course, man has a certain mobility, and that in a way it is left to him to imprint his own form on himself because his ego dwells within him. Nobody is likely to say that a dog or a parrot has as individual an expression of intelligence on its face as a human being, unless he were just making comparisons. Speaking of them in general it could certainly be so, but not individually, because with dogs, parrots, lions or elephants the general character predominates.

With man we find his individual character written in his face.

And we can see the way his particular individual soul forms itself more and more in his physiognomy, especially in its mobile parts. Man still has this mobility because man can give himself his own form from within. It is this fact of being able to work creatively on himself that raises man above the other kingdoms.

As soon as man changes the general balance of forces in his astral body from out of his ego this also appears physically in the expression of his face. The normal facial expression and muscular tension that a man has all day is bound to change when the ego makes a change in the forces of the astral body. When, instead of holding the astral body in its normal tension, the ego lets it go slack and expands it, it will work with less force on the etheric and physical bodies, resulting in certain muscles changing their position. So when in the case of a certain display of feeling the ego makes the astral body slack, certain muscles are bound to have a different tension from normal. Laughter, therefore, is nothing else than the physical or physiognomical expression of that slackening of the astral body that the ego brings about. It is the astral body, from within, under the ego's influence, that brings man's muscles into those positions that give him his normal expression. When the astral body relaxes its tension the muscles expand and laughter occurs. Laughter is a direct expression of the ego's inner work on the astral body. When the astral body is compressed by the ego in the grip of sorrow, this compression continues into the body, resulting in the secretion of tears which in a certain respect is like a flow of blood brought about by the compression of the astral body. This is what these processes really are. And that is why only a being that is capable of taking an individual ego into himself and working from out of it on himself can laugh and weep. The individuality of the ego begins at the point where the person is capable of tensing or relaxing the forces of the astral body from within.

Every time we see someone smiling or weeping we are confronting the proof of man's superiority over the animals. For in the astral body of the animal the ego works from outside. Therefore all the conditions of tension in the animal's astral body can only be produced from outside, and the inner quality of such an existence cannot express itself in an external form like laughter and weeping.

Now we shall see much more in the phenomena of laughing and weeping if we observe the breathing process when people laugh or cry. This enables us to see deeply into what is happening. If you watch the breathing of someone who is weeping, you will notice that it consists essentially of a long out-breath and a short in-breath. It is the opposite with laughing: a short out-breath and a long

in-breath. Thus the breathing process changes when the human being is under the influence of the phenomena we have been describing. And you only need a little imagination to find the reasons why this must be so.

In the phenomena of weeping the astral body is compressed by the ego. This is like a squeezing out of the breath: a long out-breath. In the phenomenon of laughing there is a slackening of the astral body. That is just as though you were to pump the air out of a certain space, ratify the air, and the air whistles in. It is like this with the long in-breath when you laugh. Here, so to say, in the change in the breathing process we see the ego at work within the astral body. That which is outside in the case of the animal, the group ego, can actually be glimpsed at work in man, for this particular activity is even accompanied by a change of breathing. Therefore let us show the universal significance of this phenomenon.

Animals have a breathing process that is so to speak strictly governed from outside and is not subject to the inner individual ego in the way it has been described today. That which sustains the breathing process and actually regulates it was called in the occult teaching of the Old Testament 'Nephesh'. This is really what we call the 'animal soul'. The group ego of the animal is the nephesh. And in the Bible it is stated quite correctly: And God breathed into man the nephesh — the animal soul — and man became a living soul. This is often wrongly understood, of course, because people cannot read such profound writings today, they are too biased. For instance when it says: And God breathed nephesh, the animal soul, into man, it does not mean He created it at that moment, for it already existed. It does not say that it was not previously in existence. It was there, outside. And what God did was to take what had previously been in existence outside as group soul and put it into man's inner being. The essential thing is to understand the reality of an expression like this. One can ask what came about through the fact that the nephesh was put into man? It made it possible for man to rise above the animals and to develop his ego with inner activity, so that he can laugh and cry and experience joy and pain in such a way that they work creatively in him.

And that brings us to the significant effect that pain and joy have in life. If man did not have his ego within him he could not experience pain and joy inwardly and these would have to pass him by meaninglessly. However, as he has his ego within him and can work from within on his astral body and consequently on his whole bodily nature, pain and joy become forces that can work creatively in him. All the joy and pain we experience in one incarnation become part of us, to carry over into the next incarnation; they work creatively in our being. Thus you could say that pain and joy became creative world forces at the same time as man learnt to weep and laugh, that is, at the same time as man's ego was put into his inner being. Weeping and laughter are everyday occurrences, but we do not understand them unless we know what is actually happening in the spiritual part of man, what actually goes on between the ego and the astral body when a man laughs or cries.

Now all that forms man is in continuous development. That man has the ability to laugh or cry is due to the fact that he can work on his astral body from out of his ego. This is certainly correct. But on the other hand man's physical body and also his etheric body were already predestined to have an ego working within them when man entered his first earthly incarnation. Man was capable of

it. If we could squeeze an individual ego into a horse, it would feel highly uncomfortable in there, because it would not be able to do a thing; it could find no outlet for the individual work of the ego. Imagine an individual ego in a horse. The individual ego would want to work on the astral body of the horse by compressing or expanding it, and so on. But if an astral body is joined to a physical and etheric body that cannot adapt themselves to the forms of the astral body, then the physical and etheric bodies create a tremendous hindrance. It would be like trying to fight a wall. The ego inside the being of the horse would want to compress the astral body but the physical and etheric bodies would not follow suit, and this would drive the horse mad. Man had to be predestined for such an activity. For that to be so he had right at the beginning to receive the kind of physical body that could really become an instrument for an ego and could gradually be mastered by the ego. Therefore the following can also occur: The physical and the etheric body can be mobile within themselves, proper vehicles of the ego, so to speak, but the ego can be very undeveloped and not yet exercise proper mastery over the physical and etheric body. We can see this in the fact that the physical and etheric bodies act as sheaths for the ego but not so that they are a complete expression of the ego. This is the case with the kind of people who laugh and cry involuntarily, giggle on every occasion and have no control over the laughter muscles. This shows that they have a higher human nature in their physical and etheric bodies but have at the same time not yet brought their humanity under the control of the ego. This is why giggling makes such an unpleasant impression. It shows that man is at a higher level with regard to that which he can do nothing about than he is with regard to that which he can already do something about. It always makes such an unpleasant impression when there is a being who does not prove to be at the level to which external conditions have brought him. Thus laughing and weeping are in a certain respect absolutely the expression of the ego nature of man, because they can only arise through the fact that the ego dwells in the being of man. Weeping can be an expression of the most terrible egoism, for in a certain way weeping is only too often a kind of wallowing in sensual pleasure. The person who feels forsaken compresses his astral body with his ego. He tries to make himself inwardly strong because he feels outwardly weak. And he feels this inner strength through being able to do something, namely shedding tears. A certain feeling of satisfaction — whether it is admitted or not — is always connected with the shedding of tears. Just as in different circumstances a kind of satisfaction is obtained from smashing a chair, tears are often shed for no further reason than the sensual pleasure of inner activity; pleasure wearing the mask of tears, even if the person is not conscious of it.

Laughter can be seen to be a kind of expression of ego nature because if you really enquire into it you will find that laughter can always be attributed to the fact that the person feels superior to the people and happenings around him. Why does a person laugh? Someone invariably laughs when he fancies himself to be above what he sees. You can always find this statement verified. Whether you are laughing at yourself or at someone else your ego is always feeling superior to something. And out of this feeling of superiority it expands the forces of its astral body, broadens and puffs them up. Strictly speaking this is what is really at the root of laughter. And this is why laughter can be such a healthy thing. And this pluming oneself should not be condemned in the abstract as

egoistic, for laughter can be very healthy when it strengthens man's feeling of selfhood, especially if it is warranted and leads him beyond himself. If you see something in your surroundings or in yourself or others that is absurd, a feeling of being above such absurdity is sparked off and makes you laugh. It is bound to happen that man feels superior to something or other in the environment, and the ego brings this to expression by expanding the astral body.

If in the breathing process you understand what we tried to explain with the statement: And God breathed naphesh into man, and man became a living soul, you will also sense the connection this has with laughing and weeping, for you know that whilst laughing and weeping even man's breathing process itself changes. By means of this example we have shown that really the most everyday things can be understood only when we take spirit as the starting point. We can understand laughing and weeping only when we understand the connection between the four members of man's being. In the days when people still to some degree possessed clairvoyant traditions and had at the same time the ability to portray the gods with real imagination, they portrayed them as happy beings, whose chief quality was a kind of happy laughter. And not for nothing did people ascribe howling and gnashing of teeth to those regions of world existence in which primarily something resembling exaggerated egoism holds sway. Why was this? It was because laughter on the one hand signifies a raising of oneself, a setting up of the ego above its environment; that is, the victory of the higher over the lower. Whereas weeping signifies a knuckling under, a withdrawal from what is outside, a becoming smaller, the ego feeling forsaken, a withdrawal into itself. Sadness in life is so moving, because we know that it will and must be overcome, but how very different, hopeless and not at all moving is the appearance of sorrow and tears in that world where they can no longer be overcome. There they appear as the expression of damnation, of being cast into darkness.

We must pay good attention to these feelings that can come over us when we make a broad survey of what comes to expression in man as the work of the ego upon itself, and follow them up in their subtlest details. Then we shall have understood a great deal of things that meet us in the course of time. We must be conscious of the fact that there is a spiritual world behind the physical, and that what appears in human life as the alternations between laughing and weeping, when we meet them apart from man, appear on the one hand as the happy light of Heaven and on the other hand as the dark, bitter misery of Hell. These two aspects are absolutely there at the root of our world, and we must understand our middle world as deriving its forces from these two realms.

We shall get to know many more things about the being of man. But I would like to say that one of the deepest chapters on the being of man is that of laughing and weeping, despite the fact that laughing and weeping are such everyday occurrences. The animal does not laugh or cry because it does not have the drop of divinity within it that man bears in his ego-hood. And we can say that when in the course of his life the human being begins to smile and to weep, this proves to anyone who can read the great script of nature that a divine spark is really living within man, and when a man laughs this spark of God is active in him seeking to raise him above all that is base. For smiling and laughing are elevating. On the other hand when a man weeps it is again the spark of God warning him that his ego could lose itself if it did not strengthen itself inwardly.

against all feelings of weakness and of being forsaken. It is the God in man admonishing the soul, in laughing and weeping. This accounts for the wrath that comes over anyone who understands life when he sees unnecessary weeping. For unnecessary weeping betrays the fact that instead of living and feeling with the environment, the pleasure of being within ones own ego is too great. But bitter feelings also arise in anyone who understands the world when the elevating of the ego above its surroundings, which otherwise expresses itself in healthy laughter, is found in someone as an end in itself, as indiscriminate laughter, or as malicious criticism. For he realises that if the ego does not draw into itself all it can from its environment, and does not want to live with its environment, but raises its ego nature above it without cause, then this ego nature will not have the necessary depth or necessary upward thrust that we can only acquire by taking from the environment everything we possibly can for the development of the ego. Then the ego will move backwards instead of forwards. The right balance between sorrow and joy makes a tremendous important contribution to human development. When sorrow and joy are not just within a man's own self but have their justification in the environment, and when the ego wants to establish the correct relationship between sorrow and joy and the surrounding world all the time, then sorrow and joy will be real evolutionary factors for man.

Great poets often find such beautiful words for the kind of sorrow and joy that are in no way rooted in arrogance nor in a contraction of the ego but originate out of the relationship between the ego and the environment, where their balance has been disturbed from outside, and which alone explains why a man laughs and weeps. We can understand it because we can see that it is in and through the outer world that the relationship between ego and outer world has been disturbed. That is why man must laugh or weep; whereas if it only lies within man, we cannot understand why he is laughing or crying because then it is always unfounded egoism. That is why it is so moving when Homer says of Andromache, when she is under the twofold grip of concern for her husband and concern for her baby: 'She could laugh while she cried!' This is a wonderful way of describing something normal in weeping. She is neither laughing nor weeping on her own account. The right relationship is there with the outside world, when she has to be concerned about her husband on the one hand and on the other about her child. And here we have the true relationship of laughing and weeping, that they balance one another: smiling while crying — crying while laughing. A natural child often expresses itself this way too, for its ego has not become so hardened in itself as later on in adulthood, and it can still cry while it laughs and laugh while it cries. And the one who understands these things can again ascertain the fact that whoever has overcome his ego to the point of no longer seeking the causes of laughter and weeping in himself but finding them in the outer world, can also laugh while he cries and cry while he laughs. Indeed, in what goes on around us every day, we have, if we understand it, the real expression of the spiritual. Laughing and weeping are something which can in the highest sense be called the physiognomy of the divine in man.

#### THE MANIFESTATION OF THE EGO IN THE DIFFERENT RACES OF MEN

3rd May 1909

In last week's lecture we became familiar with every day expressions of man's inner life, namely laughing and weeping, and today we will explore the conditions in both our immediate and more distant surroundings upon which this inner being of man, including man's whole evolution, in a certain way depend. As wide as possible a study of man is what we have been working at in these group lectures this winter, and we will go on studying man from as many aspects as possible.

If you consider what you know of earth conditions, then even if you look at these relatively superficially you would realise immediately that man takes on a different form in different regions of the earth. External bodily characteristics vary according to the different zones of the earth. You will remember that there are 'races', the black, red, yellow and white race, and that these races were originally connected with certain regions of the earth. You will also find this corroborated by history, either in what you learnt at school from the observation of purely physical, material conditions, or what we have learnt through anthroposophical science itself. Looking back into the ancient past, we see how the human soul and actually the human body too, developed in the different epochs of earth evolution. In the sphere of spiritual science we have looked back into ancient India, Persia, Egypt, and so on. And we saw how the various capacities that mankind has today, developed gradually in the course of ages. All this gives you an idea of how external conditions are connected with the unfolding of man's inner being. Now if even present-day earth conditions bring about such differences among men, what tremendous human differences must have come about since the very beginnings of our earth evolution, after it has passed through the Saturn, Sun and Moon evolution. We have described various details of this. What we are going to describe today, however, shall be considered from another point of view. For we shall really get to know human conditions if we continually consider them from different points of view.

At the beginning of earth evolution, earth, sun and moon were, as you know, still one body. The conditions within our whole evolution must have been entirely different then. Man, evolving in earthly evolution, would have been very different whilst the earth was still one with the sun; and how greatly he had to change as first of all the sun and then the moon separated from the earth! Now we know that the epoch after the sun and the moon had separated from the earth is also the so-called Lemurian evolution, in which man had only just begun to acquire a form that is anything like our present-day one. We have often described it by saying that this was actually the time when man descended from higher regions on to the earth. Although man was already in a physical body at the time when the sun was still joined with the earth, it was not like today's body. At that time he had the kind of physical body like you can imagine if you picture man today not standing with his feet on the earth, but raising himself into the air, as though he had no bony elements within him, but still belonged to the regions of air and water, whereby we must imagine the water dissolved in the air. He would have been like a transparent being on the periphery of the earth. A present-day eye would not be able to distinguish this human being from his environment, just as a present-day eye cannot distinguish certain sea creatures from their surroundings, because they look so similar. You can imagine such a being wafting through the air. Not until after the separation

of the sun and the moon did man become like we know him today. What were the conditions necessary for man to develop into what he is today? It was essential that the sun's force should not work from inside but from outside on to the earth. That was the purpose of the separation of both sun and moon, that these two cosmic bodies should send their forces, like the sun sends its light, from outside on to the earth. Man could only acquire his present-day form because the sun shone on him not from below, from the centre of the planet, but from the side. Just imagine, if you care to assume such a hypothesis, that the moon were to fall back on to the earth, and the sun to reunite with it; if he wanted to survive in those conditions man would have to re-clothe himself with a body as airy as it was before, and he would have to be able to waft through the environment he is familiar with today. Thus man owes his present existence to the fact that the sun and moon shine on him from outside. We will disregard all the other forces today.

Now the sun and moon work in various ways from outside. The way the sun works in the region of the North Pole is very different from the way it works at the Equator. We get the impression of tremendous contrasts that acquired a meaning the moment the sun began to shine on to the earth from outside. You know, of course, that the nearer we get to the North Pole the greater are the differences between winter and summer. And right at the North Pole half the year is day and half the year night. When you think of these differences, then what spiritual science has to say about these things will make sense. It tells us that at the North Pole itself earth conditions in Lemurian times were the closest to those conditions existing on the earth when the sun and moon were still united with it. Today, of course, these conditions are quite different. But even today it is still to a certain extent true that at the North Pole the strongest influence is from the earth's centre to its surface, and the influence of the sun and the moon are at their least. What has made itself felt since Lemurian times, in the great increase of forces raying in from outside, has had the least influence of all at the North Pole, so the effect of the centre of the earth on its surface and everything living upon it is here at its greatest. On the other hand the influence of the sun and the moon is strongest around the Equator, and this was already so in Lemurian times. In the Kashic Record we can confirm that earth conditions changed to something completely new with the separation of sun and moon. This, however, led to a quite definite consequence. Something arose which was of fundamental importance for the whole of earth evolution. For the reasons we have given it was in the area of the North Pole least possible for man to descend, as it were, and to incarnate in a physical human form in such a way that he could come to best expression within it. Therefore in ancient Lemurian times it was just at the North Pole that those beings congregated who, if I may express it this way, laid no claim as yet to coming right down on to the earth, but who preferred to remain above in the regions where the air was still interlaced with vapour. Thus there was at the North Pole in Lemurian times a kind of spiritual species that did not concern itself very much with the physical bodies that swarmed about on the earth below. From a spiritual point of view, seen by a present-day eye, this species consisted of transparent forms that were therefore not actually visible, and as such they were highly developed, but regarding their physical form they showed a lower form of humanity. They lived in an etheric body and were beings of a more ethereal nature, having only a loose connection

with the primitive bodies developing on the earth below that still had no density to speak of. These bodies were too dependent on the earth, and these spiritually more advanced beings only used them as sheaths to the very smallest extent. If, therefore, a man of the present, with his powers of perception, had been able to visit the North Pole in Lemurian times, he would have spoken about its population much in this way: What peculiar people!

They are really very little developed with regard to their physical bodies, but this must point to something special, for as a people they are skilful and intelligent; it is as though they were being directed by strings from above! And so indeed it was, for the real human being did not descend on to the earth's surface. That is why the people living around the North Pole at that time were in the highest degree ethereal beings with highly developed etheric bodies but underdeveloped physical bodies; beings that as it were could grasp all the wisdom of the world with their etheric bodies, as though they had great clairvoyant faculties, and who looked out to the starry Heavens with an understanding of the beings who were weaving the life of world spaces. But you could almost say that their physical bodies were sleepy. Yet because they were led as though by strings from above, the deeds they performed were perfectly intelligent.

In the equatorial regions it was different. The influence of the sun and the moon was becoming more and more active from outside. The air was interlaced and warmed through by the rays of the sun. All the phenomena taking place in the region of the air became dependent on the sun and the moon. And the result of this was that just in ancient Lemurian times the people of these regions descended deepest into their physical bodies, and their etheric bodies interpenetrated their physical bodies most deeply. A present-day man with eyes of the senses would assume these beings to be the most highly developed physical human beings, whilst he would reckon the northern peoples to be underdeveloped. And there was a further difference that is of special importance.

Where the sun had least influence men developed in such a way that over large areas they all looked more or less similar to one another. For each of these beings that did not descend but was still ethereal belonged to a number of forms below. Up in the North they were group souls, whilst the souls around the Equator were more individual souls, and each human being was much more inside his own body. Thus the inhabitants of those regions that we find at the North Pole today had, in Lemurian times, the characteristics of group soul beings to the greatest imaginable degree. A great number of people looked up to their group soul. And if we look at these group souls as souls we will see that they were much more highly developed than the souls which, in Lemurian times, descended into physical bodies in the equatorial regions. So we can say that the North Pole was populated by people that actually lived in the realms of air in a kind of paradise, and who had not yet descended as far as the earth. What we thus understand to be a necessary consequence of the foregoing you can now compare with what you encounter here and there in anthroposophical literature, namely that those higher beings who were once the teachers of mankind descended from the cold North! We have actually found them, the group souls around the North Pole. If they wanted to become teachers of those people who were inferior souls and who entered more into physical bodies, then they had to descend further, too, and oppose the capacity of the clairvoyance of Lemurian



times in their etheric body, or they had to sacrifice themselves and take on the physical human form of the Lemurian people.

If we had taken a journey in Lemurian times from the Equator to the North Pole, we should have found a spiritualising of the earth population. In those times we can distinguish as it were a twofold population: one kind that had still remained spiritual, and whose earthly bodies appeared really to be only an addition to their spiritual being, and another kind that had already descended into matter, into the physical. What would have happened if no change had occurred with earth evolution? The best souls of the polar regions would not have been able to descend at all into physical bodies. And on the other hand the equatorial population would have more or less died out. Having descended too soon into a physical body, they fell into those wicked and immoral practices that led to the downfall of Lemuria. And this resulted in the best section of the population migrating to those regions lying between the Equator and the northern lands. For in Lemurian times we find the members of mankind with the greatest chance of survival living in the countries between the Equator and the North Pole. The human bodies that could become bearers of the most advanced human souls developed best in those regions of ancient Atlantis known today as the temperate zones.

Now all the various stages of evolution leave so-called stragglers behind and there are also stragglers left from these ancient times. What we call the Lemurian population of the earth, that remarkable people of the North with strongly developed etheric bodies and less developed physical bodies, and that other equatorial population with strongly developed physical bodies and less developed etheric bodies, of these people nothing remains, they became extinct. For these bodies were of such a nature that we cannot even find remains; the substance was so soft that there can be no question of there being any remains. Of paramount importance in their Atlantean descendants was that the germ of the ego, the consciousness of Self, the foundations of which were already basically there from ancient Lemurian times on, went through a progressive development on the earth. If mankind had not to a large extent migrated to Atlantis, the active development of the ego would not have come about. For the Lemurian population would have gradually died out, having to succumb to passions, and the best souls of the North would not have descended to earth at all, for they would not have been able to find suitable bodies. The underdeveloped bodies of earlier times would not have provided them with the possibility of developing a strong consciousness of self within the bodily nature. Through the fact that the better sections of the Lemurian population migrated to Atlantis, the human body evolved its form to the extent that it could become the bearer of self-consciousness in a harmonious way. And it was only in the course of time that the human body acquired this form in the regions corresponding to the present temperate zones. For in this period of evolution the human body was still evolving. In Atlantean times the human body was not yet confined to rigid forms, and the highly developed human beings, those of great spiritual significance, were physically small in those days, whereas a person who was not very significant spiritually had in Atlantean times a gigantically developed physical body. And if you had met such a giant in those days, you could have concluded: He is not on a very high level spiritually, for he has rushed into his body with his whole being! Everything that refers to 'giants' in legends is

absolutely based on a knowledge of the truth. If, therefore, a real memory of these times is preserved in the Germanic myths, we feel it to be absolutely correct, from the spiritual scientific point of view, that the giants are stupid and the dwarfs very clever. This is entirely based on what could be said of the Atlantean population: Where the people are small we find great intelligence, and a race of large men are all stupid! Where human intelligence ran to flesh there was not much mind left. So that physical size expressed the inability to retain the spiritual. In those days the body was still to a certain extent perfectly capable of transformation. Just at the time when Atlantis began to sink there was a great contrast between men who were good as to their qualities of soul, and were a race of little men, and the giant forms who were wicked and in whom everything had turned to flesh. You might even find echoes of these facts in the Bible, if you cared to look for them.

So we see that in Atlantean times the human body could still form itself according to spiritual characteristics. Therefore it could also take on the form which enabled it to mould all the organs, heart, brain, and so on, in such a way that they could become the expression of an actual ego being, a being with self-consciousness. These capacities and characteristics, however, developed on innumerable different levels. There were people whose inner nature was correctly balanced and who were normal, for they had not developed egoism to too great an extent, nor had they developed their ego-feeling solely on a lower level. With them, devotion to the outer world and ego-feeling maintained a balance. Such people were scattered about everywhere. And these were the men that the Atlantean initiates could do most with. On the other hand there were other men who had developed a tremendously strong ego-feeling, much too soon, of course; for human beings had not yet reached the point when they could make of their bodies an instrument for a strongly developed ego-feeling. This made the body hardened in egoism as it were, and it became impossible for it to develop beyond a certain point. There were other people again who had not reached anything like a normal ego-feeling because they were more susceptible to influences from the outer world than they should have been; peoples who had completely surrendered themselves to the outer world. Thus it was the normal human beings that were the best material for the initiates to use for the evolution of the future, and they were also the ones that the great sun initiate, Manu, gathered around him as being most capable of evolving. Those peoples whose ego impulse was developed too strongly, so that it permeated their whole being and made it a manifestation of egohood, these people gradually wandered to the West and became the nation the last survivors of which appeared as the Red Indians of America. Those people whose ego-feeling was too little developed migrated to the East, and the survivors of these people became the subsequent Negro population of Africa. If you look at those things in a really spiritual scientific way you will see evidence of them right into the physical characteristics. If a man brings his whole inner being to expression in his physiognomy and on the surface of his body, then it permeates his external being with the colour of his inner nature as it were. Now the colour of egohood is red or copper or a yellowish brown. And an overpowering feeling of ego arising from offended self-respect can even nowadays turn a man as it were yellow with rage. They are absolutely connected, these two phenomena: the red colour of those peoples that migrated to the West and the yellow colour of the

man whose 'blood boils' as we say, and whose inner nature is showing itself right into his skin. Those people, however, who had developed their ego being too little, and who were too exposed to the influences of the sun, were like plants: they deposited too many carbonic constituents beneath their skin and became black. This is why the Negroes are black. Thus both east of Atlantis in the black population and west of Atlantis in the red population we find survivors of the kind of people who had not developed their ego-feeling in a normal way. The human beings who had developed normally lent themselves best to progress. Therefore they were the ones chosen to infiltrate the various other regions from the place we know of in Asia.

Now between the little group of people Manu gathered round him and the extreme cases there were obviously innumerable intermediary stages of development. These were also turned to account, of course. To some extent these intermediary levels were extraordinarily suitable for the further evolution of earth civilisation. Thus for example, in the migration from West to East a people remained behind in parts of Europe who had developed their ego-feeling to a marked degree, but who were at the same time not very open to influences from the environment. Think what a peculiar mixture was bound to result in Europe. Those people who migrated to the East and became the black race were very susceptible to external influences, especially that of the sun, just because they had so little ego-feeling. But other peoples migrated into these parts, or at least in this direction, who had a strong ego-feeling. These were peoples who had preferred as it were going East to going West, and they are a milder red than they would have been had they gone West. They gave rise to the race of people who had a strong ego-feeling which nevertheless kept a balance between this and their devotion to the outer world. Those are the peoples of Europe of whom we were able to say in the last public lecture that their strong feeling of personality was from the beginning their essential feature.

Thus we see how man's outer surroundings work on his inner situation, and how the earth, through the different positions in which the areas of its surface are exposed to the sunlight, gave rise to innumerable levels of soul development. All according to the direction in which the souls looked, they found a different possibility for developing themselves in a physical body. It is very important that we realise the connection between the sun's influence on the earth and man's evolution. If some day you follow up these matters with me as far as the details of later times you will see how much becomes comprehensible through the fact that all these possible shades of colouring arose. Thus for example there was that particular part of the population that stayed in Europe whose characteristics were as I have described, and they led an independent existence up till much later times. They did not concern themselves about other people; but those that migrated into the regions already colonised by peoples with various shades of dark skin, and mixed with them, acquired every possible shade of skin colour. Look at the colours to be found in Asia, from the Negroes to the yellow races. Hence you have bodies that are sheaths for every possible level of soul, from the completely passive Negro soul entirely given up to the outer world of physical existence, to the other levels of passive souls in every possible part of Asia.

Various characteristics of the evolution of the Asiatic and African peoples will now be comprehensible to you: they present various combinations of

surrender to the environment and the external manifestation of ego-feeling. So fundamentally we have two groups of people representing combinations: those on European soil, forming the root stock of the white population, who had predominantly developed the feeling of personality, but who did not migrate to where the feeling of personality permeated the whole body, but to where the ego-feeling became more inward. Therefore in western Asia and partly in North Africa and the countries of Europe, too, in earlier times, you find a people with a strong inner ego-feeling, but who on the whole were not given to losing themselves in the outer world; their inner character was strong and firm, but it did not set its imprint on the bodily nature. On the other hand there are those peoples in Asia with passive, self-effacing natures in whom just this passivity expresses itself in the highest degree. This makes the people dreamy, and the etheric body penetrates very deeply into the physical body. That is the fundamental difference between the European and the Asiatic peoples.

Manu, with his group of normal men, was wedged in between them. He had to bring the right form of culture to each different shade of the population, and he had to colour this wisdom and teaching to suit the external conditions of the people. Thus we see that the peoples of Asia were given instruction of the kind to satisfy them in their passivity and self-effacement. The Afro-Asiatic peoples do not emphasise the ego. The Negro would to some extent not lay stress on the ego at all. When these people looked up to the divine, they said: I do not find my innermost being within me, I find it in Brahma by flowing out of myself and surrendering myself to the universe!

A teaching such as this would not have been understood in Europe. Europe was situated much too near the North Pole for that, and the countries have kept a certain similarity right down the ages. Let us remind ourselves that it was at the North Pole that we previously found the peoples that did not descend right into physical bodies but whose physical bodies were actually to a certain extent stunted. In fact the European peoples had not as yet quite descended into their physical bodies. They turned their feeling of personality inward. And we would find this more and more the further back we went. Just think how this feeling of personality has been preserved right into later times, when people perhaps no longer saw any reason for it. Someone who belonged to the East would have said: I unite myself with the one, all-embracing Brahma! Thou unitest thyself with Brahma! The other man unites himself with Brahma, they all unite themselves with the one Brahma! With whom did the European unite himself, if he had to acknowledge this as an acceptable idea? He united himself with the one valkyrie, with the one higher soul. And the valkyrie, one might say, was there for each one at the moment of death. It was all an individual, personal matter. And it was only at the border of these two regions that such a thing as the Moses-Christ religion could arise. It could only come right in the middle between East and West. And whilst it could not take root over in the East where the idea of God was that of a unity, but at a previous stage, it could assert itself as the idea of a personal God, which Jehovah is and which Christ is, among those people who already bore the feeling of personality within themselves. Therefore it spread to the West, and we see it meeting with understanding, when envisaged as the idea of a God people could think of as a person. That is why we see it developing in this way almost as a necessity just in this particular belt. The feeling of personality was there, but it was still inward, still spiritual,

just as with the ancient Lemurians everything was still spiritual, and the bodily nature was only developed to a small degree. The bodily nature was certainly developed here, but the personal element, which man prized so highly, was inward, and man also wanted to conquer what was external by means of the inner being. Thus it was here that they best understood a God who had the greatest wealth of inner nature permeating his outer nature, namely the Christ. In Europe everything was prepared for the Christ. And because these were regions in which in earlier times men had not descended entirely on to the earthly scene, and therefore some kind of last remnants of spiritual perception existed, there was still something remaining of the vision of spiritual beings, of the old European clairvoyance.

This old European clairvoyance had also led to there being an ancient image of God throughout Europe and also as far as Asia, which present-day scholars, perhaps, will only get to know of if they discover it in the myths of certain isolated districts of Siberia. A remarkable description emerged there long before Christian times, when nothing was known as yet of what was going on in the South, namely what is described in the Old Testament, the Greco-Roman evolution and that of the East. A remarkable idea emerged there which possibly led to the name that has now more or less died out, the 'Ongod'; and Ongod is a name that is still echoed as it were in the idea of the 'One God'. The Ongod would be something like the divine we perceive in all spiritual beings. So according to this way of thinking the idea of a personal God was something that was absolutely familiar to the people that lived in this particular belt of the earth. Therefore we can understand that it was just here that this particular outlook bore its chief fruit. For this belt of the earth and its inhabitants had so to speak solved the mystery of the ego. Strictly speaking all evolution since Atlantean times consists either of peoples who maintained the ego-feeling in just the right proportion, or of peoples who developed the ego too much or too little. Nothing special could come of the peoples who had developed the ego in too great or too little a degree. The peoples we have just described as the peoples of the Near East, and also the peoples of certain parts of Africa and especially of Europe, had developed the ego in a unique way.

These were the basic conditions necessary for the coming civilisation that has developed roughly since the beginning of our era. The ego had to reach a certain point of development, as it were, but not overdo it in either direction. And it is our task today to understand this in the right way. For all spiritual science has in a certain respect to appeal to what we call the development of a higher ego from out of the lower. When we look back over the ages we can learn from the fact that certain sections of the earth's inhabitant's did not find it possible to keep pace with earth evolution in the development of their ego, how many mistakes can be made in regard to the development of the higher ego out of the lower. In ancient Atlantis, for instance, there were peoples who dropped out of the earth population so to speak, and they became Red Indians. What would they have said if they had been able to put the facts of their development into words? They would have said: Above all I want to develop my inner being, which I find to be the highest thing within men when I look within myself. And they developed this ego so strongly that it affected even the colour of their skin, and that is how they became red. Their development led them into decadence. Among the people of Atlantis in whom everything still went directly

into the body, these were the ones who cultivated what we might call inner brooding upon the ego, and they were so to say convinced that they could find within themselves everything that had to be developed. At the other extreme were those people who said: Oh, the ego is of no significance. The ego must lose itself entirely, it must dissolve altogether, and only listen to what the outside world says! They did not really say this, because they did not reflect in this manner. But those are the peoples who denied their ego to such an extent that they went black, because the external forces coming from the sun to the earth made them so. Only those peoples that were capable of holding the balance with regard to their ego could develop into the future.

Now let us look at our present earth population. There are still people today who say: Oh, the anthroposophists talk of a spiritual world which they seek within themselves. We, however, look back to our good old religious traditions that have been handed down to us externally. We rely on what comes to us from outside and are not very concerned about a higher world! Of course everything is more spiritual today than it was in Atlantis. Nowadays you no longer go black if you rely merely on traditions, and say: Those to whom we have entrusted the welfare of our souls will take care of us, those who do the job, and whose business it is to see that our souls reach Heaven! Nowadays this no longer makes you black. But we do not wish to deny everything, for in parts of Europe people still say today that if you think in this way you will go 'black'! Everything happens to be more spiritual today! That then is the one type. The others are those who, without taking the trouble to go into all the details of spiritual science — investigations in the Kashic Record, the nature of reincarnation and karma, the principles of man's being, and so on — which require an effort to be understood, are so easy-going that they say: What do I want all that for? I look within myself, that is my higher ego, the divine man within me is there! Such a way of thinking often arises, even in theosophical circles. These people do not want to learn anything, or really develop themselves and be prepared to wait until the ego has taken hold of the various parts of their nature, but run around waiting for the divine man to speak out of them, talking incessantly about the higher ego. Indeed, there are even certain books that tell you: You do not need to learn at all! Just let the God within you speak! Today, when everything is more spiritual, this no longer makes people red. But they succumb to the same fate as did the peoples that were always boasting of their ego.

What we need is an ego that keeps itself mobile, neither losing itself in external physical observation or in external physical experience, nor remaining stationary at one point, but really advancing in spiritual development. That is why the great masters of wisdom and of harmony of the perceptions have not been telling us all the time in the theosophical movement that we should let the divine man within us speak; on the contrary they have given us quite specific impulses for finding the wisdom of the world in all its different aspects. And we are not pupils of the great masters by only wanting to let the God within us speak, or by imagining that each individual carries his own master within himself, but by wanting to get to know the structure of the world in all its aspects. Anthroposophical development is a striving to know all the subtle aspects of cosmic happenings. We attain our higher ego by evolving upwards from stage to stage. Our ego is there outside, manifest in the wonders of the

world. For we are born out of the world and want to live our way back into it.

Thus we see that conditions which a man can fall into today are only so to speak modern, more spiritual versions of what we met with in Atlantean times. Even then men came under these three categories: There were those who really wanted to develop their egos, and who were always taking in new things, and by so doing they really became the bearers of post-Atlantean civilisation. Then there were those who only wanted to let the divine speak in them, and their egos made them red. And the third group turned their minds exclusively outwards, and these people became black.

We must learn the right lesson from these phenomena of earth evolution, then in the anthroposophical movement we shall really find the right impulse. What happens has always in a certain way already happened, but it happens again in ever new forms. The anthroposophical movement is something so great and significant because it is carrying further in the various regions of the earth something that developed visibly in Atlantis, but now is more invisible. Thus man is hastening forward from a civilisation of the visible towards a cultural epoch of the invisible and ever more invisible.

### EVOLUTION, INVOLUTION AND CREATION OUT OF NOTHINGNESS

17th June 1909

Today we intend adding something to round off the many facts and views we have been studying here this winter. We have often emphasised the way in which spiritual science should take hold of human life, and how it can become life, action and deed. Today, however, we want to give a few concluding aspects on the subject of the great evolutionary processes of the cosmos, as these are expressed in man. And to start with I should like to draw your attention to a fact that can tell you a great deal about the nature of cosmic evolution, if only you are prepared to look at it in the right way.

Consider, in a purely external way to begin with, the difference between the evolution of the animal and that of man. You need only say one word and hold one idea before you, and you will soon notice the difference between the concept of animal and human evolution. Think of the word 'education'. Actual education is impossible in the animal world. To a certain extent you can train the animal to do things that are foreign to its natural instincts and inborn way of life. But only an extremely enthusiastic dog-lover would want to deny that there is a radical difference between the education of a human being and what can be undertaken with animals. We need merely bear one particular anthroposophical insight in mind, and we shall understand the basis for this apparently superficial fact.

We know that man's development is a gradual and very complicated process. We have repeatedly emphasised that in the first seven years of his life, up to the change of teeth, man develops in quite a different way from the later period up to fourteen, and again from the fourteenth to the twenty-first year. We will only touch on this today, for you already know it. According to spiritual science man passes through several births. The human being is born into the physical world when he leaves his mother's body and frees himself of the physical maternal sheath. But we know that when this has happened he is still

enclosed in a second maternal sheath, an etheric one. During the first seven years of his life the child's etheric body is completely enveloped in external etheric currents that come from the outer world, just as the physical body is enveloped until birth in a physical maternal sheath. At the change of teeth this etheric sheath is stripped off, and not until now, at the age of seven, is the etheric body born. Then the astral body is still enclosed in the astral maternal sheath that is stripped off at puberty. After this the astral body develops freely until the twenty-first or twenty-second year, which is the time when strictly speaking the actual ego of man is born. Not until then does the human being awaken to his full inner intensity and the ego that has evolved through the course of his earlier incarnations work its way free.

To clairvoyant consciousness a very special fact becomes apparent here. If you watch a very young child for several weeks or months, you will see the child's head surrounded by etheric and astral currents and forces. However, these currents and forces gradually become less distinct and vanish after a while. What is really taking place there? You can actually discover what is happening, even without clairvoyant vision, although clairvoyant vision confirms what we are about to say. Immediately after the birth of a human being his brain is not the same as it will be a few weeks or months later. The child already perceives the outer world, of course, but its brain is not yet an instrument capable of connecting external impressions in a definite way. By means of connecting-nerve running from one part of the brain to another, the human being learns by degrees to link together in thought what he perceives in the external world, but these connecting nerve-strands develop only after birth. A child will hear and see a bell, for instance, but the impression of the sound and the sight of the bell do not immediately combine to form the thought that the bell is ringing. The child learns this only gradually, because the part of the brain that is the instrument for the perception of sound and the part that is the instrument for visual perception become connected only in the course of life. And not until this has happened is it possible for the child to reach the conclusion: 'What I see is the same thing that is making the sound'. Connecting-cords like this are developed in the brain, and the forces that develop these connecting-cords can be seen by the clairvoyant in the first weeks of the child's development as an extra covering round the brain. But this covering passes into the brain and subsequently lives within it, no longer working from outside but from within. What works from outside during the first weeks of the child's development could not go on working at the whole development of the growing human being were it not protected by the various sheaths. For when that which has been working from outside passes into the brain, it develops under the protecting sheath first of the etheric body then of the astral body and only when the twenty-second year has been reached does that which first worked from outside become active from within. What was outside the human being during the first months of his existence and then slipped inside, is active for the first time independently of sheaths in the twentieth to the twenty-second year; then it becomes free and awakens into intense activity.

Now let us consider the gradual development of the human being and compare it with that of the plant. We know that the plant only has its physical and etheric body here in the physical world, whereas its astral body is outside it; but only the physical and etheric body within it. The plant emerges from the



seed, forms its physical body, and then the etheric body gradually develops. And this etheric body is all that the plant has in addition. Now we have seen that man's etheric body is still enveloped in the astral body until puberty, and that man's astral body is not actually born until then. But the plant, after reaching its puberty, cannot give birth to an astral body, for it has none. Therefore the plant has nothing further to develop after puberty. It has accomplished its task in the physical world when puberty occurs, and after it has been fertilised, it withers. You can even observe something similar in certain lower animals. In these lower animals the astral body has quite evidently not penetrated into the physical body to the same extent as in the higher animals. Lower animals are characterised by the very fact that their astral body is not yet entirely within their physical body. Take the may-fly; it comes into being, lives until it is fertilised, and then dies. Why? Because it is a creature which, like a plant, has its astral body for the most part outside it, and therefore it has nothing further to develop when puberty has occurred. In a certain respect man, animal and plant develop in a similar way until puberty. Then the plant has nothing else to develop in the physical world, and so it dies. The animal still has an astral body, but no ego. Therefore after puberty certain possibilities of development remain in the animal. The astral body becomes free, and as long as it develops freely and possibilities of development remain, further development continues in the higher animal after puberty. But the astral body of the animal has no ego within it in the physical world. The animal's ego is a group ego; it embraces a whole group and exists as group ego in the astral world, where its possibilities of development are quite different from those of the single animal here in the physical world. What the animal possesses as astral body has a limited possibility of development, and the animal already has this possibility within it as a natural tendency when it comes into the world. The lion has something in his astral body that expresses itself as a sum of impulses, instincts and passions. And this tendency continues to live itself out to the full until an ego might be born; but the ego is not there, it is on the astral plane. Therefore when the animal has just reached the stage when man attains his twenty-first year, its possibilities of development are all used up. The length of life varies according to circumstances, of course, for animals do not all live to be twenty-one. But up to the age of twenty-one, when the ego is born in man, his development is comparable to that of the animal. This must not lead to the conclusion that human development up to the age of twenty-one is identical to that of an animal, for that is not the case. The ego is already within the human being from the beginning, right from conception, and it now becomes free. Hence, because there is something within man from the beginning that becomes free at the age of twenty-one, he is from the outset no animal being, for the ego, although not free, is nevertheless working in him from the start. And it is essentially this ego that can be educated. For it is this ego, together with what it has accomplished in the astral, etheric and physical bodies, that passes from one incarnation to another. If this ego received nothing new in a further incarnation, man would not be able to take anything with him at his physical death, from his last life between birth and death. And if he were not able to take anything with him, he would be at exactly the same stage in the following life as he was in the previous one. Through the fact that you see man going through a development in life, and acquiring what the animal cannot acquire, because the animal's

possibilities of development do not go beyond its inborn capacities, man is constantly enriching his ego, and reaches higher levels from one incarnation to another. It is because man bears within him an ego that has already been at work, although it only becomes free at his twenty-first year, that education is practicable, and something further can be done with him beyond his original possibilities. The lion brings its lion nature with it and lives it out. Man not only brings with him his nature as a member of the general human species, but also what he has attained as an ego in his Previous incarnation. This can be transformed more and more by education and life, and it will have acquired new impetus by the time man passes through the portal of death and has to prepare for a new incarnation. The point is that man acquires new factors of development and is constantly adding to his store.

Now let us ask what actually happens when man adds to his store from outside? To answer this we must reach three very important, rather difficult concepts. But as we have been working for some years in this group, we ought to be able to understand them. Let us start by taking a fully developed plant, for instance a lily of the valley. Here you have the plant before you in another form, as a small seed. Imagine holding the seed; there you have a minute structure. When you lay it in front of you, you can say: Everything that I shall see later on as root, stalk, leaves and blossom is in this seed. So here I have the plant in front of me as a seed and there as a fully grown plant. But I could not have the seed in front of me if it had not been produced by a previous lily of the valley. The case is different for clairvoyant consciousness. When clairvoyant consciousness observes the fully grown lily of the valley, it sees the physical plant filled with an etheric body, a body consisting of streams of light permeating it from top to bottom. In the lily of the valley, however, the etheric body does not extend very far beyond the physical body of the plant and does not differ from it very much. But if you take the small seed of the lily of the valley you will find that although the physical seed is small it is permeated by a wonderfully beautiful etheric body raying out all round in such a way that the seed is situated at one end of the etheric body like a comet with a tail. The physical seed is really only a denser point in the light or etheric body of the lily of the valley. When a spiritual scientist has the fully grown lily of the valley in front of him then, for him, the being that was hidden to begin with is developed. When he has the seed in front of him where the physical part is very small and only the spiritual part is large, he says: the actual being of the lily of the valley is rolled up in the physical seed. So when we look at the lily of the valley we have to distinguish two different states. One state is where the whole being of the lily of the valley is in involution: the seed contains the being rolled up, involved. When it comes forth it passes over to evolution, and then the whole being of the lily of the valley slips more into the newly developing seed. Thus evolution and involution alternate in the successive states of a plant. During evolution the spiritual disappears further and further and the physical grows great, whilst in involution the physical will disappear further and further and the spiritual become greater and greater.

In a certain respect we can speak of evolution and involution alternating in man to an even greater extent. In the human being between birth and death a physical body and an etheric body interpenetrate to form the physical, and the spiritual interpenetrates them too in a certain way, as an earthly being man is in

evolution. But when man is seen clairvoyantly passing through the portal of death, he does not leave behind in physical life as much as the lily of the valley leaves in the seed; the physical disappears so completely that you no longer see it, it is all rolled up in the spiritual. Then man passes through Devachan, where he is in involution as regards his earthly being. For this earthly being of man, evolution is between birth and death, involution between death and a new birth. Yet there is a tremendous difference between man and the plant. In the plant we can speak of involution and evolution, but in the case of man we have to speak of yet a third factor. If we were not to speak of a third factor, we should not comprise the whole of human development. Because the plant always passes through involution and evolution, every new plant is an exact repetition of the last one. The being of the lily of the valley is perpetually going into the seed and out again. But what is happening in the case of man?

We have just realised that man receives new possibilities of development during his life between birth and death. He adds to his store. Hence it is not the same with man as it is with the plant. Each evolution of man on the earth is not a mere repetition of the previous one, but a raising of his existence on to a higher level. What he takes into himself between birth and death is added to what was there previously. That is why no mere repetition occurs, for what is evolving appears at a higher stage. Where does this new element actually come from? In what way are we to understand the fact that man receives and takes in something new? I beg you to follow very closely now, for we are coming to a most important and most difficult concept. And not without reason do I say this in one of the last sessions, for you will have the whole summer to ponder over it. We should ponder over such concepts for months if not years, then we gradually begin to realise their depth. Where does all that is constantly being added to man come from? We will make this comprehensible by taking a simple example.

Suppose you see a man standing opposite two other people. Let us take into consideration everything that belongs to evolution. Let us take the one who is observing the other two, and say to ourselves that he has passed through earlier incarnations and has developed what has been planted in him in these previous incarnations. The same applies to the other two people. Then let us suppose that the first man thinks to himself: The one person looks splendid beside the other. He is pleased to see just these two particular people standing together. Another person might not feel this satisfaction. The satisfaction the man feels in seeing the two standing side by side has nothing whatever to do with the possibilities of development in the other two, for they have done nothing that deserves the pleasure their standing together gives him. It is something quite different, and it depends entirely on the fact that it is *he* in particular that is standing opposite the two people. The point is that the man develops a feeling of joy over the two men in front of him standing together. This feeling is not caused by anything to do with development. There are things like this in the world that arise simply through coincidence. It is not a question of the two men being karmically connected. Our concern is the joy the man feels because he likes seeing the two people standing together.

Let us take a further example. Imagine a man standing here at a certain spot on the earth and looking up at the sky. He sees a particular constellation of stars. If he were to stand five paces away he would see something else. This looking at

the sky creates in him a feeling of joy that is something quite new. Man experiences a number of totally new things that have nothing to do with his previous development. Everything that comes forth in the lily of the valley is determined by its previous development; but this is not the case with what works on the human soul from the environment. Man is concerned with a lot of affairs that have nothing to do with any previous development, but which are there because various circumstances bring him into contact with the outer world. Because he feels this joy, however, it has become for him an experience. Something has arisen in the human soul that is not determined by anything preceding it but which has arisen out of nothingness. Such creations out of nothingness are constantly arising in the human soul. These are experiences of the soul not experienced through given circumstances but through the relationships we ourselves create connecting the circumstances one with another. I want you to distinguish between the experiences produced by given circumstances and those produced by the relationships between the various circumstances.

Life really falls into two parts, with no distinguishing line between them: those experiences strictly determined by previous causes, by karma, and those not determined by karma but appearing on our horizon for the first time. There are whole areas in human life that come under these headings. Suppose you hear that somewhere someone has stolen something. What has happened is, of course determined by something karmic. But suppose you only know something about the theft and not the thief — therefore there is a particular person in the objective world who has done the stealing, but you know nothing about him. The thief is not going to come to you, though, and say: 'Lock me up, I have committed a theft', on the contrary, it is up to you to line up the facts so as to produce the evidence as to who is the thief. The ideas you put together have nothing to do with the objective facts. They depend on quite different things, even on whether you are clever or not. Your train of argument does not make the person a thief, it is a process taking place entirely within you that gets associated with what is there outside. Strictly speaking, any kind of logic is something added to things from outside. And all opinions of taste, as well as judgments we make about beauty, are additions. Thus man is constantly enriching his life with things that are not determined by previous causes, but which he experiences by bringing himself into a relationship with things.

If we make a rapid survey of human life and visualise man's development through ancient Saturn, Sun and Moon as far as our Earth evolution, we find that on Saturn there could be no question of man being able to relate to things in this way. Everything was pure necessity then. It was the same on old Sun and also on old Moon, and the animals are still in the situation today that man was in on the Moon. The animal experiences only what is determined by preceding causes. Man alone has entirely new experiences, independent of previous causes. Therefore in the truest sense of the word man alone is capable of education; man alone can continually add something new to what is determined by karma. Only on Earth did man attain the possibility of adding something new. On the Moon his development had not reached the point where he would have been capable of adding anything new to his innate capacities. Although not an animal, he was then at the stage of animal development. His actions were determined by external causes. To a certain extent this is still so today, for those

experiences that are free experiences are only slowly making their way into man. And they appear to a greater and greater extent the higher the level at which man is. Imagine a dog standing in front of a Raphael painting. It would see what is there in the picture itself, in so far as it is a sense object. But if a man were to stand in front of the picture, he would see something quite different in it; he would see what he is capable of creating through the fact that he has already developed further in previous incarnations. And now imagine a genius like Goethe; he would see even more, and he would know the significance of why one thing is painted like this and the other like that. The more highly developed a man is the more he sees. And the more he has enriched his soul the greater his capacity to add to it the soul experiences from soul relationships. These become the property of his soul and are stored up within it. All this, however, has only been possible for humanity since Earth evolution began. But now the following will take place.

Man will develop in his own way through the subsequent ages. We know that the Earth will be succeeded by Jupiter, Venus and Vulcan. During this evolution the sum of man's experiences over and above those resulting from previous causes will become greater and greater, and his inner being become richer and richer. What he has brought with him from ancient causes, from the Saturn, Sun and Moon stages, will have less and less significance. He is developing his way out of previous causes and casting them off. And when, together with the Earth, man will have reached Vulcan, he will have stripped off all he received during the Saturn, Sun and Moon evolution. He will have cast it all off

Now we come to a difficult concept which shall be made clear by an analogy. Imagine you are sitting in a carriage that has been given or bequeathed to you. You are taking a ride in this carriage when a wheel becomes faulty, so you replace it with a new one. Now you have the old carriage but a new wheel. Suppose that after a while a second wheel becomes faulty. You replace that, and you now have the old carriage and two new wheels. Similarly you replace the third and fourth wheels, and so on, until you can easily imagine that one day you will actually have nothing left of the old carriage, but will have replaced it all with new parts. You will have nothing left of what you received as a gift or inheritance; you will still drive about in it, but strictly speaking it will be an entirely new vehicle. And now transfer this idea to human evolution. During the Saturn period man received the rudiments of his physical body, on the Sun his etheric body, on the Moon his astral body and on the Earth his ego, and he has been gradually developing these principles. But within the ego he is increasingly bringing experiences of a new kind into being and stripping off what he inherited, what he was given on Saturn, Sun and Moon. And a time will come — the Venus evolution — when man will have cast off all that the gods gave him during the Moon, Sun and Saturn evolution and the first half of the Earth evolution. He will have discarded all this, just as in our analogy the single parts of the carriage were discarded. And he will have gradually replaced all this by something he has taken into himself from relationships, something previously nonexistent. Thus on reaching Venus, man will not be able to say: Everything from Saturn, Sun and Moon evolution is still in me — for by then he will have cast it all off. And at the end of his evolution he will bear within him only what he has gained through his own efforts, not what he was given,

but what he has created out of nothingness. Here you have the third thing in addition to evolution and involution: creation out of nothingness. Evolution, Involution and creation out of nothingness are what we must have in mind if we are to picture the whole magnitude and majesty of human evolution. Thus we can understand how the gods have first of all given us our three bodies as vehicles, and how they built up these vehicles stage by stage, and then endowed us with the capacity to surmount them again stage by stage. We can understand how we may throw away the parts, piece by piece, because the gods wish to make us member by member into their image, so that we may say: The rudiments of what I am to become were given me, and out of them I have created for myself a new being.

Thus what man sees before him as a great and wonderful ideal in the far distant future, of having not only a consciousness of himself but a consciousness of having created himself, was already developed in earlier times by mighty spirits on a higher level than man. And certain spirits already engaged in the past in our evolution are developing at the present time what man will experience only in a distant future. We have said that during the Saturn evolution the thrones poured forth what we call the substance of mankind, and that into this human substance the spirits of personality poured what we call the forces of personality. But the spirits of personality, who at that time were sufficiently powerful to let the character of their personality flow into this substance poured out by the thrones, have since then ascended higher and higher. Today they have reached the point where they no longer need any physical substance for their further development. On Saturn, in order to be able to live at all, they needed the physical substance of Saturn which was at the same time the rudiment of human substance; on the Sun they needed the etheric substance that poured forth for man's etheric body; on the Moon they needed the astral substance, and here on Earth they need our ego. Henceforth, however, they will need what is formed by the ego itself, man's new creation out of pure relations, which is no longer physical, etheric or astral body or even ego as such, but that which the ego produces out of itself. This the spirits of personality will use, and they are already using it to live in today. On Saturn they lived in what is now our physical body, on the Sun in what is now our etheric body, on the Moon in what is now our astral body. Since the middle of Atlantean times they have begun living in the higher elements that man can bring forth out of his ego.

What are these higher elements man produces from out of his ego? They are of three kinds. First, what we call thinking in accordance with law, our logical thinking. This is something that man adds to things. If man does not merely look at the external world or merely observe it, or merely chase after the thief to find him, but observes in such a way that he sees the law inherent in the observation, availing himself of thoughts that have nothing to do with the thief and yet they catch him, then man is living in logic, pure logic. This logic is something that is added to things by man. When man devotes himself to this pure logic, the ego creates something beyond itself.

Secondly, the ego creates beyond itself when it develops pleasure or displeasure in the beautiful, the exalted, the humorous, the comic; in short, in everything that man himself produces. Let us say you see something in the world that strikes you as silly, and you laugh at it. This laughter has nothing

whatever to do with your karma. A stupid person might come along, and the very thing you are laughing at could strike him as clever. That is something that arises out of yourself in that particular situation. Or, let us say, you see people attacking a brave man who for a time holds his own but eventually comes to a tragic end. What you witness was determined by karma, but the feeling of tragedy you have about it is something new.

Though necessity is the first thing, pleasure and displeasure are the second, and the third is the way you feel the urge to act under the influences of relationships. Even the way you feel compelled to act is not determined solely by karma, but by your relationship to the matter. Supposing two people are on the one hand so situated with regard to their relationship with one another that they are karmically destined to pay off something together, but at the same time one is further advanced in his development than the other. The more advanced one will pay up, the other will hold it back for later payment. The one will develop kindness of heart, the other's feelings will not be touched. That is something new coming into evolution. You must not look on everything as determined, rather it depends on whether or not we allow our actions to be guided by the laws of justice and fairness. New things are constantly being added to our morality, to the way we do our duty and to our moral judgment. Particularly in our moral judgment there lies the third element by means of which man goes beyond himself and then advances further and further. The ego puts this into our world, and what is thus put into the world does not perish. What men have introduced into the world from epoch to epoch, from age to age, as the result of logical thought, aesthetic judgment or the fulfillment of duty, forms a continuous stream, and provides the substance in which, in their phase of evolution, the spirits of personality take up their abode.

That is the way you live and evolve. And whilst you are evolving, the spirits of personality look down upon you, asking continually: Will you give me something, too, that I can use for my development? And the more man develops his thought content, his treasures of thought, the more he tries to refine his aesthetic judgment, and carry out his duty beyond the requirements of karma, the more nourishment there is for the spirits of personality; the more we offer up to them, the more substantial these spirits of personality become. What do these spirits of personality represent? Something which from the point of view of our human world conception we call an abstraction: the spirit of the age, the spirit of the various epochs. To anthroposophists this spirit of the age is a real being. The spirits of the age, who are actually the spirits of personality, move through the ages. When we look back into ancient times, the Indian, Persian, Chaldean-Babylonian, Greco-Latin times and right into our own time, we find that apart from the nations and apart from all the other differences among men, what we call the spirit of the age is always changing. People thought and felt quite differently five thousand years ago than they did three thousand years ago and from the way they do today. And it is the spirits of the age or, according to spiritual science, the spirits of personality who change. These spirits of personality are going through their evolution in the supersensible world just as the human race is going through its evolution in the sense world. But all that the human race develops of a supersensible nature is food and drink for these spirits of personality, and they benefit from it. If there were an age in which men were to spend their lives without developing any treasures of

thought, without pleasure or displeasure, nor any feeling for duty beyond the limits of karma — in such an age the spirits of personality would have no nourishment and they would become emaciated. Such is our connection with the beings who are invisibly interwoven with our life.

As I told you, man adds something new to development, creates as it were something out of nothingness in addition to involution and evolution. He could not create anything out of nothingness, however, had he not previously received the causes into which he has placed himself as in a vehicle. This vehicle was given him during the Saturn evolution, and bit by bit he is discarding it and developing on into the future. He had to receive the foundation for this, however, and if the gods had not provided this foundation for him in the first place, he would not have been able to perform any action that can be created out of nothingness. That relationships in the surrounding world affect us in such a way that they really help our further development is due to this laying of a good foundation.

For what has become possible through the fact that man can create something new out of relationships, and that he can make use of the connections into which he is placed so as to form the foundation for something new that he himself creates? And what does it mean that man has become capable of extending his thoughts beyond the things he experiences in the surrounding world, and feeling more than what is objectively there in front of him? What has come about as a result of man being able to work beyond the dictates of karma, and live in duty towards truth, fairness and kindness of heart?

By becoming capable of logical thinking, of developing thought in accordance with its necessity, the possibility of error has been created. Because of the pleasure man can take in what is beautiful, the possibility has also been created for him to introduce the element of ugliness and impurity into world evolution. Because man is capable of both setting himself the concept of duty and of fulfilling it beyond the extent of karma, the possibility of evil and of resistance to duty has been created. So it is this very possibility of being able to create solely out of relationships that has placed man in a world in which he can also work on his own spiritual part, so that it becomes full of error, ugliness and evil. And not only had the possibility to be provided for man altogether to create out of these relationships, but the possibility had to be given for him by dint of struggle and striving gradually to create out of these relationships what is right, what is beautiful and those virtues that really further his evolution.

Creating out of relationships is called in Christian esotericism ‘creating out of the spirit’. And creating out of right, beautiful and virtuous relationships is called in Christian esotericism ‘The Holy Spirit’. When a man is able to create out of nothingness the right or true, the beautiful and the good, the Holy Spirit fills him with bliss. But for a man to be able to create in the sense of the Holy Spirit, he had first to be given the foundation, as is the case for all creation out of nothingness. This foundation was given him through the coming of Christ into our evolution. Through experiencing the Christ Event on earth, man was able to ascend to creating in the Holy Spirit. Thus it is Christ Himself Who creates the greatest, most profound foundation. If man becomes such that he stands firmly on the basis of the Christ experience, and the Christ experience is the carriage he joins for his evolutionary progress, then the Christ sends him the Holy Spirit, and man becomes capable of creating the right, beautiful and



good in the course of his further evolution.

So we see the coming of the Christ to the Earth as a fulfillment as it were of all that had been put into man through Saturn, Sun and Moon. And the Christ Event has given man the greatest thing possible, the power that makes him capable of living on into the perspectives of the future and of increasingly creating out of relationships, out of all that is not predetermined, but depends on how man relates to the facts of the world around him, which is in the widest sense the Holy Spirit. This again is an aspect of Christian esotericism. Christian esotericism is connected with the profoundest thought in the whole of our evolution, the thought of creation out of nothingness.

Therefore no true theory of evolution will ever be able to leave out the thought of creation out of nothingness. Supposing there were only evolution and involution, there would be eternal repetition like there is with the plant, and on Vulcan there would be only what originated on Saturn. But in the middle of our development creation out of nothingness was added to evolution and involution. After Saturn, Sun and Moon had passed away, Christ came to Earth as the enriching leaven which ensures that something quite new will be there on Vulcan, something not yet present on Saturn. Whoever speaks of evolution and involution only, will speak of development as though everything were merely to repeat itself in circles. But such circles can never really explain world evolution. Only when we add to evolution and involution this creation out of nothingness, that adds something new to existing relationships, do we arrive at a real understanding of the world.

Beings of a lower order show no more than a trace of what we called creation out of nothingness. A lily of the valley will always be a lily of the valley; at most the gardener could add something to it from outside to which the lily of the valley would never have attained of itself. Then there would be something which with regard to the nature of the lily of the valley would be a creation out of nothingness. Man, however, is himself capable of including in his being this creation out of nothingness. Yet man only becomes capable of doing so, and advancing to the freedom of individual creativity through the greatest of all free deeds, and one which can serve him as an example. What is this greatest deed of freedom? It is that the creative and wise Word of our solar system Himself resolved to enter into a human body and to take part in Earth evolution through a deed unconnected with any previous karma. There was no preceding karma forcing the Christ to His resolution to enter a human body; He undertook to do it as a free deed entirely based upon foreseeing mankind's future evolution. This deed had no precedent, having its origin in Him as a thought out of nothingness, out of His pre-vision. This is a difficult concept, but it will always be included in Christian esotericism, and everything depends on our being able to add the thought of creation out of nothingness to those of evolution and involution.

When we are able to do this we shall acquire great ideals which, although they may not extend to what may be called cosmic dimensions, are essentially connected with the question: Why, for instance, do we join an anthroposophical society? To understand the purpose of an anthroposophical society we must return to the thought that we are working for the spirits of personality, for the spirits of the age. When a human being comes into the world at birth, to start with he is educated by all manner of circumstances; these influence him and form

the first step of his own creative activity. If only it could be clearly understood that the place where a man is born is only the first step, and that the prevailing circumstances work upon him with overwhelming suggestive power. Let us try to imagine how different a man's circumstances would be were he to be born in Rome or Frankfurt instead of in Constantinople. Through his birth he would be placed in different circumstances, into different religious affiliations. Under these influences a certain fanaticism could develop in him for Catholicism or Protestantism. If, through a slight turn of the wheel in karmic connections, he had been born in Constantinople, might he not also have turned out to be quite a good Turk? Here you have an illustration of the suggestive force with which environmental conditions affect man. But man is able to extricate himself from the purely suggestive nature of conditions and unite with other people in accordance with principles he himself chooses and acknowledges. Then he can say: "Now I know why I am working with other people". In this way there arise out of human consciousness those social groups in which material is created for the spirits of the age, the spirits of personality. And the anthroposophical society is a group of this kind in which this connection is created on a basis of brotherhood. This means nothing else than that each individual is active in the group in such a way that he acquires in himself all the good qualities that make him an image of the whole society. Thus all the thoughts, wealth of feeling and virtues he develops through the society he bestows as nourishment upon the spirits of personality. Hence in a society like this all that creates communal life is inseparable from the principle of individuality. Each single member becomes capable through such a society of offering what he himself produces as a sacrifice to the spirits of personality. And each individual prepares himself to reach the level of those who are the most advanced, and who, as the result of spiritual training have progressed to the point where they have the following ideal: "When I think, I do not do so for my own satisfaction, but in order to create nourishment for the spirits of personality. I lay upon the altar of the spirits of personality my highest and most beautiful thoughts; and what I feel is not prompted by egoism, I feel it because it is to be nourishment for the spirits of personality. And what I can practise in the way of virtue, I do not practise for the sake of gaining influence for myself, but in order to bring it as a sacrifice to provide food for the spirits of personality." Here we have placed before us as our ideal those whom we call the masters of wisdom and the masters of harmony and feeling. For thus do they think and prepare for the development which will bring man nearer and nearer to the point where he will always be creating what is new until he will finally develop a world from which the workings of the old causes will have disappeared, and out of which new light will stream forth into the future. The world is not subject to perpetual metamorphosis into different forms, but the old is perfected and becomes the vehicle of the new. Then even this will be thrown off and will disappear into nothingness, so that out of this nothingness something new may arise. This is the tremendous idea of progress, that new things can perpetually arise.

But the worlds are complete in themselves, and you will have seen in the example given that we cannot speak of anything actually coming to an end. It has been shown how on the one hand the spirits of personality lose their influence over man, but on the other hand how they again pursue their own evolution. Thus ours is a world that is constantly being rejuvenated by new

creations, yet it is also true that what is stripped off would hinder progress, and it is passed on so that others for their part can progress. Nobody should believe that he must allow something to sink into nothingness, for we have been given the possibility of creating out of nothingness. What on Vulcan will prove itself to be something new, will continually build new forms and discard the old, and what is thrown off will seek its own path.

Evolution, involution and creation out of nothingness are the three concepts we have to apply in order to understand the evolution of world phenomena as it really is. Only by this means shall we arrive at accurate concepts that both enlighten man about the world and engender in him inner warmth of feeling. If man had to admit his incapacity to do anything except create in accordance with impulses implanted into him, this would not steel his will nor kindle his hopes to the same extent as being able to say: "I can create my own life values and constantly add something new to what has been given me as a foundation. My ancient heritage will in no way hinder me from creating new blossoms and fruits which will live on into the future." This, however, is part of what we can describe by saying that the anthroposophical conception of the world gives man strength, hope and confidence in life, for it shows him that he can, in the future, have a share in working at creations which, today, not only lie in the womb of causality but in nothingness. It shows him the prospect that, through his own efforts, he is working his way in the true sense of the word from being a 'creature' to being a 'creator'.

## OVERCOMING NERVOUSNESS

Today let us try to add something to what is already familiar to us. What I have to say may be useful to some of you in that it will lead to a more exact idea of the nature of man and his relationship to the cosmos.

Anthroposophists often hear objections to spiritual science from outsiders. Scholars and laymen alike criticize the division of man into the four members of physical body, etheric body, astral body and ego (see Note 1). These skeptics often say that perhaps one who has developed hidden soul forces may be able to see these things but there is no reason why one who has not should concern himself with such ideas. It should be emphasized, however, that life itself, if one is attentive to it, confirms what spiritual science has to say. Furthermore, the things anthroposophy has to teach can be extremely useful in everyday life. This usefulness, which is not meant to be taken pragmatically, gradually comes to carry conviction even for those who are not particularly inclined to concern themselves with clairvoyant perception.

Now let's consider nervousness. It is well-known today that there are many people who complain of nervousness and all that this implies, and we are hardly surprised when the statement is made that there is none who is not afflicted. Considering present social conditions to which all this nervousness can be attributed, such a statement can be readily understood.

Nervousness becomes manifest in a variety of ways, most obviously perhaps when a person becomes an emotional fidgety-gibbet, that is to say, someone who constantly jumps from one thought to another and is unable to hold a single thought in his head, let alone carry it through to a conclusion. Such constant scurrying in the inner life is the most common form of nervousness. Another is one in which people do not know what to do with themselves and are unable to make anything of themselves. When called upon to make a decision in a given situation, they are at a loss for an answer. This condition can lead to more serious symptoms that may finally be expressed in various forms of disease that simulate organic illnesses in a most deceptive way. Gastric disturbances are an example. Many other conditions might be mentioned, but who in our time does not know of them? We need only mention the "political alcoholism" that has pervaded the important events of public life. This expression was coined because of the way political affairs in Europe have been conducted during recent months. There has been no little talk about it since people began to notice how unpleasantly the prevailing nervousness is making itself felt.

If people remain as they are, we need not doubt but that there will be no improvement in the near future. The prospects of change are by no means hopeful. There are many harmful factors strongly influencing our lives that pass like an epidemic from person to person and thus those who are weak also become infected.

It is extremely harmful for our time that many of the men who hold high and responsible positions in public life have had to study as one does today. There are whole branches of learning that are taught in such a way that throughout the entire school year the student will be unable to spend his time and energy really thinking through what he has heard from his professors. As a

result, when he is faced with an exam, he is forced to cram for it. This cramming, however, is dreadful because it provides no real connection of interest of the soul with the subject matter that the student is to be examined in. No wonder the prevailing opinion of the student often is one of wanting to forget as soon as possible what he has just had to learn!

What are the consequences of these educational methods? In some respects, men are no doubt receiving the training needed to take part in public life. But, as a result of their schooling, they are not inwardly united with their work. They feel remote from it. Now there is nothing worse than to feel remote in your heart from the things you have to do with your head. It is not only repugnant to sensitive people, but it also acts most adversely on the strength of the etheric body. Thus, because of the tenuous interest that may exist in the core of a person's soul for his professional pursuits, his etheric body is gradually weakened. Precisely the opposite effects are obtained, however, when anthroposophy is taken up in a healthy way. A man will not merely learn that he consists of physical body, etheric body, astral body and ego. He will also come to behave in such a way that these members unfold strongly and harmoniously in him.

Often in anthroposophy, even a simple experiment repeated with diligence can work wonders. Let me speak in detail, for example, of forgetfulness, so common and such a nuisance, but also so significant in our lives. Strange as it may seem, anthroposophy shows it to be harmful to health, and that many upsets bordering on severe illness can be avoided if people would only be less forgetful. And who can claim to be exempt, since there is no one who is not forgetful to some degree. Just consider the numerous cases in which people can never find where they put things. One has lost his pencil, another cannot find his cufflinks, etc., etc., all of which seems trivial but such things do, after all, occur often enough in life.

There is a good exercise for gradually curing such forgetfulness. Suppose, for example, a lady is forever putting her brooch down when she takes it off in the evening, and then cannot find it in the morning. You might think the best cure for her forgetfulness would be to remember to put it always in the same place. There is, however, a far more effective means of remembering where it is. This does not, of course, apply to all objects but in this case the lady should say to herself, "I will put my brooch in a different place each evening, but as I do so I will hold the thought in mind that I have put it in a particular spot. Then I will form a clear picture in my mind of all the surroundings. Having done this, I will go quietly away. I realize that if I only do this once, I probably will not succeed, but if I make a habit of it, I will find that my forgetfulness gradually disappears."

This exercise is based on the fact that the person's ego is brought consciously into connection with the deed he does, and also that he forms a picture of it. Connecting the ego, that is, the spiritual kernel of man's being, in this way with a pictorial image, sharpens memory. Such an exercise can be quite useful in helping us to become less forgetful.

Further results can also be attained from such an exercise. When it becomes habit to hold such thoughts when things are put aside, it represents a strengthening of the etheric body, which, as we know, is the bearer of memory. But now assume you have advised someone to do this exercise not because he is

forgetful but because he is nervous. It will prove to be an excellent cure. His etheric body will be strengthened and the nervous tendencies will disappear. In such cases, life itself demonstrates that what spiritual science teaches is correct.

Here is another example that may also appear trivial on the surface. You know that the physical and etheric bodies are intimately connected. Now anyone with a healthy soul will be moved to compassion for clerical workers and others whose professions demand a great deal of writing. Perhaps you have noticed the strange movements they make in the air whenever they are about to write. Actually, with some of them the movements are not so extreme and they may only give a kind of jerk when they write, a jerk repeated for every up and down stroke. You can see the jerking in the writing. This condition is easily understood through spiritual science. In a healthy human being the etheric body, guided by the astral body, is always able to permeate the physical body. Thus, the physical body is normally the servant of the etheric body. When, undirected by the astral body, the physical body executes movements on its own, it is symptomatic of an unhealthy condition. These jerks represent the subordination of the etheric to the physical body, and denote that the weak etheric body is no longer fully able to direct the physical. Such a relationship between the physical and etheric bodies lies at the occult foundation of every form of cramp or convulsion. Here the physical body has become dominant and makes movements on its own, whereas in a healthy man all his movements are subordinated to the will of the astral body working through the etheric.

Again, there is a way of helping a person with such symptoms, provided the condition has not progressed too far, if one takes into account the occult facts. In this case we must recognize the existence and efficacy of the etheric body and try to strengthen it. Imagine someone so dissipated that his fingers get to shaking and jerking when he tries to write. You certainly would do well to advise him to write less and take a good vacation, but better still you might also recommend that he try to acquire a different handwriting. Tell him to stop writing automatically and try practicing for fifteen minutes a day to pay attention to the way he forms the letters he writes. Tell him to try to shape his handwriting differently and to cultivate the habit of drawing the letters. The point here is that when a man consciously changes his handwriting, he is obliged to pay attention to, and to bring the innermost core of his being into connection with what he is doing. The etheric body is strengthened in this way and the person is made healthier.

It would not be a bad idea to introduce such exercises systematically into the classroom to strengthen the etheric body even in childhood. But, even though anthroposophy can give such pedagogical advice, it will doubtless be a long time before leading educators will consider it anything but foolish. Nevertheless, suppose that children were first taught to write a particular style of penmanship and after a few years were expected to acquire an entirely different character in their handwriting. The change, and the conscious attention it would involve, would result in a remarkable strengthening of the etheric body.

So you see, something can be done to strengthen the etheric body. This is of immense importance because in our time weakness of the etheric body leads to many unhealthy conditions. What has been indicated here represents a definite way of working upon the etheric body. When these exercises are practiced, an actual force is applied to the etheric body that certainly could not be applied if

the existence of this body were denied. Surely, however, the effects of the force, when they become apparent, demonstrate the existence of the etheric body.

The etheric body can be strengthened by performing another exercise, in this case, for the improvement of memory. By thinking through events, not only in the way they occurred but also in reverse sequence, that is, by starting at the end of an event and pursuing it through to the beginning, will help to make the etheric body stronger. Historical events, for example, which are usually learned in chronological sequence, can be followed backwards. Or a play or story can be thought through in reverse from end to beginning. Such exercises when done thoroughly are highly effective in consolidating and strengthening the etheric body.

When you come to think of it, it soon becomes apparent that people do not do the things that would contribute to the strengthening of the etheric body. The restless daily bustle of modern life does not allow them the opportunity to come to that inner quiet required for such exercises, and in the evening after the day's work they are generally too tired to be bothered. Should spiritual science begin to penetrate their souls, however, people would soon see how many things done in the bustle of modern life could be dispensed with, and they would find the time to practice such exercises. They also would become aware of the positive results that could be achieved if such exercises were carefully applied in education.

Another little exercise may be mentioned here. If it has not been cultivated from early youth, it is, perhaps, not quite so useful in later life. Nevertheless, it is still a good exercise to practice in later years. With certain things we do, no matter whether or not they are of enduring importance, it is good practice to look carefully at what is being done. This is comparatively easy in writing and I am quite sure many people would soon correct their hideous handwriting if they really looked at the letters.

In still another exercise a person should endeavor to watch himself the way he walks, moves his head, laughs, etc. In short, he should try to form a clear picture of his movements and gestures. Few people actually know what they look like when they are walking, for instance. While it is good to make this experiment, it should not be prolonged because it would quickly lead to vanity. Quite apart from the fact that it can be corrective of undesirable habits, this exercise also tends to consolidate the etheric body. When a man cultivates an awareness of his gestures and involuntary actions, the control of the astral becomes increasingly stronger over the etheric. Thus, he also becomes able, if necessary, to suppress certain actions or movements out of his free will.

It is an excellent accomplishment to be able to do quite differently the things we do out of habit. Nowadays, people only alter their handwriting for unlawful purposes, but I am not advocating a school of forgery when I suggest that if one changes one's handwriting honestly, it will help to consolidate one's etheric body. The point is that it is good to be able to do quite differently on occasion the things we do habitually. This does not mean that we need become fanatical about the indifferent use of our right and left hands. If a man, however, is occasionally able to do with his left hand what he commonly does with the right, he will strengthen the control of his astral over his etheric body.

The cultivation of the will, as we may call it, is most important. I have already mentioned how nervousness often makes it impossible for people to

know what they should do. They do not know their desires, or even what they should desire. This may be regarded as a weakness of the will that is due to an insufficient control of the ego over the astral body. Some people do not know what they want and, if they do, they never manage to carry it out. Others, still, cannot bring themselves to will firmly what they should.

The way to strengthen one's will is not necessarily to carry out something one wishes, provided, of course, it will do no harm to leave the wish unfulfilled. Just examine your life and you will find countless desires it would no doubt be nice to satisfy, but equally possible to leave unsatisfied. Fulfillment of them would give you pleasure, but you can quite well do without. If you set out to examine yourself systematically in this way, every restraint will signify additional strength of the will, that is, strength of the ego over the astral body. If we subject ourselves to this procedure in later life, it becomes possible to make good much that has been neglected in our earlier education.

Let me emphasize that it is not easy to apply what has just been described in the education of the child. If a father, for example, denies a wish of his son that he could fulfill, he is apt to awaken the boy's antipathy. Since it is thus possible to arouse antipathy, you might say that the non-fulfillment of wishes in education is a doubtfully correct principle. What, then, is to be done? The answer is for the person guiding the child or pupil to deny himself the wishes in such a way that the child becomes aware of the denial. There is a strong imitative impulse at work here in the child, especially during the first seven years, and it will soon become evident that he will follow the example of his elders and also deny himself wishes. What is hereby achieved is of untold importance. When, through our interest in anthroposophy, our thoughts are directed in the right way, we come to know spiritual science not only as theory but as a wisdom of life that sustains and carries us forward.

A most important means of strengthening the control of the ego over the astral body was presented here in two recent lectures. In them I discussed the importance of being flexible enough to consider what is said not only for, but also against, an issue to be able, as it were, to see both sides of a problem. Generally, people see only one side, but there is really no problem in life that should be treated this way. Pros and cons are never lacking. We would do well to acquire the habit of always adducing the pros as well as the cons in a case. Being what they are, human vanity and egoism usually favor what one wants to do. Therefore, it is also good to list the reasons against.

The fact is that man would so much like to be "good" that he is often convinced he will be if he does the things there are so many reasons in favor of doing, and disregards the things there are so many reasons against. It is an uncomfortable fact to have to realize, but there are always many possible objections to practically everything we do. People are not nearly as good as they think. That is a universal truth, a truism, but it can become an effective truth when it is made a practice in everything that is done to consider also what might be left undone.

The results to be attained by these means can be clarified by an example. No doubt you have met people so weak-willed that they would rather let others take care of their affairs. They would rather sit around asking themselves what they should do than find reasons in themselves to act. What I am now going to say must also be conceived as having many cons as well as pros. Assume that



one of these weak-willed people is confronted by two others. One of them says, "Do this." The other says, "Don't." The one whose will exerts the stronger influence on the weak-willed person will be the victor. This is a most significant phenomenon because the decision of "yes" or "no" made by the weak-willed person will have been brought about by the adviser whose strength of will was the greater.

In contrast, however, suppose that I stand alone and quite independently face in my own heart the necessity of making a "yes" or "no" decision. Then, having answered "yes," suppose I go forth and do what must be done. This "yes" will have released a strong force within me. When you thus place yourself in consciousness before a choice of alternatives, you allow strength to prevail over weakness simply from the manner in which your decision is made. This is important because in this way the control of the ego over the astral body is greatly strengthened. Try to carry out what I have just described and you will find it will do much to strengthen your will.

This problem, however, also has its darker side. You will not strengthen but only weaken your will if, instead of acting under the influence of what speaks for one course as opposed to another, you were out of slackness to do nothing. Seemingly you will have followed the "no" direction, but in reality you will have been merely lax and easy going. If you feel limp and weary, it would be better not to attempt to make a choice until you are inwardly strong and know that you can really follow through with the eventual pros and cons you place before your soul. It is obvious that such things must be brought before the soul at the right time.

The control of the ego over the astral body is also strengthened when we witness from our souls everything that creates a barrier between us and the surrounding world. The anthroposophist, however, should not feel that he should repress justified criticism if it is objective. On the contrary, it would represent a weakness to advocate the bad in place of the good, and one need not do this. But we must be able to distinguish something that is to be criticized objectively from something that we find exasperating simply because of its effect on ourselves. The more we make ourselves independent of what confronts us, the better. Thus it is good to practice self-denial in not considering bad in our fellow-men the things we consider bad only because they are bad for us. In other words, we should not apply our judgment only where we ourselves are not involved. This is really difficult to apply in life. When a man has lied to you, for instance, it is not easy to restrain your antipathy, but having caught him in it you should not immediately jump to conclusions. There is another way. We can observe from day to day how he acts and speaks and let this, rather than what he has done to us, form a basis for our judgment. Then you are taking into consideration what there is in the man himself and are not basing your judgment on the effect his conduct has made on you. Your personal relationship with him should be disregarded in order that you may view him quite objectively.

It is advisable for the strengthening of the ego to reflect on the fact that in all cases we might well refrain from a considerable portion of the judgments we pronounce. It would be more than enough if but a tenth of them were experienced in our souls. Our lives would by no means be impoverished thereby.

These may seem like small details I have given here, but it must also be

our task now and again to consider such problems. Then, in order to lead purposeful, healthy lives, we see how differently life must be grasped than is ordinarily the case. It is not always right to send to the drug store for medicine when a man is ill. What is important is to order life in such a way that people become less susceptible to illnesses and that they have a less oppressive effect. They will become less oppressive when we strengthen the influence of the ego over the astral body, the astral body over the etheric, and the etheric body over the physical. Self-education and an influence upon the education of children can follow from our fundamental anthroposophical convictions.

## The Four Sacrifices of Christ

In our present civilization we need, above all, a new knowledge of Christ. This new Christ knowledge is to be gained increasingly through the effects upon us of the science of the spirit. Much, however, that today bears the official seal of Christianity is antagonistic to this new knowledge. It must come to be realized that a school of unselfishness is needed in our present culture. A renewing of responsibility, a deepening of man's moral life, can come only through a training in unselfishness, and under the conditions of the present age only those can go through this school who have won for themselves an understanding of real, all-pervading selflessness.

We can search through the entire evolution of the world without finding a deeper understanding of selflessness than that offered by Christ's appearance upon earth. To know Christ is to go through the school of unselfishness, and to become acquainted with all those incentives to human development that fall gently into our souls, warming and animating every unselfish inclination within us, arousing it from passive to active soul life.

Under the influence of materialism the natural unselfishness of mankind was lost to an extent that will be fully realized only in the distant future. But by contemplating the Mystery of Golgotha, by permeating our knowledge of it with all our feeling, we may acquire again, with our whole soul-being, an education in selflessness. We may say that what Christ did for earthly evolution was included in the fundamental impulse of selflessness, and what He may become for the conscious development of the human soul is the school of unselfishness. We shall best realize this if we consider the Mystery of Golgotha in its most inclusive connection.

This mystery, as we know it, took place once in the physical evolution of the earth. The Being whom we acknowledge as the Christ clothed Himself once in a human body, in the body of Jesus of Nazareth. But this act was preceded by three preparatory steps. Three times earlier something of a similar nature occurred, not as yet on earth but in the spiritual world, and we have in a sense, three Mysteries of Golgotha that had not yet been fulfilled upon the physical plane. Only the fourth took place in the physical realm, as related in the Gospels and in the Pauline Epistles. This greatest of earthly events was prepared for by three supramundane acts, one taking place in the old Lemurian period and two in the Atlantean. Although these three preparatory events occurred in the supramundane sphere, their power descended to the earth; we shall try to understand the effect of these forces upon human evolution.

In relation to our moral life, our understanding of the world, and in relation to all the activities of our consciousness soul, we must first become selfless. This is a duty of our present culture to the future. Mankind must become more and more selfless; therein lies the future of right living, and of all the deeds of love possible to earthly humanity. Our conscious life is and must be on its way to unselfishness. In a certain connection, essential unselfishness already exists in us, and it would be the greatest misfortune for earthly man if certain sections of his being were as self-seeking as he still is in his moral, intellectual and emotional life. If the same degree of selfishness could take over our senses, it would be a great misfortune because our senses now work in our bodies in a

truly unselfish manner.

We have eyes in our body; through these eyes we see, but only because they are selfless and we do not feel them. We see things through them, but the eyes themselves are apart from our perception; it is the same with the other senses. Let us assume that our eyes were self-seeking. What would happen to men? We should approach the color blue, for example, and because our eyes would use up the color immediately within themselves instead of letting it pass through, we should feel a sort of suction in the eyes. If our eyes were as selfish as we are in our moral, intellectual and emotional life, and they wished to experience the effect of red in themselves, we should feel a sharp stab. If our eyes were self-seeking, all our impressions would give us sucking or stabbing pains. We should be painfully conscious that we have eyes. Today, however, humanity is aware of color and light without having to think of the seeing process. The eye is selflessly extinguished during perception. It is the same with the other senses.

In our senses unselfishness reigns, but they would never have reached this unselfishness if Lucifer, even in the old Lemurian age, had been left to his own devices. The spirit who said, as related in the Bible, "Your eyes shall be opened," made it necessary to transfer man to a sphere of earthly life in which his eyes, if they had developed as they would have done under Lucifer's influence, would have become self-seeking. With every impression — and it would have been the same with the other senses — man would have cried out, "Oh, it stabs me here!" He would not have perceived red in his environment. Or he would have said, "Oh, something sucks in my eyes!" He would not have been aware of the color blue, but would have simply felt the suction. This danger to humanity was averted in the Lemurian age by a Being Who later, through the Mystery of Golgotha, incarnated in the body of Jesus of Nazareth. In this earlier age, however, He ensouled Himself — I cannot say incarnated — in one of the archangels.

While the earth was working through the Lemurian age, a Being living in spiritual heights became manifest — one might say, as a sort of prophecy of John's baptism — in an archangel who offered up his soul powers, and was thus permeated by the Christ. Through this means a force was released that acted within human evolution upon earth. Its effect was a quieting and harmonizing of our senses so that today we can use them and find them selfless. If we, understanding this, have become grateful to the world order, we shall say, looking back to these ancient times, that what makes it possible for us as sensory beings to enjoy without pain all the splendor of surrounding nature is Christ's first sacrifice. By ensouling Himself in an archangel He brought forth the power to avert the danger of the selfish senses in man. That was the first step leading to the Mystery of Golgotha.

The human being will gradually learn to develop this deep, significant and religious feeling when he is confronted with the beauty of nature, when he looks up at the starry heavens and at all that the sun illumines in the animal, mineral and vegetable kingdoms. He will learn to say, "That I am so placed in the world that I can look at it around me, my senses being instruments for the perception of its splendor rather than sources of pain, I owe to Christ's first sacrifice in preparation for the Mystery of Golgotha." In perspective we see before us a time in which all observation and enjoyment of nature will be permeated by

Christ; when men, refreshing themselves in an invigorating springtime, in the warmth of summer, or in any of the other delights of nature, will say to themselves, "In taking up all this beauty into ourselves, we must realize that it is not ourselves, but Christ within our senses Who enables us to experience it."

In the first period of the Atlantean evolution selfishness tried — this time through Lucifer and Ahriman — to take possession of another part of the human organism; that is, the vital organs. With this in mind, let us consider what is intrinsic in our life-organism. What is its essential nature? You need only think what it is like when injured by organic disease. Then man begins to suffer from the self-seeking of heart, lungs, stomach or other organs, and the time comes when man knows that he has a heart or stomach, knows it by direct experience, because he has a pain. To be ill means that an organ has become selfish and is leading its own independent life within us. In ordinary normal conditions this is not the case. Then the single organs live selflessly within us. Our everyday constitution holds us up securely in the physical world only when we do not feel that we have stomach, lungs, etc., but have them without feeling them, when they do not demand our attention but remain unselfish servants of the body.

On some other occasion and at some other time we shall consider the reason why illness results from the selfishness of our organs. Today we will confine our discussion to normal conditions. Had it depended upon Lucifer and Ahriman, quite a different state would have existed as early as the Atlantean period. Every single human organ would have been self-seeking, and the results most extraordinary. Assume, for example, that the human being looked at a fruit or something else in the outer world that can be eaten, or that stands in some sort of relation to his vital organs. Someday these relations of the outer world with our organs will be the subject of genuine scientific study. If the other sciences allow themselves to be aligned with spiritual science, it will be known that when a human being gathers cherries from a tree and eats them, something enters with the cherries that is related to a particular organ; other fruits are related to other organs.

Everything that enters the human organism is in some way related to it. If Lucifer and Ahriman could have carried out their designs during the Atlantean period, then, when we picked cherries, for example, the related organ would have felt an inordinate greed. The human being would have felt, not the self-seeking organ only, but all the other organs also, striving against it with equal selfishness! Let us take a different case. Suppose something harmful were present, for while certain things in the world are related to humanity in a beneficial way, others affect it injuriously. Suppose someone were to approach a poisonous plant, or anything else harmful to this or that organ; he would then recognize that he was confronting something that gave a burnt out feeling to one of his organs.

Now let us consider not what we eat, but the air surrounding us. Every element of the atmosphere is related to our organs. If we had become what Lucifer and Ahriman intended and had been thrown upon our own resources, we should have been chased about the world by animal desires for what satisfied one organ or another, or by terrible disgust for all that was injurious. Just imagine how we could possibly develop ourselves in this world if we had such physical organs that we were tossed to and fro like a rubber ball, a plaything for every

agreeable odor that we would run after, or were forced by nausea to flee from. That this did not happen, that our vital organs were subdued and harmonized resulted from the great event in the first Atlantean epoch when, in supramundane spheres, the second step was taken toward the Mystery of Golgotha. The Christ Being ensouled Himself again in an archangel, and what was accomplished by this deed shone down into the earth's atmosphere. Then that harmonizing and balancing of the vital organs took place that rendered them selfless.

In our connection with the outer world we should be continuously exposed to severe illnesses and we could not be at all healthy but for this second Christ event. We see in perspective for the future that the human being will acquire, when he is able to imbue himself with a true understanding of the spiritual world, a feeling of gratitude toward the spiritual beings upon whom humanity depends. He will say in true piety, "I realize that I am able to exist as a physical man with unselfish organs because not I alone have developed myself in the world, but Christ in me, Who has so conditioned my organs that I can be a man!" Thus we come to learn so to regard all that makes us human, fundamentally and in the most comprehensive sense, that we say, "Not I, but Christ in me." In His three preparatory steps, taken before the actual Mystery of Golgotha, Christ provided for the complete evolution of humanity.

In the last part of the Atlantean period humanity faced a third danger. Thinking, feeling and willing were threatened with disorder through the entrance of selfishness. What would have been the result of this? Well, the human being would have intended this or that, and followed this or that impulse of will, while his thinking would have impelled him in quite a different direction, and his feeling in still another. It was necessary for human evolution that thinking, feeling and willing should become unselfish members of the united soul. Under the influence of Lucifer and Ahriman they could not have done this. Thought, feeling and will, becoming independently self-seeking, would have rent asunder the harmonious working of the Christ. In consequence, toward the end of the Atlantean evolution, the third Christ event occurred. Once more the Christ Being ensouled Himself in an archangel, and the power thus generated in the spiritual world made possible the harmonization of thinking, feeling and willing. Truly, as the rays of the physical sun must act upon earth to prevent the withering of plant life, so must the Sun Spirit be reflected upon earth from supramundane spheres as I have just explained.

What would have become of the human being without this third Christ event? As if by furies, he would have been seized by his unruly desires, by the activity of his will. He might have gone mad even though his self-seeking reason might have thought with scornful mockery about all that the raging will brought forth. This was averted by the third Christ event when Christ took for the third time the soul of an archangel as an outer vehicle.

Mankind has preserved some memory of how human passion and human thinking were harmonized at this period by forces that descended from supramundane worlds, but the sign of this memory is not rightly understood. St. George who conquers the dragon, or Michael who conquers the dragon, are symbols of the third Christ event, when Christ ensouled Himself in an archangel. It is the dragon, trodden under foot, that has brought thinking, feeling and willing into disorder. All who turn their gaze upon St. George or Michael with the dragon, or some similar episode, perceive, in reality, the third Christ

event. The Greeks who in their wonderful mythology made copies of what happened in the spiritual world at the end of the Atlantean age, revered the Sun Spirit as the harmonizer of man's thinking, feeling and willing. "Thou Sun Spirit," so said those who knew something about it, "Thou hast ensouled Thyself in an etheric spirit form," for such is the form of those we call archangels today; "Thou has brought thinking, feeling and willing, which might otherwise rage through us in confusion, into order with Thy lyre, sounding upon it harmoniously the tones of the human soul!"

So the Sun Spirit became the guardian of the wild, stormy passions when they, as it sometimes happened, gushed forth in the fumes that rise from within the earth and break through its surface. If a human being should expose himself to them and allow only these vapors to work upon him, then thought, feeling and will would rage madly within him. The Greeks placed the Pythia over those vapors, which, in rising out of the earth, bring the passions into disorder through Lucifer and Ahriman. But Apollo shone upon the Pythia, conquered the unruly passions and she became a sibyl. For the Greeks, Apollo, the Sun Spirit, represented the Christ at the stage of His third sacrifice, and the results of Christ's deed were discerned in the attuning of men's passions under the power of the Pythia, conferred upon her by the god Apollo. In this connection Apollo was to the Greeks what is expressed in the victory of Michael or St. George over the dragon.

We see also the meaning of the extraordinary pronouncement of Justin Martyr, a saying which, since it emanated from him, we must regard as Christian, although many representatives of Christianity today would consider it heretical. Justin said, "Heraclites, Socrates and Plato were also Christians, the only kind of Christians possible before the actual consummation of the Mystery of Golgotha." Theologians of today no longer realize it but in the first centuries of Christianity the Christian martyrs still knew that the old Greek sages, although they did not use the name of Christ, if asked about Apollo, would have answered out of their Mystery wisdom, "The great Sun Spirit, Who in the future will live as a man on earth, appears to us in Apollo as though ensouled in him in the form of an archangel."

Then came the fourth, the earthly mystery, that of Golgotha. The same Christ Being Who had ensouled Himself three times in archangelic form incarnated through what we call the Baptism by John in the Jordan in the body of Jesus of Nazareth.

I admit that it may seem strange when I say that this great Being was ensouled three times in an archangelic form, and then incarnated in a human being. It would seem a more orderly progression if between His ensoulment as an archangel and His human incarnation He had taken an angelic form. So it may seem to us. Yet, even though it is claimed that the statements of spiritual science are fictitious, truly it is not so. You may gather this from corroborative evidence. If you ask me how it happens that Christ did not descend from hierarchy to hierarchy and only afterward to man — if you were to ask me that, I could only answer that I do not know, for I never make theoretical combinations. The facts adduced by spiritual research are that Christ chose three times an archangelic form, leaving out the angelic form, and then made use of a human body. I leave it to future research to determine the reason, which I do not yet know, though I do know that it is true.

Then came the fourth step in the Mystery of Golgotha, and this averted another danger, that of the Luciferic and Ahrimanic influences upon the human ego or I. In the Lemurian age the sense organs would have become disordered through Lucifer; in the first Atlantean period the vital organs were threatened with disorder and disharmony, and in the late Atlantean era the soul organs, the organs that underlie thinking, feeling and willing. In the post-Atlantean period the human ego itself was endangered.

Because the ego or I at this time was to take its place as a living factor in human evolution, an effort was made to establish harmony between this ego and the powers of the cosmos lest it become their plaything. This might have happened. The ego might have so developed that it could not keep a hold upon itself, and had it been delivered to these forces, everything that came from the soul would have been overpowered by all sorts of elemental forces that arise from wind, air or water. They would have driven the human being violently in all directions.

Michelangelo painted it. In the Sibyls he showed what had threatened mankind. With wonderful skill he made them express the human types of those who felt the coming derangement of the ego, so that although all possible wisdom might come forth, human beings could neither manage nor direct it. Look at the way in which Michelangelo has painted the different degrees of derangement in egos given over to elemental beings.

Upon the other side, however, he gives us something else. In the same space he has painted the musing figures of prophecy whose aspect shows the illumination of what preserves the integrity of the ego toward the cosmos. It touches us deeply when we see in the prophets the urgency, the pressure toward the ego and, on the other side, human beings suffering disorder through the ego itself. Then, standing in this space, is the Christ, incarnate in a human body, Who had to bring into order and harmony the ego that was to come into the world.

Yes, the science of the spirit will impress upon us ever more deeply that this human ego, through the fourth Christ event, the Mystery of Golgotha, can come to true unselfishness. The senses have said, "Not I, but Christ in us." The vital organs have said, "Not I, but Christ in us." In his moral and intellectual life man must learn to say, "Not I, but Christ in me." Every step into the spiritual world shows us this.

I wished to explain this today in order that upon another occasion in the near future we may offer certain occult proofs of these facts in order to show that what we call spiritual science will pour itself into our moral and intellectual lives in such a way that human beings may become students of selflessness, that Christ may live within us so that we may feel Him vitally in every word that is uttered in discussions of spiritual science.

One more thing, my dear friends. You know that since 1909 we have been producing our Mystery Dramas in Munich. What we presented on the stage there may be considered good or bad; that is not the present question. What was done there, however, required a certain spiritual power, a power that does not approach the human being simply because of his existence upon earth. Since we can now work in Dornach and carve our different kinds of hard wood, we need muscular strength. We cannot say that we can give this strength to ourselves consciously. It comes from our bodies, from our souls' capacity; it is not under



our control. Equally, we have not under our control all that we perform in the spirit and for which we need spiritual power. That is not entirely dependent upon our natural ability, just as what we do physically is not dependent alone upon our talents but also upon the muscular strength of our bodies. We need spiritual powers that are as much outside ourselves as our muscular strength is outside our souls. I know that superficial critics may say, "You are a fool; you believe that spiritual powers come to you from without, whereas they simply rise from your own inner being." Let them think me a fool; I regard them as belonging to the clever men who cannot distinguish hunger from a piece of bread. I know how spiritual powers from without flow into human beings. The idea that hunger creates the bread that satisfies it — believed only by a crazy man — is as false as that the power of our own soul can create the forces needed for our spiritual activities. These forces must flow into us. Just as we know clearly that our hunger is within us, and that bread comes from without, does one who lives in spiritual worlds know what is within himself and what comes to him from without. Since 1909 I have felt personally, more and more, the spiritual power that came from without whenever there was occasion to develop, in stillness and calm, what was necessary for the Mystery Plays. I knew that a spiritual eye was resting upon what had been accomplished, and I relate this as a direct experience.

In the early days, when we were working at spiritual science in Germany, an acquaintance came to us who accepted with enthusiasm what we were able to give at that time. She accepted what it was possible to give out concerning human evolution, cosmic mysteries, reincarnation and karma, not only with devotion and enthusiasm but added to them a wonderful aesthetic sense. Every experience with this person, whether of teaching or conversation, was steeped in beauty. We were few at that time. We had no need to crowd ourselves into such a room as this, and what we now say to a large audience was then discussed by three people — two others and myself. One of these, the person mentioned above, left us upon the physical plane in 1904, and entered the spiritual world. Such people go through a development after death. When we produced Schuré's reconstruction of the *Mystery of Eleusis* at our Congress in 1907, no spiritual influence was perceptible. In 1909 it began, and has come more and more frequently since then. I have accurate knowledge that it was the individuality of our friend whom, objectively and because of her originality, we all loved. Removed to the spiritual world, she acted as a guardian angel to all that we accomplished in the combining of the aesthetic and esoteric elements in our Mysteries. We felt well protected, and looked gratefully upward, realizing that what penetrated us and flowed over into our earthly activities was an expression of the watchfulness of a spiritual personality. But then when it came to conversation with this personality — one may call it conversation since there was a certain reciprocal action — she asserted that she found the way to us easier the more we were permeated with the thought of Christ in the evolution of the earth. If I were to put into earthly words what she reiterated, I should say, expressing symbolically, of course, what is quite different in the spiritual world, "I find the way to you so easily because you are finding evermore the way to make spiritual science into an expression of the living Word of Christ."

The Christ impulse will become for us the living bridge between earthly life and life in superphysical worlds. From the spiritual world Christ three times

conditioned for the human being the spiritual constitution that he needed in order to live rightly. Christ intervened three times, making the human sense, life and psychic organs unselfish. It is now man's task to learn unselfishness in his moral and intellectual life through his understanding of the saying, "Not I, but Christ in me."

The world will recognize that the message of the science of the spirit is the Word of Christ. He said, "I am with you always, even unto the end of the world." The mission of the science of the spirit in our age is to open doors to the living Christ. The dead, who know that Christ has found the passage from heaven to earthly activities, unite with the understanding of the living. If the dead, as their nearest protectors, bend to the earthly living, they will find those souls most intensive who are penetrated and spiritualized by the Christ impulse. Christ, as the great Sun Spirit, descended from superphysical worlds through the Mystery of Golgotha in order to find a dwelling in the souls of men. Spiritual science is to be the message, telling how Christ may find that dwelling in human souls. If Christ will find His abode in men's earthly souls, then the Christ power will stream back from the earth's aura into the worlds that He forsook for the salvation of mankind, and the whole cosmos will be permeated through and through by Him.

We can work up gradually to such a deep understanding of the Mystery of Golgotha as this by completely imbuing ourselves with spiritual science. If we thus consider this and, in addition, think of it as a school of unselfishness for the intellectual and moral life of future humanity, we shall realize the necessity of the spiritually scientific proclamation of the Mystery of Golgotha! Then we shall know the meaning of the spiritually scientific impulses that are striving to enter our present life. Then that Christ impulse will penetrate humanity that all men can, indeed, accept, for Christ did not appear to one nation only but, being the great Sun Spirit, He belongs to the whole earth and can enter all human souls, regardless of nation and religion. May many gradually find the way to such an understanding of the Christ impulse and of the Mystery of Golgotha! Then, perhaps, that will appear the most Christian that today is stamped as unchristian and heretical.

If we strive, not for a mere intellectual understanding of the Mystery of Golgotha, but for the ability to grasp it with our whole souls, we then need the science of the spirit and, as members of our spiritual stream, we shall belong to those souls who are permitted to know and understand the necessities of mankind now and in the immediate future.

# Christ and the Spiritual World: The Search for the Holy Grail

FIRST LECTURE:  
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Many people who are naturally fitted to receive Anthroposophy in our present age will find it necessary to clear away various contradictions that may arise in their minds. In particular, the soul can be brought up against a certain contradiction when it wants to take seriously the memories of such a season of festival as that which includes Christmas and the New Year. When we take these memories seriously, then it becomes clear to us that at the same time as we try to gain knowledge, we must penetrate into the spiritual history of mankind if we are to understand rightly our own spiritual evolution. We need only take a certain thought, and we shall find it on the one hand full of light, while on the other it makes us disturbingly aware of how contradictions, difficulties, must pile up before the soul of anyone who wants to accept in the right sense our anthroposophical knowledge concerning man and the evolution of the world.

Among the varied forms of knowledge that we try to reach through our anthroposophical studies we must of course include knowledge of the Christ; knowledge of the fundamentally important impulse — we have called it the Christ Impulse — which came in at the beginning of our era. And we are bound often to ask ourselves how we can hope to penetrate more effectively, with deepened anthroposophical knowledge, into the course of human evolution, in order to understand the Christ Impulse, than those who lived at the time of the Mystery of Golgotha were able to do. Was it not much easier for them to penetrate into this Mystery, whose secret is specially bound up with the evolution of humanity, than it is for us, at this great distance in time? That might be a troublesome question for persons who want to seek an understanding of Christ in the light of Anthroposophy. It might become one of those contradictions which have a depressing effect just when we want to take most earnestly the deeper principles of our anthroposophical knowledge. This contradiction can be cleared away only when we call up before our souls the whole spiritual situation of humanity at the beginning of our era.

If we try — at first without any kind of religious or similar feeling — to enter into the psychic disposition of man at that time, we can make a most peculiar discovery. We can say to ourselves that we will rely on what cannot be denied even by minds most given over to externals; we will draw on the old tradition as found in history, but we will try to penetrate into that part of it which embraces the purest spiritual life. In this way we may hope to lay hold of essential elements in the evolution of humanity. Let us therefore try to enter quite historically into the endeavours that were made by men, say two hundred years before the Mystery of Golgotha and a hundred and fifty years after it, to deepen their thinking in order to understand the secrets, the riddles, of the world. Then we realise that during the centuries before and after the Mystery of Golgotha a change of far-reaching significance occurred in the souls of men with regard to the life of thought. We find that a large part of the civilised world

received the influence of that which Greek culture and other deepened forms of thinking had achieved some centuries previously.

When we consider what mankind had accomplished in this way by its own efforts, not in response to any impulse from without, and how much had been attained by men called “sages” in the Stoic sense (and a good many personalities in Roman history were so ranked), then we are bound to say: These conquests in the realm of thought and ideas were made at the beginning of our era, and Western life has not added very much to them. We have gained an endless amount of knowledge concerning the facts of Nature and have been through revolutions in our ways of thinking about the external world. But the thoughts, the ideas themselves, through which these advances have been made, and with which men have tried to discern the secrets of existence in external, spatial terms, have really developed very little since the beginning of our era. They were all present — even those of which the modern world is so proud, including the idea of evolution — in the souls of that period. What might be called an intellectual laying hold of the world, a life of ideas, had reached a certain summit, and not only among particular individuals, such as the pupils of Socrates a little earlier; it had become popular in a limited sense and had spread widely over Southern Europe and other regions. This deepening of thought is truly astonishing.

An impartial history of philosophy would have to pay special attention to this triumph of human thinking at that time.

But if we now take these highly significant advances in the realm of ideas, and on the other hand the secrets bound up with the Mystery of Golgotha, we become aware of something different. We realise that as the story of the event on Golgotha became known in that age, an immense wrestling of thought with that Mystery occurred. We see how the philosophies of the period, especially the Gnostic philosophy in its much profounder form, struggled to bring all the ideas it had gained to bear on this one purpose. And it is most important to let this struggle work upon us. For we then come to recognise that the struggle was in vain; that the Mystery of Golgotha appeared to human understanding as though it were dispersed through far-distant spiritual worlds and would not unveil itself.

Now from the outset I would like to say that when in these lectures I speak of the Mystery of Golgotha, I do not wish to invest this term with any colouring drawn from religious traditions or convictions. We shall be concerned purely with objective facts that are fundamental to human evolution, and with what physical and spiritual observation can bring to light. I shall leave aside everything that individual religious creeds have to say about the Mystery of Golgotha and shall look only at what has happened in the course of human evolution. I shall have to say many things which will be made clear and substantiated later on.

In setting the Mystery of Golgotha by the side of the deepest thought of that time, the first thing that strikes one is what I expressed by saying: The nature of this Mystery lies far, far beyond what can be reached by the development of thinking. And the more exactly one studies this contrast, the more is one brought to the following recognition. One can enter deeply into the thought-world that belongs to the beginning of our era; one can try to bring livingly before one's soul what thinking meant for those men of Greece and Rome; one can call up before one's soul the ideas that sprang from their

thinking, and then one comes to the feeling: Yes, that was the time when thought underwent an unprecedented deepening. Something happened with thought; it approached the human soul in a quite new way. But if then, after living back into the thought-world of that time and recreating it in one's soul, one brings clairvoyant perception to bear on this experience, then suddenly something surprising emerges. One feels that something is happening far, far away in the spiritual worlds and that the deepening of thought is a consequence of it.

We have already called attention to the fact that behind our world lie other worlds — the Astral, the Devachanic, and the Higher Devachanic. Let us first remind ourselves that these three worlds lie behind our own! Then, if the clairvoyant state of soul is raised to full activity within oneself, the impression is received that neither in the Astral world nor in the lower Devachanic world can a complete explanation of the deepening of thought at that time be found. Only if one could place one's soul in the higher Devachanic world — so says clairvoyant insight — would one experience what it is that streams through the other two worlds and penetrates right down into our physical world.

On this physical plane there is no need to be aware, while steeping oneself in that past world of ideas, of anything told concerning the Mystery of Golgotha. One can leave that quite out of account and ask simply: No matter what happened over there in Palestine, what does external history indicate? It shows that in Greece and Rome an infinite deepening of thought took place. Let us put a circle round this Greek and Roman thought-world and make it an enclosed island, as it were, in our soul-life — an island shut off from everything outside; let us imagine that no report of the Mystery of Golgotha has reached it. Then, when we inwardly contemplate this world, we certainly find there nothing that is known to-day about the Mystery of Golgotha, but we find an infinite deepening of thought which indicates that here in the evolution of humanity something happened which took hold of the innermost being of the soul on the physical plane. We are persuaded that in no previous age and among no other people had thinking ever been like that! However sceptical anyone may be, however little he may care to know about the Mystery of Golgotha, he must admit one thing — that in this island world that we have enclosed there was a deepening of thought never previously known.

But if one places oneself in this thought-world, and has a clairvoyant faculty in the background, then one feels truly immersed in the individual character of this thought. And then one says to oneself: Yes, as this thinking flowers into idea, with Plato and others, as it passes over into the world we tried to enclose, it has a quality which sets the soul free, which lays hold of the soul and brings it to a loftier view of itself. Whatever else you may apprehend in the external world or in the spiritual world makes you dependent on those worlds; in thinking you take hold of something which lives in you and which you can experience completely. You may draw back from the physical world, you may disbelieve in a spiritual world, you may refuse to know anything about clairvoyant impressions, you may shut out all physical impressions — with thoughts you can live in yourself; in your thinking you lay hold, as it were, of your own being!

But then — and it cannot be otherwise if one enters with clairvoyant perception into this sea of thought, as I might call it — a feeling of the isolation

of thought comes over one; a feeling that thought is still only thought; that it lives first of all only in the soul, and that one cannot draw from it the power to go out into a world where the ground of the rest of our being — the ground of what else we are — is to be found. In the very moment when one discerns the grandeur of thought, one discerns also its unreality. Then one can see also how in the surrounding world that one has come to know through clairvoyance, there is fundamentally nothing to sustain thought.

Then why should thought be there at all? The physical world can do nothing but falsify it. Those who wish to be pure materialists, who refuse to ascribe to thought any primal reality of its own, should really prefer to prohibit it. For if the natural world is the only real world, thought can only falsify it. It is only because materialists are illogical that they do not embrace the only theory of cognition that goes with monistic Materialism — the refrain-from-thinking, think-no-more theory. But to anyone who immerses himself with clairvoyant perception in the world of thought there comes this disquieting awareness of the isolation of thought, as though he were standing quite alone with it. And then only one thing remains for him; but it does remain. Something comes towards him, even though it be from a far spiritual distance, separated from him by two worlds; and it becomes apparent — so the clairvoyant soul says to itself — that in this third world lies the true origin, the fountain-head, of that which is in the life of thought. For clairvoyant souls in our time it could be a powerful experience to immerse themselves, alone with their thinking, in the time when thought underwent its deepening; to shut out everything else, including knowledge of the Mystery of Golgotha, and to reflect how the thought-content on which we still nourish ourselves came forth in the Graeco-Roman world.

Then one should turn one's gaze to other worlds and feel rising over the Devachanic world a star that belongs to a higher spiritual world; the star from which rays out the power that makes itself felt in the thought world of Graeco-Roman antiquity. Then one feels oneself here on Earth, but carried away from the world of today and plunged into the Graeco-Roman world, with its influence spreading out over other regions at that time, before the Mystery of Golgotha. But as soon as one lets the spiritual world make its impression on one, there appears again, shining over Devachan, the star (I speak symbolically), or the spiritual Being of whom one says to oneself: Yes, the experience of the isolation of thought, and of the possibility of thought having undergone such a deepening at the beginning of our era — this is a consequence of the rays that shine out from this star in the higher spiritual world. And then comes a feeling which at first knows nothing of the historical tradition of the Mystery of Golgotha but can be expressed thus: Yes, you are there in the Graeco-Roman world of ideas, with all that Plato and others were able to give to the general education of mankind, with what they have imparted to the souls of men — you feel yourself living in the midst of that. And then you wait ... and truly not in vain, for as though deep in the background of spiritual life appears the star which sends forth its rays of power; and you can say that what you have experienced is a result of that power.

This experience can be gone through. And in going through it one has not relied on any kind of tradition, but has quite impartially sought the origin of what took place in the Graeco-Roman world. But one has also had the experience of being separated by three worlds from understanding the root-causes

of that Graeco-Roman world.

And then, perhaps, one turns to the men of that time who tried in their own way to understand the change. Even the external scholarship of today has come to recognise that in this period of transition at the beginning of our era some religious-philosophic geniuses lived. And they can best be encountered by looking at Gnosticism. The Gnosis is known in the most varied ways. Externally, remarkably little is really known about it, but from the available documents one can still get an impression of its endless depth. We will speak of it only in so far as it bears on our present considerations.

Above all we can say that the Gnostics had a feeling for what I have just described; that for the causes of what happened in that past epoch one must look to worlds lying infinitely far away in the background. This awareness was passed on to others, and if we are not superficial we can, if we will, see it glimmering through what we may call the theology of Paul, and in many other manifestations also.

Now, anyone who steepes himself in the Gnosis of that period will have great difficulty in understanding it. Our souls are too much affected and infected by the fruits of the materialistic developments of the last few centuries. In tracing back the evolution of the world they are too readily inclined to think in terms of the Kant-Laplace theory of a cosmic nebula, of something quite material. And even those who seek for a more spiritual conception of the world — even they, when they look back to the beginning of time, think of this cosmic nebula or something similar. These modern people, even the most spiritual, feel very happy when they are spared the trouble of discerning the spiritual in the primal beginnings of cosmic evolution. They find it a great relief, these souls of today, when they can say to themselves: “This or that rarefied form of material substance was there to start with, and out of it everything spiritual developed side by side with everything physical.” And so we often find souls who are greatly comforted when they can apply the most materialistic methods of inquiry to the beginning of the cosmos and arrive at the most abstract conception of some kind of gaseous body.

That is why it is so difficult to enter into the thoughts of the Gnosis. For what the Gnosis places at the beginning of the world carries no suggestion of anything at all material. Anyone thoroughly attuned to modern education will perhaps be unable to restrain a slight smile if he is invited to think in the sense of the Gnosis that the world in which he finds himself, the world he explains so beautifully with his Darwinism, bears no relation to a true picture of how the world began! Indeed, he will hardly be able to help smiling when he is asked to think that the origin of the world resides in that cosmic Being who is beyond all concepts, not to be reached by any of the means that are applied nowadays to explaining the world. In the primal Divine Father — says the Gnosis — lies the ground of the world, and only in what proceeds from Him do we find something to which the soul can struggle through if it turns away from all material conceptions and searches a little for its own innermost depth. And this is Silence: the eternal Silence in which there is neither space nor time, but silence only.

It was to this duality of the primal Father and the Silence preceding time and space that the Gnostic looked up; and then, from the union of the primal Father with the Silence, as it were, he conceived other existences proceeding:

one can equally well call them Worlds or Beings. And from them others, and again others, and again others — and so on through thirty stages. And only at the thirtieth stage did the Gnostic posit a condition prior to our present mentality — a condition so delightfully explained by Darwinism in terms of that mentality. Or, strictly speaking, at the thirty-first stage, for thirty of these existences, which can be called Worlds or Beings, precede our world. “Aeon” is the name generally given to these thirty Beings or Worlds that precede our own.

One can get a clear idea of what is meant by this Aeon-world only by saying to oneself: To the thirty-first stage there belongs not only what your senses perceive as the external world, but also the way in which your thinking as physical man tries to explain the sense world. It is easy enough to come to terms with a spiritual conception of the world if one says: Yes, the external world is certainly Maya, but with thinking we penetrate into a spiritual world — and if one hopes that this thinking really can reach the spiritual world. But according to the Gnostic this is not so; for him, this thinking belongs to the thirty-first Aeon, to the physical world. So not only sense perception, but human thinking, lies outside the thirty Aeons, who can be looked up to through the stages of spiritual evolution, and who reveal themselves in ever-mounting perfection.

One can easily imagine the smile that comes to a Monist, standing at the summit of his time, if he is asked to believe in thirty preceding worlds — thirty worlds with a content entirely different from anything his thinking can conceive. But that was the view of the Gnostics. And then they asked themselves: How is it with *this* world?

We will disregard for a while what we have ourselves said about the world in the sense of the early twentieth century. What I am now telling you must not be taken as offering a convincing world-picture. In the Anthroposophy of the twentieth century we have naturally to get beyond the Gnosis, but just now we want to sink ourselves in it.

Why is this surrounding world, including the human faculty of thinking about it, shut off from the thirty Aeons? We must look, said the Gnostic, to the lowest but still purely spiritual Aeon. And there we find the Divine Sophia, the Divine Wisdom. She had evolved in a spiritual way through the twenty-nine stages, and in the spiritual world she looked up to the highest Aeon through the ranks of spiritual Beings or Worlds. But one day, one cosmic day, it became evident, to her that if she was to maintain a free vision into the spiritual world of the Aeons, she had to separate something from herself. And she separated from herself that which existed in her as desire. And this desire, being no longer present in the Divine Sophia, the Divine Wisdom, now wanders through the realms of space and permeates everything that comes into being in the realms of space. Desire does not live only in sense perception, but also in human thinking, and in the longing that looks back to the spiritual world; but always as something cast out into the souls of men. As an image, but as an image of the Divine Sophia cast out from her, lives this desire, Achamod, thrown out into the world and permeating it.

If you look into yourself, without raising yourself into spiritual worlds, you look into the desire-filled world of Achamod. Because this world is filled with desire, it cannot disclose within itself that which is revealed by looking out into the world of the Aeons. Far, far away in the world of the Aeons — so



thought the Gnosis — the pure spirituality of the Aeons engenders what the Gnostics called the Son of the Father-God, and also what they called the pure Holy Spirit. So we have here another generation, as it were, another evolutionary line, different from that which led to the Divine Sophia. As in the propagation of physical life the sexes are separate, so in the progression of the Aeons another stream took its origin from a very high level in the spiritual world: the stream of the Son and the Holy Spirit stemming from the Father. So in the world of Aeons there was one stream leading to the Divine Sophia and another to the Son and the Holy Spirit. If one rises through the Aeons, one comes eventually to an Aeon from whom there arose on the one hand the succession leading to the Divine Sophia, and on the other the succession leading to the Son and the Holy Spirit. And then we ascend to the Father-God and the Divine Silence.

Because the human soul is shut off with Achamod in the material world, it has in the sense of the Gnosis a longing for the spiritual world, and above all for the Divine Sophia, from whom it is separated through being filled with Achamod. This feeling of being separated from the Divine, of not being within the Divine — this feeling is actually experienced, according to the Gnostic, as the material world. And the Gnostic sees originating from the divine-spiritual world, but bound up with Achamod, what one might call (to borrow a Greek word) the Demiurgos, the cosmic Architect.

This Demiurgos is the real arch-creator and sustainer of that which is permeated with Achamod and the material. The souls of men are woven into his world. But they are imbued also with longing for the Divine Sophia. As though in the far distance of the Aeon-world appear the Son and the Holy Spirit in their pure divine spirituality, but they appear only to someone who has — in the sense of the Gnosis — raised himself above everything in which is embodied Achamod, the desire that pervades space.

Why is there this longing in the souls that have been drawn into the world of Achamod? Why, after their separation from the divine-spiritual world, do they feel a longing for it? The Gnostics also asked themselves these questions, and they said: Achamod was cast out from the Divine Wisdom, the Divine Sophia, but before Achamod had completely become this material world, where men now live, there came to her something like a brief raying-out of light from the Son of God; and then immediately the light vanished again. For the Gnostic this was an important concept: that Achamod — the same Achamod that lives in the souls of men — had been granted in the primal remote past a glimpse of Divine light, which had then immediately disappeared. But the memory of it lives on today in human souls, however deeply enmeshed in the material world the soul may be. "I live in the world of Achamod, the material world", such a soul might have said. "I am surrounded with a sheath drawn from the material world, but when I sink into my inner being, a memory comes to life within me. The element that holds me bound to the material world longs after the Divine Sophia, the Divine Wisdom; for the being of Achamod, which lives in me, was once illuminated by a ray from the Son of God, who dwells in the world of the Aeons."

We should try to picture clearly to ourselves such a soul as this, a disciple of the Gnosis. There were such souls: they are not a hypothetical invention. Anyone who studies history with understanding will come to realise through the

external documents that many souls of this kind lived in that period.

. We need to see clearly why there are such strong objections nowadays to what I have been saying. What will a thoroughly level-headed man of today have to say about the Gnosis? We have already had to listen to the view that the theology of Paul gives an impression of rabbinical subtleties, far too intricate for a sensible Monist to concern himself with — a Monist who looks out proudly over the world and draws it all together with the simple concept of evolution or with the still simpler concept of energy, and says: “Now at last we have grown up; we have acquired the ideas which give us a picture of the world based on energy, and we look back at these children, these poor dear children, who centuries ago built up the Gnosis out of childishness — they imagined all sorts of spirits, thirty Aeons! That is what the human soul does in its time of nursery play. The grown-up soul of today, with its far-reaching Monism, has left such fancies far behind. We must look back indulgently at these Gnostic infantilisms — they are really charming!”

Such is the prevailing mood today, and it is not easily teachable. One might say to it: Yes, if a Gnostic, with his soul born out of the Gnosis, were to stand before you, he might also take the liberty of expressing his outlook, somewhat like this: “I understand very well how you have become so proud and arrogant, with your ideas of evolution and energy, but this is because your thinking has become so crude and simple and primitive that you are satisfied with your nebulae and your entirely abstract concepts. You say the words ‘evolution’ and ‘energy’ and think you have got something, but you are blind to the finer spiritual life that seeks its way up into that which rises through thirty stages above anything you have.”

But for us the antithesis mentioned at the beginning of this lecture becomes all the sharper. We see on the one hand our own time, with its quite crude and primitive concepts, and on the other the Gnosis. And we have seen how the Gnosis employs endlessly complicated concepts — thirty Aeons — in order to find in the course of evolution the Son of God and the Holy Spirit, and to find in the soul the longing for the Divine Sophia and the Holy Spirit.

Then we ask ourselves: Is it not from the deepening of thought in the Graeco-Roman world that we have gained what we have carried so splendidly far in our thoughts about energy and evolution? And in this Gnosis, with its complicated ideas, so unsympathetic to the present day, are we not looking at something quite strange? Are not these colossal contrasts? Indeed they are. And the contradiction, lying like a weight on the soul, becomes even greater if we reflect on what was said about clairvoyant souls: that they can transpose themselves into the thought-world of the Greeks and Romans, and then see the world with the star, of which we have spoken. And mingled everywhere with this deepening of Greek thought we find that other deepening which the Gnosis exemplifies. Yet when we look at this with the aid of what Anthroposophy should give us today, and are yet powerless to understand what the star should signify, separated as we are from it by three worlds — and if we ask the Gnostics: Have you understood what happened at that time in the historical evolution of humanity? ... then, standing on the ground of Anthroposophy, we cannot take the answer from the Gnostics, for it could never satisfy us; it would throw no light on what is shown to the clairvoyant soul.

It is not my wish that you should treat our considerations today as offering

an explanation of anything. The more you feel that what I have told you is not an explanation; the more you feel that I have put before you contradiction after contradiction and have shown you only *one* occult experience, the perception of the star, the better will you have understood me for today. I would wish you to see clearly that at the beginning of our era there appeared in the world something which influenced human understanding and was yet far, far from being understood; I would like you to feel that the period at the beginning of our era was a great riddle. I want you to feel that in human evolution there happened something which seemed at first like a deepening of thought, or a discovery of thought; and that the root causes of this are a profound enigma. You must seek in hidden worlds for that which appeared in the Maya of the physical sense-world as a deepening of Graeco-Roman thought. And it is not an explanation of what we have heard, but the setting out of a riddle, that I wished to give you today. We will continue tomorrow.

SECOND LECTURE:  
DECEMBER 29, 1913

If we call to mind once more the thoughts of yesterday's lecture, we can draw them together by saying that the period at the beginning of our era took all possible pains to understand the Mystery of Golgotha out of the treasure of its wisdom, and that this endeavour encountered the very greatest difficulties. We must pause to consider this, for unless we are clear about this inevitable misunderstanding of what came about through the Mystery of Golgotha, we shall not be able to comprehend an essential fact of later centuries: the advent of the Grail idea, concerning which we shall have something to say in connection with our subject.

When we recall the beginning of our era and look at its most significant, wisdom-filled current of thought — when we look, that is, at the Gnostics — then on the one hand we can see, in the light of yesterday's lecture, how grandly original were the ideas with which they sought to place the Son of God in the centre of an imposing world-picture. But if on the other hand we look at what can be learnt about the Mystery of Golgotha from the spiritual chronicle of the time, then we must say that no real truth can be had from the concepts and ideas of the Gnostics. And this is particularly evident when we consider the various ways in which the Gnostics pictured the manifestation of the Christ in Jesus of Nazareth.

There were some Gnostics who said: "Yes, the Christ is a Being who transcends everything earthly and comes from spiritual realms; such a Being can remain for only a limited time in a human body, as was the body of Jesus of Nazareth." These Gnostics had discerned something which today we must emphasise again and again: that in truth the Christ Being dwelt for three years only in the body of Jesus of Nazareth. But these Gnostics went wrong over the way in which the Christ Being dwelt in the body of Jesus. First of all, the mystery of the body of Jesus of Nazareth was not clear to them. They did not know that the Ego of Zarathustra had lived in this body; that the three bodies of Jesus of Nazareth represented in their conjunction an essence of humanity which had never before been incarnated in the flesh on Earth. The whole relation of the Christ to the two Jesus-boys [See, among others, the following references in

lecture courses by Dr. Steiner: *The Gospel of St. Luke*, notably lectures 4 to 7; *The Gospel of St. Matthew*, notably lecture 6; *The Spiritual Guidance of Man and of Mankind*; *Deeper Secrets of Human History in the Light of St. Matthew's Gospel*.] was hidden from these Gnostics. Hence they were never satisfied — or at least their followers were never satisfied — with what they could say about the temporary inhabiting of the body of Jesus of Nazareth by the Christ.

Another question touched on by the Gnostics was the manner of the birth of Christ, the most tremendous mystery in human evolution. They knew well enough that the necessary reason for the appearance of Christ on Earth is connected with the passage through conception in the flesh, but they could not quite see how to bring the mother of Jesus into relation with the birth of Christ. And those who tried to work this out — there were some — were very little understood.

Again, there were Gnostics who because of these various difficulties denied entirely that the Christ had appeared on Earth in bodily form. They formed the idea that it was only a phantom body — what we should call an astral body — which had gone about on Earth before and after the death on Golgotha: it had appeared here and there, but it was not a physical body. Because of the difficulty of conceiving how the Christ could have been united with a physical body, it was said that no such union had occurred and that when people thought He had gone about in a physical body, this was illusion, Maya. This notion, too, gained no recognition. So we can see everywhere that the Gnostics tried to master with their concepts the greatest historical mystery in the Earth's evolution; but their ideas were inadequate, powerless in face of what had actually occurred.

Now we must speak of the way in which Paul tried to come to terms with the problem, but first it will be well to grasp clearly how it was that such misunderstandings were inevitable. If with the help of spiritual investigation we ask ourselves a series of questions and try to answer them, the course of events will become apparent to us in — one might say — an abstract form.

For example, we can ask: If the epoch of Christ Jesus was so poorly equipped to understand His nature, would another epoch have been in a position to understand Him? If as a spiritual investigator one enters into the souls of men at different periods of the past, one certainly comes to a strange result. First of all, one can enter into the souls of the great teachers of the ancient Indian civilisation, the first of the post-Atlantean culture-epochs. There, as we have often emphasised, we stand with deepest admiration before the comprehensive, deeply-grounded wisdom, permeated throughout with clairvoyant vision, of the holy Indian Rishis of that ancient time. We know that the souls of those great teachers were open to cosmic mysteries which were lost to the wisdom-knowledge of later times. And when one tries to enter clairvoyantly, as well as one can, into the soul of one of these great teachers of ancient India, one must say that if it had been possible for the Christ Being to have appeared on Earth among the holy Rishis at that time, their wisdom would have been in the highest degree capable of understanding the nature of Christ. Then there would have been no difficulties; they would have known what it was all about. And since one cannot properly express in abstract words such significant phenomena as those I have just described, let me evoke a picture.

If the holy Rishis of ancient India had perceived in a man the splendour of the wisdom of the Logos, the wisdom that pulses through the world, they would have brought to the Logos their offering of frankincense, symbolising a recognition of the Divine that works in the realms of humanity. But the Christ Being could find no body at that period; the bodies of that time would not have been suitable for Him. So He could not appear — the reasons for this will be given later — in the epoch when all the means of understanding were present.

If we go further and enter into the souls of the old Zarathustrian civilisation, we can say: These souls were certainly not endowed with the high spiritual resources of the old Indian civilisation, but they would have understood that the Sun-Spirit had elected to live in a human body, and they would have been able to grasp the significance of this fact in relation to the Sun-Spirit. To speak pictorially again: the disciples of Zarathustra would have honoured their Sun-Spirit with an offering of shining gold, the symbol of wisdom.

If we go further still into the Chaldean-Egyptian culture-epoch, we find that the possibility of understanding Christ Jesus would have again decreased; but it would not have narrowed down as far as it did in the fourth post-Atlantean epoch, the Graeco-Latin epoch, when even the Gnosis was not powerful enough to understand this manifestation. It would have been understood that a Star from spiritual heights had appeared and had been born in a human being. This divine-spiritual line of descent from spheres beyond the earthly would have been clearly grasped; and myrrh would have been brought as an offering. And if we enter into the souls of those who figure in the Bible as the three Magi, who come from the East and are the guardians of the treasures of wisdom derived from the three preceding culture-epochs, we find the Bible itself indicating that a certain understanding was present, since these three Magi do at least appear at the birth of the Jesus-child.

One thing that very few people think about today will certainly strike us — that the Bible is in a strange position with regard to the three Magi. For does it not wish to say that here were three men of exceptional wisdom who even at the time of the birth understood its significance? But one might ask — where were the three Wise Men later on? What came of their wisdom in the end? Have we anything that could lead us back to an understanding of the Christ manifestation by way of these three Wise Men? This must be thrown out only as a question. It is one of the many questions which must certainly be put to the Bible, and which will be more significant than all the pedantic Bible-criticism of the nineteenth century.

When we come to the fourth post-Atlantean epoch, we can say of it: Now there is present a body in which the Christ can incarnate. It was not there in the preceding epochs; but now it is there. In this fourth epoch, however, men lack the possibility of finding their way to a real understanding of what is happening. Indeed a strange paradox, is it not? For the fact that confronts us is actually this: the Christ appeared on Earth in an epoch that was least adapted to understanding Him. And when we look at all the attempts that were made in subsequent centuries to understand the nature of Christ Jesus, we find endless theological wrangling; and finally in the Middle Ages a sharp distinction is drawn between knowledge and faith — which implies a complete abandonment of any knowledge about the being of Christ Jesus ... not to speak of modern times, which up to the present have remained powerless in face of this manifestation.

A truly remarkable phenomenon! The Christ was born in the very epoch that was least adapted to understanding Him. And if in the evolution of humanity the essential thing had been for Christ to work on the *understanding* of human souls on Earth, then — one must say it — this working would have been in a sad way. One might perhaps call that putting it very strongly; but in order not to be misunderstood I want to say this: To anyone who looks from the standpoint of Spiritual Science at the history of theology in relation to the Christ Event, it must seem as though theology had deliberately set out to place one hindrance after another in the way of understanding the Christ Being. For theological erudition seems to take a course which leads it farther and farther away from this understanding. That is radically expressed, but anyone ready to enter into this way of putting it will be able to grasp the deeper meaning of my words.

Now, fundamentally speaking, it is certainly not easy to unravel the riddle I have been speaking of, and I avow that in the course of time I have tried to come near it through the most varied ways of spiritual research. Obviously there is not time to speak of these ways now. But there is one way among the many that I should like to mention. It is the way that leads round at the beginning of our era through a very remarkable manifestation of spiritual life, the life of the Sibyls.

These Sibyls were indeed a remarkable phenomenon, with a prophetic character entirely their own. External scholarship cannot say from which language the word ‘Sibyl’ comes. As soon as we start looking at the fairly detailed knowledge about the Sibyls that external documents provide, we come upon something quite extraordinary, at the very beginning of the Sibylline age. From about the eighth century B.C. onwards we encounter the first abode of the Sibyls, in Ionian Erithrea; from there the first Sibyls sent out into the world their manifold prophecies. And these prophecies, even in the form handed down by external tradition, show that they arose from strange subconscious regions of human nature and soul-life. As though out of chaotic psychic depths the Sibyls utter all kinds of prophecies about the future development of this or that people, telling mainly of awful things to come, but sometimes also of good things. Far removed from anything like orderly thought, the utterances of the Sibyls pour out in such a way that — if they are studied with the means of Spiritual Science — it seems as one listens that every Sibyl is a spiritual fanatic who wants to force upon people what she has to say. She does not wait to be questioned, in the manner of the Greek Pythian oracle; she steps forth, the people assemble, and her utterances about men and peoples and Earth-cycles seem to ring out with overbearing force.

It is remarkable, as I said, that the Sibyls should appear first in Ionia, for Ionia was at the same time the birthplace of Greek philosophy: the wisdom which from Thales and Aristotle on into the Roman epoch is so preeminently an expression of a well ordered soul life, entirely opposed to anything chaotic. It draws forth from the soul-life all that can be expressed in clear, lucid, light-filled concepts. From Ionia sprang the philosophy of clarity and light, which with Plato — one might say — became the philosophy of the heavenly. And like its shadow appear the Sibyls, with their psychic products emanating from the chaos of the soul, often shedding a true illumination on the future, but also often announcing things which their followers had to falsify in order to make it seem

that the prophecy had been fulfilled.

And then we see further how the Sibyls, always accompanying the fourth culture-epoch like a shadow of its wisdom, spread through Greece, through Italy. We hear tell of the most varied kinds of Sibyls, and we see Sibyllism spreading on through Italy, until we come to the time of the Mystery of Golgotha. Then we see how Sibyllism gains influence over the Roman poets; how it even plays into the poems of Virgil; how it is just the intellectuals who try to shape their lives by appealing to the sayings of the Sibyls. How much importance was attached to these sayings is shown by the so-called Sibylline Books, which were turned to for guidance. And again in the external world we see how in connection with the Sibylline sayings great intelligence is chaotically mixed up with arrant humbug. And then we see Sibyllism even gaining a foothold in Christianity. We hear its voice in Thomas of Celano's hymn:\*

*Dies irae, Dies illa, Solvet saeculum in  
favilla, Teste David cum Sibylla.*

\*Day of Wrath, O Day which leads this World-  
Age into destruction, according to the witness of David  
and of the Sibyl.

And so, right into the time of the development of Christianity, many minds were aware of the Sibyls and their prophecies, especially those that bore on doom and destruction and the coming of a new world-order. Hence one can say that through many, many centuries — indeed all through the fourth post-Atlantean epoch and with an influence extending, if only sparsely, into the fifth epoch — the Sibyls are encountered in the history of mankind. Only someone dominated by present day rationalistic ideas can overlook the far-reaching influence of Sibyllism on the world in which Christianity grew up. As I have often said, the history we are given to read is in many respects a *fable convenue*, especially where anything of a spiritual nature is concerned. Until quite recent centuries the ideas of all classes of people were influenced much more widely than is generally believed by what came from the Sibyls. Sibyllism is a remarkable, enigmatic phenomenon, occurring as it did in the fourth post-Atlantean epoch.

What really went on in the souls of the Sibyls must be of interest to us, for through spiritual research we must unearth such things from beneath the layer of materialistic culture which covers them nowadays. In this condition they are useless; they must be brought to light and renewed by the resources of spiritual research which are available in our epoch. But attention must also be drawn to the fact that in comparatively recent times the nature of Sibyllism was not forgotten to the extent it is today. We have indeed an important work of art which points to the traditions concerning the significance of Sibyllism. Perhaps we do not always look at this work with an awareness of its significance in this respect, but the significance exists and should give occasion for reflection. I mean the great paintings in the Sistine Chapel, where Michelangelo depicted not only the development of Earth and Humanity, but also the Prophets and the Sibyls. And in looking at these paintings we ought to notice the way in which Michelangelo portrays the Sibyls, and particularly how he contrasts them with the Prophets. In this contrast, if we look at it impartially, we find something

which through Spiritual Science we can recognise as having to do with various hidden aspects of the fourth post-Atlantean epoch, during which the Mystery of Golgotha was fulfilled.

In this wonderful work of art we see first the portrayal of the Prophets — Zechariah, Joel, Isaiah, Ezekiel, Daniel, Jeremiah, Jonah. And ranged with them are the Sibyls — the Persian, Delphic, Erythrean, Libyan and Cumaean Sibyls. Almost all the Prophets, we find, have to a greater or lesser degree something of the character which strikes us immediately in Jeremiah and comes out with particular significance in Zechariah; they are deeply reflective men, for the most part absorbed in books or something similar, quietly taking into well-ordered minds whatever it is they are studying. In the countenances of these Prophets we encounter the calmness of their souls. Daniel looks like a slight exception, but only an apparent one. He stands before a book which is supported on the back of a boy; he has in his hand something to write with, in order to write down in another book what he is reading. Here there is a slight effect of transition from reading the world-secrets to writing them down; while the other Prophets remain in meditation, calm and relaxed in soul, entirely devoted to the world-secrets. In gazing at them we see — and this must be kept firmly in mind — that they are all absorbed in super-earthly things; their souls are at rest in the spiritual and they are seeking to fathom the emergence of humanity, from out of the spiritual. We see that in their thinking they are far removed from their immediate surroundings, far above human passion and fanaticism, untouched by the ecstasy that may spring from these emotions; they are not only beyond human ken, but beyond anything a human being can experience in himself in so far as he is a man on Earth. That is the greatness of this portrayal of the Prophets by Michelangelo.

Then we turn our gaze to his depiction of the Sibyls. Here we have first the Persian Sibyl, close to the Prophet Jeremiah, contrasting remarkably with his meditative demeanour. She raises her hand as though wishing to force on humanity what she has experienced; as though in the style of a bad speaker she wants to add all possible emphasis to her words; as though impelled by the passion of a fanatic to impose with imperious gesture her message on all mankind. Then we turn to the Erythrean Sibyl; we see how she is connected with everything that can accrue to man from the elemental secrets of the Earth. Above her head is a lamp; a naked boy is lighting the lamp with a torch. How could the intention of the painting be more clearly expressed? Here is human passion kindling out of the unconscious soul — forces the message that is to be instilled with all the power of prophecy into mankind.

The Prophets are devoted in their souls to the primal eternity of the spirit; the Sibyls are carried away by the earthly, in so far as the earthly reveals the psychic-spiritual. The Delphic Sibyl shows this particularly clearly; we see how her hair is even blown to one side by a gust of wind, and the same wind catches her blue veil, so that she has the air element to thank for what she imparts. In this gust of wind we see pictured what the Earth wished to reveal through the lips of this Sibyl, with forcibly persuasive power. Then the Cumaean Sibyl! She speaks with half-open mouth, as though muttering; as though stammering out a prophecy from the unconscious, the unknown. The Libyan Sibyl, the hasty one, looks as though she is turning round to grasp something from which secrets can be read — something like that! In these Sibyls everything is devoted, so to



speak, to the immediate element of Earth.

Much was entrusted to images of this kind in the days when — as we can readily understand — things could be much more effectively expressed in paintings and other forms of art than they would be in our time, when concepts and ideas are more to the purpose.

What then is the special character of these Sibyls? What are they? What does their prophesying signify? We must penetrate deeply into the mysteries of human evolution if we want to fathom what went on in the souls of these Sibyls.

With this aim in view, let us ask again: Why would it have been so easy for the old Indian Rishis, with their scarcely conceivable wisdom, to understand Christ Jesus? It seems trivial, yet it is true to say — because they had the necessary concepts and gifts of wisdom, and in the fourth post-Atlantean epoch these were lacking. They had everything for which the Gnostics, and the anti-Gnostics, and the Apostolic Fathers, as they are called, thirsted in vain. They had it all, but in what form did they have it? Not as ideas that had been worked out, somewhat as the ideas of Plato and Aristotle were worked out, but as inspirations, as something that stood before them with the full power of concrete inspirations. Their astral bodies were laid hold of by that which streamed into them from the great Universe, and out of this working of the Cosmos on their astral bodies came the concepts which could have conjured up before their souls the Being of Christ Jesus. One might say that this was given to them. They had not worked it up for themselves; it came as though showered forth from the depth of the astral body. And with wonderful clarity it showered upon the holy Rishis and their pupils, and fundamentally speaking upon the whole Indian culture of the first post-Atlantean epoch. It became more and more narrowed down, but in the second and third post-Atlantean epochs it was still there, and the remains of it passed over into the fourth epoch. But what was this remainder?

If we were to examine what things were like in the third post-Atlantean epoch, we should find that at least those who had raised themselves to the height of their epoch — and proportionately there were many more spiritually developed persons than there are today — had ideas about the interconnections of the super-earthly and the symbolic significance of the starry heavens. They could read world-secrets in the motions of the stars. It is quite certain that the third post-Atlantean epoch, if Christ had appeared on Earth then, would have known from the writing in the stars what relationship it had with Him. But — in accordance with the principle we have often mentioned with regard to the evolution of humanity — it was necessary that the gift of entering into relation with the mysteries of the world through living pictures should recede more and more into the background of the astrality of man. These pictures became increasingly chaotic. That which flowed by this channel into the human soul became less and less authoritative — I am not saying that it lost all authority — but it became less and less authoritative as a means of fathoming the real mysteries of the Universe.

And so two quite different developments can be traced. On the one hand there was the world of concepts, let us say of Plato and Aristotle: a world of ideas which could be called the most attenuated form of the spiritual world, a world which had in it the least of spirit, a world grasped and explored directly

by the Ego and no longer experienced through the astral body. For that is the distinguishing mark of Greek philosophy: there for the first time the spirit spoke out of the Ego, as it can do, in concepts that were perfectly lucid, but far removed from real spiritual life. But the Greek philosopher still felt that his thoughts emanated from the spiritual world, whereas a modern philosopher is by necessity a doubter, a sceptic, because he no longer feels any connection between his thoughts and the mysteries of the world. In modern times there has been a decline in the faculty for saying: When I think, the world-spirit is thinking in me. As I have tried to show in *The Threshold of the Spiritual World*, it is necessary to gain, through meditation, a little of that confidence in the forming of concepts and ideas which came naturally to the Greek philosopher, because he was able to accept his thoughts as thoughts of the world-spirit itself. Only the outermost fringe of the world-spirit approached humanity through Greek philosophy, but it was a fringe permeated with the actual life of the world-spirit; and this was felt to be so.

The second element which persisted from older times was atavistic, an heirloom, and it persisted most plainly in the prophecies of the Sibyls. Out of the chaos of their inner life they brought forth once more the human soul forces which had worked harmoniously during the second and third post-Atlantean epochs and now gave confused glimpses of the spiritual world.

Let us take a hypothesis which in our present context is perhaps permissible: What would have happened if neither the Christ nor Greek philosophy had come into the world? Humanity would then have had to get along with what it had received as inheritance from the past, and in the fourth post-Atlantean epoch this had reached the stage of Sibyllism. Imagine this developing on its own lines in the West, without the Christ Impulse and without philosophy, and without the science that followed philosophy — then you will have a picture of the spiritual chaos that would have overtaken the West, arising inevitably from all that had been active in the souls of the Sibyls. But forces have after effects. If with the resources of Spiritual Science one examines this elemental strength, through which the spiritual powers connected with wind and water and fire find expression in the immediate circumference of the Earth, and if one studies how these powers would have found an abode in human souls — especially if one tests the strength with which the spirits of wind and fire, water and earth, would have taken possession of the souls of men — then one can see how harmony and order had faded out of the old way of knowing the world, prevalent during the first three post-Atlantean epochs, and how the forces only would have remained in human souls.

Human souls would have lost the capacity for relating themselves truly to the great phenomena of the Cosmos, but they would have assuredly had a relation with the spirits of wind and water, fire and earth, and particularly with the whole tribe of spectres and demons which would have got loose from their cosmic connections. Men would have fallen quite under the sway of the elemental spirits; their teachers would have been of the Sibylline kind, and the force would have been so strong that it would have persisted right up to the present, and indeed up to the very end of Earth days. And if we ask why this has not happened, and who has brought it about that the force so apparent in the Sibyls has gradually declined, then we must answer: the Christ, who through the Mystery of Golgotha infused the Earth's aura with His Being; thus He

destroyed the Sibylline force in the souls of men and has driven it away.

And so on the ground of Spiritual Science we observe the remarkable fact that men with their wisdom have not understood much about the Christ Impulse: their concepts and ideas have turned out to be virtually powerless in this respect. But the essential thing is not that the Christ Impulse came into the world primarily as a teaching. The essential thing is the character of the facts, the direct impulse that flowed from the Mystery of Golgotha. And this we must look for not only in what is taught or understood, but in what is accomplished for human souls. And one of these deeds, the struggle waged by Christ, who had permeated the Earth-aura, against Sibyllism — it is this deed that I wished to bring before you today.

Thus the Christ had in fact to fulfil the office of a judge. This was misunderstood by those who took it materialistically to imply that Christ would return soon after His resurrection. Human concepts at that time could not reach to an understanding of these things. But in the chaotic ideas of an early return there was the truth that there had been this early manifestation of Christ. He had manifested on ground which (as we shall see tomorrow) had been prepared externally by Paul; but above all He had manifested in the region behind the sense-world where the spiritual conflict between Christ and the Sibyls had been waged. We must pierce the veil that shows us the spreading of Christianity on the physical plane. We must look behind the physical plane at the spiritual conflict whereby the souls of men were freed from that chaotic element which would otherwise have gone on from strength to strength. And this fact is seen in a false light by anyone who fails to comprehend that through this supra-physical deed something of endless value was accomplished for mankind by the Christ. But who were they who achieved at least something, indeed much, towards this comprehension? They were the writers of the Gospels, and Paul, who were endowed with a certain inspiration or revelation from the spiritual world.

We shall have to appreciate from other points of view the emergence of the Evangelists and of Paul. But we can now see how Paul stands in the midst of a world where something is going on beyond the reach of his words, beyond all that he could contribute through his powerful, fiery words towards an understanding of the Mystery of Golgotha. And yet — particularly if one grasps the nature of the struggle waged by the Christ against the Sibyls — one has a feeling about Paul that I would like to sum up in a few concluding words. With Paul it always seems that there is much more between his words than one gets from simply reading them. It is as though the Damascus vision had come to expression through him; as though there penetrated into humanity through him a note which was opposed to the prophetic note of the Sibyls; as though through him there rang out again the note of the old Prophets whom Michelangelo has represented so beautifully in his paintings. As I have said, the Sibyls had something that came from the elementals of the Earth; something that could not have been there if the elemental spirits of the Earth had not spoken to them. With Paul there was something similar, something which external scholarship has noted in a remarkable but quite exoteric way; and this, if one examines it from the standpoint of Spiritual Science, really leaves one standing before a world of amazement.

Paul also, in a certain way, created something out of the elemental nature

of the Earth, but in a distinctive region of the Earth. Naturally one can understand Paul quite well in a theological, rationalistic, abstract way if one leaves out of account what I am going to say, for this cannot be explained in terms of external science. One can understand Paul quite well, if one wants to understand him only from the standpoint of ordinary rationalism. But if one wants to grasp what it was that lived spiritually in Paul, in and between his words, and why one feels through his words something akin to the prophecies of the Sibyls, but with him proceeding from a good element in Earth evolution, then one comes to the phenomenon which answers the question: How far does Paul's world extend? What are its boundaries? And the remarkable answer we receive is: Paul is great throughout the world where the olive tree is cultivated. I know I am saying something strange, but we shall see that this strangeness explains itself, in a certain sense, when tomorrow we enter a little into the character of Paul.

Geographically, too, the world is full of secrets. And the region of the Earth where the olive tree flourishes is different from the regions where flourish the oak or the ash. Man as a physically embodied being has a relationship with the elemental spirits. In the world of the olive tree the rustle and movement, the whisper and gesture, are not the same as in the world of the oak or the ash or the yew. And if we want to grasp the connection of the Earth-nature with human beings, we need to pay attention to such peculiar facts as this — the fact that Paul carries his message just as far over the Earth as the domain of the olive tree extends. The world of Paul is the world of the olive tree.

### THIRD LECTURE: DECEMBER 30, 1913

These lectures are so arranged that separate themes will be introduced, and then I shall bring in considerations which will lead towards the themes and throw light upon them. One theme, accordingly, resides in what was said about the difficulty of understanding the Being of Christ Jesus. Then we came to the significance of the prophecies of the Sibyls as illustrating one side of human soul life during the fourth post-Atlantean epoch. Finally, at the close of yesterday's lecture, I introduced the theme of Paul and the olive tree.

I will return to these leading themes, but we must approach them as it were in circles, with our themes inscribed at the centre. What is really meant by the themes will then gradually emerge. Today I would like to say something about the Christ Being as such. We shall then see how in Paul the Christ Being is reflected in a certain definite way.

From earlier lectures we know that the Christ Being can be understood if we follow the evolution of our system back to the Old Sun existence. [See *Occult Science — an Outline*, Chapter IV. Chapter IV. (Rudolf Steiner Press, London.)] And on various occasions, in lectures already published, attention has been drawn to the fact that in the Christ Being we have to do with a high spiritual Being — that is the term we will use for the present — for whose own evolution the Old Sun period was especially important. I will not go further into that just now. We will simply look up to the Christ Being as a high spiritual Being. But for understanding human evolution something else is necessary, and we have seen how necessary it is, for in relation to a certain fact the concepts and

ideas which in the fourth post-Atlantean epoch aspired to understand the Being of Christ were powerless to do so.

Again and again, especially during the early centuries among the Gnostics, among the Apostolic Fathers and among the persons who contributed in one way or another to the founding of Christianity, this question came up — How was the nature of Christ related to the nature of Jesus? Now we already know that we have to distinguish two Jesus-boys. [See, among others, the following references in lecture courses by Dr. Steiner: *The Gospel of St. Luke*, notably lectures 4 to 7; *The Gospel of St. Matthew*, notably lecture 6; *The Spiritual Guidance of Man and of Mankind*; *Deeper Secrets of Human History in the Light of St. Matthew's Gospel*.] Of one of these we need not speak further here, for he can be readily understood from previous anthroposophical explanations. I mean the Jesus in whom lived the Ego of Zarathustra. Here we have a human being who in the second post-Atlantean epoch had already reached a high degree of evolution; who at that time founded the Zarathustrian spiritual stream and then had subsequent lives; who later reincarnated in the Solomon Jesus-child and in him, up to his twelfth year, underwent the development appropriate for so lofty an Ego in that period. We know also that the Zarathustra Ego passed over into the body of the other Jesus-child, on whose nature the Luke Gospel throws some gleams of light.

We must now consider a little this Nathan Jesus child. I have already drawn your attention to the fact that in this child we have not to do with a human being, like other human beings, in the strict sense of the term. We cannot say of this Being that he had previously been incarnated on Earth in this or that individual. We have always emphasised that of the soul-element which has come forth from spiritual worlds in order to live in single individuals on Earth, something as it were remained behind; and that what had thus remained behind appeared in the Nathan Jesus-child. Hence of this child we cannot say that in him there lived an ordinary human ego which had developed in a certain way through earlier incarnations. We have to recognise (this follows from what is said in my book, *Occult Science — an Outline*) that he had not previously walked the Earth as man. The only question is: Did this Being, whom we will now call simply Jesus of Nazareth, have any previous connection with Earth-evolution? [See lecture given by Dr. Steiner at Pforzheim (7–3, 1914): *Pre-Earthly Deeds of Christ*.] We must remember that the Beings and Powers connected with human evolution are not confined to those who incarnate on the Earth itself; there are also spiritual Beings and Powers who belong to the higher Hierarchies. If therefore we say that something of the substance which divided itself among single human souls remained behind, and was then in a certain sense born in the Nathan Jesus-child, we are not saying that this Being had no previous relation with Earth evolution. We are saying only that he was not related to the evolution of the Earth and of humanity in such a way as to have walked the Earth as man. We must look for him not in the history of the physical Earth, but in pre-earthly spiritual realms. And then, for the kind of observation I have often spoken about — clairvoyant observation — the following is revealed.

Let us recall what is described in *Occult Science* — how from the Lemurian Age onwards souls gradually came down from the other planets (with the exception of one principal human pair who had stayed on earth) and were

incarnated in human bodies throughout Atlantean times. We must accordingly think of Earth-evolution as being such that the souls withdrew from the Earth's cosmic surroundings and at various points of time took up again their evolution on Earth. We know that before the Lemurian Age they had gone away to other planets. But we know also that the evolution of the Earth had been exposed to the attacks of Lucifer, and later to those of Ahriman. Thus the souls of men had to enter into bodies wherein they were exposed in the course of human evolution to the attacks of both these spiritual Beings. If nothing further had come about — if, that is, the human souls had come down from planetary existence into evolution on Earth, there to encounter the Luciferic and Ahrimanic influences — then something else would have happened to them as they went through subsequent incarnations; something I did not intimate in *Occult Science*, for at the present day one cannot say everything in public.

First of all, when the human beings came down from the planets into physical bodies, the development of their senses would have been exposed to a certain danger. We must not think it was a quite simple matter for these human souls to come down from their planetary abodes and assume bodies on Earth, and that after that everything went on normally. Because the Luciferic and Ahrimanic principles held sway in these bodies, they were not so organised as to enable human beings to pursue the course of evolution which in fact they did pursue. If these souls had simply gone on using the forces which governed the sense-organs of these bodies, they would have had to use their senses in a peculiar way — a way not really human.

For example, the eye would have been so impressed and affected by a colour that it would have felt itself permeated with intense feeling. At the sight of one colour it would have positively glowed with pleasure; for another colour it would have felt intense, painful antipathy. And so, because of the Luciferic and Ahrimanic influences, the souls descending from the planets would have found no bodies equipped with senses of the right kind. They would have been tormented by sympathy and antipathy; on seeing one colour or another they would have been seized with bliss or repulsed with acute pain, all through their lives. That was how evolution was going; cosmic forces, especially those from the Sun, would have worked on the Earth in such a way as to give the senses this character. Any contemplation of the world, in a spirit of quiet wisdom, would have been ruled out. So a change had to be brought about in the forces which flowed from the cosmic environment into the Earth and had built up the senses of man. In the spiritual world something had to happen so that these forces would not turn the senses into mere organs of sympathy and antipathy, for they would then have been under the sway of Lucifer and Ahriman. Hence the following took place.

The Being of whom we have said that he had not chosen the path down from the planets to the Earth, but had remained behind, the Being who later appeared as the Nathan Jesus-child and who had dwelt from primal ages in the spiritual worlds — this Being resolved (if we may use this expression, for of course all these expressions are taken from human speech and cannot fully convey what one wants to say) while still in the world of the higher Hierarchies to go through a development which would enable him to be permeated for a time by the Christ Being. Thus we have to do not with a man but with a superhuman Being who (if we may speak in this way) lived in the spiritual

world and as it were heard the distress of the human sense system crying out to the spiritual world for help, and in response to this cry made himself fitted to be permeated by the Christ.

So it was that in the spiritual worlds the Being who later became the Nathan Jesus-child was permeated by the Christ Being, and then brought about a change in the cosmic forces which were streaming in to build up the human senses. These senses were changed in such a way that instead of being mere organs of sympathy and antipathy, they became organs that human beings could use, and so could look with wisdom at all the nuances of sense-perception. Very differently would the cosmic forces have flowed into mankind if this event, far back in the Lemurian Age, had not taken place in the spiritual worlds. This Being who appeared as the Nathan Jesus-child was then still living (if I may use the phrase) in the Sun-sphere, and because he listened to the human cry of distress, he experienced something which made it possible for him to be permeated by the very Spirit of the Sun, so that the activity of the Sun was modified in such a way that the human sense organs, which derive essentially from solar activity, did not become organs of mere sympathy and antipathy.

Here we touch upon a significant cosmic secret, and one which will enable us to understand much that happened later on. A certain order and harmony, imbued with wisdom, could now flow into the realm of the human senses, and evolution could go on normally for a while. The worst activity of Lucifer and Ahriman had been turned away from the human senses by a deed in the higher worlds.

Later on came a time, in the Atlantean Age, when it once more became apparent that the human bodily constitution could not be a suitable instrument for the further course of evolution. The human vital organs, and their underlying forces in the etheric body, which for a time had developed in a suitably useful way, had fallen into disorder. For the cosmic forces which had worked on them from the surroundings of the Earth, and whose task it was to bring order into these organs — the organs of breathing, blood circulation and so on — these forces would have developed under the influence of Lucifer and Ahriman in such a way that the vital organs would have ceased to be usable by human beings on Earth. They would have acquired a quite peculiar character. The forces which provide for these vital organs do not flow in directly from the Sun, but from the seven planets, as they used to be called. The planetary forces worked from the cosmos into man. And it was necessary that these forces, also, should be modified. If they had remained under the sway of Lucifer and Ahriman, the vital organs would have become merely organs of greed or organs of loathing. For example, a man would not have been able to restrain himself from hurling himself greedily upon a given dish, while a terrible loathing would have driven him from another. These are things which unveil themselves as world secrets, as cosmic secrets, when we try to penetrate into them clairvoyantly.

So again something had to happen in the spiritual worlds in order that this destructive activity should not enter into human life. And this same Being, who later appeared as the Nathan Jesus-child and who (as we have explained) dwelt in earlier times on the Sun and was there permeated by the Christ Being, the sublime Sun-Spirit — this Being went from planet to planet, touched in his innermost nature by the fact that human evolution could go no further, as things were. And this experience affected him so strongly, while he was assuming a

form of body on the different planets, that at a certain time during the Atlantean evolution the Spirit of Christ permeated him again. And through what was now brought about by the permeation of this Being by the Christ Spirit, it became possible for moderation to be implanted in the vital organs of man. In the same way that wisdom had been given to the sense-organs, so moderation was now bestowed on the vital organs. Thus it came about that when a man breathed in a particular place, he was not impelled to suck in the air greedily, or to recoil with loathing from the air in another place. That was the deed accomplished in the spiritual worlds through a further permeation of the Nathan Jesus-child by the Christ Being, the high Sun-Spirit.

Then in the further course of human evolution a third thing happened. A third confusion would have arisen if the souls had been obliged to continue using the bodies then available for them on Earth. We can put it in the following way.

At this time the physical nature of man was in order. Through the two Christ deeds in the supersensible world, the human sense organs were in a condition serviceable for man on Earth, and so were the vital organs. But it was not so with the soul-organs, thinking, feeling and willing. If nothing further had happened, these soul-organs would have become disordered. I mean that willing would have been continually disturbed by thinking, feeling would have interfered with willing, and so on. Men would have been condemned as it were to a perpetually chaotic use of these soul-organs. They would have been maddened by an excess of will, or confused by repressed feeling, or there would have been people plagued with fleeting ideas through a hypertrophy of thinking, and so forth. This was the third great danger to which humanity was exposed on Earth.

Now these three soul-powers, thinking, feeling and willing, are coordinated from the surroundings of the Earth, for the Earth itself is essentially the scene of action for the Ego. The working together of thinking, feeling and willing has to be kept in order; not, however, from all the planets, but only from Sun, Moon and Earth, so that through the inter-working of Sun, Moon and Earth, if this is harmonious, man is made fit for the harmonious cooperation of his three soul-powers.

Help for these soul-forces had to be provided from the spiritual world. And now the soul of that Being who later became the Nathan Jesus-child assumed a cosmic form such that his life was in a sense neither on the Moon nor on the Sun, but as though it encircled the Earth and felt a dependence on the influences of Sun, Moon and Earth at the same time. The Earth influences came to him from below; the Sun and Moon influences from above. Clairvoyant observation really sees this Being, in the spring time of his evolution — if I may use that phrase — in the same sphere as that in which the Moon goes round the Earth. Hence I cannot say exactly that the Moon influence came to him from above, but rather that it came to him from the place where he was, this pre-earthly Jesus-Being. Again there rose to him a cry of distress, a cry that told of what human thinking, feeling and willing were on the way to becoming; and he sought to experience completely in his own inner being this tragedy of human evolution. Thereby he called to himself the high Sun-spirit, who now for the third time descended upon him, permeating him. So in the cosmic height, beyond the Earth, there was a third permeation of this Nathan Jesus-child by the high Sun



Spirit whom we call the Christ.

Now I would wish to depict for you this third ensouling rather differently from the way in which I described the other two. That which took place through these successive stages of spiritual evolution — or heavenly evolution, I would say — was reflected in the various world outlooks of the post-Atlantean peoples. For it had effects which worked on into later times; the Sun's activity continued to be influenced by the fact that in ancient Lemurian times the Being who afterwards became the Nathan Jesus-child had been permeated by the Christ Being. And the essential thing about the initiation of Zarathustra was that he perceived the activity of the Sun impregnated with this influence. In this way his teaching arose; his initiation had revealed to him — had projected into his soul — what had happened in primeval times.

The third post-Atlantean epoch, which we call the Egyptian-Chaldean epoch, came about partly through the reflection in human souls, as a continuing human experience, of the activities that had originated from the permeation by the Sun-Spirit of the Nathan Jesus-Being while that Being was journeying round the planets. From this arose that science of planetary activities which comes before us in Chaldean astrology; people today have a very meagre conception of what it really was. Among the Egyptian-Chaldean peoples of the epoch there developed also that star worship which is indeed known exoterically; it arose because the moderating of planetary influence was still making itself felt at that later time.

Later still, in the fourth post-Atlantean epoch, we can see in Hellenism a reflection of planetary spirits who had as it were come into existence because the Being who had been permeated by the Christ journeyed from planet to planet and on each planet became one or other of these spirits. On Jupiter he became the one whom the Greeks later called Zeus; on Mars, the one later called Ares; on Mercury, the one later called Hermes. In the Greek planetary gods there was this later reflection of what Christ Jesus in the supersensible worlds had made of the planetary beings who were imbued with the Luciferic and Ahrimanic principles. When a Greek looked up to his heaven of the gods, he came into touch with the adumbrations, the reflections, of the activity of Christ Jesus on the individual planets, together with much else that I have described.

To this was added as a third event the reflection or adumbration of that which the Jesus-Being, in the later post-Atlantean times, had experienced as a celestial Being in relation to Sun, Moon and Earth. If we are to characterise this we can say: The Christ “ensouled” himself in an angelic Being. We say of Christ that he *embodied* himself in Jesus of Nazareth, but we are speaking now of an event that took place in spiritual worlds: the Christ “ensouled” himself in an angelic Being. And the effect was that human thinking, feeling and willing took an orderly course. This was an important event, coming early in the evolution of humanity: the development of the human soul-powers was brought into good order. The two earlier Christ events had brought order rather into the bodily constitution of man on Earth: what then had had to happen in the celestial worlds for this third event to come about?

It will be easier to recognise this third event if we look for the reflection of it in Greek mythology. For just as the planetary spirits projected themselves into the figures of Zeus, Ares, Hermes, Venus or Aphrodite, Kronos and so on, so was this third cosmic event reflected not only in Greek mythology but in the

mythologies of the most diverse peoples. We can understand how it was reflected if we allow ourselves to compare the reflected images with their sources; if, that is, we compare what happened in Greece with what first happened in the Cosmos.

What was it that happened up there in the Cosmos? The need was to drive out something which would have raged chaotically in human souls; this had to be overcome. The angelic Being who was permeated with the Christ had to accomplish the deed of vanquishing and driving out from the human soul that which had to be driven out if thinking, feeling and willing were to be harmonised. And so there arises the picture — let us bring it vividly before our souls — of an angelic Being, dwelling still in the spiritual worlds, who later became the Nathan Jesus-child: he appears to us ensouled by the Christ and thereby rendered capable of special deeds — able to drive out from thinking, feeling and willing the element which would have raged within them as a dragon and brought them into chaos.

A reminiscence of this is preserved in all the pictures of St. George vanquishing the Dragon which are found in the records of human culture. St. George and the Dragon reflect that celestial event when the Christ ensouled the Jesus-Being and enabled him to drive the Dragon out of the soul-nature of man. This was a significant deed, made possible only with the help of Christ in the Being of Jesus, at that time an angelic Being. For this angelic Being had actually to connect himself with the Dragon-nature; to take on as it were the form of the Dragon in order to hold off the Dragon from the soul of man. He had to work from within the Dragon, so that the Dragon was ennobled and brought out of chaos into a kind of harmony. The training, the *taming* of the Dragon — that is the further task of this Being. And so it came about that the Dragon indeed remained active, but because there was poured into him the influence and power of the Being I have described, he became the bearer of many revelations which proved their worth to human civilisations throughout the course of post-Atlantean evolution. Instead of the chaos of the Dragon manifesting in maddened or bewildered men, the primal wisdom of the post-Atlantean time came forth. Christ Jesus used the Dragon's blood, as it were, so that with His help it could transfuse human blood and thereby make human beings the vehicles of divine wisdom. A significant reflection of this is apparent — even quite exoterically — in Greek mythology from the ninth century B.C. onwards.

It is remarkable how for the Greek mind one particular divine figure emerged from the others. The Greeks, we know, revered a variety of gods. These gods were the reflections or projections of the Beings who originated from the journey round the planets of the Being, permeated by the Christ, who later became the Nathan Jesus-child. The Greeks saw them in such a way that when they looked out into cosmic spaces, when they looked up through the light-aether, they rightly ascribed to the planet Jupiter — in an inward spiritual, not an external, sense — the origin of the Being they spoke of as Zeus. So they spoke of Pallas Athene, of Artemis, of the various planetary gods who were the reflections of what we have spoken about. But from these pictures of the various figures of the gods there emerged one figure — the figure of Apollo. The figure of Apollo emerged in a distinctive way: what did these Greeks see in him?

We come to know Apollo if we look at Parnassus and the Castalian spring. To the west of it there was a cleft in the earth, and over this the Greeks

built a temple — why? Vapours used to rise up out of the cleft, and when the air-currents were right the vapours crept up the Mountainside like the coils of a snake, like a dragon. And the Greeks imagined Apollo as shooting his arrows at the dragon, as it rose from the cleft in the form of turbulent vapours. Here, in the Greek Apollo, we see an earthly reflection of St. George, shooting his arrows at the dragon. And when Apollo had overcome the dragon, the Python, a temple was built, and instead of the dragon we see how the vapours entered into the soul of the Pythia, and how the Greeks imagined that Apollo lived in these swirling dragon-vapours and prophesied to them through the oracle, through the lips of the Pythia. And the Greeks, that self-conscious people, rose through the stages for which their souls had been prepared; they accepted what Apollo had to say to them through the Pythia, who was imbued with the dragon-vapours. It meant that Apollo lived in the dragon's blood and filled men with wisdom from the Castalian spring. And the place became a meeting-place for the most sacred plays and festivals.

Why was Apollo able to do this — who was he? It was only from spring to autumn that he caused wisdom to flow up from the dragon's blood. Towards autumn he went away to his ancient home in the north, in the Hyperborean land. Farewell festivals were held at the time of his departure, and his return was welcomed in the spring. A deep wisdom resides in this idea of Apollo going north. The physical sun withdraws towards the south; in a spiritual sense it is always the opposite. The story shows that Apollo has to do with the sun. Apollo is the angelic Being of whom we have spoken; he was a reflection, projected into the Greek mind, of the angelic Being who had in fact worked at the end of the Atlantean time and who had been permeated by the Christ. This reflection was the Apollo who spoke wisdom to the Greeks through the mouth of the Pythia. And what was the content for the Greeks of this Apollo wisdom? We might say it was everything that led them, on the most important occasions, to take this or that decision. Again and again people went to Apollo at difficult moments in their lives, with their souls well prepared, and received prophetic guidance from the Pythia, who was stimulated by the vapours in which Apollo lived. And Asklepios, the Healer, is for the Greeks the son of Apollo, the healing god. The weakened form of the Angel in whom Christ once dwelt is a healer on Earth, or for the Earth. For Apollo was never physically embodied, but he worked through the Earth-elements.

And the god of the Muses, above all the god of song and the art of music, is Apollo. Why is this? Because through the power of song and string-music he brings thinking, feeling and willing into harmony. We have only to keep firmly in mind that in Apollo there was a projection of what had happened at the end of the Atlantean time. Something had then worked from spiritual heights into the human soul, and a weak echo of it could be heard in the musical art cultivated by the Greeks under the protection of Apollo. They knew it as an earthly reflection of the ancient art which the Angel-Being, permeated by the Christ, had cultivated in the heavenly heights in order to bring thinking, feeling and willing into harmony. They did not say so openly; only in the Mysteries was the meaning of it understood.

In the Apollonian Mysteries it was said: A high Divine Being once sank Himself into a Being of the Hierarchy of Angels and thereby brought harmony into thinking, feeling and willing. The art of music was a reflection of that

happening, especially the Apollonian art which flowed from the sound of strings. The music which demands less of the elements than wind instruments do; which depends in the main only on the skill of human hands; in short, the music that sounds from the strings of Apollo — to this music the Greeks ascribed the musical effects which bring harmony into the soul. And persons who have no inclination for Apollo's music, or do not value it highly enough, were said by the Greeks to carry a bodily mark of their obtuseness in this respect; a sign that they had stayed behind, atavistically, at an earlier stage.

It is remarkable that when a certain man — King Midas — was born with exceptionally long ears, the Greeks said he had come into the world with asses' ears because in his life before birth he had not rightly devoted himself to the influence of the Being whom the Christ had enfilled. Therefore, said the Greeks, he had asses' ears, and that was why he preferred wind instruments to string instruments. And when once a child was born who so to speak had no skin — he is known in mythology as the Flayed Marsyas — the Greeks said it was because before his birth he had not paid heed to all that flowed from the angelic Being. For that is how it looks to occult observation: Marsyas was not flayed in his lifetime, but before his birth, and it was then that his misdeed occurred.

Many towns founded by the Greeks as colonies were named Apollonia, because the sites for them had been chosen after consulting the Pythia. The Greeks cherished their freedom and so were not politically united, but they had an ideal unity through the god Apollo, for whom a kind of confederation was founded later on.

We see how the Greeks revered in the god they called, Apollo the Being of whom we have spoken; and we might say that in the Being who truly corresponded to Apollo at the end of the Atlantean time, the Christ was ensouled. Who then was Apollo — not the reflection revered by the Greeks, but Apollo himself? A celestial Being who from the higher worlds poured out healing forces for the soul, paralysing the Luciferic and Ahrimanic powers. These forces brought about in the human body a harmonious co-operation of brain, breath and lungs with the larynx and the heart, and it was this that came to expression in song. For the right co-operation of brain and breathing with the speech organ and the heart is the bodily expression of harmony in thinking, feeling and willing. The Healer, the celestial Healer, is Apollo. We have seen this Being pass through three stages of evolution, and then the Healer, whom Apollo reflected, was born on Earth and men called him Jesus, which in our language means "He who heals through God". He is the Nathan Jesus-child, the one who heals through God, Jehoschua-Jesus.

Now, at this fourth stage, this Being made himself ripe to be enfilled with the Christ Being, with the 'I'. This came to pass through the Mystery of Golgotha. For if this Mystery had not been enacted — if the Being whom we have followed through cosmic ages had not given embodiment to the Christ — then in the course of later time human souls would not have found bodies in which the Ego-force could come to necessary expression on Earth. The Ego had been brought to its highest stage in Zarathustra. The souls who had taken part in the evolution of the Ego would never have found earthly bodies suitable for its further development if the Mystery of Golgotha had not come to pass.

We have now seen the four stages of harmonisation: the harmonising of sense perception, of the life-organs, of thinking, feeling and willing, and the

harmonisation in the Ego, this last through the Mystery of Golgotha. You have the connections between the Being who was born as the Nathan Jesus-child and the Christ Being, and the way in which this was prepared. It is now possible, through that which it is permissible to reveal in true Anthroposophy, to understand this kind of growing together, belonging together, of the Christ Being and the human nature of Jesus. This is possible for us. And a healthy development of spiritual life in the future will depend on this — on it becoming possible for more and more people to grasp that which could not be grasped by the thoughts and ideas of the epoch in which the Mystery of Golgotha was fulfilled.

FOURTH LECTURE:  
DECEMBER 31, 1913

Yesterday we spoke of how preparation was made for that which had to come about for the evolution of humanity through the Mystery of Golgotha. We spoke of the three permeations of a Being of the higher Hierarchies by the Christ, and in the wonderful emergence of the Greek Apollo we found an echo of what had taken place at the end of the Atlantean time, as a far distant prefiguring of the Mystery of Golgotha. Now we have to inquire how the effects of this are manifest in the evolution of mankind. It will first be necessary to say something about the basic characteristics of the world pictures which appeared in post-Atlantean times as the echoes, or after effects, of the threefold Christ-event, for this, as we have seen, reached a certain conclusion at the end of the Atlantean Age.

Let us try to look more deeply into the fundamental characteristics of these world pictures. They arose as after effects in human souls of all that I described yesterday. These post-Atlantean world-pictures are indeed the reflections of the threefold Christ-event in the souls of post-Atlantean mankind. From this point of view we need say only a few words about the first post-Atlantean epoch. We know that in terms of spirituality it was the highest post-Atlantean epoch up to now, but that what the souls of the holy Rishis and their disciples received from it was less penetrated by the Mysteries of which I spoke yesterday.

The first post-Atlantean world-picture to show a direct effect of the threefold Christ-event was that which arose from the Zarathustrian impulse. Now I must here remark in parenthesis that I shall have to introduce words which — because of the way they are used today — have a dry, abstract, even pedantic sound; but, search as one may through the language; there are no other words available. And so I shall want to appeal to your souls to understand by these words something far more spiritual than anything they can signify for the and scholarship of the present time.

From the point of view relevant here I should like to associate the Zarathustrian world-picture with “Chronology”. It looks beyond the two Beings, Ahura Mazdao and Ahriman, to the workings of Time — Zervan Akarana. Not, however, the abstract Time we think of today, but Time viewed as a living, super-personal Being. From this Being proceed the rulers of Time; first of all the Amshaspands, the spiritual Beings who are symbolised in cosmic space by the signs of the Zodiac. Through the number six — or twelve if we reckon in their antipodes — they rule over the Izeds, who rank below them and are 28–31 in number. The Izeds are spirits of a lower kind, servants of the high

Time Beings; they regulate the days of the month.

The Zarathustrian consciousness looked at the wonderful harmony which works through forces and is symbolised numerically by all the relations and combinations which result from the interweaving of 28 to 31 with 12. It looked into all that streams into the world and resounds through it, because in the great world-orchestra the instruments sound harmoniously together in these numerical relationships. For the Zarathustrian world-picture this appears as the ordering and harmonising principle in the cosmic order. I want to give only a hint of these relationships. And because in that which creates, and nourishes itself in creating, in that which takes the world-pictures into itself, absorbing them spiritually and carrying them over to higher stages — because the Zarathustrian outlook sees in “Time” something living and super-personal — so, while spiritualising the term, we may call this world-picture “Chronology”, whereby we are led to think at once of the god Kronos, the Regent of Time.

Then we come to the third post-Atlantean epoch. Yesterday I described it as the epoch in which knowledge was kindled in human souls by the forces which shone out from the stars; when the secrets of the world were no longer discerned only through the relations between the Rulers of Time in the supersensible, for these were becoming manifest in the realm of sense existence. In the courses of the stars, in the signature of their movements in cosmic space, men could now perceive how harmony and melody in cosmic happenings are brought about. This picture of the world I would like to call Astrology. So Chronology is followed by Astrology. And everything that was disclosed by the true, authentic Chronology of Zarathustrianism, and by the true, authentic Astrology of the Egyptian and Chaldean Mysteries — all this was activated by the secret influence which had come into the world though the threefold Christ-event before the Atlantean catastrophe.

And what followed in Greece or in the Graeco-Latin epoch? What I am now going to say applies not only to the Greek and Roman cultures, but also to all the other regions of Europe. Yesterday I tried to illustrate it through a single example, but it holds good, one might say, for all the West. Let us recall how the Greeks revered Apollo, the reflection of the Nathan Jesus-child as he had been at the end of the Atlantean time. It was out of the Hyperborean land, from the North, that Apollo came to the Oracle at Delphi. Through the Pythia, in summer, he spoke the most important things that the Greeks wished to hear. In the autumn he returned to his Hyperborean land. We connected this journey of Apollo with the journeys of the sun; but it is the *spiritual* sun that speaks through Apollo, and the spiritual sun goes away to the north, while the physical sun goes to the south. The myths are seen to be endlessly full of wisdom if they are considered in the light of true occultism. But in revering Apollo the Greeks did not look on the sun as his visible sign in the heavens; Apollo was not a sun god in this sense. For a god symbolised by the external sun the Greeks had Helios; it was he who regulated the course of the sun in the sky. Even if we take only the physical sun into account, we find that its influence on earth-life is not confined to the direct effects of its rays. The sun works in the first place through air and water and water-vapour, and so through the vapours which (as we have seen) rise from the site of the Castalian spring and coil round the neighbouring hillsides like a dragon — the dragon killed by the Greek St. George. The sun works in all the elements, and after it has worked into them, inoculated them,

its activity plays out from them on to human beings, through the servants whom we call elemental spirits. In the elements the Sun-Spirit is actively alive, and this is the activity the Greeks saw in their Apollo.

Thus for the Greeks Apollo was a sun god, but not the Helios who drove the chariot of the sun across the heavens and to some extent regulated the times of the day. In Apollo the Greeks saw the sun's activity in the atmosphere, and this activity they addressed as Apollo when they addressed it spiritually. And so it was with many gods and spiritual beings whom we find in the West. I could mention many, but we need point only to Wotan with his wild host, rushing through the storm. What form then did the world-picture — still echoing the threefold Christ-event — take in the fourth post-Atlantean epoch? Again I must make use of a pedantic, dried out word. Astrology was followed by Meteorology. Chronology, Astrology, Meteorology! We have only to bring the “logy” into relation with the Logos.

But while all this was breaking in over the Western world, something else streamed into the whole post-Atlantean civilisation. This too was an after-echo of the threefold Christ-event, but it came from quite another side. And this fourth element, running as though parallel to the Meteorology of the fourth post-Atlantean epoch, is something I must again designate with a dry, pedantic word: Geology — but I beg you once more to relate the “logy” to the Logos. Geology, then — where do we encounter it?

The development of the ancient Hebrew civilisation will never reveal its particular secrets unless it is studied as Geology, in our sense of the term. How do we first come upon the ranks of the Elohim, or upon the Jahve-god? [On the subject of the creative work performed by Jahve together with the other six Elohim, see *Genesis. Secrets of the Bible Story of Creation*. Lecture-course given by Dr. Steiner in Munich, August, 1910.] We meet him first when he wishes to form into man something taken from the Earth itself. He wishes to clothe with a new covering, an Earth-vesture, the part of man that has come down from earlier times, from Saturn, Sun, Moon. Jahve is precisely the god who forms man out of the Earth — that is, out of the forces and elements of the Earth. Therefore the ancient Hebrew wisdom, since it professed the Jahve-god, had to become Geology. And this teaching about man, that he is formed out of the forces of the Earth, is Geology. Is not the geological character of the ancient Hebrew teaching shown to us at once in the name of the first man, Adam — he who was formed out of earth! That is the significant point that we must keep before us: among other peoples — the peoples with a meteorological world-picture, let us say — the creation of man is spoken of quite differently, with the emphasis on his soul. In the Greek tradition, for example, we see Prometheus engaged in the forming of man. Athene lends her aid and causes a spark from spiritual heights to be united with man. Prometheus forms the soul in the symbolic likeness of a butterfly. The Jahve-god forms man out of earth; and he, the Jahve-god, having become in the course of his evolution the Ruler of Earth, breathes out of his own substance a living soul into man. So Jahve unites himself through his breath with what he has formed out of earth. And he wishes to dwell in his offspring, in his living breath, in Adam and his descendants; those beings whom Jahve considered it his task to clothe in earth. And now to carry this further, let us try to call up before our souls everything we find handed down by the Bible from Hebrew antiquity itself.

We know, and have emphasised, that the Earth develops certain forces. Goethe and Giordano Bruno, among others, compare these forces to those of in-breathing and out-breathing in human beings. The Earth does have forces of in-breathing and out-breathing which bring about ebb and flow, the swelling and sinking of the waters; they are inner Earth-forces, but the same as those which guide the Moon round the Earth. In water-effects we encounter a manifestation of these Earth-forces. In this realm the Bible shows us the Deluge as another important event after the creation of Adam, the 'man of earth'. And now let us pass on to the time of Moses!

If we look at the doings of Moses in the right light, we find them constantly related to activities of the Earth. Moses goes to the rocks with his rod and makes water gush out. Moses goes up the mountain. Above and below, the mountain is connected with Earth activity. For we must think of this mountain as a volcano, or at least as volcanic. It is not the Sinai generally imagined; the Earth is active in it. The column of fire in which Moses stands is akin to what happens when we bum a piece of paper in the sulphur hills of Italy and smoke comes out. So does fiery smoke, telluric activity, come out of the mountain. And in telluric activity the Jews always saw symbols. In front of them went the pillar of cloud or of fire — telluric activity! We could go deeply into details and everywhere we should find that the spirit of Earth prevails in all that Moses gives out as a revelation of the Jahve-god. What Moses proclaims is Geology!

The profound difference between the Greek and the Hebrew conceptions of the world will never be understood unless it is recognised that the Greek conception belongs to Meteorology, and the Hebrew conception to Geology. The Greeks felt that they were living in the midst of forces pouring in on the Earth from the surrounding Cosmos; pouring into the air and pervading the atmosphere. The Hebrews felt themselves in close relationship to forces rising from the Earth below and bound up with the Earth. Yes, even the sufferings of the Hebrew people come from the desert, where the Earth-forces prevail. Geology dominates the destiny of the Hebrews. Geology, expressed now in the fruitfulness of the Earth, is what draws them, through the reports of their spies, to the Promised Land. [See Numbers, XIII. 16.]

Paul knew well that this consciousness of a connection with the Earth-spirit is a result of the pre-earthly Christ-event, for he indicates that it was the Christ who led the Jews through the desert and caused water to flow from the rock. And if we were to go on from the Bible to some of the significant Hebrew legends, we should find them permeated with Geology, in the sense meant here. Thus we are told how Jahve, when he was forming man out of earth, sent forth an angel to gather earths of different colours from all parts of the Earth, so that everything belonging to the Earth should be mingled in Adam's bodily vesture. Today we should say that Jahve took great care to place man on the Earth so that in his true being he would be the highest flower, the crown, of earthly creation.

For the Chaldeans, the Egyptians, the Zoroastrians, the Greeks, the Romans and the European peoples of central and northern Europe, the most important part of man was the part that came from the spiritual world. For the Jews, the most important element in man was connected with the Earth and its forces. Jahve felt himself as the god whose spiritual rulership prevailed throughout the Earth.



Thus we can regard as the most important event in the fourth post-Atlantean epoch the emergence of Geology side by side with Meteorology. And a wonderful spiritual reflection of this comes to expression in ancient Hebrew prophecy.

What were these prophets really striving for? Let us try to look into the prophetic souls of Isaiah, Jeremiah, Hezekiah, Daniel, Joel, Jonah and Zechariah. If we do this quite impartially, without any preconceptions, we find that they were endeavouring, fundamentally, to bring a particular soul-force into the forefront of the soul and to drive another soul-force down, as it were, into the depths. I have already asked you to notice how, in the paintings by Michelangelo which I described, the prophets are always depicted sitting there as if wrapped in deep thought, inwardly at rest, so that one sees how in the devotion of their souls they are connected through sub-earthly depths with the Eternal. In contrast with them Michelangelo places the Sibyls, who are open to the elemental powers of the Earth. Thus the hair of one Sibyl is blown about by the wind; even her blue mantle billows in the wind, and under the influence of the wind she utters her prophecies. We see another Sibyl seized by inner fire; in the typically assertive gesture of her hand we see the fire, the earthly element. We could look again at these Sibyls one by one and we should find that they live in the midst of the forces which play into their souls from the elemental surroundings of the Earth. These Sibylline forces, which so to speak draw into their souls the spirit of the elements and bring it to expression — these are the forces that the old Jewish Prophets wanted to repress. If you read impartially the whole history of the Jewish Prophets, you will find that the prophet sets himself — and that is the aim of his training — to suppress in himself the Sibylline urge and to prevent it from ever breaking out.

Apollo changed the Sibylline impulse of the Pythia by sinking himself into it and speaking through her. The Prophets wanted to suppress everything Pythian in their souls and to cultivate solely that which works in the clear force of the Ego; the Ego which is bound up with the Earth and belongs to it; the Ego which is the spiritual counterpart of the geological element. How the Eternal reveals itself in the Ego through calm repose, when the Sibylline elements are silent, when all inner turmoil ceases, when only calm prevails and gazes into the grounds of the Eternal — that is what the Jewish Prophets wished to manifest, so that their proclamations could spring from a temper of soul which corresponds in the highest degree with Geology.

Thus the stirring message that sounds forth to us from the Prophets is like an out flowing of the geological element, and even when things turn out quite differently from what has been prophesied, this very fact shows us how closely bound are the Prophets to the element of Geology. A future kingdom which will redeem the existing kingdom while remaining in all appearance an earthly kingdom, a heaven on Earth — that is first of all what the Prophets announce, so closely are they united with Geology.

This geological element in the Prophets flowed on even into the early days of Christianity, since people expected not only the return of the Messiah, but that he would come down from the clouds and found his kingdom on Earth. The distinctive inner character of Jewish culture will be understood only if it is taken in this sense as Geology. This was what the Prophets longed for and inculcated in their pupils — to suppress the Sibylline element, together with everything

that leads the soul into unconscious depths, and to make manifest that which lives in the Ego.

The relations of all other peoples to their gods were different from those of the Jews to their Jahve. The other relations were predetermined: they reflected the outcome of the relations of men to the spirits of the higher Hierarchies during the Saturn, Sun and Moon periods. The Jewish people had the task of developing a relationship which belonged specially to the Earth period. But when the Ego wishes to establish a relationship with its god, how does this find expression? Not as inspiration, so that morality springs from the operation of divine forces within the soul, but as *commandment*. The form of commandment found in the Decalogue is encountered first among the Jews — whatever nonsense learned men may talk about earlier commandments, Hammurabi, and so forth. I cannot go now into the follies of modern scholarship. The commandments that arise when the Ego stands directly over against God and receives from God the rule, the precept, that the Ego must follow out of its own inner will — this kind of commandment is met with first among the Jewish people. And it is here, too, that we first find God entering into a covenant with his people.

The other gods worked with forces which are always connected with subconscious realms of the soul. Let us recall how Apollo worked through the Pythia, and how a person on his way to the Pythia had to prepare himself, so that the god might be able to speak to him. Apollo spoke through the unconscious soul-life of the Pythia. In contrast with this we have the Jahve-god uttering his commandments, making a covenant with his people, speaking directly to the Ego in the soul. And the Prophets immediately wax wrath if something happens which did often happen to the Jewish people — if the influence of heathen peoples gains sway over the Jews. No subconscious forces were to be allowed to influence the Jews; everything had to rest on the alliance with God and the principle of the Law. That was the especial concern of the Prophets. And now let us look back a little, with the aid of occult knowledge, over what we have already tried to illustrate.

Yesterday we came to know about the threefold Christ-event which took place in Lemurian and Atlantean times. We saw how on three occasions the Being who appeared later as the Nathan Jesus-child was permeated by the Christ, but in such a way that he did not incarnate on Earth but remained in spiritual worlds. And when we look back over what happened then, we must say that what was accomplished in Atlantean times flowed over into the East.

For example, Elijah was one of the Prophets — but in what sense is he a Prophet? [On the subject of the Prophet Elijah, see the following lecture-courses by Dr. Steiner: *The Gospel of St. Mark* (lectures III and VI) and *The Gospel of St. Luke* (lecture VI).] He is a servant of the God Jahve, but in his soul an echo of the threefold Christ-event lives on. In his soul is the knowledge: “As a prophet of Jahve I must above all things proclaim that in Jahve there lives the Christ who will later on fulfil the Mystery of Golgotha; the Christ who poured His enduring influence into the cosmos through His third experience at the end of the Atlantean time.” Elijah proclaimed the Christ-filled Jahve. For the Christ was indeed living in Jahve, the Jahve-god, but as a reflection of Himself. As the moon reflects the sunlight, so did Jahve reflect the Being who then lived as Christ. Christ caused his Being to be reflected from Jahve or the Jahve-god. But

a messenger such as Elijah worked in the after-effects of the threefold Christ-event; we might say that Elijah went ahead of the Nathan Jesus-being, who was passing spiritually from West to East in order to find his way into the course of civilisation and then to be born as one of the Jesus-children.

The overflow, as it were, of Meteorology, especially when this came into touch with Geology, was felt by all peoples as a heralding of things to come. And we meet with the remarkable fact that in the region which afterwards became so important for Christianity one of these prefiguring signs occurred. We see how in the most varied places of Asia Minor, and also in Europe, festivals were held which were like foreshadowings of the Mystery of Golgotha. The cults of Attis and Adonis have been correctly noted as having this character. But if we look at these festivals in their true light, we see that the event they prefigure is on the meteorological level. The god who was slain as Adonis, and who rose again, was not thought of as embodied in the flesh. What his worshippers had for a god was primarily an image, a picture; and in fact it was a picture of the angelic Being who in spiritual heights was permeated by the Christ at the close of the Atlantean time and was later born as the Nathan Jesus-child. It was the destiny of the Nathan Jesus-child that was celebrated in the worship of Adonis and Attis.

We can now say that it was part of the karma of world history — you will perhaps look for something more behind these words — that in the place where the Bible with a certain truth locates the birth of the Jesus-child — in Bethlehem — there was a centre of the Adonis cult. Bethlehem was one of the places where Adonis had been worshipped. The Adonis who died and rose, again was often celebrated there, and so was an aura prepared by the calling up of a memory: Once in the spiritual heights there was a Being who then belonged still to the Hierarchy of Angels and was later to come to Earth as the Nathan Jesus-child; a Being who at the end of the Atlantean time had been permeated by the Christ. What had formerly been done for the harmonising of thinking, feeling and willing — this was celebrated at the Adonis festivals. And in Bethlehem, where Adonis festivals had been held, we have also the birthplace of the Nathan Jesus-child. In conjunction, these words sound strange. But when we have sought out the threefold Christ-event, the super-earthly event which on three occasions preceded the Mystery of Golgotha, do we not see the Christ pass over from West to East, to the place where the Mystery of Golgotha was to be fulfilled? Do we not see how He had sent His messenger in Elijah, and do we not know how in his next incarnation the messenger reappeared as John the Baptist? And are we not expressly told of this in a wonderful harmony of words: “He sent his angel before him, to herald his coming?” [“Behold, I will send my messenger, and he shall prepare the way before me.” Malachi, III. 1. “For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.” Matthew, XI. 10.] That can be said as well of John as of Elijah. Or even better of Elijah, as will be understood by those who remember my saying that Elijah remained in spiritual heights and worked through a representative, so that he himself never went about on Earth. If you reflect on that, the expression, “He sent his angel before him”, is even more appropriate to Elijah than to John. Such messengers were always messengers of the Christ, who was passing from West to East.

And now the Geology of the Jews was to be permeated by the spiritual

Being whom we have learnt to see as having a particular activity in relation to the Earth. Geology was to be Christened (*durchchristet*). The spirit of the Earth was to be experienced in a new way by men; they had to be enabled to free this spirit, in a certain sense, from the Earth. But this was possible only if there came a power which could free the spirit of the Earth from the forces of the Earth. This happened when the Earth's aura was permeated by the power of the Christ and in consequence a change came over the Earth itself. The Christ entered into the forces which the Jahve-god had released and gave them a different character.

From all this, if we look back over it, we can understand why the laurel became a visible symbol of Apollo. For those who bring something of Spiritual Science to the study of the plant kingdom, the laurel has a strong connection with meteorological conditions. It is shaped and built out of Meteorology. Another plant is much more closely bound up with the Earth; is so to speak an expression of Geology. If one really feels how the oil penetrates the olive tree, so that in one's own soul the elemental forces are stirred by the way in which the tree allows a new sprout to be grafted on to it and to flourish there — then one can feel how the olive tree is inwardly penetrated with the oil of Earth. One can feel the earthly element pulsing through the oil.

And now you will remember something I touched on in the second lecture — that Paul was called to build a bridge between Hebrew antiquity and Christianity, between Geology and Christology. As we said, Paul's activity extends through the realm of the olive tree. And if we understand Apollo in the vapours rising from the mountain chasms, and how through the vapours he inspires the Pythia and speaks oracular words concerning human fate, then we can also feel how the elemental forces stream from the olive tree into its environment, and these are forces familiar to the soul of Paul. We can feel it in his words. He immerses himself, as it were, in Geology in order to feel the elemental forces in the aura of the olive tree and to let its aura inspire him in that geographical realm where his work lay.

Nowadays people read these things far too abstractly. They imagine that things said by writers in the past were as abstract, as dependent only on the brain, as are the things often said by modern authors. People do not reflect how not only understanding and reason, but all the forces of the soul, can be connected in a primordial earthly sense with all that gives a certain region its particular stamp. It was the olive tree that gave its stamp to the Pauline region. And when Paul sought to raise the Jewish Geology up to himself, then it was that — inspired by the olive tree — he spoke the most important things concerning the relationship of the Christ-filled man to men who are far from Christ. Let us hear the strange words Paul uses when he wishes to bring the Gentile Christians into relation with the Jews. They are not to be taken abstractly, but as words that rise new-minted from the elemental depths of his soul: Romans XI. 13–24. (From the *New English Bible*):

“But I have something to say to you Gentiles. I am a missionary to the Gentiles, and as such I give all honour to that ministry when I try to stir emulation in the men of my own race, and so to save some of them. For if their rejection has meant the reconciliation of the world, what will their acceptance mean? Nothing less than life from the dead! If the first portion of dough is consecrated, so is the whole lump. If the root is consecrated, so are the branches. But if some of the branches have been

lopped off, and you, a wild olive, have been grafted in among them, and have come to share the same root and sap as the olive, do not make yourself superior to the branches. If you do so, remember that it is not you who sustain the root: the root sustains you.

“You will say, ‘Branches were lopped off so that I might be grafted in.’ Very well: they were lopped off for lack of faith, and by faith you hold your place. Put away your pride, and be on your guard; for if God did not spare the native branches, no more will he spare you. Observe the kindness and the severity of God — severity to those who fell away, divine kindness to you, if only you remain within its scope; otherwise you too will be cut off, whereas they, if they do not continue faithless, will be grafted in; for it is in God's power to graft them in again. For if you were cut from your native wild olive and against all nature grafted into the cultivated olive, how much more readily will they, the natural olive-branches, be grafted into their native stock!”

Thus wrote he of whom tomorrow we will speak further, showing how he took what he had to say from Jewish Geology and drew a superb picture of the elemental forces which rise up from the Earth and reign in the olive tree.

#### FIFTH LECTURE: JANUARY 1, 1914

I have spoken to you about the Sibyls, pointing out how they appear as shadows of the Greek philosophers in Ionia. Through centuries they conjured up from their chaotic soul-life a mixture of deep wisdom and sheer spiritual chaos, and they exerted much more influence on the spiritual life of Southern Europe and its neighbouring regions than external history is willing to recognise. I wanted to indicate that this peculiar outpouring from the souls of the Sibyls points to a certain power of the human soul which in ancient times, and even in the third post-Atlantean epoch, had some good significance. But as one culture-epoch succeeds another in the course of human history, changes occur. The forces which the Sibyls employed to produce, at times, sheer nonsense, were good, legitimate forces in the third post-Atlantean epoch, when Astrology was studied and the wisdom of the stars worked into the souls of men, harmonising the forces which later emerged chaotically as Sibyllum.

You can gather from this that forces which prevail anywhere in the world — including those which prevailed in the souls of the Sibyls — should never be called good or bad in themselves; it depends on when and where they appear. The forces that appeared in the souls of the Sibyls were good and legitimate, but they were not adapted to the fourth post-Atlantean epoch; for the forces that were then intended to prevail in human souls were not those that come from subconscious depths, but those that speak to the soul through the clarity of the Ego. Yesterday we heard how the Hebrew prophets strove to suppress the Sibylline forces and to bring out the forces that speak through the clarity of the Ego. This indeed was the essential characteristic of the old Hebrew school of prophecy — to press back the chaotic Sibylline forces and to bring out those which can speak through the Ego.

The fulfilment of this task given to the Hebrew prophets — we could call

it a task of bringing the Sibylline forces into the right path of evolution — came about through the Christ Impulse. When the Christ Impulse entered into the evolution of humanity in the way known to us, one result was that the chaotic forces of the Sibyls were thrust back for a time, as when a stream disappears below ground and reappears later on. These forces were indeed to reappear in another form, a form purified by the Christ Impulse, after the Christ Impulse had entered into the aura of the earth. Just as in human life, after we have been using our soul-forces throughout the day, we have to let them sink into nightly unconsciousness, so that they may reawaken in the morning, so it was necessary that the Sibylline forces, legitimate as they had been during the third post-Atlantean epoch, should flow for a while below the surface, unnoticed, in order to reappear — slowly, as we shall hear.

The forces — legitimate human forces — which emerged so chaotically in the Sibyls were cleansed, so to speak, by the Christ Impulse, but then they sank below the surface of the soul. Human beings in their ordinary consciousness remained entirely unaware that the Christ continued to work on these forces; but so it was.

From the standpoint of Spiritual Science, it is a superb drama to watch this impact of the Christ Impulse; to see how, from the Council of Nicaea onwards, human beings in their normal consciousness quarrel ardently about dogmas, while what was most important for Christianity takes its course in the subconscious depths of the soul. The Christ Impulse does not work where there is strife, but below the surface, and human wisdom will have to uncover a great deal that we may think strange, if we look at it superficially. Much will have to be revealed as a symptom of the Christ Impulse working below the surface. Then we shall understand that essential developments in the historical configuration of Christianity in the West could not come about through the quarrels of Bishops, but sprang from decisions which were reached below the surface of the soul and rose into consciousness like dreams, so that men were aware only of these dreamlike apprehensions and could not discern what was going on in the depths. I will mention only one symptom of this. There are events that reflect, as though through dreams, the activity which the Christ was undertaking in the depths of the soul in order to bring human soul-forces into a right alignment with the course of Western history.

Many of you will perhaps guess something of what I mean if we observe that on October 28, 312, when Constantine the Great, the son of Constantine Chlorus, was making war against Maxentius on the outskirts of Rome, a decision was taken which proved to be of the highest importance for the configuration of Christianity throughout the West. This battle in front of Rome was not determined by military orders, or by the conscious acumen of the leaders, but by dreams and Sibylline omens! We are told — and this is the significant thing — that when Constantine was moving against the gates of Rome, Maxentius had a dream which said to him: “Do not remain in the place where you are now.” Under the influence of this dream, reinforced by an appeal to the Sibylline Books, Maxentius committed the greatest folly — looked at externally — that he could have committed. He left Rome and fought the battle — with an army four times the size of Constantine's — not within the protection of the walls of Rome, but outside them. For the message received from the Sibylline Books ran thus: “If you fight against Constantine outside the

gates of Rome, you will destroy Rome's greatest enemy." A truly oracular utterance! Maxentius obeyed it and with faith and courage went outside the gates. As on an earlier occasion another Sibylline oracle had guided Croesus, so was Maxentius guided by this one. He destroyed the enemy of Rome — himself.

Constantine had a different dream. It said to him: "Carry in front of your troops the monogram of Christ!" He did so and he won the battle. A decisive event for the configuration of Europe, brought about by dreams and Sibylline sayings! There we gain a glimpse of what was going on below the surface in the soul-life of Europe. Truly, like a stream which has disappeared into mountain cavities, so that it is no longer to be seen up above and one may form the strangest conjectures about it, so the Christ Impulse works on below the surface — works, at first, as occult, i.e. hidden, reality.

My dear friends, allow me at this point to confess to you that when in my occult researches I tried to follow this stream, I often lost trace of it; I had to search for places where it reappeared. I could suppose that the stream of the Christ Impulse had reappeared slowly, and that even today it has not fully reappeared but can only give evidence of itself. But where and how did it come to the surface? That is the question. Where did it lay hold of souls sufficiently to make an impression on their consciousness?

If you follow up the various expositions in my books and lecture-courses, and if you feel about it as I do, you will find, especially in the older ones, that what I have said in connection with the name of the Holy Grail is one of the least satisfying parts. That is how I feel and I hope that others have felt it too. It is not that I have said anything that could not be upheld, but simply that when I spoke of this, I felt unsatisfied. I had to give out what could be told with confidence, but often, when I tried to trace the further course of this stream — when I tried to unravel the further occult development of Christianity in the West — then before my soul rose the admonition: "You must first read the name of Parsifal in its right place."

I had to experience the fact that occult researches are guided in a remarkable way. So that we may not be enticed into speculation, or into realms where we can very easily be borne away from occult truth on the wings of fantasy, we have to be guided slowly and by stages, if at last our research is to bring to light the truth which can of itself impart a kind of conviction of its rightness. So I often had to be content with waiting for an answer to the injunction: "Search out where the name of Parsifal stands!" I had quite understood something you all know from the Parsifal saga — after Parsifal returns, in a certain sense cured of his errors, and again finds the way to the Holy Grail, he is told that his name will appear shining upon the Holy Vessel. But where is the Holy Vessel — where is it to be found? That was the question.

In occult researches of this kind one is often held back, delayed, so that one may not do too much in a day or a year and be driven on to speculate about the truth. Landmarks appear. For me they appeared in the course of really a good many years, during which I sought an answer to the question — Where will you find the name of Parsifal written on the Holy Grail?

I knew that many meanings can be attached to the Holy Vessel in which the Host, the holy bread or wafer, is placed. And on the Holy Vessel itself "Parsifal" was to shine. I was aware also of the deep significance of a passage

such as that in St. Mark's Gospel, Chapter 4, verses 11 and 12, 33 and 34, where we are told that the Lord often spoke in parables and only gradually clarified their meaning. In occult investigation, too, one is, led gradually, step by step, and very often only in connection with karmic guidance, and on encountering something that seems to have to do with a certain matter, one very often does not know what will be made of it in one's own soul under the influence of forces coming from the spiritual world. Often one does not know in the least whether something drawn from the depths of the occult world will have a bearing on some problem that one has been following up for years. Thus I did not know how to proceed when I once asked the Norwegian Folk Spirit, the Northern Folk Spirit, about Parsifal and he said: "Learn to understand the saying that through *my* powers there flowed into the northern Parsifal saga 'Ganganda greida'" — "circulating cordial", or something like that! [Another possible rendering is "journeying viaticum." (See [note](#) at the end of the lectures.)] I had no idea what to make of this. It was the same when I was coming out of St. Peter's in Rome under the strong impression made on me by Michelangelo's work that you find on the right-hand side as you enter — the Mother with Jesus, the Mother who looks so young, with Jesus dead already on her knees. And under the after-effect of looking at this work of art (this was a leading of the kind I mean), there came to me, not as a vision but as a true Imagination from the spiritual world, a picture which is inscribed in the Akashic record, showing how Parsifal, after he has gone away for the first time from the Castle of the Grail, where he had failed to ask about the mysteries which prevail there, meets in the forest a young woman who is holding her bridegroom in her lap and weeping over him. But I knew that whether it is the mother or the bride whose bridegroom is dead (Christ is often called the Bridegroom), the picture had a meaning, and that the connection thus established — without my having done anything about it — had a meaning also.

I could tell you of many indications of this kind that came to me during my search for an answer to the question: Where can I find the name of Parsifal inscribed on the Holy Grail? For it had to be there, as the saga itself tells us; and now we need to recall the most important features of the saga.

We know that Parsifal's mother, Herzeleide, bore him in great suffering and with dream-like visions of a quite peculiar character; we know that she wished to shield him from knightly exercises and the code of knightly virtue; that she arranged for the management of her property and withdrew into solitude. She wanted to bring up her child so that he would remain a stranger to the impulses that were certainly present in him; for he was not to be exposed to the dangers that had surrounded his father. But we know also that from an early age the child began to notice everything glorious in Nature; from his mother's teaching he really learnt nothing except that there was a ruling God, and he conceived a wish to serve this God. But he knew nothing of what this God was, and when one day he met some knights he took them for God and knelt before them. When he confessed to his mother that he had seen the knights and wanted to be a knight himself, she put on him a fool's garments and sent him forth. He met with many adventures, and later on — people may call this sentimental but it is of the deepest significance — the mother died of a broken heart because of her son's disappearance: he had not turned back to give her any farewell greeting but had gone forth to experience knightly adventures.



We know that after many wanderings, during which he learnt much about knightly ways and knightly honour, and distinguished himself, he came to the Castle of the Grail. On other occasions I have mentioned that the best literary account of Parsifal's arrival at the Castle is to be found in Chrestien de Troyes. There we are shown how, after often mistaking the way, Parsifal comes to a lonely place and finds two men: one is steering a little boat and the other is fishing from it. They direct him to the Fisher-King, and presently he encounters the Fisher-King in the Grail Castle. The Fisher-King is old and feeble and has to rest on a couch.

While conversing with Parsifal, the Fisher-King hands him a sword, a gift from his niece. Then there appears first in the room a page carrying a spear; the spear is bleeding and the blood runs down over the page's hand; and then a maiden with the Holy Grail, which is a kind of dish. But such glory streams forth from it that all the lights in the hall are outshone by the light of the Holy Grail, just as the stars are overpowered by the light of sun and moon. And then we learn how in the Holy Grail there is something with which the Fisher-King's aged father is nourished in a separate room. He has no need of the sumptuously appointed meal of which the Fisher-King and Parsifal partake. These two nourish themselves with earthly food. But each time a Dew course — as we should say nowadays — is served, the Holy Grail withdraws into the room of the Fisher-King's aged father, whose only nourishment comes from that which is within the Holy Grail.

Parsifal, to whom it had been intimated on his way from Gurnemanz that he ought not to ask too many questions, does not inquire why the lance bleeds or what the vessel of the Grail signifies — naturally he did not know their names. He then goes to bed for the night, in the same room (according to Chrestien de Troyes) where all this has happened. He was intending to ask questions in the morning, but when morning came he found the whole Castle empty — nobody was there. He called out for someone — nobody was there. He got dressed, and downstairs he found his horse ready. He thought the whole company had ridden out to hunt and wanted to ride after them in order to ask about the miracle of the Grail. But when he was crossing the drawbridge it rose up so quickly that his horse had to make a leap in order not to be thrown into the Castle moat. And he found no trace of the company he had encountered in the Castle on the previous day.

Then Chrestien de Troyes tells us how Parsifal rides on and in a lonely part of the wood comes upon a woman with her husband on her knees, and weeping for him. It is she, according to Chrestien de Troyes, who first indicates to him how he should have asked questions, so as to experience the effect of his questions on the great Mysteries that had been shown to him. We then hear that he went on, often wandering from the right road, until exactly on a Good Friday he came to a hermit, named Trevericent. The hermit tells him how he is being cursed because he has wasted the opportunity of bringing about something like a redemption for the Fisher-King by asking questions about the miracles in the castle. And then he is given many and various teachings.

Now when I tried to accompany Parsifal to the hermit, a saying was disclosed to me — a saying which in the words I have to use for it, in accordance with spiritual-scientific investigation, is nowhere recorded — but I am able to give you the full truth of it. It was spoken — and it made a deep

impression on me — by the old hermit to Parsifal, after he had made him acquainted, as far as he could, with the Mystery of Golgotha, of which Parsifal knew little, although he had arrived there on a Good Friday. The old hermit then uttered this saying (I shall use words that are current among us today and are perfectly faithful to the sense of the utterance): “Think of what happened on the occasion of the Mystery of Golgotha! Raise your eyes to the Christ hanging on the Cross, at the moment when He said, ‘From this hour on, there is your mother’; and John left her not. But you” — said the old hermit to Parsifal — “you have left your mother, Herzeleide. It was on your account that she passed from this world.”

The complete connection was not understood by Parsifal, but the words were spoken with the spiritual intention that they should work in his soul as a picture, so that from this picture of John, who did not forsake his mother, he might discern the karmic debt he had incurred by his having deserted his own mother. This was to produce an after — effect in his soul.

We hear then that Parsifal stayed a short while longer with the hermit and then set out again to find the Holy Grail. And it so happens that he finds the Grail shortly or directly before the death of the old Amfortas, the Fisher-King. Then it is that the Knights of the Holy Grail, the Knights of that holy Order, come to him with the words: “Thy name shines in the Grail! Thou art the future Ruler, the King of the Grail, for thy name shines out from the holy Vessel!”

Parsifal becomes the Grail King. And so the name, Parsifal, stands on the holy, gold-gleaming Vessel, in which is the Host. It stands there.

And now, as my concern was to find the Vessel, I was at first misled by a certain circumstance. In occult research — I say this in all humility, with no wish to make an arrogant claim — it has always seemed to me necessary, when a serious problem is involved, to take account not only of what is given directly from occult sources, but also of what external research has brought to light. And in following up a problem it seems to me specially good to make a really conscientious study of what external scholarship has to say, so that one keeps one's feet on the earth and does not get lost in cloud-cuckoo-land. But in the present instance it was exoteric scholarship (this was some time ago) that led me astray. For I gathered from it that when Wolfram von Eschenbach began to write his Parsifal poem, he had — according to his own statement — made use of Chrestien de Troyes and of a certain Kyot. External research has never been able to trace this Kyot and regards him as having been invented by Wolfram von Eschenbach, as though Wolfram von Eschenbach had wanted to attribute to a further source his own extensive additions to Chrestien de Troyes. Exoteric learning is prepared to admit, at most, that Kyot was a copyist of the works of Chrestien de Troyes, and that Wolfram von Eschenbach had put the whole thing together in a rather fanciful way.

So you see in what direction external research goes. It is bound to draw one away, more or less, from the path that leads to Kyot. At the same time, when I had been to a certain extent led astray by external research, something else was borne in upon me (this was another of the karmic readings). I have often spoken of it — in my book *Occult Science* and in lecture-courses — and should now like to put it as follows.

The first three post-Atlantean epochs, which occur before the Mystery of

Golgotha, reappear in a certain sense after the fourth epoch, so that the third epoch reappears in our epoch, the fifth; the second epoch will recur in the sixth, and the first epoch, the epoch of the Holy Rishis, will recur in the seventh, as I have often described. It became clearer and clearer to me — as the outcome of many years of research — that in our epoch there is really something like a resurrection of the Astrology of the third epoch, but permeated now with the Christ Impulse. Today we must search among the stars in a way different from the old ways, but the stellar script must once more become something that speaks to us. And now observe — these thoughts about a revival of the stellar script linked themselves in a remarkable way to the secret of Parsifal, so that I could no longer avoid the belief that the two were connected with each other. And then a picture rose before my soul: a picture shown to me while I was trying to accompany Parsifal in the spirit on his way back to the Grail Castle after his meeting with the hermit Trevericent. This meeting with the hermit is recounted by Chrestien de Troyes in a particularly beautiful and touching way. I should like to read you a little of this, telling how Parsifal comes to the hermit:

Er gibt dem Ross den Lauf Und seufst aus tiefstem Herzen  
auf. Weil er vor Gott sich schuldig fühlt Und Reue in der Brust ihm  
wühlt. Mit Weinen kommt er durch den Wald, Doch vor der Klause  
macht er halt, Steigt ab von seinem Pferde, Legt seine Wehr zur  
Erde — Und fand in einem Kirchlein klein Den frommen Mann. In  
seiner Pein Er vor ihm auf die Knie sinkt, Das Nass, das ihm vom  
Auge blinkt, Rollet endlos nieder auf sein Kinn, Als er in kindlich  
schlichtem Sinn Die Hände vor ihm faltet. “Der Ihr des Trostes  
waltet, Mein reuiges Geständnis hört: Fünf Jahre war ich  
wahnbetört, Dass ohne Glauben ich gelebt Und nach dem Bösen nur  
gestrebt.” “Sag mir, warum du das getan Und bitte Gott, dass er  
dich nah’n Dereinst noch lässt der Sel’gen Schar.” “Beim  
Fischerkönig einst ich war; Ich sah den Speer, auf dessen Stahl Es  
blutig tropft. Ich sah den Gral Und unterliess die Frage. Was dieses  
Blut besage, Und was der Gral bedeute. Seit diesem Tag bis  
heute War ich in schwere Seelennot. Weit besser ware mir der  
Tod! Und da vergass ich unsern Herrn Und blieb von seiner Gnade  
fern.” “So sage mir, wie man dich nennt.” “Als Perceval man mich  
erkennt.” Da seufzt der Greis aus tiefster Brust, Der Name ist ihm  
wohl bewusst. Er spricht: “Dem Leid hat dich vermählt, Was ohne  
Wissen du gefehlt.”

[Quoted from Eduard Wechssler's *Die Sage vom Heiligen  
Gral* (Halle, 1898).]

He roused the steed to start And sighed from out his deepest  
heart, For guilt to God doth rack his breast, Remorseful feelings  
give no rest. With weeping comes he through the wood Yet halts  
where hermitage has stood. Makes ready to dismount, Lays weapons  
on the ground — And finds within a chapel cell The pious man.  
’Fore him he fell Upon his knees in woeful plight, The tear that  
blinked before his sight Now rolls at last down to his chin As he

with simple childlike mien Doth fold his hands together That he may solace gather. "Hear ye my sad confession: Five years I bore delusion While without faith my life I led And only strove towards the bad." "Say me wherefore thou this hast done And pray to God that He ere long Will draw thee near the holy Bond." "I once by Fisher-King did stand. I saw the spear upon whose steel Hung drops of blood. I saw the Grail Yet did forbear to put the word What signified this blood, This Grail, what signified — 'Twere better had I died!" Until this day indeed My soul's in direst need. Our Lord I thought of never more And from His Grace I stayed afar." "Now tell me what thy name may be." "As Parsifal men speak of me." Then sighs the aged man with groan, The name to him is full well-known. "What thou unwittingly hast left undone Has brought this sorrow as thy doom."

[Translation by M. Cotterell.]

Then come the conversations between Parsifal and the hermit of which I have spoken already. And when I sought to accompany Parsifal in spirit during his return to the Grail, it was often as though there shone forth in the soul how he traveled by day and by night, how he devoted himself to nature by day and to the stars by night, as if the stellar script had spoken to his unconscious self and as if this was a prophecy of that which the holy company of Knights who came from the Grail to meet him had said: "Thy name shines forth in radiance from the Grail." But Parsifal, quite clearly, did not know what to make of the message of the stars, for it remained in his unconscious being, and therefore one cannot so very well interpret it, however much one may try to immerse oneself in it through spiritual research.

Then I tried once more to get back to Kyot, and behold — a particular thing said about him by Wolfram von Eschenbach made a deep impression on me and I felt I had to relate it to the 'ganganda greida'. The connection seemed inevitable. I had to relate it also to the image of the woman holding her dead bridegroom on her lap. And then, when I was not in the least looking for it, I came upon a saying by Kyot: "er jach, ez hiez ein dinc der gral" — "he said, a thing was called the Grail." Now exoteric research itself tells us how Kyot came to these words — "er jach, ez hiez ein dinc der gral." He acquired a book by Flegetanis in Spain — an astrological book. No doubt about it, one may say: Kyot is the man who stimulated by Flegetanis — whom he calls Flegetanis and in whom lives a certain knowledge of the stellar script — Kyot is the man who, stimulated by this revived astrology, sees the thing called the Grail. Then I knew that Kyot is not to be given up; I knew that he discloses an important clue if one is searching in the sense of Spiritual Science: he at least has seen the Grail.

Where, then, is the Grail, which today must be found in such a way that the name of Parsifal stands upon it? Where can it be found? Now in the course of my researches it had been shown to me that the name — that is the first thing — must be sought for in the stellar script. And then, on a day which I must regard as specially significant for me, I was shown *where* the gold-gleaming vessel in its reality is to be found, so that through it — through its symbolical expression in the stellar script — we are led to the secret of the Grail. And then I

saw in the stellar script something that anyone can see — only he will not immediately discern the secret. For one day, while I was following with inner sight the gold-gleaming sickle of the moon, as it appeared in the heavens, with the dark moon like a great disc dimly visible within it ... so that with physical sight one saw the gold-gleaming moon — ganganda greida, the journeying viaticum — and within it the large Host, the dark disc. This is not to be seen if one merely glances superficially at the moon, but it is evident if one looks closely — and there, in wonderful letters of the occult script, was the name Parsifal!

That, to begin with, was the stellar script. For in fact, if this *reading* of the stellar script is seen in the right light, it yields for our hearts and minds something — though perhaps not all — of the Parsifal secret, the secret of the Holy Grail. What I have still to say, briefly, on this subject I will give you tomorrow.

#### SIXTH LECTURE: JANUARY 2, 1914

In the preceding lecture I tried to present what I had to tell you about the Mystery of the Grail and its connections in such a way as to let you see how these things reveal themselves gradually to the seeker's soul. I have not withheld the various difficulties that must be gone through before that which may be called the result of research is given to the soul from out of the spiritual world. Of course I know very well that if modern psychology, which remains so superficial, gets hold of such descriptions, it will bring forward all possible — or rather the most impossible — objections. And I am well aware of all the doubts that can be raised, the curious assertions about all sorts of laws and associations of ideas and subconscious images. In spite of all this — and precisely in full consciousness of it — I have for once given you this unvarnished account, because for you, as anthroposophists, it should be important to be clear that the results to which one has to come in spiritual research are to be reached only after overcoming all the things which, as I told you yesterday, stand in the way. And the final result of spiritual research is not the outcome of ideas that have been put together, as might be supposed. For these ideas are like messengers leading to the final result and have nothing to do with the result itself.

I wanted to make these preliminary remarks because the latest publications show what happens again and again when these expositions are printed as lecture-courses. They are given to people outside our Movement, who then make the most senseless remarks about them and of course take pleasure in quoting from them out of context and so on. And let me also say — without the least wish to appear presumptuous — that because of our Movement a time has come when someone or other may think it profitable to attack us. And we can be sure that for such a purpose any means would serve.

I have said that the stellar script is to be found in the heavens, but it is not in any sense the Grail and it does not yield us the Grail. I have expressly emphasised — and I beg you to take this emphasis very seriously — that the *name* of the Grail is to be found through the stellar script, not the Grail itself. I have pointed to the fact that in the gold-gleaming sickle of the moon — as any

close observer can see — the dark part of the moon emerges and is as though marked off from the bright sickle; and there, in occult writing, is to be found the name of Parsifal.

Now before we go further and try to interpret this sign in the heavens, I must draw your attention to an important law, an important fact. The gold-gleaming sickle becomes apparent because the physical rays of the sun fall on the moon. The illuminated part of the moon shines out as the gold-gleaming vessel. Within it rests the dark Host: physically, this is the dark part not reached by the sun's rays; spiritually, there is something else. When the rays of the sun fall on part of the moon and are reflected in gleaming light, something does nevertheless pass through the physical matter. This something is the spiritual element that lives in the sun's rays. The spiritual power of the sun is not held back and reflected, as the sun's physical power is; it goes through; and because it is resisted by the power of the moon, what we see at rest in the golden vessel is actually the spiritual power of the sun. So we can say: In the dark part of the moon we are looking at the spiritual power of the sun. In the gold-gleaming part, the vessel, we see reflected the physical power of the sun. The Spirit of the sun rests in the vessel of the sun's physical power. So in truth the Spirit of the sun rests in the vessel of the moon. And if we now recollect all that we have ever said about this Sun-spirit in relation to the Christ, then in what the moon does physically an important symbol will be manifest. Because the moon reflects the sun's rays and in this way brings into being the gold-gleaming vessel, it appears to us as the bearer of the Sun-spirit, for the Sun-spirit appears within the moon's vessel in the form of the wafer-like disc.

And let us remember that in the Parsifal saga it is emphasised that on every Good Friday, and thus during the Easter festival, the Host descends from Heaven into the Grail and is renewed; it sinks into the Grail like a rejuvenating nourishment — at the Easter festival, when Parsifal is again directed towards the Grail by the hermit; at the Easter festival, whose significance for the Grail has also been brought nearer to mankind again through Wagner's *Parsifal*.

Now let us recall how in accordance with an old tradition — one of those traditions of which I spoke yesterday as having arisen from the working of the Christ Impulse in the depths of the soul — the date of the Easter festival was established. Which is the day appointed for the Easter festival? The day when the vernal sun, which means the sun that is gathering strength — our symbol for the Christ — reaches the first Sunday after the full moon. How does the vernal full moon stand in the heavens at the Easter festival — how must it stand? It must begin, at least a little, to become a *sickle*. Something must be visible of the dark part; something of the Sun-spirit, Who has gained his vernal strength, must be within it. This means that, according to an ancient tradition, the picture of the Holy Grail must appear in the heavens at the Easter festival. It must be so. At the Easter festival, therefore, everyone can see this picture of the Holy Grail. According to a very ancient tradition, the date of the Easter festival is regulated with this in view.

Now let us try again to get our bearings with regard to developments that have taken their course below the surface of soul-life. Yesterday we said that the force which emerged in the Sibyls had to be moderated; it had to be permeated by the Christ Impulse; and in this moderated form it had to reappear, so that it might become the bearer of spiritual culture in later times. Now let us ask: Was

Parsifal — as Chrestien de Troyes calls him — able to perceive in himself something of the Christ Impulse at work in the depths of his soul?

If we look back once more at the primal character of the ancient Hebrew Geology, one thing strikes us again and again. We shall grasp the spirit of this ancient Hebrew Geology only if we realise that the whole of Hebrew antiquity tried with all its might to hold fast to the geological character of its revelations. I have shown how these revelations must be looked for, and can everywhere be traced, in the activities and spiritual mobility of the Earth. The Hebrew endeavour was to keep at bay the elemental activities that derive from the stars and served to stimulate spiritually the power of the Sibyls. The influence of the stars was justified in the Astrology of the third post-Atlantean epoch, for humanity then retained so much of the old ancestral spirituality that when men devoted their souls to the elements, they absorbed a good influence from the stars.

During the fourth post-Atlantean epoch, the power of the stars receded in face of the elements which surround the Earth in the atmosphere and everywhere else. The influx of the elements was felt in such a way that anyone who understood the spirit of the age, especially as the fourth epoch advanced further and further, was constrained to say to himself: "Let us guard ourselves against the influence that plays into the elements from the stars: it produces something like the unlawful Sibylline forces." Through the Christ Impulse having poured itself out into the Earth's aura, the Sibylline forces were to be harmonised and rendered capable of again yielding lawful revelations. Never willingly did the true initiate of Hebrew antiquity look to the stars when he wished for a revelation of the spirit. He had vowed himself to the Jahve-god who belongs to the evolution of the Earth and (as I have shown in *Occult Science*) had become a moon god only in order to help the Earth forward.

In the moon festivals of the Jews it was made clear that the 'Lord of the Earth' shines down symbolically in his reflection from the moon. "But go no further" — that was the warning given by old Hebrew tradition to the pupil — "Go no further! Be content with what Jahve reveals in his moon symbol — go no further! The time has not yet come for drawing out of the elements anything more than is expressed in the moon symbol. Anything more would belong to the unlawful Sibylline forces."

When all that has come over into Earth evolution from the Saturn, Sun and Moon periods is grasped in its natural aspect, then we find it symbolised in the old Hebrew tradition through Eve. Eve — the vowels are never clearly pronounced — Eve! Add to it the sign for the divine Being of Hebrew antiquity who is the Ruler of Earth-history, and we have a form which is quite as valid as any other — Jehve-Jahve, the ruler of the Earth who has his symbol in the moon. If we bring this into conjunction with what has come over from the Moon period and with its outcome for Earth evolution, we have the Ruler of the Earth united with the Earth Mother, whose powers are a result of the Moon period ... Jahve! Hence out of Hebrew antiquity there emerges this mysterious connection of the Moon forces, which have left their remains in the moon known to astronomy and their human forces in the female element in human life. The connection of the Ruler of the Earth with the Moon Mother is given to us in the name Jahve.

Now I should like to bring before you two facts which will perhaps

indicate how, under the influence of the Christ Impulse, the Sibylline forces have been transformed in the subconscious depths of soul-life. I want to touch on a manifestation to which I called attention three years ago — three years almost to the day — the transformation of a Sibyl under the influence of the Christ Impulse. In the lectures printed under the title of *Occult History: Personalities and Events in the Light of Spiritual Science*, [See Lectures II and III of this Course.] I referred to the appearance of the Maid of Orleans. I pointed out how events of the greatest importance for the destiny of Europe in the subsequent era flowed from what the Maid of Orleans accomplished under the influence of her inspirations, fully permeated by the Christ Impulse, beginning in the autumn of 1428. From external history one can indeed learn that the destiny of Europe would have been very different if the Maid of Orleans had not appeared when she did, and only an entirely obsessed materialist, such as Anatole France, can deny that something mysterious came into history at that time.

I will not repeat here what can be read in history books; anyone who has listened to these lectures can see that something like a modern Sibyl emerged in the Maid of Orleans. It was the time — the fifteenth century — when the fifth post-Atlantean epoch begins; a time when the Christ Impulse had to emerge more and more from the subconscious depths of the soul. We can see in what a gentle, tender form, imbued with the noblest qualities of the human soul, the Sibylline power of the Maid of Orleans is revealed. I would like to take this opportunity of reading to you a letter written by a man who lived through these events, for it shows what an impression the Sibylline power of the Maid of Orleans made on those who had a heart and feeling for it. He was a man in the entourage of the King whom the Maid of Orleans liberated. After describing her achievements, he writes:

“This and much more has the Maid brought about, and with God’s help she will accomplish still greater things. The girl is of appealing beauty and manly bearing; she speaks little and shows remarkable sagacity; when she speaks she has a pleasing, delicately feminine voice. She eats little and abstains from wine. She takes pleasure in fine horses and weapons and admires well-accoutered and noble men. To be obliged to meet and converse with large numbers of people is abhorrent to her; her tears often overflow; she loves a happy face, endures unheard of toil, and is so assiduous in the manipulation and bearing of weapons that she remains uninterruptedly for six days — day and night — in full armour. She says that the English have no right to France, and therefore — as she says — God has sent her to drive them out and conquer them, but only after previous warning. For the King she shows the deepest veneration; she says he is beloved by God, is under special protection, and will therefore be preserved. Of the Duke of Orleans, your nephew, she says that he will be delivered in a miraculous way, but only after a demand for his release has been made to the English who hold him prisoner.

With that, revered Duke, I bring my report to a conclusion. Still more wonderful things are happening and have happened than I can write of or describe to you in words. While I write this, the aforesaid Maid has already gone to the neighbourhood of the city of Rheims in Champagne, whither the King has hastily set off for his anointing and crowning under God’s protection. Most respected and powerful Duke and greatly honoured



master! I commend myself to you in all humility, while praying the Almighty to protect you and fulfil your desires. Written at Biteromis, the 21st day of June (in the year 1429).

Your humble servant  
*Percival,*  
Lord of Bonlamiulk,  
Counselor and Chamberlain of  
the King of the French and of the  
Duke of Orleans, Seneschal of  
Berry.”

So wrote a Percival to the Duke of Milan about the Maid. Anyone reading it will feel how we have here a description of a Christ-filled Sibyl.

That is one thing: the other to which I wish to call your attention is also a fact from the new times that the fifth post-Atlantean epoch brought in. It is something written by a man who, one might say, was justified in feeling himself permeated with the spirit of this new epoch — so much so that what he experienced unconsciously might be expressed as follows: ‘Yes, a time is coming when the old Astrology will live again in a new form, a Christ-filled form, and then, if one can practise it properly, so that it will be permeated with the Christ Impulse, one may venture to look up to the stars and question them about their spiritual script.’ Here was a man — as you will shortly see — who felt deeply that the Earth is not as modern materialistic geology portrays it, purely physical and mineral, but a living being, endowed not merely with a body, as the modern materialist wants us to believe, but also with a soul. He knew this in such a way that he could feel something like the following (although he could not have expressed it in these words, since the Spiritual Science of today was not then available): ‘The Christ Impulse has been received by the Earth-soul into its aura, and so a man whose soul feels imbued with the Earth’s aura, and with the Christ Impulse, may again look up to what is written in the stars.’ And in fact this was done; men did look up to the stars. Although this approach brought with it a great deal of superstition, especially among the old astronomers who appeared at that time, yet we find a certain man, deeply bound up with the spiritual life of the new epoch, writing in this way:

“These and countless other changes and phenomena which take place on the earth are so exact and regular that they cannot be ascribed to a blind cause, and since the planets themselves know nothing of the angles which their rays make with the earth, the earth must have a soul. The earth is an animal.” [He does not mean an animal in the ordinary sense, but a living organism.] “One can observe in the earth a complete analogy with the parts of an animal body. Plants are its hair; metals are its veins; the waters of the sea are its drink. The earth has a formative power, a kind of imagination; it has movement, certain illnesses, and ebb and flow are its respirations. The soul of the earth seems to be a kind of flame; hence the subterranean warmth and the fact that without warmth there is no propagation. A certain image of the Zodiac and of the whole firmament is imprinted by God in the soul of the earth.

“This is the bond between the heavens and the earth, the cause of sympathy between heaven and earth; the archetypes of all these movements and functions are implanted by God the Creator in the earth. The soul is in the centre of the earth; it sends out forms or impressions of itself in all directions, and in this way experiences all harmonious changes and objects outside itself. As it is with the soul of the earth, so is it with the soul of man. All mathematical ideas and proofs, for example, are created by the soul from out of itself, or they would not have such a high degree of certainty and precision.

“The planets and their aspects have influence on the soul-powers of men. They stir up emotions and passions of all kinds, leading often to the most terrible actions and events. They have influence on conception, and therefore on human temperament and character; a great part of astrology has to do with this. Probably the sun does not only radiate light and warmth throughout the cosmos; it may also be the seat and centre of pure reason and the source of universal harmony. And all the planets are ensouled.

“In the whole creation there is a magnificent and wonderful harmony, in the realm of the senses as well as in the supersensible, in ideas as well as in things, in the kingdoms of nature and in the gifts of Grace. This harmony is found both in things themselves and in the relations between them. The highest harmony is God, and He has impressed on all souls an inner harmony as his signature. Numbers, shapes, the stars and nature in general, harmonise with certain mysteries of the Christian religion. Thus for example in the cosmos there are three things at rest, the sun, the fixed stars and the intermedium, and all else is in movement; and so in the one God are Father, Son and Holy Spirit. The sphere represents the Trinity: the Father is the centre, the Son the surface, and the Holy Spirit the uniformity of the distance from centre to surface (the radius); and so it is with other mysteries. Without spirits and souls there would not be harmony everywhere. In human souls we find harmonious predispositions of an endlessly varied kind. The whole earth is ensouled, and thus the great harmony is brought about, not only on earth but between the earth and the constellations. This soul works throughout the body of the earth, but it has its seat in a particular place, just as the human soul has its seat in the heart; and from this place, as though from a focus or source, its workings go out into the ocean and the atmosphere. Hence the sympathy between the earth and the stars; hence the regularity of nature's processes. The fact that the earth truly has a soul is shown most clearly by observing weather conditions and the aspects under which they habitually occur. Under certain aspects and constellations the air is always restless; if such aspects are not present, or are few or transient, the air remains quiet.”

Thus wrote a man in 1607; a man in whom lived and pulsed, as the new age came in, the Christ-filled Astrology which draws after it, merely as its shadow, astrological superstition. Thus wrote a man out of the most devout mood of soul; a man who knew that people had formerly made use — at first

rightly and afterwards wrongly — of the forces that spring from the elemental world, the Sibylline forces we should now call them. For it cannot be denied, he wrote, that such spirits — he means spirits which maintain communication between the stars and the earth — establish themselves in the elements which surround the earth as its atmosphere. He continues:

“It cannot be denied that such spirits formerly imparted their oracular sayings to men through idols and oak-trees, out of groves and grottoes, through animals and so on; and sooth-saying from the flight of birds was not merely an art of deceiving the weak. Those spirits were active in guiding the birds through the air, and by this means, with God's permission, much was intimated to men in former times. Even today we hear stories of fateful birds, such as owls, vultures, eagles, ravens, but the more such stories are despised, the rarer they become. For these spirits cannot bear being despised, as according to the law of God and Christian teaching, they certainly deserve to be: they prefer to fly away and keep silent. From the beginning the lying Tempter was allowed to speak through animals: he spoke to Eve through the serpent and thus he led the human race astray. That was always the way of these spirits from then onwards: whenever they could speak to men through the bodies and movements of animals, through voices or portents, they misused this power, appropriating for themselves the reverence due to God and misleading unhappy men. And now, although Christ came to destroy the work of the Devil, and imposed silence on these spirits, and although they lost their temple-statues, their groves and their caves and the earth they had so long possessed, yet they are always here still in the empty air, and with God's permission they utter their scattered cries. Often they are God's scourges; often he allows certain things to be announced through them to men.”

The author of these words gives a gentle indication of how the spiritual revelations come to be permeated by Christ, for he writes in a frame of mind that can truly be called Christ-filled. In 1607 he spoke thus of the changes that had come about in the spiritual world. Who is this man? Is he someone who has no right to speak, someone we can leave unheard? No, for without him we should have no modern Astronomy or Physics: he is *Johannes Kepler*. And one would like to advise those who call themselves materialists or monists and look to Kepler as their idol — one would like to advise them to consider carefully, just for once, this passage in Kepler's writings. The greatest astronomical laws, the three Kepler laws, which dominate present-day Astronomy, are his. Yet you have heard how he speaks of the new influence which gradually enters into Earth evolution with the fifth post-Atlantean epoch. We must all again get accustomed by degrees — having thoroughly absorbed the new influence — to recognise something of the spiritual activities connected with the stars.

What sort of time was it, then, when Parsifal entered the Grail Castle, still ignorant, not ready to ask questions — according to the later tradition taken up by Wolfram von Eschenbach? What sort of time was it when Parsifal entered the Castle, where Amfortas lay wounded and on Parsifal's arrival suffered unceasing pain from his wound? What was this time? The saga itself tells us — it was a

Saturn time. [i.e., a period when the forces of Saturn work with particular strength.] Saturn and the Sun stood together in Cancer, approaching culmination. So we see how in the most intimate effects a connection between the Earth and the Stars is established. It was a Saturn time!

And if we now ask how Parsifal gradually gains knowledge, what do we find? Who is he, this Parsifal? He is ignorant of certain things; he is held to be ignorant — but of what? Now we have heard that the Christ Impulse flows on as though through subterranean channels in the depths of the soul. Up above, the theological controversies go on, and from them traditional Christianity takes shape. Let us follow the personality of Parsifal, as the saga portrays him. He knows nothing about the surface course of events; he is kept in ignorance precisely of all that. He is protected from it. What he learns to know comes from sources active in the depths of the soul, as we heard yesterday. At first, riding away in ignorance from the Grail Castle, he learns it from the woman who mourns the dead bridegroom in her lap; then from the hermit, who is brought into connection with mystic powers; and from the power of the Grail, for it is on a Good Friday that he comes to the hermit; already the power of the Grail is working in him unconsciously. Thus he is one of those who know nothing of what has been going on externally; one of those who are led into relation with the influences flowing from unconscious sources to meet the new age. He is a man whose heart and soul were to receive in innocence, undisturbed by the effects of the external world on human life, the secret of the Grail. He is to receive the secret with the highest, purest, noblest forces of the soul. He has to meet someone who has not developed the soul-forces which could completely experience the Grail: he has to meet Amfortas. We know that Amfortas had indeed been marked out as the Guardian of the Grail, but he succumbed to the lower forces in human nature. And how he had succumbed is connected with the Guardianship of the Grail: he had killed his adversary out of lust and jealousy. These things are obvious, but as they are repeatedly misunderstood it must be said that Anthroposophy does not teach asceticism. Something much deeper lies behind.

As late as the third post-Atlantean epoch there were natural elemental forces which were taken into consideration not so much for the way in which they were expressed in daily life as for the connection they revealed with the spiritual world. The elemental forces that pulsed in the human blood and nervous system were raised into a relationship with the Mysteries. It was not a question of subjecting the senses to ascetic discipline, but of becoming aware of the Holy Mysteries. In the third post-Atlantean epoch one could still come to the Mysteries with the same forces which otherwise dominate men on Earth. But the time was at hand when the Holy Mysteries were to be revealed only to the pure and blameless forces of the soul; when men would find the possibility of rising above the bonds which tie them to an earthly calling. Anthroposophy does not seek to estrange anyone from the Earth; but it was then a question of raising oneself above those earthly ties and from the influence of the old Astrology. A man had to raise himself if he was to find the old Mysteries in the new way — with the powers of the innocent soul which had freed itself from everything earthly.

Over against the contrast set up by Hebrew antiquity, another contrast had to be created. Hebrew antiquity had rigorously insisted: “Nothing of the

Sibylline forces, which were justified at one time in Astrology — nothing of them! Let us cleave to our earth-god, Jahve!” From this came a denial of all revelations from above and an acceptance of revelations from below; a fear of all that reveals itself from the heavens. This outlook had to prevail on Earth for a season; a certain opposition to anything that came from above had to establish itself. And in such forces as those of the Sibyls people saw the unlawful Luciferic forces coming from above. But presently, after the Christ had descended into the body of Jesus of Nazareth, that which came from above was imbued with the Christ Impulse; men could venture again to look up to the heavens. And something else had come about through the union of the Ruler of Earth with the Moon-Mother. For the Christ, Who had poured Himself out into the Earth's aura, had become the Lord of the Earth.

Worldly concerns, such as were pursued at the court of King Arthur, [See *Cosmic Christianity and the Impulse of Michael*, lectures III and VI. Given by Dr. Steiner in Torquay and London, August 1924.] could be approached with earthly forces, but it was not permitted to approach the concerns of the Holy Grail in this way, as Amfortas had found. Anyone who attempted it was bound to suffer pain. And since the working of the stars had been permeated by the Christ, a man had to be found who had remained untouched by the controversies in the external world, and through his karma stood at a point where his soul could be approached by Christ; a man, too, who was related to the forces indicated by the symbol of the Saturn time, with Saturn and the Sun standing together in the sign of Cancer. So it was that Parsifal, in whom the Christ Impulse was still working unconsciously, in the depths of his soul, comes with the power of Saturn; and the wound bums as it had never burnt before.

Thus we see how the new age declares itself; how the soul of Parsifal is related to the new, subconscious, historical impulse permeated by the Christ aura, the Christ Impulse, although he knows nothing of it. But the forces which had guided human history from below the surface were gradually to emerge; and Parsifal, accordingly, had to come by degrees to understand something that will never be understood unless it is approached with the pure and blameless forces of the soul, and not with traditional knowledge and scholarship. Then we can see — for this has by now come to the surface and is almost as familiar as the name of the Holy Grail itself — how it represents the renewing in a different form of what ancient Hebraism had fought in its day.

Let us set before us the Virgin Mother with the Christ upon her knees and let us then express it thus: He who can feel the holiness of this picture will feel the same for the Holy Grail. Above all other lights, all other gods, shines the Holy Vessel — the Moon-Mother now touched by Christ, the new Eve, the bearer of the Sun-spirit, Christ.

Think of the “what”, but still more of the “how”! And let us look into the soul of Parsifal: how, riding out from the Grail Castle, he encounters the sight of the bride and bridegroom, which brings him into connection with subconscious Christ forces. Let us look how the hermit at Eastertide, when the picture of the Grail is written in the heavens, in the stellar script, gives instruction to Parsifal's pure soul. Let us follow him as he rides on — as I emphasised yesterday — by day and night, looking at Nature by day and with the symbol of the Holy Grail often before him at night; how he rides on, having before him the gold-gleaming sickle of the moon, with the Host, the Christ Spirit, the Sun-spirit, within it.

Let us see how on his way he is made ready to understand the secret of the Holy Grail by the concordance between the picture of the Virgin Mother with her bridegroom Son and the sign of the heavenly script.

Let us see how the permeation of the Earth's destiny with the Christ Impulse works together in his soul with the stellar script which has to be made new; let us see how all that is permeated with Christ is related to the forces of the stars. ... Since Parsifal had to enter the, Grail Castle at a Saturn time, it was inevitable that the wounds of the man, Amfortas, who had failed to abide rightly by the Grail should burn more fiercely.

Think of the “what”, but still more of the “how”! For it is not a question of characterising such things with the words I have been using, or with any words. There is no way of approach to the Grail through words of any kind, or through philosophical speculations. The only way is by changing all these words into feeling, by becoming able to feel in the Grail the sum of all that is holy, by feeling the confluence of that which came over from the Moon period, appearing first in the Earth Mother, Eve, and then newly in the Virgin Mother; of the Jahve-god who became Ruler of the Earth, and of the coming of the Christ Being, Who poured Himself into the Earth's aura and became the new Lord of the Earth; by feeling the confluence of that which works down from the stars, and is symbolised in the stellar script, with human evolution on Earth. If one takes all this into account and feels it as the consonance of human history with the stellar script, then one also grasps the secret that was to be expressed in the words entrusted to Parsifal in the saga: that whenever a King of the Grail, a truly appointed Guardian of the Grail, dies, the name of his accredited successor appears on the Holy Grail. “There it is to be read” — which means that it will be necessary to learn to read the stellar script again in a new form.

Let us try to make ourselves worthy to do this; let us try to read the stellar script in the form now given to us. For in fact it is nothing else than a reading of the script when we try to trace out human evolution through the Saturn, Sun and Moon periods, right up to the Vulcan period. But we must recognise in what connection we wish to decipher the stellar script today. Let us make ourselves worthy of it! For not in vain are we told that the Grail was at first carried away from its own place and for a season was not externally perceptible. Let us regard what we are permitted to study in our Anthroposophy as a renewed seeking for the Grail, and let us try to learn to understand the significance of that which formerly spoke as though out of the subconscious depths of the soul and rose gradually into the consciousness of men. Let us try to transform that by degrees into a new and more conscious language! Let us try to explore a wisdom which will disclose to us the connection between the earthly and the heavenly, not relying on old traditions, but in accordance with the way in which it can be revealed today.

And then let us be filled with a feeling of how it was that Parsifal came to the secret of the Grail. Afterwards the secret was kept hidden again, because men had first to seek for the connection of the Earth with cosmic powers in the most external field, the field of the most external science. Let us also understand how it was that a spirit such as Kepler's could in the meantime come to grasp what he set out in his mathematical-mechanical laws of the heavens; but what he added to this, being truly penetrated with the Christ Impulse, had to sink back into the subconscious depths of the soul. When we express what we know how

to say today about our Earth-evolution and its connection with the Cosmos, we are speaking in Kepler's sense. Thus we have heard him say:

“Thus for example in the cosmos there are three things at rest, the sun, the fixed stars and the inter-medium, and all else is in movement; and so in the one God are Father, Son and Holy Spirit. The sphere represents the Trinity: the Father is the centre, the Son the surface, and the Holy Spirit the uniformity of the distance from centre to surface (the radius); and so it is with other mysteries. Without spirits and souls there would not be harmony everywhere. In human souls we find harmonious pre-dispositions of an endlessly varied kind. The whole earth is ensouled, and thus the great harmony is brought about, not only on earth but between the earth and the constellations. This soul works throughout the body of the earth, but it has its seat in a particular place, just as the human soul has its seat in the heart; and from this place, as though from a focus or source, its workings go out into the ocean and the atmosphere. Hence the sympathy between the earth and the stars; hence the regularity of nature's processes. The fact that the earth truly has a soul is shown most clearly by observing weather conditions and the aspects under which they habitually occur. Under certain aspects and constellations the air is always restless; if such aspects are not present, or are few or transient, the air remains quiet.

“These and countless other changes and phenomena which take place on the earth are so exact and regular that they cannot be ascribed to a blind cause, and since the planets themselves know nothing of the angles which their rays make with the earth, the earth must have a soul. The earth is an animal. One can observe in the earth a complete analogy with the parts of an animal body. Plants are its hair; metals are its veins; the waters of the sea are its drink. The earth has a formative power, a kind of imagination; it has movement, certain illnesses, and ebb and flow are its respirations. The soul of the earth seems to be a kind of flame; hence the subterranean warmth and the fact that without warmth there is no propagation. A certain image of the Zodiac and of the whole firmament is imprinted by God in the soul of the earth. “

We see today how this picture of the Zodiac has been imprinted in the soul of the Earth, the aura of the Earth, and let us work gradually towards the other part of Kepler's world-picture — the part which had to remain in the subconscious depths of the soul but shows clearly that what we can give today as a cosmology is a fulfilment of it. Just as our Anthroposophy — or what Anthroposophy should mean to us — must be deeply grounded in the evolution of humanity, so is it inwardly connected with the admonition which resounds to us from the Holy Grail. And if we look at Europe, the Western land of ancient times, and see what memories of the Atlantean epoch lived on into post-Atlantean times; if we see how in the Greek world a last faint echo, sounded, showing how the Nathan Jesus had once been permeated by the Christ in the higher worlds, the Jesus who then descended and accomplished the Mystery of Golgotha — then, if we follow that out, we may ask: Whence did the Christ come? How did He come when He came from on high to be the Lord of the Earth? He passed from the West to the East, and from the East He returned to

the West. His external physical covering came down from the realm of the higher Hierarchies. The Beings of those Hierarchies brought it down; it belonged to them. The Parsifal saga reminds us of this in a beautiful way when it says: "A host of Angels brought to Titurel the Holy Grail, the true Mystery of the Christ Jesus, of the connection between the Lord of the Earth and the Virgin Mother; and a host of Angels awaits it again in the realm of the higher Hierarchies." Let us seek it there; and then we shall gradually come to understand what our anthroposophical world-conception is seeking; we shall gradually press on further and further towards a feeling, a perception, of the celestial aspect of the Holy Grail and thence to its human aspect, to the Mother with the Jesus, the Christ.

Thus we have tried to point the way a little into the realm of human history, in so far as human history is sustained by spiritual powers. And if you have perceived something of what I wished to arouse through my words, not only in your thoughts but in your feeling, the aim of this cycle of lectures will have been achieved. I could quite as well have called it "Concerning the Search for the Holy Grail". It can be left to each individual to judge whether the religious faiths scattered over the Earth will one day find themselves in agreement with what is here meant by the harmony of all religions. And he can decide also whether what should be understood by the unity of religions is not more closely related to the secret of the Holy Grail, as we have tried to describe it, than is a great deal of talking about the unity of religions, which may in fact be about something quite different

Anyone who wishes to hold fast to a narrow creed will certainly not be immediately convinced by what has been said. This is because he pays heed to the superficial course of events, and so to the external aspect of the real deeds of Christ, which are themselves of a spiritual nature. How a man was led by his karma to the spiritual deeds of Christ; how Parsifal was driven along this path, wherein is prefigured the unity of religions on Earth — that is what we have wished to bring before our souls. And we should keep in mind that continuation of the Parsifal saga which says that when the Grail became invisible in Europe, it was carried to the realm of Prester John, who had his kingdom on the far side of the lands reached by the Crusaders. In the time of the Crusades the kingdom of Prester John, the successor of Parsifal, was still honoured, and from the way in which a search was made for it we must say: If all this were expressed in terms of strict earthly geography, it would show that the place of Prester John is not to be found on Earth.

[The editors of the latest German edition (1960) call attention to the probability of certain gaps in the existing shorthand report of this concluding paragraph.]

Was that meant to be a hint, in the European saga that continued the Parsifal saga, that since then, without our being conscious of it, the Christ has been working in the hidden depths of the East; that the religious controversies which take their course on the conscious level in the East could be assuaged by the out-flowings and revelations of the true Christ Impulse, as was meant to happen, in accordance with the Parsifal revelation, in the West? Was the sunlight of the Grail called upon to shine above all other gods on Earth, as is symbolically indicated by the fact that when the maiden carried in the gold-gleaming vessel, with the secret of the Grail within it, the radiance of the Grail



outshone the other lights? Ought we to expect — quite contrary to current beliefs — that the Christ power, still working unconsciously, will appear in a changed form and as *Ex oriente lux*, in the old phrase, will meet with that which has appeared as light in the West? Should one light be able to unite with the other light? But for that it will be necessary for us to be prepared — we who are placed by karma in the geographical and cultural environment over which passed the path of the Christ, when in higher realms He had permeated Jesus of Nazareth in order to journey to the East. Let us look up and feel that the Christ passed through our heights before He was revealed on Earth! Let us make ourselves capable of so understanding Him that we shall not misunderstand what He will perhaps be able to say to us one day, when the time has come for His impulses to flow through other earthly creeds!

# Christ and the Human Soul

## LECTURE ONE

Let me first extend to you my heartfelt greetings. Friends in Norrköping have expressed the wish that on this occasion I should take a theme concerning that Being who in the realm of spiritual science is above all else near to us — the Christ Being. I have tried to meet this wish by undertaking to speak about the coming to life of the Christ Being in the human soul and the significance of this. We shall thus have the opportunity to speak of the most human and intimate significance of Christianity from the standpoint of spiritual science.

Let us consider the human soul. In the sense of spiritual science we have a short word which, although it does not embrace all that the expression “human soul” signifies for us, points to something which for us men of Earth fills and permeates the soul element to its farthest limits — we have the short word “I”. In so far as we are men of Earth, our ego-being reaches as far as does our soul-nature. You know that by the name “I”, or ego, we denote one of the four most immediate principles of man. We speak, in the first instance, of four members or principles of the human being — the physical body, the etheric body, the astral body and the ego. And in order to have the starting-point for what we shall be considering in these lectures, we need recall only one thing: we do not regard the laws and the living essence of the physical body of man as explicable in terms of our present earthly environment.

We know that if we want to understand the physical human body we must go back to the three preceding embodiments of our Earth — the Saturn, Sun and Moon periods. In a remote, primordial past, during the Saturn embodiment, the germ of the physical body was already laid down. During the Sun embodiment the foundation of the etheric body was laid down; and during the Moon embodiment that of the astral body. In reality our Earth-evolution, in all its phases and in all its epochs, is none other than that which enables the ego to fulfill its whole being. We can say that just as the physical body had reached a significant stage of its evolution at the end of the Saturn period, the etheric body at the end of the Sun period, and the astral body at the end of the Moon period, so at the end of the Earth period our ego will have reached a significant point in its evolution.

We know that our ego develops through three soul members or principles, through the sentient soul, the intellectual or mind-soul, and the spiritual or consciousness-soul. All the worlds that come within the compass of these three soul members are also concerned with our ego. In the course of our Earth-evolution these three soul members first prepared for themselves the three external bodily members — the physical body, the etheric body and the astral body — through long Earth periods. In successive post-Atlantean epochs of civilization the three soul principles developed further, and in future Earth periods they will again adapt themselves to the astral, etheric and physical bodies, so that the Earth can be prepared to pass over to the Jupiter evolution.

If we take the expression comprehensively enough, we might also speak of man's Earth-evolution as his soul evolution. One could say that when the Earth began, the soul element also began, in conformity with law, to bestir itself in

man. At first it began to work on the external sheaths, then it developed its own being, and from then onward it begins again to work on the external sheaths in order that preparation may be made for the Jupiter evolution.

We must keep before our mind's eye what man is meant to become in his soul during the Earth evolution. He is to become what may be designated by the word "personality". This personality needs in the first place what may be called "free will". But it needs also, on the other side, the possibility of finding within itself the way to the divine in the world. On the one side free will, the possibility of choosing between the beautiful and the ugly, the good and the evil, the true and the false; on the other side, the laying hold of the divine so that the divine penetrates into the soul and we know ourselves to be inwardly filled with it. Such are the two goals of man's evolution on the Earth; and to aid him in reaching them he has received two religious gifts. One of these gifts is destined to lay down in the human soul those forces which lead to freedom, to the capacity for distinguishing between the true and the false, the beautiful and ugly, the good and bad. And another religious gift had to be given to man during his Earth evolution in order that there might be laid in his soul the seed through which the soul can feel united to the divine within itself.

The first religious gift comes to meet us at the beginning of the Old Testament as the great picture of the Temptation and the Fall.

The second religious gift comes to us from all that the Mystery of Golgotha signifies.

The Temptation and the Fall have to do with the implanting of freedom in man, the gift of being able to distinguish between good and bad, beautiful and ugly, true and false. The Mystery of Golgotha points to the possibility of man's soul finding again the path to the divine, of knowing that the divine can flash up within it and penetrate it. These religious gifts include everything that is most important in the Earth evolution — everything proceeding from the Earth evolution that the soul can experience in its uttermost depths, everything associated most profoundly with the being and becoming of the human soul. How far is there a connection between these two religious gifts and the being and becoming of the human soul — its inner experience?

I do not want to put these matters before you in an abstract way, so I will start from a certain scene in the Mystery of Golgotha as it stands before our eyes in historical tradition and has impressed itself — and should indeed have impressed itself even more — on the hearts and souls of mankind. Let us assume that we have in Christ Jesus that Being of whom we have often spoken in the course of our lectures. Let us assume that in Christ Jesus we have before our spiritual eyes that which must appear to humanity as the most important fact in the whole universe. And then let us set in contrast to this feeling the outcry, the fury, of the enraged multitudes in Jerusalem at the time of the condemnation before the crucifixion. Let us observe that the High Court of Jerusalem held it above all things necessary to question Christ Jesus as to His relationship with the divine, as to whether He claimed to be the Son of God. And let us bear in mind that the High Court held such a claim to be the greatest blasphemy that Christ Jesus could have uttered.

An historical scene is there before us — a scene in which the people cry out and clamor for the death of Christ Jesus. And now let us try to picture to ourselves what this shouting and rage signified historically. Let us ask: What

ought these people to have recognized in Christ Jesus? They ought to have recognized that Being who gives meaning and significance to Earth life. They ought to have recognized that Being who had to accomplish the deed without which Earth humanity cannot find the way back to the divine. They ought to have understood that humanity has no significance apart from this Being. Men would have to strike out from the evolution of the Earth the world “man” if they wished to strike out the Christ Event. Now let it come home to us that this multitude condemned and were enraged against the Being who actually makes man Man upon the Earth; who is destined to give to the Earth its goal and purpose. What does this mean? Surely it means that in those who in Jerusalem at that time ranked as the representatives of human knowledge concerning the true being of man, the knowledge of man was obscured. They had no knowledge of what man is, what his mission on the Earth is to be. We are told nothing less than that humanity had reached a point where it had lost itself, where it had condemned that which gives purpose and significance to the Earth-evolution. And out of the cries of the enraged multitude could be heard, not the words of wisdom, but of folly: “We do not wish to be Man; rather do we wish to cast away from us that which gives us any further meaning as Man.”

When we reflect on all this, the relation of man to sin and guilt — in the sense of Pauline Christianity — assumes a different aspect. Man, in the course of his evolution could fall into sin which he was not himself able to wash away; that is what St. Paul means. And in order to make it possible for man to be cleansed of sin and debt, Christ had to come to the Earth. That is St. Paul's view. If this view requires any evidence, it is there in the fury and clamor of those who cried “Crucify Him!” For this implies that the people did not know what they themselves were to be on the Earth; they did not know that it was the aim of their earlier evolution to veil their being with darkness.

Here we come to what may be spoken of as the preparation of the human soul for the Christ Being. Through what it is able to experience within itself, the soul feels, even though it may not be able to express it in words: “Since the very beginning of the Earth I have developed in such a way that through what I possess in my own being I cannot fulfill the aim of my evolution. Where is there anything to which I can cling, which I can take into myself and with it reach my goal?” To feel as if the human being extends far beyond anything that the soul can achieve through its own strength by reason of its evolution on the Earth hitherto — such is the Christian attitude or mood of preparation. And when the soul finds that which it must recognize as essentially bound up with its being — but for the attainment of which it could not find the power within itself — when the soul finds that which bestows this power, it finds the Christ. The soul then develops its connection with the Christ, saying to itself: “At the very beginning of the Earth a certain nature was pre-ordained for me; in the course of Earth-evolution my true nature has been darkened, and when now I look into this darkness I feel that I lack the power to bring my true nature to fulfillment. But I turn my spiritual gaze upon the Christ, who gives me this power.” On the one hand the human soul feels this lack, and on the other hand it feels the approach of Christ and stands as if in a direct personal relationship to Him. The soul seeks Christ and knows that it cannot find Him if He does not give Himself to humanity through human evolution, if He does not approach from outside.

There is a well-known Christian Church Father who was not afraid to speak of the Greek philosophers, Heracleitos, Socrates and Plato, as Christians who lived before the founding of Christianity. Why does he do this? As we know, the doctrines professed today obscure much of what was at first an illuminating Christian teaching. St. Augustine himself said: "All religions have contained something of the truth, and the element of truth in all religions is what is Christian in them, before there was a Christianity in name." St. Augustine dared to say that. Nowadays many a man would be regarded as a heretic if he were to say something similar within certain Christian congregations.

We shall most readily understand what this Church Father wished to convey, when he called the old Greek philosophers Christians, by endeavoring to enter into the feeling of those souls who in the first Christian centuries tried to determine their personal relationship to the Christ. These souls did not think of Christ as having had no relation to the Earth evolution before the Mystery of Golgotha. The Christ has always been concerned with the evolution of the Earth. Through the Mystery of Golgotha, however, His task, His mission, in the Earth-evolution was changed. It is not Christian to seek Christ in the evolution of the Earth only since the Mystery of Golgotha. True Christians know that Christ has always been connected with the evolution of the Earth.

Let us now turn to the Jewish people. Did the Jews know Christ? I am not asking whether the Jewish people knew the name of Christ or if they were conscious of all I have to say to you; I am asking whether those who really understand Christianity are justified in saying: "Judaism had Christ; Judaism knew Christ." It is possible to have some person near one and to see his external form without being able to recognize or value truly his essential being, because one has not risen to real knowledge of him. In the true Christian sense, ancient Judaism had Christ, only it did not recognize Him in His true being. Is it Christian to speak in this way? It is indeed Christian, as truly as it is Pauline.

Where was Christ for ancient Judaism? It is said in the Old Testament that when Moses led the Jews out of Egypt into the wilderness, a pillar of cloud went before them by day and a pillar of fire by night. It is said that the Jews passed through the sea, that the sea parted in order that they might pass through, while behind them the Egyptians were drowned, for the sea closed in on them. It is also said that the Jews murmured because they had no water, but at the command of God Moses was able to strike a rock with his staff so that water poured forth for the Jews to drink. Moses led the Jews, he himself being led by God. Who was the God of Moses? We will in the first instance allow Paul to answer. In the First Epistle to the Corinthians (X:1-4), we read: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud" (he means the pillar of fire) "and all passed through the sea and all were baptized unto Moses in the cloud and in the sea... and all drank of the spiritual Rock that followed them, and that Rock was Christ." Thus who was it, according to Paul, who led the Jews and who spoke with Moses? Who was it who caused water to flow out of the rock and who turned away the sea from the path of the Jews? Only those who wish to declare that Paul was no Christian would dare pronounce it unchristian to see Christ in the guiding God of the Old Testament, in the Lord of Moses.

In the Old Testament there is a passage which must, I think, present great

difficulties for all who reflect more deeply. It is a passage to which anyone who does not read the Old Testament thoughtlessly, but who wants to understand its connections, will return again and again. "What may this passage mean?" he asks himself. The passage (Numbers XX:11-12) is as follows: "And Moses lifted up his hand, and with his rod he struck the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron: 'Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.'"

Take this passage in its context in the Old Testament. When the people murmured, the Lord commanded Moses to strike the rock with a staff. Moses struck with his staff on the rock, and water flowed out; everything that the Lord commanded took place through Moses and Aaron, and yet, directly after this, we are told the Lord reproveth Moses — if it is a reproof — for not having believed in Him. What does it mean? Turn to all the commentaries on this passage and try to understand it with their aid. You will then understand it as one understands a great deal in the Bible — really not at all — for behind this passage a great mystery is hidden. It is this: He who led Moses, who appeared to Moses in the burning bush, He who led the people through the wilderness and caused water to flow out of the rock, He was the Lord, Christ! But the time was not yet come; Moses himself did not recognize Him; Moses thought He was another. This is what is meant by Moses not having believed in Him who had commanded him to strike the rock with his staff.

How did the Lord — Christ — appear to the Jewish people? We are told that by day it was in a pillar of cloud and by night in a pillar of fire — and by His dividing the waters for their safety ... and many other things we can read in the Old Testament. In phenomena of cloud and fire, in the air, in the elemental events of nature He was active, but never once did it occur to the ancient Jews to say to themselves: That which appears in the pillar of cloud and in the pillar of fire, that which worked wonders such as the parting of the waters, appears also in its purest original form in the human soul. Why did this never occur to the ancient Jews? Because, owing to the course taken by human evolution, the soul of man had lost the power to feel its deepest being within itself. Thus the Jewish soul could look into nature; it could allow the glory of the phenomena of the elements to work upon it; everywhere it could divine the existence of its God and Lord; but directly within itself, as the Jewish soul then was, it could not find Him.

There in the Old Testament we have the Christ. There He worked, but men did not recognize Him. How did the Christ work? Do we not see how He worked when we read through the Old Testament? The most significant thing Moses had to impart to his people through the mouth of Jahve was the Ten Commandments. He had received them out of the power of the elements from which Jahve spoke to him. Moses did not descend into the depths of his own soul; he did not ask in lonely meditation: "How does God speak in my own heart?" He went up the mountain and through the power of the elements the divine Will revealed itself to him. Will is the fundamental note of the Old Testament: this is often spoken of as the Law. Will works through the evolution of humanity and is expressed in the Decalogue, the Ten Commandments. The God proclaimed his Will to man through the elements. Will holds sway in the

Earth evolution. That is really the purport of the Old Testament, and the Old Testament, accordingly, calls for man's submission to this Will.

If we hold all this before our souls, we can sum it up by saying: The will of the Lord was given to men; but men did not know the Lord; they knew not the divine in such a way as to connect it with their own human souls.

Now let us turn from the Jews to the heathen. Did the heathen have Christ? Is it Christian to say of the heathen that they also had Christ? The heathen had their Mysteries. Those initiated in the Mysteries were brought to the point where their souls passed out of their bodies; the tie connecting body and soul was loosened; and when the soul was outside the body, it perceived in the spiritual world the secrets of existence. Much was connected with these Mysteries; much varied knowledge came to the candidates for Initiation in the Mysteries. But when we investigate what was the highest that the disciple of the Mysteries could receive into himself, we find that it consisted in the fact that outside the body he was placed before the Christ. As Moses was placed before Christ, so in the Mysteries was the disciple placed with his soul, outside his body, before Christ.

Christ was there for the heathen also, but for them he was there only in the Mysteries. He revealed Himself to them only when the soul was out of the body. Christ was there for the heathen, even if among them there was as little recognition of this Being as Christ as there was among the Jews of that Being of whom we have just spoken and before whom the disciples of the Mysteries were placed.

The Mysteries were instituted for the heathen. Those who were fit and ready were admitted into the Mysteries. Through these Mysteries Christ worked upon the pagan world. Why did He work thus? Because the soul of man, in its development since the beginning of the Earth, had lost the inherent power to find its true essence through itself. This true being had to reveal itself to the soul of man when the soul was unhampered by the bonds of human nature; when, that is, it was not bound up with the body. Hence Christ had to lead men by means of the fact that as initiates of the Mysteries they were as though divested of their human nature. Christ was there for the heathen too! He was their leader in the Mysteries. For never could man have said: "When I develop my own powers, then I can find the meaning and purport of the Earth." This meaning was lost, obscured in darkness. The forces of the human soul had been pressed down into regions too deep for the soul of itself, through its own powers, to be able to realize the meaning of the Earth.

When we allow what was given in the pagan Mysteries to the disciples and candidates for Initiation to work upon us, it proves to be Wisdom. To the Jews was given Will, through the Law; to the disciples of the pagan Mysteries was given Wisdom. But if we look at the characteristics of this pagan Wisdom, can we not express it by saying: If he did not leave his body when he was a pupil of the Mysteries, the Earth-man could not, through Wisdom alone, recognize his God as such. As little through Wisdom as through Will could the divinity reveal itself to men. Indeed, we find an injunction that resounds most wonderfully through Greek antiquity, like a powerful demand upon mankind. At the entrance to the shrine of the Mysteries of Apollo stood the words, "Man, know thyself!" What are we told by the fact that these words, "Man, know thyself!" stood at the entrance to the sanctuary, like a summons to mankind?

We are told that nowhere outside the sanctuary, where man remains what he has become since the beginning of the Earth, can he fulfill the commandment "Know thyself!" He must become something more than man; he must loosen in the Mysteries the ties which bind the soul to the body, if he is to know himself. These words, standing like a powerful demand before the Apollonian sanctuary, point to the fact that darkness had fallen upon humanity — in other words, that God could be reached through Wisdom as little as he could directly reveal himself as Will.

Even as the individual human soul feels that it cannot bring forth within itself the forces which impart to it the purport of the Earth, so do we see the human soul at such a stage of development among the Jews that even Moses himself, their leader, did not recognize who was leading him. Among the heathen we see that the demand "Know thyself" could be fulfilled only in the Mysteries, because man, as he had developed in the course of the evolution of the Earth, was unable with his connection of body and soul to unfold the power whereby he could know himself. The words "Not through Will and not through Wisdom is God to be known" sound to us from those ages. Through what, then, was God to be known?

We have often characterized the essential nature of the point of time when Christ entered into the evolution of Earth-humanity. Let us now consider exactly what it means when it is said that a certain darkening of the soul of man had set in, that the divine could be revealed neither through Will nor through Wisdom. What is the real meaning of this?

People speak of so many relationships between the human and the divine. They often speak of the relationship between the human and the divine, and of the meaning which the human has within the divine, in such a way that it is impossible to differentiate between the relation of the human to the divine, or of anything else earthly to the divine. Today we find again and again that philosophers want to rise to the divine through pure philosophy. But through pure philosophy one cannot rise to the divine. Certainly by means of it man does come to feel that he is bound up with the universe and to know that the human being must, in some way or other, be bound up with the universe at death; but how and in what manner he is thus connected with the universe he cannot know through pure philosophy. Why not? If you take the whole meaning of what we have considered today, you will be able to say to yourselves: What is at first revealed to the soul of earthly man between birth and death is too weak to perceive anything that transcends the earthly, that leads to the divine-spiritual. In order to make this quite clear to ourselves, let us investigate the meaning of immortality.

In our day many people no longer have any knowledge of the real meaning of human immortality. Many today speak of immortality when they can merely admit that the being of the human soul passes through the gate of death and then finds some place or other in the universal All. But every creature does that. That which is united with the crystal passes over into the universe when the crystal is dissolved; the plant that fades passes into the universe; the animal at death passes over into the universe. For man, it is different. Immortality has a meaning for man only if he can carry his consciousness through the gate of death. Think of an immortal human soul that was unconscious after death; such immortality would have absolutely no meaning. The human soul must carry its



consciousness through the gate of death if it is to speak of its immortality. Because of the way in which the soul is united to the body, it cannot find anything in itself of which it can say, "I carry that consciously through death", for human consciousness is enclosed between birth and death; it reaches only as far as death. The consciousness that belongs at first to the human soul extends only as far as death. Into this consciousness there shines the divine Will, for example in the Ten Commandments. Read in the Book of Job as to whether this illumination could stimulate man's consciousness to such a point that it might say to itself: "I pass as a conscious being through the gate of death." What a challenge to us there is in the words spoken to Job: "Reject God and die!" We know that he was uncertain whether he would pass with consciousness through the gate of death. And let us set beside this the Greek saying which gives expression to the dread felt by the Greeks in the face of death: "Better a beggar in the upper world than a king in the realm of the shades." Here we have from paganism, also, a testimony to the uncertainty felt by man concerning his immortality. And how uncertain many people are even today. All those people who say that man, when he goes through the gate of death, passes into the universal All and is united with some universal being or other, take no heed of what the soul must ascribe to itself if it is to speak of its immortality.

We need only pronounce one word, and we shall recognize the attitude that man must take up with regard to his immortality. The word is Love. All that we have said concerning the word immortality we can now connect with what is denoted by Love. Love is not anything that we appropriate to ourselves through the Will; or anything that we appropriate to ourselves through Wisdom. Love dwells in the realm of the feelings. We must admit to ourselves that the human soul would fall short of its true nature if it were unable to be filled with love. Yes, when we penetrate into the nature of the soul, we realize that our human soul would no longer be a human soul if it could not love. But let us now suppose that on passing through the gate of death we lost our human individuality and were united with some universal divinity. We should then be within this divinity; we should belong to it. Love would have no meaning if we were within the Godhead. If we could not carry our individuality through death, we should in death have to lose love, for in the moment that individuality ceased, love would cease. One being can love another only if the other is separate from himself. If we are to carry our love of God through death, we must carry with us that which kindles love within us — our individuality.

If the meaning of the Earth was to be brought to man, information concerning his immortality had to be given him in such a way that his nature would be thought of as inseparable from love. Neither Will nor Wisdom can give man what he needs; only Love can give it to him. What was it, then, that became darkened in the course of man's evolutionary path on Earth? Take the Jews or take the heathen: their consciousness of anything beyond death had been darkened. Between birth and death — consciousness; beyond death and beyond birth — darkness; of their bodily consciousness nothing more remained. "Know thyself?" — at the entrance of the Greek Mysteries, stood this most holy demand of the sanctuary upon mankind. Man could only answer: "If I remain bound to my body with my soul, as is the way with a man of Earth, I cannot recognize in myself an individuality which could love beyond death. I cannot do it." The knowledge that man can love as an individuality beyond death — this is what

had been lost for man.

Death is not merely the cessation of the physical body. Only a materialist can say that. Suppose that throughout every hour of life in the body man's consciousness were such that he knew what lies beyond death as certainly as he knows today that the sun will rise on the morrow and take its journey across the heavens. Then death would have no sting for him; death would not be what we call death; he would know in the body that death is only a phenomenon leading from one form to another. Paul did not understand by "death" the cessation of the physical body; by "death" he understood the fact that consciousness extends only as far as death, and that man, in so far as he was united with the body in the existence of that period, could, within his body, extend his consciousness only as far as death. Whenever Paul speaks of death, we might add: "Lack of consciousness beyond death."

What did the Mystery of Golgotha give to man? Was it a series of natural phenomena, a pillar of cloud, a pillar of fire, that stood before humanity with the Mystery of Golgotha? No! A man, Christ Jesus, stood before men. With the Mystery of Golgotha did any event drawn from the mysterious realms of nature take place — did a sea divide so that the people of God could go through? No! A man stood before men; a man who made the lame to walk and the blind to see. By a man were these things done.

The Jew had to look into nature when he wanted to see him whom he called his divine Lord. Now it was a man who could be seen. Of a man it could be said that God dwelt in him. The pagan had to be initiated; his soul had to be withdrawn from his body in order that he might stand before the Being who is the Christ. On the Earth he had been unable to divine the Christ; he could know only that the Christ was outside the Earth. But He who had been outside the Earth came down to Earth, took on a human body.

In Christ Jesus there stood as man before men that Being who had formerly stood in the Mysteries before the soul that was liberated from the body. And what came to pass through this? It was the beginning of the course of events whereby the powers that man had lost ever since the start of the Earth evolution — the powers which assured him of his immortality — were restored to him through the Mystery of Golgotha. The overcoming of death on Golgotha gave birth to the forces which could rekindle in the soul the powers it had lost. And the path of man through Earth evolution will henceforth be this: Inasmuch as he takes the Christ more and more into himself, he will discover within himself the power which can love beyond death, so that he will be able to stand before his God as an immortal individuality. Therefore, only since the Mystery of Golgotha has it become true to say: "Love God above all, and thy neighbor as thyself."

Will was given from out of the burning thorn-bush; Will was given through the Ten Commandments. Wisdom was given through the Mysteries. But Love was given when God became man in Christ Jesus. And the assurance that we can love beyond death, that by means of the powers won back for our souls a community of Love can be founded between God and man and all men among one another — the guarantee for that proceeds from the Mystery of Golgotha. In the Mystery of Golgotha the human soul has found what it had lost from the primal beginning of the Earth, in that its forces had become ever weaker and weaker.

Three forces in three members of the soul: Will, Wisdom, Love! In this Love the soul experiences its relation to Christ.

I wanted to bring these things before you from a certain aspect. Whatever may have seemed aphoristic in the explanations given today will find its context later on. But I believe we can inscribe deeply in our souls that progress in the knowledge of Christ is a real gain for the human soul, and that when we consider the relationship of the human soul to Christ, it again becomes clear to us how before the Mystery of Golgotha there was a veil, as it were, between the human soul and Christ; how this veil was broken by the Mystery of Golgotha, and how we can say with truth: "Through the Mystery of Golgotha a cosmic Being flowed into Earth-life, a super-earthly Being united Himself with the Earth."

We shall speak in the following lectures of all that the human soul, with Christ, can experience within itself.

## LECTURE TWO

As we live through the day and realize all that we owe to the Sun, and to what extent the tasks of life are connected with the sunlight, we forget that through the whole pleasure and satisfaction we derive from the sunlight, there runs the thread of sure knowledge that on the following morning, after we have rested through the night, the Sun will rise again. This is a token of the confidence that lives in our soul — confidence in the lasting reality of the world-order. We may not always consciously realize it, but if asked, we should certainly answer in this sense. We devote ourselves to our work today because we know that the fruits of our work are assured for tomorrow; that after the night's rest the Sun will reappear, and the fruits of our labor will ripen.

We turn our eyes to the Earth's covering of plants; we admire its display; we know the world-order ordains that the plants and fruits for next year will arise from the seeds of this year. If asked why we live on with such a sense of security, we should reply that the reality of the world-order seems to us assured; we feel certain that from the ripening of the old seeds a new flowering will emerge into full reality.

But if we are thinking of this kind of reassurance from external reality, there is something in face of which we need a support. It is something of quite special significance for our soul-life. And only one phrase need be uttered — "our ideals" — to make us feel the need for assurance, since to those who truly think and feel it will be obvious that the phrase carries no such assurance in itself. When we think and feel in a higher sense, our ideals belong to those things that are more important to our souls than external reality. It is our ideals which fire our souls, and in many connections make life valuable and precious. And when we look at the assured reality of external life, we are often troubled by the thought: does this reality include anything that guarantees the most precious thing in life — the realization of our ideals?

Innumerable conflicts in the human soul proceed from the fact that people doubt more or less strongly in the realization of their ideals, although it is precisely on this that they would like to rely with every fiber of their being. We need only consider the world of the physical plane in an unprejudiced way and we shall find innumerable human souls passing through the hardest, bitterest

conflicts because they are unable to bring to fulfillment their cherished ideals. For we cannot conclude from the course of evolution that our ideals in life will prove to be the seeds of a future reality in the same way as the plant-seeds of this year foretell next year's flowering. These plant-seeds, we know, bear within them a potential which next year will yield a manifest reality on the widest scale. But if we consider our ideals, we may indeed cherish the belief that they will have some significance, some value for life; but certainty in the same sense we cannot have. As human beings we should like our ideals to be the seeds of a later future, but we look in vain for anything that can give them assured reality. When we look at the physical plane, we find that our souls, with their idealism, are often in a state of despair.

Let us pass from the world of the physical plane into the world of the occult, the world of hidden spirituality. A man who has become a spiritual seer learns to know souls in the period through which they have to pass between death and a new birth, and it is very revealing to look with the eyes of the spirit at those souls who in their earthly life were imbued through and through with high ideals, with ideals born from the fire and light of their hearts.

A man who has passed through the gate of death has before him the well-known life-tableau, the memory-picture of his past Earth-life, and interwoven with it is the world of ideals. This world of ideals can come before a man after death in such a way that his feelings concerning it might be expressed as follows: "These ideals, which have fired and illumined my inmost heart, have been my dearest, most intimate treasure; they now wear a strange, unfamiliar aspect. They look as though they did not rightly belong to all that I remember as actual Earth-experience on the physical plane." Yet the dead man feels himself magnetically attracted to these ideals of his; he feels as though he were under their spell. But they may also contain an element that gives him a mild shock; he feels that this element may be dangerous, that it may alienate him from the Earth-evolution, and from what is connected with Earth-evolution in the life between death and a new birth.

In order to express myself quite clearly, I should like to connect what I have said with concrete events. To some of those sitting here they will be known already, but this evening they require to be specially illumined from a certain aspect, that they may be brought into connection with what I have said concerning the nature of human souls. Of recent years, a man of poetic nature joined us [Christian Morgenstern]. Coming from a life that was dedicated to the purest idealism and had already undergone a mystical deepening, this man joined our Anthroposophical Movement. Although his soul dwelt in a failing body, he devoted himself heart and soul to our spiritual Movement. In the spring of this year we lost him from Earth-life; he passed through the gate of death. He left to mankind a series of wonderful poems, published in a volume that came out shortly after his death.

Owing to the difficulties of his bodily life he was separated in space from our Movement for long periods, either in a lonely spot in the Swiss mountains, or in some other place recommended for his health. But he remained attached to our Movement, from however far away, and his poems, which in certain anthroposophical circles have lately been recited over and over again, are the poetic reflection, as it were, of what we have been developing in Anthroposophy for more than ten years.

Now he has passed through the gate of death, and something very remarkable comes from occult observation of this soul. The significance of the soul's life in that ailing body has become apparent only since death. While working faithfully with us for the progress of our Movement, this soul absorbed something that developed very great strength below the surface of the gradually dying body. This strength was concealed by the ailing body as long as the soul dwelt within it; but now, when one comes into the presence of this soul after death, there shines forth, as it can shine forth only in the spiritual life, the content of the life which this soul absorbed. The cloud-like sphere in which our friend now lives, after having passed through the gate of death, presents itself as a mighty cosmic tableau. For the occult observer this is a most striking sight.

It might perhaps be said that the occult seer is able to cast his gaze round the whole wide sphere of the cosmic world. But it is one thing to allow the gaze to wander round the whole sphere of the cosmic world, and quite another to see, separated out from a particular human soul, something that has the appearance of a mighty tableau, like a painting of what would otherwise be there on its own account in the spiritual world. Just as we have the physical world around us, and then see it reflected in the magnificent paintings of a Raphael or a Michelangelo, so is it in the spiritual world in the case we are speaking of. Just as one never says in the presence of a picture by Michelangelo or Raphael, "Oh, this picture has nothing to give me, for I have all the real world to look at" — so, in observing the tableau that mirrors in a soul what can otherwise be seen in contemplating spiritual reality, one does not say that this soul tableau is not an endless enrichment. And it may be said that there is infinitely more to be learnt in the presence of this friend, who after death contains in his soul a reflection of all we have described from out of the spiritual world in the course of many years, than from direct contemplation of the vastness of spiritual reality.

This is an occult fact. I have repeatedly mentioned it to our friends in other places, and I have now taken from it elements that will be important for our considerations today. And this occult fact, as it presents itself in Christian Morgenstern, shows me something else. Anyone who sees how much opposition there still is to the promulgation of occult teaching, as we give it, will often ask questions — I will not call it doubt, but the questions are asked: "What progress will this occult teaching make in human hearts and souls?", and "Is there any guarantee, any assurance, that the work of the Anthroposophical Society will have a continuing influence on the course of the spiritual evolution of humanity?" The sight of what the soul of our friend has become is one such assurance from the occult world. Why? Our friend, who has left behind him the poems, *Wir fanden einen Pfad* ("We found a Path") lives in the immense cosmic tableau that is like a kind of soul-body for him after death; but while he was connected with us, he absorbed into his being our teaching about the Christ. He absorbed this anthroposophical teaching, binding it to his soul until it became the very spiritual heart-blood of his soul; he received it in such a way that for him it was enfilled with the substance of the Christ. The Christ Being flowed into him in the teaching. The Christ, as He lives in our Movement, passed over likewise into his soul.

In contemplating this occult fact, the following presents itself. The man who goes through the gate of death can indeed live in a cosmic tableau of this kind; he will go forward with it through the life that lies between death and a

new birth. It will work and be embodied in his whole being, or rather it will "ensoul" his whole being, and it will permeate his new Earth-life when he again descends to a life on Earth. Moreover, such a soul receives a germ of perfection for its own life, and progresses in the evolution of the Earth's existence.

All this comes to pass because such a soul has absorbed the teaching into his being. But this particular soul accepted all the teaching, steeped through and spiritualized by the Christ-Being, by the conception of the Christ-Being that we can make our own. All that such a soul absorbed, however, is not merely a treasure stimulating the further evolution of this single soul, but through Christ, who is there for everyone, it works back again upon all mankind. And that cosmic tableau which for clairvoyant eyes is being developed in the soul of him who this spring passed through the gate of death — that Christ-enfilled soul-tableau is for me an assurance that what may be spoken today from out of the spiritual world will, through the love of Christ, radiate into souls who will come later. They will be set on fire, inspired by it. Not alone will our friend carry forward the Christ-enfilled anthroposophical teaching for his own greater perfecting, but because it has become part of his being it will become an impulse from the spiritual world to the souls who will live in the coming centuries; into them will pour the rays of that which is Christ-enfilled. Our souls cannot take in for themselves alone the Christ-filled spiritual science which is their most precious possession, but they will bear it through epochs of civilization yet to come. If you enfill this teaching with Christ, it will stream forth as a seed into the whole of humanity because the Christ Being belongs to all mankind. Where Christ is, the treasures of life are not isolated; their fruitfulness for individuals is always there, but at the same time they become a treasure for all mankind.

We must place this clearly before our souls. We see then what a significant difference there is between wisdom that is not filled with Christ and wisdom that is illuminated by the light of Christ. When we come together in a narrower circle of our Society, we are not there for the sake of abstract considerations, but in order to cultivate true occultism, undismayed by what the modern world has to say against it. Hence we are able to touch on matter which can come to our knowledge only through investigation in the spiritual.

A second example calls for mention. In recent years we have had occasion in Munich to perform what we call the Mystery Plays, and Swedish friends have often been present. The performances of these Mystery Plays had to differ in many respects from other performances; that had to be a sense of responsibility to the spiritual world. One could not attend these Mystery Plays as if one were going to an ordinary theatre. Certainly, whatever is accomplished in such a case must proceed from one's own soul-powers. But let us understand clearly that when in our physical life we want to carry out something through the will of our souls, we have to use our muscular power, which is imparted to us from outside and yet belongs to us. If we lack this muscular power, which comes to us from outside, there are some things we cannot do. In a certain sense muscular forces belongs to us and yet again not to us. So it is with our spiritual faculties, but our physical forces, our muscular powers, are of no help to us if these spiritual faculties are to be active in the spiritual spheres. The powers of the spiritual world itself must come to our aid; the powers and forces which stream out of the spiritual world into our physical world must irradiate and permeate us. It is true that other enterprises somewhat similar in character to our Munich Mystery

Plays may be based on a different consciousness, but it was always clear to me that our project could be carried through only in the course of years, that the various impulses might be used only when definite spiritual forces, moving in this direction, flowed into our human forces; when spiritual "Guardian Angel" forces flowed into our human forces.

At the beginning of our spiritual-scientific work, when our very small circle came together at the beginning of this century, it was always easy to count the number present. For a short time a faithful soul was always among them, a soul who through her Karma possessed a special talent for beauty and art. [Maria Spettini, actress at the German Imperial Theatre in St. Petersburg.] Even though it was for a short time, the bearer of this soul worked with us, especially in connection with the more intimate spiritual-scientific work that needed to be done at that time. With an inner depth of feeling and an enlightened enthusiasm she worked among us, and absorbed particularly certain cosmological teachings which it was possible to give at that time. And I still remember today how at that time a fact came before my soul which may perhaps seem unimportant, but may be mentioned here.

When our Movement began, a periodical which, for well-considered reasons, was called *Lucifer*, came into being. At that time I wrote an article under the title of "Lucifer" which was meant to indicate, in tendency at any rate, the direction in which we wished to work. This article, even if it did not say so in words, laid down the lines which our Anthroposophical Society should follow, and I may say: that article, too, is Christ enfilled. The life-blood of Christianity can flow into those souls who absorb what is in that article. I may now perhaps remark that, at the time, this article met with the most violent opposition in the circle of the few who had joined us from the old Theosophical Movement. By all of them this article was considered entirely "untheosophical". The personality of whom I have been speaking entered into this article with the warmest possible heart and the deepest inner feeling, and I was able to say to myself: When it is a question of the actual truth, her agreement is of more importance for the progress of the Movement than all the opposition put together. In short, this soul was deeply interwoven with all that was to flow into our spiritual stream.

She soon died; in 1904 she passed through the gate of death. For a while after death she had to struggle through in the spiritual world to find her real identity. Not as early as 1907, but from the time of our Mystery Plays in Munich, from 1909 onwards, and then to an increasing degree as time went on, this soul was always there, guarding and clarifying what I was able to undertake in connection with the Munich Festival Plays. All that this soul, owing to her talent for the beautiful, was able to give to the artistic realization of our spiritual ideals, worked down out of the spiritual world, as though from the Guardian Angel of our Mystery Plays, in such a way that one felt in oneself the power to take the necessary initiative. Just as in the physical world our muscular energy supports us, so the spiritual force streaming down from the spiritual worlds flowed into one's own spiritual force.

Thus do the dead work with us, so are they present with us. This was yet another case — and here comes the point I must specially speak about today — this was again a case in which all that the personality had absorbed in the field of Anthroposophy was not used only to assist her own progress, for it clearly

flowed back to us again in something that we ventured to do for the whole Movement. Two possibilities existed. This personality had taken in all that she could, she had it in her soul, and so she could apply it for the sake of her further progress through life and also through the life after death. This is right — it ought to happen so — for if the human soul is to attain its divine goal, it must become ever more and more perfect; it must do all it can to help forward this perfecting. But because this soul had taken into herself the whole purpose of what it is to be “Christ-enfilled”, what she had absorbed was able not merely to work for herself but to flow down to us — and to become an effective kind of common possession for us all.

That is what Christ beings about when He permeates the fruits of our knowledge. He does not take away all that these fruits of knowledge represent for an individual, for the Christ died for all souls. When we rise up to that knowledge which must be possessed by all true Earth-men — “Not I, but Christ in me” — when we realize the Christ within us in all that we know, and when we attribute to Christ the forces which we ourselves employ, then all we take into our being works not for ourselves alone, but for the whole of humanity. It becomes fruitful for the whole of humanity. Look at the souls of men all over the Earth. Christ died for them all, and that which you receive in His Name you receive for your own perfecting, but also as a most precious possession that is effective for all mankind.

And now let us return to our introductory words this evening. It was said that when, after death, we look back upon our life-tableau, on all that we have lived through, it appears to us as though our ideals might have something strange about them. We feel in regard to our ideals that they really do not bear us forward to the common life of men, that they have no inherent guarantee of reality in the general life of men; they carry us away from it. Lucifer has a powerful influence over our ideals because they flow in such beauty out of the human soul, but only out of the human soul. They are not rooted in external reality. That is why Lucifer has such power, and it is really the magnetic impulse of Lucifer which we experience in our ideals after death. Lucifer approaches us, and the ideals we have are specially valuable to him, because by the indirect path of these ideals he can draw us to himself. But when we permeate with Christ all that we attain spiritually, when we feel the Christ in us, knowing that what we receive is also received by the Christ in us — “Not I, but Christ in me” — then, when we pass through the gate of death we do not look back upon our ideals although they tended to alienate us from the world. Our ideals have been committed to Christ, and we know that it is Christ who makes our ideals His own concern. He takes our ideals upon Himself. And the individual can say: “Not I alone can take my ideals upon myself so that they are seeds for humanity on Earth as surely as the plant-seeds of the present summer are seeds for the earthly plant-robe of the summer to come, but the Christ in me can do this; the Christ in me permeates my ideals with the reality of substance.” And of those ideals we can say: “Yes, as men we give expression to ideals on Earth, but in us lives the Christ and He takes them upon Himself.” These ideals are true seeds of future reality. Christ-enfilled idealism is permeated with the seed of reality, and he who truly understands Christ looks upon ideals in this way. He says: “Ideals have not yet in themselves that guarantee of their own reality, their own actuality, which inheres in the plant-seeds for the coming year;



but when our ideals are committed to the Christ within us, they are real seeds.” Whoever has a true Christ-consciousness and makes his life-substance St. Paul’s words “Not I, but Christ in me — He is the bearer of my ideals”, he has this realization. He says: “There are the ripe, germinating seeds, there are the streams and seas, the hills and valleys — but close by is the world of idealism; this world of idealism is taken over by Christ, and then it is like the seeds of the future world in the world of the present, for the Christ bears our ideals on into the future world as the God of Nature bears the plant-seeds of this year on into the coming year.”

This gives reality to idealism; it removes from the soul those bitter, gloomy doubts which can arise from the feeling: What becomes of the world of ideals that are inwardly bound up with external reality and with all that I most value? He who takes the Christ Impulse into himself perceives that everything which ripens in the human soul as idealism, as wisdom-treasure, is permeated, saturated through and through with reality. And I have brought the two examples before you in order to show you, out of the occult world, how different is the working of that which is entrusted, Christ-enfilled, to the soul, from that which is entrusted to it only as wisdom which is not Christ-enfilled. What the soul has permeated with Christ in this Earth-life flows down to us quite differently from that which is not Christ-enfilled.

A terrible impression is received when with clairvoyant consciousness one looks out into the spiritual world and sees souls, in whom full Christ-consciousness has not arisen during their last incarnation, fighting for their ideals — fighting for what is dearest to them, because in their ideals Lucifer has power over them, which enables him to separate them from the fruits, the real fruits, which the whole world ought to enjoy.

Quite different is the aspect of those who have allowed their soul-wealth, their wisdom-wealth, to become Christ-enfilled. These souls work down into our bodies in this life; they kindle warmth and vitality in our souls. Permeation with the Christ Impulse can be felt as most precious inner soul-warmth, as comfort in the most difficult circumstances, as support in the worst abysses of life. And why? Because he who is truly permeated with the Christ Impulse finds that in whatever conquests his soul achieves, however imperfect they may appear in earthly life, there lies this Christ impulse as the assurance and guarantee of fulfillment for them. That is why Christ is such a consolation in the doubts of life, such a support for the soul. How much for the souls on Earth remains unfulfilled in life! How much seems to them precious, although in relation to the outer physical world they cannot but regard it as resembling vain hopes of spring. But anything we honestly feel in our soul, anything we can unite with our soul as a valued possession — all this we can commit to Christ; and whatever may be its prospects of realization, when we have committed it to Christ He bears it forth upon His wings into reality. It is not always necessary to have knowledge of this, but the soul that feels the Christ within it, as the body feels its life-giving blood, feels the warmth, the promise of realization in this Christ Impulse in respect of all that cannot be realized in the external world, although the soul, with perfect justification, longs for it to be realized.

The fact that clairvoyant consciousness sees these things when it surveys souls after death is a proof of how justifiable is the feeling of the human soul when in all that a man does, in all that he thinks, he feels himself Christ-

enfilled, takes the Christ into his soul as comfort, as support, saying in Earth-life: "Not I, but Christ in me!" For a man may indeed say that in this Earth-life! Recall a passage at the beginning of my book, *Theosophy*, which is meant to indicate one of these points where, at a certain stage of the spiritual life, there is a realization of what fills the soul in this earthly life. In a certain place in this book I have drawn attention to the fact that *Tat twam asi* ("Thou art that") upon which the Eastern sages meditate, comes before man as a reality at that moment when the transition from the so-called soul-world into the spiritual world takes place. Look up the passage in question.

But something else can become a reality, in a way that is of immense human significance in relation to St. Paul's words, "Not I, but Christ in me", which the Christ-enfilled soul may say in this life. If a man knows how to experience as inner truth this "Not I, but Christ in me", it comes to powerful fulfillment after death. For what we receive through the words "Not I, but Christ in me" becomes our endowment, our inner nature between death and a new birth, to such an extent that we may impart it as fruit to the whole of humanity. What we so take that we receive it under the aspect of "Not I", Christ makes into a common possession for all humanity. What I receive under the aspect of "Not I", of this I may dare, after death, to say and feel, "Not for me alone, but for all my human brethren!" And then only may I say the words: "Yes, I have loved Him above all, even above myself," and therefore I have hearkened to the command, "Love thy God above all." "Not I, but Christ in me."

And I have fulfilled that other commandment, "Love thy neighbor as thyself", for whatever I have attained for myself will become through the fact that Christ carries it into reality, the common property of all mankind.

We must allow such things as these to work upon us, and then we experience what Christ has to signify in the human soul — how Christ can be the bearer and supporter, the comforter and illuminator of the soul of man. And so we gradually come to enter through our feelings into that which may be called the relation of Christ to the human soul.

### LECTURE THREE

One of the concepts which must occur to us when we speak of the relation of Christ to the human soul is undoubtedly that of sin and guilt. We know what an incisive significance it had in the Christianity of St. Paul. Our present age, however, is not well adapted for gaining a really deep inner understanding of the wider connections between the concepts "death and sin" and "death and immortality" which are to be found in Paul's writings. That cannot be expected in our materialistic times. Let us recall what I said in the first lecture of this course, that there can be no true immortality of the human soul without a continuation of consciousness after death. An ending of consciousness with death would be equivalent to the fact, which would then have to be accepted, that man is not immortal. An unconscious continuance of man's being after death would mean that the most important part of him, that which makes him a man, would not exist after death. An unconscious human soul surviving after death would not mean much more than the sum of atoms which, as materialism recognizes, remain even when the human body is destroyed.

For Paul, it was an unshakable conviction that it is possible to speak of

immortality only if individual consciousness is maintained. And since he had to regard the individual consciousness as subject to sin and guilt, he would naturally think: If a man's consciousness is obscured or disturbed after death by sin and guilt, or by their results, this signifies that sin and guilt really kill man — they kill him as soul, as spirit. The materialistic consciousness of our time of course is remote from that. Many modern philosophical thinkers are content to speak of a continuance of the life of the human soul, whereas the immortality of man can be identified only with a continuing conscious existence of the human soul after death.

Here, certainly, a difficulty may easily arise, especially for the anthroposophical world-view. To approach this difficulty we need only look at the opposition between the concept of guilt and sin and the concept of Karma. Many anthroposophists get over this simply by saying: "We believe in Karma, meaning a debt which a man contracts in any one of his incarnations; he bears this debt with him, as part of his Karma, and discharges it later; so, in the course of incarnations, a compensation is brought about." Here the difficulty begins. These people then easily say: "How can this be reconciled with the Christian acceptance of the forgiveness of sins through Christ?" and yet the idea of the forgiveness of sins is intimately bound up with true Christianity. We need think of one example: Christ on the Cross between the two malefactors. The malefactor on the left hand mocks at Christ: "If thou wilt be God, help thyself and us!" The malefactor on the right says that the other ought not to speak thus, for both had merited their fate of crucifixion, the just award of their deeds; whereas He was innocent and yet had to experience the same fate. And the malefactor on the right went on to say: "Think of me when thou art in thy kingdom." And Christ answered him: "Verily I say unto thee, today thou shalt be with me in Paradise."

It is not permissible merely to gainsay these words or to omit them from the Gospel, for they are very significant. The difficulty for anthroposophists arises from the question: If this malefactor on the right has to wash away the Karma he has incurred, what does it mean when Christ, as though pardoning and forgiving him, says: "Today thou shalt be with me in Paradise"? An objector may say that the malefactor on the right will have to wash away his Karmic debt, even as the one on the left. Why is a difference made by Christ between the malefactor on the right and the one on the left? There is no doubt at all that here the anthroposophical conception of Karma meets a difficulty that is not easy to solve. It can be solved, however, when we try to probe more deeply into Christianity by means of spiritual science. And now I shall approach the subject from quite another side, a side already known to you, but it can bring certain remarkable circumstances to light.

You know how often we speak of Lucifer and Ahriman, and how Lucifer and Ahriman are represented in my Mystery Plays. If one begins to consider the matter in a human-anthropomorphic sense and simply makes of Lucifer a kind of inner and Ahriman a kind of outer criminal, there will be difficulty in getting on; for we must not forget that Lucifer, besides being the bringer of evil into the world, the inner evil that arises through the passions, is also the bringer of freedom. Lucifer plays an important role in the universe, and so does Ahriman.

When we began to speak more of Lucifer and Ahriman, our experience was that many of those associated with us became uneasy; they still had a feeling of

what people have always thought of Lucifer — that he is a fearful criminal to the world, against whom one must defend oneself. Naturally, an anthroposophist cannot go all the way with this feeling, for he has to assign to Lucifer an important role in the universe; and yet again, Lucifer must be regarded as an opponent of the progressive gods, as an enemy who crosses the creative plan of those gods to whom reverence is rightly due. Thus, when we speak of Lucifer in this way, we are ascribing an important role in the universe to an enemy of the gods. And we must do the same for Ahriman.

From this point of view it is easy to understand the human feeling that leads a person to ask: “What is the right attitude to adopt towards Lucifer and Ahriman; am I to love them or to hate them? I really don’t know what to do about them.” How does all this come about? It should be quite clear from the way in which one speaks of Lucifer and Ahriman that they are Beings who by their whole nature do not belong to the physical plane but have their mission and task in the Cosmos outside the physical plane, in the spiritual worlds. In the lectures given in Munich in the summer of 1913 [Eight lectures with the title *The Secrets of the Threshold*], I laid particular emphasis on the fact that the progressive gods have assigned to Lucifer and Ahriman roles in the spiritual world; and that discrepancy and disharmony appear only when they bring down their activities into the physical plane and arrogate to themselves rights which are not allotted to them. But we must submit to one fact which the human soul does not readily accept when these matters are under consideration, and it is this: Our human judgment holds good only for the physical plane, and — right as it may be for the physical plane — it cannot be simply transferred to the higher worlds. We must therefore gradually accustom ourselves in Anthroposophy to widen our judgments and our world of concepts and ideas. It is because materialistically minded men of the present day do not want to widen their judgment, but instead prefer to keep to judgments which hold good for the physical plane, that they have such difficulty in understanding Anthroposophy, although it is all perfectly intelligible.

If we say, “one power is hostile to another”, then on the physical plane it is quite right to say, “enmity is improper, it ought not to exist”. But the same thing does not hold good for the higher planes. There, judgment must be widened. Just as in the realm of electricity positive and negative electricity are necessary, so is spiritual hostility necessary in order that the universe may exist in its entirety; it is necessary that the spirits should oppose one another. Here is the truth in the saying of Heracleitos, that strife as well as love constitutes the universe. It is only when Lucifer works upon the human soul, and when through the human soul strife is brought into the physical world, that strife is wrong. But this does not hold good for the higher worlds; there, the hostility of the spirits is an element that belongs to the whole structure, the whole evolution, of the universe. This implies that as soon as we come into the higher worlds we must adopt other standards, other colorings for our judgments. That is why there is often a feeling of shock when we speak of Lucifer and Ahriman on the one hand as the opponents of the gods, and on the other hand as being necessary for the whole course of the cosmic order. Hence we must, above all things, hold firmly in our minds that a man comes into collision with the cosmic order if he allows a judgment which holds good for the physical plane to hold good for the higher worlds also.

Now the root of the whole matter, which must again and again be emphasized, is that the Christ, as Christ, does not belong with the other beings of the physical plane. From the moment of the Baptism in the Jordan, a Being who had not previously existed on Earth, a Being who does not belong to the order of Earth-beings, entered into the corporeality of Jesus of Nazareth. Thus in Christ we are concerned with a Being who could truly say to the disciples: "I am from above, but ye are from below", which means: "I am a Being of the kingdom of Heaven, ye are of the kingdom of Earth."

And now let us consider the consequences of this. Must an earthly judgment that is entirely justifiable as such, and that everyone on Earth must maintain, be also the judgment of that Cosmic Being who, as Christ, entered the Jesus body? That Being who passed into the body of Jesus at the Baptism in the Jordan applies not an earthly but a heavenly judgment. He must judge differently from men.

And now let us consider the whole import of the words spoken on Golgotha. The malefactor on the left believes that in the Christ merely an earthly being is present, not a Being whose realm is beyond the earthly kingdom. But just before death there comes to the consciousness of the malefactor on the right: "Thy kingdom, O Christ, is another; think of me when thou art in Thy kingdom." At this moment the malefactor on the right shows that he has a dim idea of the fact that Christ belongs to another kingdom, where a power of judgment quite different from that obtaining on the Earth holds sway. Then, out of the consciousness that He stands in His kingdom, Christ can answer: "Verily, because thou hast some dim foreboding of my kingdom, this day (that is, with death) thou shalt be with me in my kingdom." This indicates the super-earthly Christ power that draws up the human individuality into a spiritual kingdom. Earthly judgment, human judgment, must of course say: "As regards the Karma, the right-hand malefactor will have to make compensation for his guilt, even as the one on the left." For heavenly judgment, however, something else holds good. But that is only the beginning of the matter, for of course it might now be said: "Yes, then the judgment of Heaven contradicts that of the Earth. How can Christ forgive where earthly judgment demands karmic justice?"

This is indeed a difficult question, but we will try to approach it more closely in the course of this lecture. I lay special emphasis on the fact that we are touching here on one of the most difficult questions of occult science. We must make a distinction which the human soul does not willingly make, because it does not like following out the matter to its ultimate consequences, and there are indeed some difficulties in so doing. We shall find it, as I have said, a difficult subject, and you will perhaps have to turn the question over in your minds many times in order to get at its real essence.

To start with, we must make a distinction. We must first consider how, through Karma, objective justice is fulfilled. Here we must clearly understand that a man is certainly subject to his Karma; he has to make karmic compensation for unjust deeds, and if we think more deeply about it, we can see that he will not really wish it otherwise. For suppose a man has done another person wrong; in the moment of doing so he is further from fulfillment than he was before, and he can recover the lost ground only by making compensation for his unjust act. He must wish to make compensation, for only by so doing can he bring himself back to the stage he had reached before committing the act.

Thus for the sake of our own progress we are bound to wish that Karma should be there as objective justice. When we grasp the true meaning of human freedom, we can have no wish that a sin should be so forgiven us that we would no longer need to pay it off in our Karma. For example, a man who puts out the eyes of another is more imperfect than one who does not, and in his later Karma it must come to pass that he does a correspondingly good deed, for only then will he be inwardly again the man he was before he committed the sin. So if we rightly consider the nature of man, we cannot suppose that when a man has put out the eyes of another it will be forgiven him, and that Karma will be in some way adjusted. Hence there is rightness in the fact that we are not excused a farthing of our Karma, but must pay our debts in full.

But something else comes in. The guilt, the sins, with which we are laden are not merely our own affair; they are an objective cosmic fact which means something for the universe also. That is where the distinction must be made. The crimes we have committed are compensated through our Karma, but the act of putting out another person's eyes is an accomplished fact. If we have, let us say, put out someone's eyes in a present incarnation, and then in the next incarnation we do something that makes compensation for this act, yet for the objective course of the universe the fact will remain that so many hundred years ago we put out someone's eyes. That is an objective fact in the universe. As far as we are concerned, we make compensation for it later. The stain that we have personally contracted is adjusted in our Karma, but the objective fact remains — we cannot efface that by removing our own imperfection. We must discriminate between the consequences of a sin for ourselves, and the consequences of a sin for the objective course of the world. It is highly important that we should make this distinction. And I may now perhaps introduce an occult observation that will make the matter clearer.

If one surveys the course of human evolution since the Mystery of Golgotha and approaches the Akashic Record without being permeated with the Christ Being, it is easy, very easy indeed, to be led into error, for one will find records which very often do not coincide with the karmic evolution of the individuals concerned. For example, let us suppose that in, say, the year 733 some man lived and incurred heavy guilt. The person now examining the Akashic Record may at first have no connection with the Christ Being. And behold — the man's guilt cannot be found in the Akashic Record. Examination of the Karma of this man in a later incarnation reveals that there is something still in his Karma which he has to wipe out. That must have existed in the Akashic Record at a certain point of time, but it is no longer there. A strange contradiction! This is an objective fact which may occur in many cases. I may meet a man today, and if through grace I am permitted to know something about his Karma, I may perhaps find that some misfortune or stroke of fate that has fallen on him stands in his Karma, that it is an adjustment of earlier guilt. If I turn to his earlier incarnations and examine what he did then, I do not find his guilty deed registered in the Akashic Record. How does this come about?

The reason is that Christ has taken upon Himself the objective debt. In the moment that I permeate myself with Christ, I discover the deed when I examine the Akashic Record. Christ has taken it into His kingdom and He bears it further, so that when I look away from Christ I cannot find it in the Akashic Record. This distinction must be kept clearly in mind: karmic justice remains,

but Christ intervenes in the effects of the guilt in the spiritual world. He takes over the debt into His kingdom and bears it further. Christ is that Being who, because He is of another kingdom, is able to blot out in the world our debts and our sins, taking them upon Himself.

What is it that Christ on the Cross of Golgotha really conveys to the malefactor on the left? He does not utter it, but in the fact that He does not utter it, lies its essence. He conveys to the malefactor on the left: What thou has done will continue to work in the spiritual world, and not merely in the physical world. To the malefactor on the right He says: "Today thou shalt be with me in Paradise." This means: "I am beside thine act; through thy Karma thou wilt have later on to do for thyself all that the act signifies for thee, but what the act signifies for the universe, that" — if I may use a trivial expression — "is my concern." That is what Christ says. The distinction made here is certainly an important one, and significant not only for the time after the Mystery of Golgotha, but also for the time before the Mystery of Golgotha.

Some of our friends will remember that in earlier lectures I have called attention to the fact that Christ really did descend to the dead after His death; this is not a mere legend. He thereby accomplished something also for the souls who in previous ages had laden themselves with guilt and sins. Error now comes in if a man, without being permeated with Christ, investigates in the Akashic Record the time before the Mystery of Golgotha. He will continually make errors in his reading of the Akashic Record. Hence, for example, I was not at all surprised that Leadbeater, who in reality knows nothing about Christ, should have made the most abstruse statements concerning the evolution of the Earth in his book, *Man: How, Whence and Whither*. For only through permeation with the Christ Impulse is the soul capable of really seeing things as they are, and how they have been regulated in the evolution of the Earth on the basis of the Mystery of Golgotha, though they occurred before it.

Karma is an affair of the successive incarnations of man. The significance of karmic justice must be looked at with our earthly judgment. That which Christ does for humanity must be measured by a judgment that belongs to worlds other than this Earth-world. And suppose that were not so? Let us think of the end of the Earth, of the time when men will have passed through their earthly incarnations. Most certainly it will come to pass that all debts will have to be paid to the last farthing. Human souls will have had to balance their Karma in a certain way. But let us imagine that all guilt had continued to exist in the Earth-world, that all guilt would go on working there. Then at the end of the Earth period human beings would be there with their Karma balanced, but the Earth would not be ready to develop into the Jupiter condition; the whole of Earth humanity would be there without a dwelling place, without the possibility of developing onwards to Jupiter. The fact that the whole Earth develops along with man is a result of the Deed of Christ. All the guilt and debt that would otherwise have piled up would cast the Earth into darkness, and we should have no planet for our further evolution. In our Karma we can take care of ourselves, but not of humanity as a whole, and not of that which in Earth-evolution is connected with the whole evolution of humanity.

So let us realize that Karma will not be taken from us, but that our debts and sins will be wiped out from the Earth-evolution through what has come in with the Mystery of Golgotha. Now we must, of course, realize clearly that all

this cannot be bestowed on man without his cooperation — i.e., cannot be his unless he does something. And that is clearly brought before us in the utterance from the Cross of Golgotha which I have quoted. It is very definitely shown to us how the soul of the malefactor on the right received a dim idea of a supersensible kingdom wherein things proceed otherwise than in the mere earthly kingdom. Man must fill his soul with the substance of the Christ Being; he must, as it were, have taken something of the Christ into his soul, so that Christ is active in him and bears him into a kingdom where man has, indeed, no power to make his Karma ineffective, but where it comes to pass through Christ that our debts and sins are blotted out from our external world.

This has been wonderfully represented in painting. There is no one upon whom a picture such as “Christ as Judge at the Last Judgment”, by Michelangelo in the Sistine Chapel, can fail to make a deep impression. What really underlies such a picture? Let us take, not the deep esoteric fact, but the picture that is here presented to our souls. We see the righteous and the sinners. It would have been possible to present this picture differently from the way in which Michelangelo, as a Christian, has painted it. There was the possibility that at the end of the Earth, men, seeing their Karma, might have said to themselves: “Yes, I have indeed wiped off my Karma, but everywhere in the spiritual, written on tablets of brass, are my guilt and my sins, and they weigh heavily on the Earth; they will destroy the Earth. As far as I am concerned I have made compensation, but there the guilt stands, everywhere.” That would not, however, be the truth. For through the fact of Christ's death upon Golgotha, men will not see the tablets of their guilt and sin, but they will see Him who has taken them upon himself; they will see, united with the Being of Christ, all that would otherwise be spread out in the Akashic Record. In place of the Akashic Record, the Christ stands before them, having taken all upon Himself.

We are looking into deep secrets of the Earth's existence. But what is necessary in order to fathom the true state of things in this domain? It is this: that men, no matter whether they are righteous or sinful, should have the possibility of looking upon Christ, that they should not look upon an empty place where the Christ should stand. The connection with Christ is necessary, and the malefactor on the right shows us his connection with Christ by what he says. And although the Christ has given to those who work in His spirit the behest to forgive sins, this never means encroaching upon Karma. What it does mean is that the earthly kingdom will be rescued for those who stand in relationship to Christ, rescued from the spiritual consequences of guilt and sin, which are objective facts even when a later Karma has made compensation for them.

What does it signify for the human soul when one who may so speak says in the name of Christ: “Thy sins are forgiven thee?” It means that he is able to assert: “Thou hast indeed to await thy karmic settlement; but Christ has transformed thy guilt and sin so that later thou mayest not have the terrible sorrow of looking back upon thy guilt and seeing that through it thou hast destroyed a part of the Earth's existence.” Christ blots it out. But a certain consciousness is necessary, and those who would forgive sins may rightly demand it — a consciousness of the guilt, and consciousness that Christ has the power to take it upon Himself. For the saying: “Thy sins are forgiven thee” denotes a cosmic fact and not a karmic fact.



Christ shows His relation to this so wonderfully in a certain passage — so wonderfully that it penetrates deep, deep into our hearts. Let us call up in our souls the scene where the woman taken in adultery comes before Him, with those who were condemning her. They bring the woman before Him and in two different ways Christ meets them. He writes in the Earth; and He forgives, He does not judge; He does not condemn. Why does He write in the Earth? Because Karma works, because Karma is objective justice. For the adulteress, her act cannot be obliterated. Christ writes it in the Earth.

But with the spiritual, the not-earthly consequence, it is otherwise. Christ takes upon Himself the spiritual consequence. “He forgives” does not mean that He blots out in the absolute sense, but that He takes upon Himself the consequences of the objective act.

Now let us think of all that it signifies when the human soul is able to say to itself: “Yes, I have done this or that in the world. It does not impair my evolution, for I do not remain as imperfect as I was when I committed the deed; I am permitted to overcome that imperfection in the further course of my Karma by making compensation for the deed. But I cannot undo it for the Earth-evolution.” Man would have to bear unspeakable suffering if a Being had not united Himself with the Earth, a Being who undoes for the Earth that which we cannot change. This Being is the Christ. He takes away from us, not subjective Karma, but the objective spiritual effects of the acts, the guilt. That is what we must follow up in our hearts, and then for the first time we shall understand that Christ is in truth that Being who is bound up with the whole of Earth-humanity. For the Earth is there for the sake of mankind, and so Christ is connected also with the whole Earth. It is a weakness of man, as a consequence of the Luciferic temptation, that although he is indeed able to redeem himself subjectively through Karma, he cannot redeem the Earth at the same time. That is accomplished by the Cosmic Being, the Christ.

And now we understand why many anthroposophists cannot realize that Christianity is in full accord with the idea of Karma. They are people who bring into Anthroposophy the most intense egoism, a super-egoism; certainly they do not put it into words, but still they really think and feel: “If I can only redeem myself through my Karma, what does the world matter to me? Let it do what it will!” These anthroposophists are quite satisfied if they can speak of karmic adjustment. But there is a great deal more to be done. Man would be a purely Luciferic being if he were to think only of himself. Man is a member of the whole world, and he must think about it in the sense that he can indeed be egotistically redeemed through his Karma, but is not able to redeem the whole Earth-existence. Here the Christ enters. At the moment when we decide not to think only of our ego, we must think about something other than our ego. Of what must we think? Of the “Christ in me”, as Paul says; then indeed we are united with Him in the whole Earth-existence. We do not then think of our self-redemption, but we say: “Not I and my own redemption — not I, but the Christ in me and the redemption of the Earth.”

Many believe they may call themselves true Christians, and yet they speak of others — anthroposophical Christians, for instance — as heretics. There is very little true Christian feeling here. The question may perhaps be permitted: “Is it really Christian to think that I may do whatever I like and that Christ came into the world in order to take it all away from me and to forgive my sins,

so that I need have nothing more to do with my Karma, with my sins?" I think there is another word more applicable to such a way of thinking than the word "Christian"; perhaps the word "convenient" would be better. "Convenient" it would certainly be if a man had only to repent, and then all the sins he had committed in the world were obliterated from the whole of his later Karma. The sin is not blotted out from Karma; but it can be blotted out from the Earth-evolution, and this it is that man cannot do because of the human weakness that results from the Luciferic temptation. Christ accomplishes this. With the remission of sins we are saved from the pain of having added an objective debt to the Earth-evolution for all eternity. Only, of course, we must have a serious interest in this. When we have this true understanding of Christ, a greater earnestness will manifest itself in many other ways as well. Many elements will fall away from those conceptions of Christ which may well seem full of triviality and cynicism to the man whose soul has absorbed the Christ-conception in all seriousness. For all that has been said today, and it can be proved point by point from the most significant passages of the New Testament, tells us that everything Christ is for us derives from the fact that He is not a Being like other men, but a Being who, from above — that is, from out of the Cosmos — entered into Earth-evolution at the baptism by John in Jordan. Everything speaks for the cosmic nature of Christ. And he who deeply grasps Christ's attitude towards sin and debt may speak thus: "Because man in the course of the Earth's existence could not blot out his guilt for the whole Earth, a Cosmic Being had to descend in order that the Earth's debt might be discharged."

True Christianity must needs regard Christ as a Cosmic Being. It cannot do otherwise. Then, however, our soul will be deeply permeated by what is meant in the words, "Not I, but Christ in me." For then from this knowledge there radiates into our soul something that I can express only in these words: "When I am able to say, 'Not I, but Christ in me', in that moment I acknowledge that I shall be raised from the Earth-sphere, that in me there lives something that has significance to the Cosmos, and that I am counted worthy, as man, to bear a super-earthly element in my soul, just as I bear within me a super-earthly being in all that has entered into me from Saturn, Sun and Moon evolutions."

The consciousness of being permeated with Christ will become of immense importance. And with St. Paul's saying, "Not I, but Christ in me", a man will connect the feeling that his inner responsibility to Christ must be taken in deep, deep earnestness. Anthroposophy will bring into the Christ-consciousness this feeling of responsibility in such a way that we shall not presume on every occasion to say: "I thought so, and because I thought so, I had a right to say it." Our materialistic age is carrying this further and further. "I was convinced of this, and therefore I had a right to say it." But is it not a profanation of the Christ in us, a fresh crucifixion of the Christ in us, that at any moment when we believe something or other, we cry it out to the world, or send it out into the world in writing, without having investigated it?

When the full significance of Christ comes home to mankind, the individual will feel that he must be more and more conscientious, must prove himself worthy of Christ, this Cosmic Principle, within him.

It may be readily believed that those who do not want to receive Christ as a Cosmic Principle, but are ready at every opportunity to repent an offence, will

first tell all kinds of lies about their fellow men and will then want to wipe out the lies. Anyone who wishes to give worthy proof of the Christ in his soul will first ask himself whether he ought to say a certain thing, even though he may for the moment be convinced of it.

Many things will be changed when a true conception of Christ comes into the world. All those countless people today who write, or disfigure paper with printer's ink, because they briskly write down things of which they have no knowledge, will come to realize that by so doing they are putting the Christ in the human soul to shame. And then the excuse will cease: "Well, I thought it was so, I said it in good faith." Christ wants more than "good faith"; Christ would fain lead men to the truth. He Himself has said, "The truth will make you free." But where has Christ ever said that it is possible for anyone who is thinking in *His* sense to shout out or put forth in writing something or other of which he really knows nothing? Much indeed will be changed! A great deal of modern writing will be ruled out when people proceed from the principle of proving themselves worthy of the saying: "Not I, but Christ in me." The cancer of our decadent civilization will be rooted out when silence falls on those voices which, without real conviction, cry everything out into the world, or cover paper with printer's ink irresponsibly, without being first convinced that they are speaking the truth.

The "Christian conscience", as we may call it in a certain sense, will arise in increasing measure as human souls become more and more conscious of the presence of Christ, and the saying of Paul becomes true: "Not I, but Christ in me!"

More and more will souls be imbued with the consciousness that a man ought not to say merely what he "thinks", but must prove the objective truth of what he says.

Christ will be for the soul a teacher of truth, a teacher of the highest sense of responsibility. In these ways He will permeate souls when they come to experience the whole import of the saying: "Not I, but Christ in me."

#### LECTURE FOUR

Mankind is always in need of truths which cannot, in every age, be wholly understood. The assimilation of truths is not significant only for our knowledge; truths themselves contain life-force. By permeating ourselves with truth we permeate our soul-nature with an element drawn from the objective world, just as we must permeate our physical being with air taken from outside in order to live. Deep truths are indeed expressed in great religious revelations, but in such a form that their real inner meaning is often not understood until much, much later.

The New Testament has been written; the New Testament stands there as a record for humanity — but the whole future course of the Earth's evolution will be required for a full understanding of the New Testament to be reached. In the future, men will acquire much knowledge of the external world and of the spiritual world also; and if taken in the right sense it will all contribute to an understanding of the New Testament. The understanding comes about gradually, but the New Testament is written in a simple form so that it can be absorbed and, later, gradually understood. To permeate ourselves with the truth that

resides in the New Testament is not without significance, even if we cannot yet understand the truth in its deepest inwardness. Later on, truth becomes cognitional force, but it is already life-force, in so far as it is imbibed in a more or less childlike form. And if the questions we began to consider yesterday are to be understood in the sense in which they are imparted in the New Testament, we need knowledge of greater depth, greater insight into the spiritual world and its mysteries.

If we are to carry further the studies we began yesterday, we must again examine some occult mysteries, for they will be able to guide us to a further understanding of the riddle of guilt and sin, and from this point of view throw light on the relation of Christ to the human soul.

In the course of our anthroposophical work we have often been faced with a point of view which may be put as a question, a question often asked: Why did Christ die in a human body? Here indeed is a fundamental question concerning the Mystery of Golgotha. Why did Christ die, why did the God die, in a human body?

The God died because the evolution of the universe made it necessary that He should be able to enter into humanity; it was necessary that a God of the upper worlds should become the leader of the Earth-evolution. For this reason Christ had to become related to death. Related to death! One could wish that this expression will come to be deeply understood by the soul of man.

As a rule a man encounters death only when he sees another person die, or in other phenomena akin to death which are to be found in the world, or in the certainty that he must himself pass through the gate of death when his present incarnation is over. But that is only the external aspect of death. Death is present in a quite different form in the world in which we live, and attention must be drawn to this. Let us start from a quite ordinary, everyday phenomenon. We breathe the air in and we breathe it out again; but the air undergoes a change. When the air is exhaled it is dead air; as exhaled air it cannot be inhaled again, for exhaled air is deadly. I indicate this only in order that you may understand the meaning of the occult saying: "When the air enters into men, it dies." The living element in the air does indeed die when it enters into man. That, however, is only one phenomenon. The ray of light which penetrates our eye must likewise die, and we should gain nothing from the rays of light if our eye did not set itself up against the ray of light, as our lungs do against the air. The light that enters into our eye dies in our eye; and through the death of the light in our eye it comes about that we see. We are filled with much that has to die in us in order that we may have our Earth-consciousness. Corporeally we kill the air; we kill also the rays of light which penetrate us, and so we kill in many ways.

When we call spiritual science to our aid, we distinguish four grades of substance — earth, water, air and warmth. We then enter the realm where we speak of warmth-ether, of light-ether. As far up as the light-ether we kill that which penetrates us; we slay it unceasingly in order that we may have our Earth-consciousness. But there is something we cannot kill by our Earth-existence. We know that above the light-ether there is the so-called chemical ether, and then there comes the life-ether. These are the two kinds of ether that we cannot kill. But because of this, they have no special participation in us. If we were able to kill the chemical ether, the waves of the Harmony of the Spheres would sound

perpetually into our physical body, and we should perpetually destroy these waves with our physical life. And if we would also kill the life-ether, we should destroy and continuously kill within ourselves the cosmic life that streams down to the Earth. In earthly sound we are given a substitute, but it is not to be compared with what we should hear if the chemical ether were audible to us as physical human beings. For physical sound is a product of the air and is not the spiritual sound; it is only a substitute for the spiritual sound.

When the Luciferic temptation came, the progressive gods were obliged to place man in a sphere where, from the life-ether downwards, death lives in his physical body. But at that time the progressive gods said — and the words are there in the Bible — ”Man has come to know the distinction between Good and Evil, but Life he is not to have. Of the Tree of Life he shall not eat.” In occultism, we can continue the sentence, “Of the Tree of Life man shall not eat”, by adding the words, “and the Spirit of Matter he shall not hear.” Of the Tree of Life man shall not eat and the Spirit of Matter he shall not hear! These are the regions which were closed to man. Only through a certain procedure in the old Mysteries were the tones of the Sphere-Music and the Cosmic Life, pulsating through the universe, revealed to those who were to be initiated when it was given them, outside the body, to see the Christ in advance. Hence it is that the old philosophers speak of the Music of the Spheres.

In drawing attention to this, we indicate at the same time those regions from which the Christ came to us at the time of the Baptism by John in the Jordan. Whence did Christ come? He came from those regions which had been closed to man as a result of the Luciferic temptation — from the region of the Music of the Spheres and from the region of Cosmic Life. These regions had to be forgotten by man because of the Luciferic temptation at the beginning of Earth-evolution. At the baptism by John in the Jordan, Christ entered into a human body, and that which permeated this human body was the spiritual essence of the Harmony of the Spheres, the spiritual essence of the Cosmic Life — the element that still belonged to the human soul during the first phase of its time on Earth, but from which the human soul had to be shut out as a result of the Luciferic temptation. In this sense also man is related to spirit. With his soul he really belongs to the region of the Music of the Spheres and to the region of the Word, of the living Cosmic Ether. But he was cast out from those regions. They were to be restored to him in order that he might gradually be permeated again by the spiritual elements from which he had been exiled. So it is that from the standpoint of spiritual science the words of St. John's Gospel touch us so deeply: In the primal beginning, when man was not yet subject to temptation, was the Logos. Man belonged to the Logos ... the Logos was with God, and man was with the Logos, with God. And through the Baptism by John in the Jordan the Logos entered into human evolution — He became Man.

Here we have the all-important connection. Let us leave this truth as it stands there, and approach the question from another side. Life as a whole shows itself to us only from the external side. Otherwise man would know all the time how he absorbs the corpse of the light into his eye when he sees.

What was it that the Christ had to undertake in order that the fulfillment of St. Paul's saying, “Not I, but Christ in me”, might be made possible? It had to be possible that Christ should permeate the nature of man; but the nature of man is filled with what is slain by human nature in Earth-existence, from the light-

ether downwards — the light-ether that dies in the human eye. The nature of man is filled with death; but the life-element in the two highest kinds of ether was withdrawn in order that human nature might not be laden with their death also. In order that Christ might dwell in us, He had therefore to become related to death, related to all the death that is spread out in the world, from the light down to the depths of materiality. Christ had to be able to pass into all that we bear within us as the corpse of the light, of the warmth, of the air, and so on. It was only because He was able to become related to death that He could become related to man. And we must feel in our souls that the God had to die so that he might be able to enfill us, we who had acquired death as a result of the Luciferic temptation, so that we might be able to say: “Christ in us.”

Many other things are hidden for man behind sense-existence. He turns his gaze upon the plant-world; he sees how the light of the Sun conjures the plants out of the soil. Science teaches us that light is necessary for the growth of plants, but that is only half the truth. Anyone who looks at the plants with clairvoyant sight sees living spiritual elements rising out of them. The light dips down into the plants and rises again out of them as a living spiritual element. In the animals it is the chemical ether that enters, and this chemical ether is not perceptible to man; if he could be aware of it, it would sound forth spiritually. The animals transform this ether into water-spirits. The plants transform light into air-spirits; animals transform the spirit active in the chemical ether into water-spirits. Finally, the cosmic ether, or life-ether, which man is prevented from killing and without which he could not live at all — he transforms the life-ether into Earth-spirits.

In a course of lectures given in Karlsruhe, *From Jesus to Christ*, I once spoke of the human “phantom”. This is not the time for drawing the connecting thread between what is to be said here and what was said then about the human “phantom”, but such connecting threads do exist and you will perhaps find them for yourself. Today I have to present the matter from another side.

There is perpetually engendered in man something that is also spiritual — the *life* in him. This is forever passing out into the world. Man projects an aura around him, an aura of rays whereby he continually enriches the earthly-spiritual element of the Earth. This earthly-spiritual element of the Earth, however, contains all the qualities, moral or otherwise, that man has acquired and bears within himself, for he sends it all out into his earthly environment. This is absolutely true. Clairvoyant sight perceives how man sends out his moral, intellectual and aesthetic aura into the world, and how this aura continues to live as earthly spirit in the spirituality of the Earth. As a comet draws its tail through the Cosmos, so does man draw through the whole of earthly life the spiritual aura which he projects. This spiritual aura is held together, phantom-like, during a man's life, but at the same time it rays out into the world his moral and intellectual properties of soul.

When in our occult studies we go back to the times before the Mystery of Golgotha, we find that the men of those days simply radiated this phantom-like entity, which contained their moral qualities, into the external world, into the external spiritual aura of the Earth. But humanity developed in the course of the Earth's existence, and just at the epoch where the Mystery of Golgotha came to pass, a certain stage had been reached in the evolution of this phantom-like entity. In earlier times it was much more evanescent; by the time of the Mystery

of Golgotha it had become denser, had more form; and into this phantom-like entity there was now mingled, as a fundamental characteristic, the death which man develops in himself by killing the ray of light that enters into his eye, and so on, as I have explained. These Earth-spirit entities which radiate from man are like a stillborn child, because he imparts his death to them. If Christ had not come upon Earth, then, during the sojourn of their souls in earthly bodies, human beings could have continuously rayed out entities with the impress of death upon them. And with this impress of death there would have been bound up the moral qualities of man of which we spoke yesterday; objective guilt and objective sin. They would have lain within it.

Let us suppose that the Christ had not come. What would have happened in the evolution of the Earth? From the time in which the Mystery of Golgotha would otherwise have taken place, men would have spiritually created dense forms to which they had imparted death. And these dense forms would have become the very things that had to pass over to the Jupiter stage with the Earth. Man would have imparted death to the Earth. A dead Earth would have given birth to a dead Jupiter.

It could not have been otherwise, because if the Mystery of Golgotha had not come about, man would not have been able to permeate the radiations he gives out with the essences of the Music of the Spheres and the Cosmic Life. These essences would not have been there; they would not have flowed into the human radiations; but Christ brought them back through the Mystery of Golgotha. And when there is a fulfillment of the words, "Not I, but Christ in me", when we bring about a relationship to Christ within ourselves, that which rays out from us and would otherwise be dead, is made living. Because we bear death within us, the living Christ has to permeate us, in order that He may give life to the spiritual Earth-being that we leave behind us. Christ the living Logos, permeates and gives life to the objective guilt and sin which detaches itself from us and is not carried further in our Karma, and because He gives it life, a living Earth will evolve into a living Jupiter. This is the outcome of the Mystery of Golgotha.

The soul, if it reflects, can receive Christ in the following way. It can realize that there was once a time when man was within the bosom of the divine Logos. But man had to succumb to the temptation of Lucifer. He took death into himself; into him there passed the germ by which he would have brought a dead Earth to birth as a dead Jupiter. The endowment which, before the temptation, the human soul had been destined to receive for its Earth-existence was left behind. With Christ it entered again into man's Earth-existence.

When man takes Christ into himself, so as to feel permeated with Christ, he is able to say to himself: "The endowment which the gods had allocated to me before the Luciferic temptation, but which owing to the temptation by Lucifer had to remain behind in the Cosmos, enters into my soul with the Christ. The soul becomes whole again for the first time by taking the Christ into itself. Only then am I fully soul; only then am I again all that the gods intended me to be from the very beginning of the Earth." "Am I really a soul without Christ?" man asks himself, and he feels that it is through Christ that he first becomes the soul that the guiding divine Beings meant him to be. This is the wonderful feeling of "home" that souls can have with Christ; for out of the primal cosmic home of the soul of man the Christ descended, in order to give

back to the soul of man that which had to be lost on Earth as a result of the temptation by Lucifer. The Christ leads the soul up again to its primordial home, the home allotted to it by the gods.

That is the bliss and the blessing in the actual experience of Christ in the human soul. It was this that gave such bliss to certain Christian mystics in the Middle Ages. They may have written much which in itself seems to be too strongly colored by the senses, but fundamentally it was spiritual. Such Christian mystics as those who joined Bernard of Clairvaux, and others, felt that the human soul was as a bride who had lost her bridegroom at the primal beginning of the Earth; and when Christ entered into their souls, filling them with life and soul and spirit, they experienced Christ as the soul-bridegroom who united Himself with the soul; the bridegroom who had been lost when the soul forsook her original home in order to follow Lucifer along the path of freedom, the path of differentiation between good and evil.

When the soul of man really lives into Christ, feeling that Christ is the living Being who from the death on Golgotha flowed out into the atmosphere of the Earth and can flow into the soul, it feels itself inwardly vivified through the Christ. The soul feels a transition from death into life.

So long as we have to live out our earthly existence in human bodies — and this will continue far into a remote future — we cannot hear directly the Music of the Spheres or have direct experience of the Cosmic Life. But we can experience the incoming of the Christ, and so we can receive, by proxy as it were, that which would otherwise come to us from the Music of the Spheres and the Cosmic Life.

Pythagoras, an Initiate of the ancient Mysteries, spoke of the Music of the Spheres. He had gone through the process whereby the soul passes out of the body, and he could then be carried away into the spiritual worlds. There he saw the Christ who was later to come to the Earth. Since the Mystery of Golgotha we cannot speak of the Music of the Spheres as did Pythagoras, but we can speak of it in another way. An Initiate might even today speak as Pythagoras did; but the ordinary inhabitant of the Earth in his physical body can speak of the Music of the Spheres and of the Cosmic Life only when he experiences in his soul, “Not I, but Christ in me”, for the Christ within him has lived in the Music of the Spheres and in the Cosmic Life. But we must go through this experience in ourselves; we must really receive the Christ into our souls.

Let us suppose that a man were to fight against this, that he did not wish to receive Christ into his soul. Then he would come to the end of the Earth period, and in the nebulous spirit-structure that had then taken shape out of the Earth-spirits arising in the course of human evolution, he would have all the phantom-like beings which had issued from him in former incarnations. They would all be there. The tendency indicated here would lead to a dead Earth, and this would pass over, dead, to Jupiter. At the end of the Earth period a man might have carried through and completely absolved his Karma; he might have made personal compensation for all his imperfect deeds; he might have become whole in his soul-being, in his ego, but the objective sin and guilt would remain. That is an absolute truth, for we do not live only for ourselves, so that by adjusting our Karma we may become egotistically more nearly perfect; we live for the world, and at the end of the ages the remains of our Earth incarnations will stand there like a mighty tableau if we have not taken into us



the living Christ.

When we connect what was said yesterday with what is being said today (and it is really the same, only seen from two sides) we understand how Christ takes upon Himself the guilt and sin of Earth humanity, in so far as these are objective guilt and sin. And if we have inwardly realized this “Not I, but Christ in me”, the Christ in us, then He takes over the objective remains of our incarnations, and they stand there vivified by Christ, irradiated by Christ and permeated by His life. Yes, the remains of our incarnations stand there, and what do they come to, taken as a whole?

Because Christ unites them all — Christ who belongs to all mankind in the present and in the future — the remains of the single incarnations are all compressed together. Every human soul lives in successive incarnations. From each incarnation certain relics or remains are left, as we have described. Further incarnations will leave other remains, and so on, up to the end of the Earth period. If these relics are permeated by Christ, they are compressed together. Compress what is rarefied and you will get density. Spirit also becomes dense, and so our collective Earth-incarnations are united into a spiritual body. This body belongs to us; we need it because we evolve onwards to Jupiter, and it will be the starting-point of our embodiment on Jupiter. At the end of the Earth period we shall stand there with the soul — whatever the particular karma of the soul may be — and we shall stand there before our earthly relics which have been gathered together by Christ, and we shall have to unite with them in order to pass over with them to Jupiter.

We shall rise again in the body, in the earthly body that has condensed out of the separate incarnations. Truly, my dear friends, from a heart profoundly moved I utter these words: “In the body we shall rise again!”

In these days, young people of sixteen and even less are beginning to claim a creed of their own, and to talk of having happily grown beyond such nonsense as the “Resurrection of the Body”. But those who seek to deepen their occult knowledge of the mysteries of the universe strive gradually to rise to an understanding of what has been said to mankind, because — as I explained at the beginning of the lecture — it had first of all to be *said*, in order that men might grasp it as life-truth and come to understand it later. The resurrection of the body is a reality, but our soul must feel that it will rise again with the earthly relics that have been collected, brought together by Christ, by the spiritual body that is permeated with Christ. This is what our soul must learn to understand. For let us suppose that, because of our not having received into ourselves the living Christ, we could not approach this Earth-body, with its sin and guilt, and unite with it. If we had rejected the Christ, the relics of our various incarnations would be scattered at the end of the Earth period; they would have remained, but they would not have been gathered together by the Christ, who spiritualizes the whole of humanity. We should stand there as souls at the end of the Earth period and we should be bound to the Earth, to that part of the Earth which remains dead in our relics. Certainly our souls would be free in the spirit in an egotistic sense, but we would be unable to approach our bodily relics. Such souls are the booty of Lucifer, for he strives to thwart the true goal of the Earth; he tries to prevent souls from reaching their Earth-goal, to hold them back in the spiritual world. And in the Jupiter period Lucifer will send over what has remained of scattered Earth-relics as a dead content of Jupiter.

It will not, as Moon, separate from Jupiter, but will be within Jupiter, and it will be continually thrusting up these Earth-relics. And these Earth-relics will have to be animated as species-souls by the souls above.

And now you will remember what I have told you some years ago: that the human race on Jupiter will divide itself into those souls who have attained their Earth-goal, who will have attained the goal of Jupiter, and into those souls who will form a middle kingdom between the human kingdom and the animal kingdom on Jupiter. These latter will be Luciferic souls — Luciferic, merely spiritual. They will have their body below, and it will be a direct expression of their whole inner being, but they will be able to direct it only from outside. Two races, the good and the bad, will differentiate themselves from one another on Jupiter. This was stated years ago; today we wish to consider it more deeply.

A Venus-existence will follow that of Jupiter, and again there will be an adjustment through the further evolution of the Christ; but it is on Jupiter that man will realize what it means to be perfected only in his own ego, instead of making the whole Earth his concern. That is something he will have to experience through the whole course of the Jupiter cycle, for everything he has not permeated with Christ during his earthly existence may then appear before his spiritual sight.

Let us reflect from this point of view upon the words of Christ with which He sent His disciples out into the world to proclaim His Name, and in His Name to forgive sins. Why to forgive sins in His Name? Because the forgiveness of sins is connected with His Name. Sins can be blotted out and transformed into living life only if Christ can be united with our Earth-relics, if during our Earth-existence He is within us in the sense of the Pauline saying: “Not I, but Christ in me”.

And wherever any religious denomination associates itself in its outer observances with this saying of Christ, in order to bring home to souls, again and again, all that is connected with Christ, we must seek this deeper meaning in it. When, in any religious denomination, one of Christ's servants speaks of the forgiveness of sins, as though by Christ's command, it means that with his words he forms a connection with the forgiveness of sins through Christ, and to the soul in need of comfort he says, in effect: “I have seen that you have developed a living relationship to Christ. You are uniting the objective sin and guilt, and the objective sin and guilt that will enter into your Earth-relics, with everything that Christ is for you. Because I have recognized that you have permeated yourself with Christ — therefore I dare say to you: your sins are forgiven.”

Such words always mean that he who in any religious denomination speaks of the forgiveness of sins is convinced that the person in question has found a connection with Christ, that he wants to bear Christ in his heart and in his soul. Because of this he can properly give comfort when the other person comes to him conscious of guilt. “Christ will forgive you, and I am permitted to say to you that in His Name your sins are forgiven.” Christ is the only forgiver of sins because He is the bearer of sins. He is the Being who gives life to human Earth-relics, and a wonderful link with Him is created when those who want to serve Him can give comfort in the words, “Your sins are forgiven”, to those who show that in their inner being they feel a union with Christ. For it is like a fresh strengthening of the relationship to Christ when the soul realizes: “I

have understood my guilt and sins in such a way that it can permissibly be said to me that Christ takes them upon himself, works through them with His being.” If the expression “the forgiveness of sins” is to be an expression of the truth, it must always carry an undertone which reminds the sinner of his bond with Christ, even if he does not form it anew. Between the soul and Christ there must be a bond so intense that the soul cannot be reminded of it often enough. And because the Christ is bound up with the objective sin and guilt of the human soul, the soul can best remind itself in daily life of its relationship to Christ by always remembering, at the moment of the forgiveness of sins, the presence of the Cosmic Christ in the Earth's existence.

Those who join Anthroposophy in the right spirit, and not merely in an external sense, can most assuredly become their own father confessors. Most assuredly through Spiritual Science they can learn to know Christ so intimately, and feel themselves so closely connected with Him, that they can be directly conscious of His spiritual presence. And when they have solemnly vowed themselves to Him as the Cosmic Principle, they can in spirit direct their confusion to Him and in their silent meditation ask from Him the forgiveness of sins. But as long as men have not yet permeated themselves with spiritual science in this deep spiritual sense, we must look with understanding at what the “forgiveness of sins” signifies in the various religious observances of the world. Men will become spiritually freer and freer, and in this greater spiritual freedom their communion with Christ will become more and more a direct experience.

And there must be tolerance! A person who believes that through the deep inward understanding he has of the Spirit of the Mystery of Golgotha, the Christ, he can hold direct intercourse with the Christ, must look with understanding upon those who need the positive declarations of a confession of faith, and a minister of Christ to give them comfort with words, “Your sins are forgiven”. On the other hand, there should be tolerance on the part of those who see that there are men who can be independent. In earthly life this may be all an ideal, but the anthroposophist may at least look up to such an ideal.

I have spoken to you of spiritual secrets which make it possible for men — even those who have absorbed much anthroposophical teaching — to look still more deeply into the whole nature of our being. I have spoken to you of the overcoming of human egoism, and of those things we must understand before we can have a right understanding of Karma. I have spoken to you of man in so far as he is not only an “I” being, but belongs to the whole Earth-existence and is thereby called to help forward the attainment of the divine aim appointed for the Earth. The Christ did not come into the world and pass through the Mystery of Golgotha in order that He might be something to each one of us in our egoism. It would be terrible if Christ were to be so understood that the words of Paul, “Not I, but Christ in me” served only to encourage a higher egoism. Christ died for the whole of humanity, for the humanity of the Earth. Christ became the central spirit of the Earth, who has to save for the Earth the spiritual-earthly elements that flow out from man.

Nowadays one can read theological works — and those who have read them will bear me out — which assure us that certain theologians of the nineteenth and twentieth centuries have at last disposed of the popular medieval belief that Christ came to Earth in order to snatch the Earth from the devil, to

snatch the Earth from Lucifer. Within modern theology there is an “enlightened” materialism which will not recognize itself as such but on the contrary imagines itself to be specially enlightened. It says: “In the dark Middle Ages people said that Christ appeared in the world because He had to snatch the Earth away from the devil.” But the true explanation leads us back to this simple, popular belief. For everything on the Earth that is not set free by Christ belongs to Lucifer. All that is human in us, all that is more than what is merely confined in our ego, is ennobled, is made fruitful for the whole of humanity, when it is permeated with Christ.

And now, at the end of our considerations during the last few days, I would not like to conclude without saying those further words to each single one of the souls who are gathered together here:

Hope and confidence in the future of our work can dwell in our hearts, because we have endeavored, from the very beginning, to fill what we had to say with the will of Christ. And this hope and confidence may allow us to say that our teaching is itself what Christ has wished to say to us, in fulfillment of His words: “I am with you always, even to the end of the Earth ages.” We have wished to be mindful only of what comes from Him. And all that He has inspired us with, according to His promise, we want to take into our souls as our spiritual science. It is not because we feel our spiritual science to be imbued with any sort of Christian dogmatism that we regard it as Christian, but because, having Christ within us, we look on it as a revelation of the Christ in ourselves. I am therefore also convinced that the springing up of true spiritual science in those souls who want to receive, with us, our Christ-filled spiritual science will be fruitful for the whole of humanity, and especially for those who welcome these fruits.

Clairvoyant observation shows that much of what is good, spiritually good, in our Movement proceeds from those who have taken our Christian spiritual science into themselves, and then, having passed through the gate of death, send down to us the fruits of this Christian spiritual science. The Christian spiritual science which those souls have taken into themselves and are now sending down to us from the spiritual worlds is already living in us. For they do not keep it in their own karmic stream for the sake of their own perfecting; they can let it stream into those who want to receive it. Comfort and hope arise for our spiritual science when we know that our so-called “dead” are working with us.

In the second lecture we spoke about these things in a certain connection. But today, when we have come to the close of the course, I should like to add a personal word.

While I have been speaking to the Norrköping Branch of our society, I could not be other than conscious always of the spirit of one who was so closely connected with us here. The spirit of Frau Danielsen looks down like a good angel on all that this Branch wants to undertake. Hers also was a Christian spirit in the sense described, and the souls who knew her will never feel themselves separated from her. May that spirit hover as guardian-spirit over this Branch! Most willingly and surely will it do so if the souls who work in this Branch receive it. With these words, spoken from the depths of my heart, I close these lectures, and I hope that we shall continue to work together on the spiritual path we have embraced.



# The Mission of the Archangel Michael

## I

### The Power and Mission of Michael, Necessity of the Revaluation of Many Values

IN THIS course of lectures I should like to describe the relationship which we, human beings of the present day, may gain to that spiritual power which, as the power of Michael, intervenes in the spiritual and physical events of the earth. It will be necessary to prepare ourselves in today's lecture for this task. We shall need various points of view which will enable human intelligence really to present the various interferences with the just designated power on the background of the symptoms which we may observe in our surroundings. We must keep in mind, if we wish to speak seriously of the spiritual world, that we always may look upon the manifestations of the spiritual powers here in the physical world. We try to penetrate as it were, through the veil of the physical world to that which is active in the spiritual world. What exists in the physical world may be observed by everyone; what is active in the spiritual world serves to solve the riddles posed by the physical world. But we must sense the riddles of physical life in the right way. It is important, in connection with these weighty matters, to comprehend in full seriousness what I have said in recent lectures. {See Rudolf Steiner, *Pneumatosophy: The Riddle of the Inner Human Being*. Anthroposophic Press, New York.} It is impossible to link personal world views to a real understanding of that which so vitally concerns not only the whole of humanity, but the whole world. We must free ourselves from merely personal interests. Moreover, we will gain an understanding for the purpose and value of personality in the world if we have freed ourselves from the personal element in its narrower sense.

Now you know that our *Earth* evolution was preceded by another; that we stand within a cosmic evolution. First, you know that this evolution progresses, that it has arrived at a point beyond which it will pass to further, more advanced stages. Secondly, you know that if we consider the world as such, we have to deal not only with the beings which we meet in the earthly sphere, that is, in the mineral, plant, animal, and human kingdoms, but that we have to deal with beings belonging to higher realms which we have designated as the *beings of the higher hierarchies*. If we speak of evolution in its entirety, we have always to consider these beings of the higher hierarchies.

These being, on their part, also pass through an evolution which we can understand if we find analogies to our own human evolution and to the one which exists in the various kingdoms of the earth. Consider, for example, the following: You know that we human beings have passed through a *Saturn*, *Sun* and *Moon* evolution, we may say that we as human beings who experience ourselves in earthly surroundings have arrived at the fourth stage of our evolution.

Let us now consider the beings directly above our human stage whom we call the Angeloi, the Angels. If we merely wish to show an analogy we may say: these beings, although their form is entirely different from the human, and

although they are invisible to physical human senses, are at the evolutionary stage of *Jupiter*.

Let us now turn to the Archangeli, the Archangels. They are at the evolutionary stage which mankind will have reached upon Venus. And if we turn to the Archai, the time spirits, to the beings who especially influence our earthly evolution, we find that they have already attained the evolution of *Vulcan*.

Now the significant question arises: If we turn to the beings still higher in rank, to the hierarchy of the so-called *Spirits of Form*, on what stage do we find them? We must answer: They have already passed beyond the stages which we human beings conceive of as our evolutionary stages of the future. They have already passed beyond the *Vulcan* evolution. If we consider our own evolution as consisting of seven stages, which suffices for our present considerations, we must say that the Form of Spirits have reached the eighth stage. We human beings are at the fourth stage of evolution; if we consider the eighth stage we find the Form Spirits.

Now we must not conceive of these successive stages of evolution as existing side by side, but we must conceive of them as interpenetrating one another. Just as the atmosphere surrounds *and* permeates the earth, so this eighth sphere of evolution to which the Form Sprits belong permeates the sphere in which we human beings live. Let us now carefully consider these two stages of evolution.

Let us repeat: We human beings exist in a sphere which has reached the fourth evolutionary stage. Yet we also exist, if we disregard everything else, in the realm which the Form Spirits, around us and through us, have to regard as theirs. Let us now consider human evolution concretely. We have often distinguished the development of the head from that of the human being. The latter we have again divided into two separate parts, the development of the breast and the development of the limbs. Let us disregard this latter differentiation and consider man as having, on the one hand, that which belongs to the development of the head and, on the other, everything that belongs to the rest of the human being.

Now imagine the following: You have here the surface of the ocean, the human being wading in it, moving forward with only his head rising about the water. In this image—of course it is only an image—you have the position of the present-day human being. Everything in which the head is rooted we would have to consider as belonging to the fourth stage of evolution, and everything in which man moves forward, wading or swimming in it, as it were, we would have to designate as the eighth stage of evolution. For it is a peculiar fact that the human being has, in a certain way, outgrown as far as his head is concerned, the element in which the Spirits of form unfold their particular being. In regard to his head, man has become emancipated, so to speak, from the sphere which is interpenetrated by the being of the Spirits of Form.

Only by thoroughly comprehending this can we arrive at a proper conception of the human being; only then can we understand the special position man has in the world; only then will it become clear to us that when the human being senses the Sprits of Form's creative influence upon him, he does not sense this directly through the faculties of his head, but indirectly through the effect of the rest of his body upon the head. You all know that breathing is connected

with our blood-circulation, speaking in the sense of external physiology. But the blood is also driven into the head, creating an organic, vital connection of the head with the rest of the organism. The head is nourished and invigorated by the rest of the body.

We must carefully discriminate between two things. The first is the fact that the head is in direct connection with the external world. If you see an object, you perceive it through your eyes; there is a direct connection between the outer world and your head. If you, however, observe the life of your head as it is sustained by the processes of breathing and blood circulation, you will see the blood shooting up from the rest of the organism into the head and you may say there is not a direct, but only an indirect connection between your head and the surrounding world.

Naturally, you must not say, pedantically: well, the breath is inhaled through the mouth, therefore breathing also belongs to the head. I have stated above that we have here only an image. Organically, what is inhaled through the mouth does not actually belong to the head, but to the rest of the organism.

Focus your attention upon these two fundamental concepts which we have just gained; focus your attention upon the idea that we stand within two spheres: the sphere which we entered by passing through the *Saturn*, *Sun* and *Moon* evolution and being now within the *Earth* evolution which is the fourth evolutionary stage; then consider the fact that we live within a sphere which belongs to the Form Spirits just as our earth belongs to us, but which, as the eighth sphere, permeates our earth and our organism with the exception of our head and all that is sense activity. If we focus our attention upon these facts we have created a basis for what is to follow.

Yet let me first build a still firmer basis through certain other concepts. If we wish to consider our life under such influences, we must take into account the beings we have often mentioned as cooperating in world events: the Luciferic and Ahrimanic beings. Let us, at the outset, fix our attention upon the most external aspect of these beings. They dwell in the same spheres in which we human beings live. Considering their most external aspect, we may think of all Luciferic beings as possessing those forces which we feel when there arises in us the tendency to become fantastic, when we yield one-sidedly to fancy and over-enthusiasm, when we—if I may express it pictorially—tend to go out with our being beyond our head. If we tend to go out beyond our head, we employ forces which play a certain role in our human organism but which are the universal forces of the beings we call Luciferic. Think of beings formed entirely of those forces within us which strive to pass beyond our head and you have the Luciferic beings which have a certain relation to our human world.

Conversely, think of all that presses us down upon the earth, all that makes us sober philistines, makes us bourgeois, which leads us to develop materialistic attitudes, think of all that exists in us as dry intellect, and you have the Ahrimanic powers.

All that I have described here from the aspect of the soul can also be described from the aspect of the body. One can say, man is always in a midway position between the intentions of his blood and the intentions of his bones. The bones constantly tend to ossify us; in other words, to “ahrimanize” our bodies, to harden us. The blood would like to drive us out beyond ourselves. Expressed in pathological terms, the blood may become feverish. Then the



human being is organically driven into phantasms. The bones may spread their nature over the rest of the organism. Then the human being becomes ossified, becomes sclerotic, as nearly everyone does to a certain degree in old age. Then he carries the death-dealing element in his organism, namely, the Ahrimanic element. We may say that everything that lives in the blood tends toward the Luciferic, everything that lives in the bones has the tendency toward the Ahrimanic. The human being is the equilibrium between the two, as he, from the aspect of the soul, has to be the equilibrium between over-enthusiastic and sober philistinism.

Now we may characterize these two kinds of beings from a more profound point of view. Let us observe the Luciferic beings and see what interests they have in cosmic existence. We shall find that their chief interest is to make the world, and above all the human world, desert the spiritual beings whom man must regard as his true creators. The Luciferic beings wish nothing more than to make the world desert the divine beings. Do not misunderstand me: it is not the prime intention of the Luciferic beings to appropriate the world to themselves. From various things I have said about them you can gather that this is not their chief intention; their chief aim is to make the human being forsake his own divine creator-beings, to liberate the world from these beings.

The Ahrimanic beings have a different aim. They have the decided intention to make the kingdom of man and the rest of the earth, subject to their sphere of power, to make mankind dependent upon them, to get control over human beings. While it always has been—and is now—the endeavor of the Luciferic beings to make human beings desert what they can feel as the Divine in themselves, the Ahrimanic beings have the tendency gradually to include mankind and everything connected with it in their sphere of power.

Thus, within our cosmos, into which we human beings are interwoven, there exists a battle between the Luciferic beings, constantly striving for freedom, universal freedom, and the Ahrimanic beings, constantly striving for everlasting power and might. This battle permeates everything in which we live. Please hold this fact in mind as the second idea, important to our further considerations. The world in which we live is permeated by Luciferic and Ahrimanic beings, and there exists this tremendous contrast between the liberating tendency of the Luciferic beings and the power tendency of the Ahrimanic beings.

If you consider this whole matter you will have to say to yourselves: I am only able to understand the world if I conceive of it in connection with the number three, the triad. For we have on the one hand the Luciferic, and on the other the Ahrimanic element, and in the middle the human being who, as the third element, in the state of equilibrium between the two, must feel his divine essence. We shall only arrive at an understanding of the world if we base it on this triad and become clear about the fact that human life is the scale-beam. Here the fulcrum; on the one side the scale pan with the Luciferic element, pulling upward; on the other side the scale pan with the Ahrimanic element, pulling downward. To keep the scales in perfect balance signifies the essential being of man. Those who were initiated into such secrets of the spiritual evolution of mankind have always emphasized the fact that it is only possible to understand cosmic existence into which man is placed if it is conceived of in the sense of the triad; that it cannot be understood if it is considered on the basis of any other

number. Thus we may say, employing our own terminology: we have to deal with three main factors in cosmic existence, namely: the Luciferic element, representing the one scale of the balance, the Ahrimanic element, representing the other scale of the balance, and the state of equilibrium which represents the Christ Impulse.

Now you may well imagine that it is entirely in the interest of the Ahrimanic and Luciferic powers to conceal this secret of the triad. For the proper comprehension of this secret enables mankind to bring about the state of equilibrium between the Ahrimanic and Luciferic powers; that means, on the one hand, to use the Luciferic tendency toward freedom for the achievement of a wholesome cosmic aim, and on the other hand, to strive to achieve the same with the Ahrimanic element. The human being's normal spiritual condition consists in relating himself in the proper way to this trinity, this triune structure of the world.

For, the influences upon human spiritual and cultural life do have a strong tendency to confuse man in regard to the significance of the triad. We can observe very clearly in modern culture that the conception of this structure according to the triad is almost completely eclipsed by the conception of a structure according to the duad. If we wish to understand Goethe's *Faust*, we must realize, as I have often pointed out, that this confusion in regard to the triad influences even this great cosmic poem. If Goethe, in his day, had had a clear view of these matters, he would not have presented the Mephistophelean power as the only opponent of Faust who drags Faust down, but he would have contrasted this Mephistophelean power—of whom we know that it is identical with the Ahrimanic power—with the Luciferic power, and Lucifer and Mephistopheles would appear in *Faust* as two opposing forces. I have spoken of this here repeatedly. If we study the figure of Goethe's Mephistopheles, we can see clearly that Goethe in his characterization of Mephistopheles constantly confused the Luciferic and Ahrimanic elements. Goethe's Mephistopheles is a figure mixed as it were, of two elements. There is no uniformity in it. The Luciferic and Ahrimanic elements are intermingled at random. I have dealt with this more explicitly in my brochure, *Goethe's Standard of the Soul*.

This confusion which thus play even into Goethe's *Faust* is based upon the misconception which has arisen in the evolution of modern mankind—in former times it was different—of putting the duad in the place of the triad when considering the structure of the world; that is, one sees the good principle on the one side, the bad principle on the other: God and the Devil.

Thus we must emphasize the fact that if a person wishes to conceive of the structure of the world in a factual manner, he must acknowledge the triad, the two opposing elements of the Luciferic and Ahrimanic and the Divine element which holds the balance between the two. This has to be contrasted with the illusion which has arisen in mankind's spiritual evolution through the erroneous concept of the duad, of God and the Devil, of the divine-spiritual forces above and the diabolical forces below. It is as though we were to force man out of his position of equilibrium if we conceal from him the fact that a sound comprehension of the world can only result from the proper conception of the triad and if one makes him believe that the world structure is in some way determined by the duad. Yet, the highest human endeavors have fallen prey to this error.

If we wish to deal with this question, we must do it without prejudice, we must enter an unbiased sphere of thinking. We must carefully distinguish between object and name. We must not allow ourselves to be deceived into thinking that by giving a certain name to a being we have at any time experienced and felt this being in the right way.

If we think of those beings which man regards as his own divine beings, we must say: we can feel and sense them in the right way only if we conceive of them as effecting the equilibrium between the Luciferic and the Ahrimanic principles. We can never feel in the right way what we should feel as the Divine if we do not enter upon this threefold order. Consider from this point of view Milton's *Paradise Lost*, or Klopstock's *Messiah* which came into existence under the influence of *Paradise Lost*. Here you have nothing of a real comprehension of a threefold world structure, you have instead a battle between the supposedly good and the supposedly evil, the battle between heaven and hell. You have the mistaken idea of the duad brought into man's spiritual evolution; you have what is rooted in popular consciousness as the illusory contrast between heaven and hell, introduced into two cosmic poems of modern times.

It is of no avail that Milton and Klopstock call the heavenly entities divine beings. They would only be so for man if they were conceived of on the basis of the threefold structure of world existence. Then it would be possible to say that a battle takes place between the good and the evil principles. But as the matter stands, a duad is assumed, the one member of which has the attributes of the good and receives a name derived from the divine, while the other member represents the diabolical, the anti-divine element. What does this really signify? Nothing less than the removal of the divine from consciousness and the usurping of the divine name by the Luciferic principle; so that in reality we have a battle between Lucifer and Ahriman; only, Ahriman is endowed with Luciferic attributes, and the realm of Lucifer is endowed with divine attributes.

You see the far-reaching consequences revealed by such a consideration. While human beings believe they are dealing with the divine and the diabolical elements when contemplating the contrasts described in Milton's *Paradise Lost* or Klopstock's *Messiah*, they are, in reality, dealing with the Luciferic and Ahrimanic elements. There is no consciousness present of the truly divine element; instead, the Luciferic element is endowed with divine names.

Milton's *Paradise Lost* and Klopstock's *Messiah* are spiritual creations which rise out of modern man's consciousness. That which manifests in them lives in the general consciousness of mankind; for the delusion of the duad has entered this modern consciousness, and the truth of the triad has been withheld. The most profound productions of the modern age which are, from a certain point of view, considered among the greatest creations of mankind, and rightly so, are a cultural maya and have sprung from the great delusion of modern mankind. Everything that is active in this illusory conception is the creation of the Ahrimanic influence, of that influence which in the future will concentrate in the incarnation of Ahriman of which I have already spoken. For this illusory conception in which we live today is nothing but the result of the false world view which springs up everywhere in modern civilization when human beings contrast heaven and hell. Heaven is considered to be the divine element, and hell the diabolical element, while, in truth, we have to do with the Luciferic element

called heavenly and the Ahrimanic element called infernal.

You must realize what interests rule in modern spiritual history. Even the concept of the threefold nature of the human organism or the human being in its entirety has in a certain respect been abolished for occidental civilization by the eighth Œcumenical Council of Constantinople in the year 869. I have often mentioned this. The dogma was then established that the Christian does not have to believe in the threefold human being but only in a twofold human being. The belief in body, soul and spirit was tabooed, and medieval theologians and philosophers who still knew a great deal about the true facts had a hard time to circumvent this truth, for the so-called trichotomy, the “membering” of the human being into body, soul, and spirit had been declared a heresy. They were compelled to teach the duality, namely, that man consists of body and soul, and not of body, soul and spirit. And certain beings, certain men know very well that it is of tremendous significance for human spiritual life if the threefoldness is replaced by twofoldness.

We must consider such profound aspects if we wish to understand correctly why in the August number of *Stimmen der Zeit* (*Voices of the Age*) the Jesuit priest Zimmermann draws attention to the fact that one of the recent decrees of the Holy Office in Rome prohibits Roman Catholics from obtaining absolution if they read or possess theosophical writings or participate in anything theosophical. The Jesuit priest Zimmermann interprets this decree in his article in *Die Stimmen der Zeit* by stating that it applies, above everything else, to my Anthroposophy, and that those who wish to be considered true Roman Catholics must not occupy themselves with anthroposophical literature. He quotes one of the main reasons for this, namely, that Anthroposophy differentiates between body, soul and spirit, and thus teaches a heresy opposed to the orthodox belief that man consists of body and soul.

I have mentioned to you before that modern philosophers have adopted this differentiation of body and soul without being aware of it. They believe that they carry on unbiased, objective science; they believe they practice real observation which leads them to the conviction that man consists of body and soul. In truth, however, they are following in the footsteps of this dogma which has found its way into modern spiritual development. What is considered science today is actually completely dependent on such things as have been put into the world in the course of modern human evolution. Do not believe that you will be able with kind words to convert such people who from these quarters slander Anthroposophy; do not believe that you will prevail upon them and call forth their good will toward Anthroposophy. Anthroposophy must make its way in the world through its own force, and not through the protection of any power, be it ever so Christian in appearance. Through inner strength alone can Anthroposophy achieve what it must achieve in the world.

You must realize that the Christ impulse can only be comprehended if one sees in it the *impulse of equilibrium* between the Ahrimanic and the Luciferic principles, if one gives it the right place within the trinity. We may ask: What must one do if one tries to deceive people in regard to the true Christ impulse? One must divert their attention from the true threefold ordering of the world and direct it toward the delusion of the duad which is justified only when we are concerned with the manifest and not when we are concerned with what lies behind the manifest in the sphere of truth.

In such matters we must go beyond mere names. Calling some being or other Christ does not mean that it is the Christ. If one wishes to prevent another human being from acquiring a true concept of Christ, one need only put the duad in the place of the triad; but if one wishes to point to the Christ impulse in its true meaning, it is necessary that the duad be supplanted by the triad. We need not join the group of people who declare others to be heretics; we need not declare Milton's *Paradise Lost* or Klopstock's *Messiah* to be damnable works of the devil; we may continue to enjoy their beauty and grandeur. But we must realize that such works, in as much as they are the blossoms of popular modern civilization, do not speak of Christ at all but originate from the delusion that everything that is not part of *human* evolution may be considered as belonging, on the one hand, to the realm of the devil and, on the other, to the realm of the Divine. But in reality, instead of dealing with the realm of the Divine we are dealing with the realm of Lucifer. *Paradise Lost* describes the expulsion of man from Lucifer's realm into the realm of Ahriman; it describes the longing of man not for the realm of the Divine, but for the paradise that has been lost, that means, the longing for the realm of Lucifer. You may regard Milton's *Paradise Lost* and Klopstock's *Messiah* as beautiful descriptions of human longing for the realm of Lucifer; this is what you should consider them to be, for this is what they are.

You see how necessary it is to revise certain conceptions which prevail today. If we are serious in our anthroposophical thinking and feeling we are faced, not with insignificant, but with important decisions. We are faced with the necessity of taking very seriously an expression which Nietzsche has often employed, namely the expression: "the revaluation of values." We have to take this very seriously. The achievements of modern man are in great need of revaluation.

This does not mean that we ourselves have to become denouncers of heresy. We constantly perform here scenes from Goethe's *Faust*, and I have, as you know, devoted decades of my life to the study of Goethe. But from my little book, Goethe's *Standard of the Soul*, you can see that this has not blinded me to the false characterization drawn by Goethe in his Mephistopheles. It would be a philistine standpoint, were we to say: Goethe's Mephistopheles is a false conception; let's get rid of him. We should then be behaving like inquisitors. As modern men we must not place ourselves in such a position. On the other hand, we must not be indolently satisfied with the ideas that have entered, as it were, into the flesh and bones of the great masses of people today. Mankind will have to learn a great deal. It will have to transvalue many values.

All this is connected with the mission of Michael in relation to those beings of the higher hierarchies with whom he is connected. In the subsequent lectures we shall show how we may arrive at an understanding of those impulses which radiate from the Michael being into our earthly human existence.

## II

### The Michael Revelation. The Word Becomes Flesh and the Flesh Becomes Spirit

*November 22, 1919*

I HAVE spoken in the previous lecture of the error which has entered our modern spiritual life and which is very little noticed today. You will have realized from our discussions that by pointing to this error we have arrived at a very important point in our spiritual-scientific considerations. It is imperative for a sound development of the spiritual life of mankind that there be clarity in this matter. I have drawn your attention to such products of culture as Milton's *Paradise Lost* or Klopstock's *Messiah*, which have sprung from the general popular thinking of the last few centuries. But I have also drawn your attention to the fact that just through such artistically as well as spiritually outstanding products of culture we can see the dangers that are facing man's soul life if he fails to realize that it is impossible to arrive at a true and adequate concept of spirit, a true concept of Christ, as long as he imagines that the structure of the world and the spirit can be grasped through the symbol of the duad. By differentiating only according to the duad — on the one hand the good, on the other the evil — people committed the error of including on the side of evil all that we designate as the Luciferic and the Ahrimanic element. But they did not realize that they had jumbled up two cosmic elements. Thus it has come about that the Luciferic element was shifted to the side of the Good; in other words, people were of the opinion that they revered the Divine, recognized the Divine, spoke by name of the Divine, whereas, in reality, they intermixed the Luciferic with the Divine element. Hence the difficulty in our time of arriving at a pure concept of the Divine and a pure concept of the Christ impulse in human and world evolution. Through the culture of the centuries we have become accustomed, because of the acknowledgment of this duad, to speak, on the one hand, of the soul element, on the other, of the bodily or corporeal element, and we have lost the connection between the thoughts which relate us to the soul-spiritual element and the thoughts which relate us to the bodily element. Thinking, willing, feeling are little more than sounding words to people of the present day; and this is particularly true of modern psychology that is taught in our universities. It does not arrive at real inner conceptions of the soul element, filled with content. On the other hand, people speak of the de-spiritualized material element, devoid of soul, and they hammer, as it were, at this external, rigid, stony-hard, soulless material element and are unable to build a bridge from it to the soul.

The all-pervading spiritual and the corporeal which is at the same time spiritual have fallen apart into two elements. Mere theories will not build a bridge between the bodily and the spiritual. And since this is not possible, all scientific thinking has taken on the character of a schism between the bodily and the spirit or soul element. We might express it thus: on the one hand, the various creeds have resorted to pointing to the spiritual element without being in a position to show how this spiritual element takes hold of the bodily-corporeal element; on the other hand, a soulless knowledge, a soulless observation of the body is unable to look through the bodily processes and perceive the spirit-soul element governing them. Anyone who surveys from this point of view the natural-scientific world conception as it developed in the course of the nineteenth century and into the twentieth century will have to say to himself: all that pertains to this world conception is a result of that which has just been characterized. In order to understand fully the illusion which today

covers up reality, we must first establish this reality. This we shall be able to do as a result of much that has been discussed here at length. Today the human being is considered a single undivided being, regardless whether we are speaking of soul or of body. From the soul aspect he is considered a uniform being; from the bodily aspect he is considered a uniform being. Yet you will have gathered from our discussions that in man there exists, above everything else, the great contrast between the head formation and the rest of the human organism. This latter part of the human body could be further divided, but for the moment let us consider it as a unity. If we make inquiry into the evolution of man, the inquiry in regard to the head formation must be different from that in regard to the rest of the body.

If we focus our attention upon the head formation, from a purely bodily aspect, in as far as this head formation contains the organism for sense perception or for thinking, we have to look far back into the cosmic evolution of man. What finds its expression today in the human head formation has been gradually developed and transformed. Its development has gone on through ancient *Saturn*, *Sun* and *Moon* and has continued during the *Earth* evolution. But this is not the case with the rest of the human body. It would be entirely wrong to look for a uniform evolutionary history of the whole human being. We may say (Dr. Steiner draws a diagram): The head formation points back to the previous planetary stages of our *Earth*: *Moon*, *Sun*, *Saturn* evolution; the development which has found its conclusion in the human head reaches far back. But if we add to this all that belongs to the rest of man, we need not go back as far as the *Saturn* evolution. The chest formation may be traced back as far the *Moon* evolution; the limbs have been added to the human being only during the *Earth* evolution.

We consider the human being in the right way only if we make the following comparative observation. But please, take it only as a comparison.

You can easily imagine, hypothetically, that through some sort of organic conditions in the cosmos, through some conditions of adaptation connected with conditions of inner growth, the human being might put forth new limbs. You would not then trace back the entire human form to a previous evolution, but you would say: Man, as an evolving being, has to be traced back; but this or that limb has only been added at a certain point of time. The reason for our begin tempted not to think in this way in regard to the head and the rest of the human organism is that with respect to the outer spatial size of man the rest of the human organism is larger than the head. The truth, however, is that the head formation reaches furthest back in evolution, while the rest of the human form was added later. If we wish to speak of a connection of man with the animal world in regard to evolution, we can only say: The human head can be traced back to an earlier animal formation. The human head is a transformed animal shape, a greatly transformed animal shape.

At a time when animals did not yet exist, the human being, under completely different physical conditions, had an animal form. Animals have developed only later. That part of the human being, however, that had an animal form has become what is today the human head, and that which has been added to the head as the rest of the human organism has been added at a time when the simultaneous development of the animals occurred. Thus it has nothing to do with an actual descent from the animal. We must really state the following: The

seemingly most noble part of the human being, his head, points us back to the animal; in regard to the head the human being himself had formerly a kind of animal form. But the rest of our organism we received as an organic addition to the head at a time of cosmic evolution in which the parallel development of the animals took place.

In a certain respect our head has become our organ of thinking. Our organ of thinking is that part of us which, if we may use the expression, has animal descent; a strange animal descent, to be sure. If you look at a human head today, you will not at once discover anatomically the traits that point back to the animal form. Yet upon closer investigation and with the proper interpretation of the forms of the head organs you will recognize them as transformed animal organs.

In considering all this, we must at the same time mention that the transformation of the head from the animal form to the human form came about through the fact that the human head had already entered a retrogressive evolution. That which in earlier states of evolution was full of vitality and life is, in the human head, already in the process of dying. I once stated the following: If we human beings were only head, we could never live, we would be continuously dying, for the organic processes that take place in the head through the forces of the head itself are not life processes but death processes. The human head is continually quickened to life by the rest of the organism. The head owes to the rest of the organism its participation in the general life of the organism. If the head were simply to rely upon those forces for which it is organized, namely the forces of sense perception and thinking, it would be continually dying. Its continuous tendency is to die; it has to be constantly revitalized. If we think, if we perceive with our senses, there takes place in our head, in our nervous system and its connection with the sense organs, a process that is the opposite of an ascending process of life and growth. For is such a life process took place there we would fall into deep sleep, we would never be able to think clearly. Only through the fact that death constantly pervades our head, that a continuous retrogressive evolution is going on there and the organic processes are constantly cancelled, do thinking and sense perception take place in our head.

Whoever in a materialistic fashion attempts to explain thinking and sense perception by means of the brain processes does not know at all what processes occur in the head; he believes the processes occurring there may be compared with the processes of organic growth. This is not the case. The processes that run parallel to sense perception and thinking are breaking down processes, processes of destruction. The organic, the material, must first be broken down, must first be destroyed; then above the organic process of destruction the thinking process arises.

You see, these matters are conceived of by humanity today in such a way that the attempt is made to explain their nature externally. The human being thinks, he perceives with his senses; but he knows nothing about that which takes place simultaneously in his organism; this remains completely in the unconscious. Only through the processes which I have described in my book, *Knowledge of the Higher Worlds and Its Attainment* {Anthroposophic Press, New York,) is it possible gradually to rise to a knowledge which does not merely live in what today is called, in a mere word-sense, the soul element,



namely sense perception and thinking. If a soul undergoes the development described in my book, it can yield on the one hand to thinking, to sense perception, and simultaneously perceive what happens in the brain; it then does not perceive a growth process but a breaking down process which has continually to be compensated by the rest of the organism.

You see, this is the tragic phenomenon accompanying a real knowledge of the activity of the head: there is no unfolding of organic processes in the head to be enjoyed by the clairvoyant when he thinks, when he perceives with his senses; on the contrary, he has to familiarize himself with a process of destruction. He must also familiarize himself with the fact that the materialistically inclined person supposes such processes to take place in the human head which cannot possibly take place when man thinks or perceives with his senses. Materialism must suppose just the opposite of the truth.

Thus, in the human head we are concerned with an evolution out of the animal, but with an evolution already retrogressive; with a breaking down process. The rest of our human organism is in a progressive evolution, and we must not believe that it has no part in the soul-spiritual element and its experience in man. Not only is our blood constantly sent up from the rest of the organism into the head, but also there continually rise into the head those soul-spiritual thought forms from which the world and our organism are woven. These soul-spiritual thought forms are not yet perceived by the human being in his normal state, but the time has come when man has to begin to perceive what arises out of his own being as thought forms. As you know, we do not sleep only from the moment of falling asleep to the moment of waking up; with a part of our being we sleep the whole day through. We are awake only in regard to our thinking and sense perceiving, we dream in regard to our life of feeling; we are sound asleep in regard to our life of willing. For we know only of the thoughts and ideas of our volition; we know nothing of the process of willing. The activity of our will takes place just as unconsciously as our sleep life from the moment of falling asleep to the moment of waking up. But if we ask: By what path alone can knowledge of the Divine reach the human being? we cannot point to the path through the head, through sense perception and thinking, but only to the path that leads through the rest of our organism. We have to deal here with the great and mighty mystery that man's head has developed through long stages of evolution and that gradually the rest of his organism was added; that the head has already started on a retrogressive evolution and that man can only experience the Divine through the rest of his organism, not through the head. For you see, it is important to realize that through the head only the Luciferic beings spoke to man.

We may say that man received the rest of his organism in addition to the head in order that the Gods might speak to him. At the beginning of the Bible we do not read: God sent a *ray of light* to man and he became a living soul, but we read: God breathed the living breath into man and he became a living soul. Here it is recognized that the divine impulse reached the human being through an activity that is not of the head.

From this it will become clear to you that this divine impulse could at first come to man only in a kind of unconscious clairvoyance or, rather, through the comprehension of what was given through unconscious clairvoyance. If you consider the Old Testament you will find that it is the result of unconscious

clairvoyance (we know this from former discussion). Those who helped in bringing about the Old Testament were conscious of this fact. I cannot describe to you today how the Old Testament came into existence, but I should like to point out to you that we have repeatedly dealt with these matters, and that the teachers of the ancient Hebrew people were conscious of the fact that their God had spoken to them not through direct sense perceptions, not through ordinary thinking, not through that of which the head is the mediator, but that their God had spoken to them through dreams, not ordinary dreams, but dreams permeated by reality. God spoke to them in moments of clairvoyance, as when he spoke to Moses out of the burning bush. And when the initiates of this ancient time were asked about the way in which they received the divine calls they answered: the Lord whose name is ineffable speaks to us; but he speaks to us through his countenance. And the countenance of their God they called *Michael*, that spiritual power who belongs to the hierarchy of the Archangeloi. They felt their God as remaining unknown even behind the experiences of the clairvoyant; but when the clairvoyant, through the inner strength of his soul, raised himself to his God, then Michael spoke to him. But this Michael spoke only to men if they were able to transport themselves into a state of consciousness different from the ordinary, if they were able to transport themselves into the state of a certain clairvoyance in which they became conscious of that which works and lives in the human being during the period between going to sleep and awaking, or through the will which remains subconscious and is in the sleep state even during waking day consciousness.

Thus in ancient Hebrew occultism, the Yahve-revelation was called the revelation of the night; the Yahve-revelation, through the Michael-revelation, was felt as the revelation of the night. Thus, on the one hand, man looked into the world and saw what he could receive through sense perception and through human intelligent thinking, and he said to himself: the knowledge that comes to the human being on this path does not contain the Divine. If man, however, develops another state of consciousness, then the countenance of God, Michael, speaks to him and reveals the secrets that relate to the human being; his revelation builds a bridge between the human being and those powers which cannot be perceived in the external sense world, which cannot be thought out by the brain-bound intellect.

Thus we must say: The human beings of the pre-Christian age directed their gaze, on the one hand, toward sense knowledge which was their guide in their earthly undertakings and, on the other hand, toward that knowledge which the human being would only possess in ordinary consciousness — he did not possess it — if this consciousness were to remain awake also during the period of sleep. During these ancient times of the Old Testament people knew that the human being is in the environment of spiritual beings during his waking hours, but that these spiritual beings are not his creator beings, but the Luciferic beings. The beings which mankind felt to be the divine creator beings were active in man from the moment of falling asleep to awakening and also in that part of his nature which sleeps during the day. In the time in which the Old Testament originated Yahve was called the Ruler of the Night, and Michael, the countenance of Yahve, was called the Servant of the Rule of the Night. And the people of that time referred to Michael when they referred to the prophetic inspirations through which they received knowledge which was greater than that

of the sense world.

Which consciousness is concealed behind all this? That consciousness which has grown out of the sphere of existence in which those powers which include Yahve have their being, whereas the human head formation is surrounded by Luciferic beings. The fact that the human being through his head, as it reaches above the organism, has turned to the Luciferic beings was a secret known in all ancient temples and it was a secret with which man came very close to the truth. It was known that, as the head rises above the human organism, Lucifer also rises above it. The power which brought the human head out of the animal form into its present shape is a Luciferic power; and the power which man must feel as Divine must stream up into his head from the nigh condition of the rest of his organism. This was the situation in regard to man's knowledge in pre-Christian times.

Then the Mystery of Golgotha entered Earth evolution, and we know that it signifies the union of a super-earthly Being with the *Earth* evolution of man through the body of Jesus of Nazareth. Through the Death on Golgotha the Being Whom we call the Christ has united Himself with the human earth being. What did this signify for *Earth* evolution? Through this event, *Earth* evolution first received its real meaning. The earth would not have its meaning if man were to develop on this earth with his senses and the intellect bound to the head which are of Luciferic origin, if he were to perceive the world of light streaming down from sun and stars upon the earth, but if he were obliged to remain in the sleep state in order to perceive the Divine. Under these conditions the earth would never have attained its meaning, for the waking human being and the earth belong together. The sleeping human being is not conscious of his connection with earthly existence. Through the fact that the Christ Being has lived in a human body which has passed through death, *Earth* evolution has taken a forward bound. The whole *Earth* evolution has acquired a new meaning. The possibility has arisen for the human being gradually to be able to know his divine creator powers also during the day, during ordinary waking life, that is, in his ordinary state of consciousness. That people are still in error today concerning this matter is caused by the fact that the time that has elapsed since the Mystery of Golgotha has not yet sufficed to lead man to a perception, during waking life, of that world which the prophets of the Old Testament were able to behold in those times which they experienced as permeated by revelations of Yahve, their ruler of the Night, and of his countenance, Michael. A period of transition was needed. But with the close of the nineteenth century — all oriental wisdom points to the importance of this close of the nineteenth century, although from a completely different point of view — with the end of the nineteenth century the time has come when human beings must recognize that within them the latent faculty is ready to be awakened which is able to behold, through day-revelation, that which in earlier times was transmitted in night-revelation through Michael.

A time of great error, however, had to precede this, a night of cognition, as it were. I have often said that I do not agree with those who constantly maintain that our time is a period of transition. I know quite well that every time is a period of transition, but I do not want to stop short at such formal, abstract definitions, for the point is that one should indicate clearly of what the transition of a particular time consists. The transition in our time lies in man's need to

recognize that what formerly was obtained in night-knowledge we must now obtain through day-knowledge. In other words: Michael was the revealer through the night and in our age he must become the revealer during the day. From being a spirit of night Michael must become a spirit of day. For him the Mystery of Golgotha signifies the transformation from a spirit of night into a spirit of day.

This knowledge which should make its way among human beings much faster than we believe today had to be preceded by a great error, in fact, by the greatest error imaginable in mankind's evolution, in spite of its being still considered an important and essential truth by many people today. The origin of the human head has become completely hidden from modern mankind; the Luciferic spirituality connected with the human head has become completely veiled. The human being, as I said, was considered a unity, also in a bodily respect. The question of his descent was raised, and the reply was given that man descended from the animal; while, in truth, only that which is Luciferic in man stems from the animal. That part of man, however, through which his divine creators spoke to him in earlier ages during his sleep state only came into existence as an appendage to the human head, while the animal came into existence side by side with it.

Everything was mixed together, as it were, and man was said to have descended from the animal. This is something like a "penalty" of knowledge which arose for mankind. One must give the word "penalty" a somewhat changed interpretation, to be sure.

Whence comes the notion of man's descent from the animals, whereas the truth consists of the facts we have stated in regard to the descent of the head and the rest of the human organism? Who inspired the human being with the fictitious belief that the whole of man descended from the animal?

The theory of man's descent from the animal is an Ahrimanic inspiration; it is of purely Ahrimanic character. To the obscuring of the wisdom which points to the human head as a Luciferic formation, we owe the delusion that man descends from the animal. In failing to comprehend the descent of the human head in the right way man also failed to grasp the other facts in the right manner. Thus the opinion crept into human thinking that man, as a totality, is related to the animal. The world conception of our modern civilization became permeated by the erroneous idea that the human head is the noblest part of man, and it was contrasted by the rest of his organism, just as the good in the world is contrasted by evil — heaven by hell — a duad instead of a triad. The truth is that what man accomplishes in the world by means of his head he owes to the wisdom of the universe, but to the Luciferic wisdom, and that this Luciferic wisdom must gradually be permeated by other elements.

After mankind's evolution had passed through the *Saturn*, *Sun* and *Moon* states and the *Earth* evolution had begun, that spiritual power which we call the Michael power organized the Luciferic nature into the human head formation. "And he cast his opposing spirits down upon the earth," that is, through this casting down of the Luciferic spirits, opposing Michael, man became permeated by this reason, by that which springs from his head.

Thus it is Michael who sent his opponents to man in order that, by receiving this opposing Luciferic element, man might receive his reason. Then the Mystery of Golgotha entered human evolution. The Christ Being passed

through the death of Jesus of Nazareth and united Himself with the evolution of mankind.

The time of preparation has passed. Michael himself, in the supersensible worlds, has participated in the results of the Mystery of Golgotha. Since the last third of the nineteenth century Michael occupies a unique position in the evolution of humanity. The first thing that must occur through the right understanding of man's relation to Michael is the fathoming of such secrets as the one we have endeavored to present today concerning the human head and the rest of the human organism.

The essential thing is for human beings to see that since they did not recognize the true origin of the head they were certain to fall into delusion about the origin of the whole human being. Because they refused to conceive of the Luciferic formative activity that took place in the human head, they fell a pretty to the delusion that the human head had the same origin as the rest of the human being. Mankind must penetrate these mysteries. It must, boldly and courageously, face the knowledge that through taking hold of new divine mysteries it must in its inner life improve all that is given to it through mere insight of the head, through mere human, earthly wisdom or cleverness. And first of all, the great error must be corrected which has preceded the turning point, the error which lies in the materialistic interpretation of the evolutionary theory of the descent of the whole human being from the animal.

This will be the only way of arriving at a perception of man which does not see, on the one hand, merely the spirit-soul element, living in a body, as it were, and a soulless body, on the other hand; but which beholds the concrete-spiritual which works, although in a Luciferic manner, in the human head, the concrete-spiritual which works in the whole human being, opposed, however, by the Ahrimanic nature in the organism apart from the head.

Speaking in imaginations, we may point back to the fact that the Luciferic element was incorporated in man through the Michael impulse. Through that which Michael has become, the Ahrimanic element must now, in turn, be taken from man. Seen from the aspect of outer science, the truth about man appears to consist of anatomical and physiological knowledge, or that which confronts us as outer sense observation. We must become capable of looking at the human being in such a way that we can see in his every fiber the concrete-spiritual being together with the bodily element. We must become aware that the blood which flows in the living human being is not the same as the blood we draw off, but that the blood flowing in the living human being is permeated by spirit in a special way. We must learn to know the spirit that pulses through the blood. We must learn to know the spirit that pulses through the nervous system just when the latter passes through a phase of breaking down, and so forth. We must become able to see the spiritual element in every single expression of life.

Michael is the spirit of strength. As he enters human evolution he must bring it about that we do not consider on the one hand abstract spirituality and on the other materiality which we listen to with the stethoscope, which we cut up, and of which we have not the slightest inkling that it is only, an externally manifesting form of the spiritual; Michael must permeate us as the strong power which can look through the material and see the spiritual in matter. The Evangelist pointed to an ancient stage of human consciousness and he said: In this ancient time the Word lived in a spiritual way; but the Word became flesh

and dwelt among us. The Word united with the flesh and the Michael revelation preceded this event. It is processes in human consciousness that are indicated here. The reverse process must now begin which consists in adding another word to the word of the evangelist. We must acquire the power in our consciousness to see how the human being receives that which out of the spiritual worlds has united itself with the earth through the Christ impulse and which must unite itself with mankind in order that mankind shall not perish with the earth. We must make sure that man takes the spiritual not only into his head but into his whole being, that he permeates himself with the spiritual. Only the Christ impulse can help us with this, the Christ impulse in the interpretation of the Michael impulse. Then to the Evangelist's words these may be added: "And the time must come when the flesh will again become the Word and learn to dwell in the realm of the Word."

It is not an invention by a later writer when, added at the conclusion of the Gospel, we read that much has been left unsaid. By this means attention is drawn to that which can only gradually be revealed to mankind. Those who maintain that the Gospels must remain as they are and must not be touched understand them very little. They must be interpreted according to the words of the Christ Jesus — I have mentioned this repeatedly —: "I am with you every day even to the end of the earth cycles." That means: "I have revealed Myself to you not only during the days in which the Gospels were written, I will speak to you always through My day spirit, Michael, if you seek the way to Me. Through the continuous Christ revelation you may add to the Gospels that which was not known in the Gospel of the first millennium but which can be known in the Gospel of the second; and new things may be added during the millennia to come." What is written in the Gospel is true: "In the beginning was the Word, and the Word became flesh and dwelt among us." It is, however, just as true that we must add the revelation: "And the flesh of man must again become spiritualized that it may be able to dwell in the kingdom of the Word in order to behold the divine mysteries." The Word becoming flesh is the first Michael revelation; the flesh becoming Spirit must be the second Michael revelation.

### III

Michaelic Thinking. The Knowledge of Man as a Supersensible Being.  
The Michael Path and the Deepest Impulses of the Social Question

*November 23, 1919*

THE DAY before yesterday I spoke to you about the fact that we, as members of the human race, live in a sphere which we may designate as the fourth sphere of evolution. We know that the *Earth* evolution has gradually developed out of the *Saturn* evolution; the *Saturn* evolution was followed by the *Sun* evolution, this in turn by the *Moon* evolution, out of which, finally came the *Earth* evolution. If we keep in mind these four sequential formations of the earth planet to which, of course, mankind as such belongs, we must only consider man in so far as he is a head-being. In doing so we must realize that the designation "the head of man" is the symbolic expression of everything that

belongs to human sense perception, to human intelligence, of all that in turn flows over into social life through human sense perception, as an intelligent being, must be included in this symbolic expression. Thus, if I say: "man as a head-being," this is spoken symbolically and refers to everything I have just mentioned.

We speak lightly of the fact that we, as physical human beings, live in the surrounding atmosphere. We must realize that this atmosphere belongs to us. For, is it not true that the air which is now within us was a short time ago outside us? We are not thinkable as human beings outside this atmosphere. But we have become accustomed to believe that men of earlier periods spoke about subjects like the air in the way modern mankind speaks about them. This, however, was not the case. We find it queer if we say that just as we walk in the air so we walk in a sphere which contains the conditions for our existence as sense-beings, intelligent beings, in short, that we possess all that can be symbolically expressed, as has been stated, by virtue of our existence as head-beings. Now, I have told you that this is only one of the spheres in which we exist, for we live in various spheres. Let us now progress in our considerations to a sphere of practical import for mankind and focus our attention upon the fourth sphere in which we now live by virtue of three evolutionary states having preceded our *Earth*. Let this be characterized by this circular plane (Dr. Steiner makes a drawing on the blackboard) in which we live as in our fourth sphere of evolution. Besides this, we live in yet another sphere of evolution through the fact that this other evolutionary sphere belongs to the spiritual beings that are our creators, just as this fourth sphere belongs to us. If we disregard the human being for a moment and consider those beings which we always have called, in the order of the hierarchies standing above us, the Spirits of Form, the Creative Form Beings, then we shall have to say that we, as human beings, shall only reach the sphere which we ascribe to our Divine Creator Beings when the Earth has passed through three further stages of evolution, which you will find designated in my *Occult Science* [Rudolph Steiner, *Occult Science, an Outline*, Anthroposophic Press, New York] as *Jupiter* stage, *Venus* stage and *Vulcan* stage, and shall have reached the eighth stage. Thus these Creative Spirits are at the stage which we human beings shall have reached after the *Vulcan* evolution. This is their sphere which belongs to them just as the fourth sphere belongs to us. But we must think of these spheres as being inserted into one another, as interpenetrating one another. Thus, is I designate the sphere of which I have just spoken as the eighth sphere, we do not live only in the fourth but also in this eighth sphere through the fact that our Divine Creators live in this sphere together with us.

If we now hold this eighth sphere in view, we find living there not only our Divine Creator Spirits, but also the Ahrimanic beings. Thus by living in the surroundings of the eighth sphere we live together with the Ahrimanic beings. In the fourth sphere, the Luciferic beings live together with us. This is the situation concerning the distribution of these spiritual beings. We are able to go into details regarding these things only if we know how we ourselves are related to the corresponding surroundings of this sphere.

Thus, it is revealed to the perception of initiation science that we are perceiving and intelligent beings by virtue of our living in the fourth sphere of our evolution. But we must never forget that the Luciferic power influenced this

intelligence in which we must always include sense perceptions. This Luciferic power is intimately connected with the special kind of intelligence which the human being today considers his very own and which he prefers to employ. Yet, man was endowed with this intelligence only through the fact that higher being of whom I have spoken to you as the Michael-being has cast the Luciferic beings down into the sphere of men, into the fourth sphere of men. Through this the impulse of intelligence arose in human beings.

You can feel what this impulse of intelligence signifies in mankind if you direct your attention to the impersonal element of present-day human intelligence. You know that we human beings have many personal interests, and we are individualized in regard to them. But his individualization comes to a halt before intelligence. As far as intelligence and logic are concerned, all human beings possess the same; we count upon this common possession. We would not have this common possession if the Luciferic influence, mediated by Michael, had not been exerted upon mankind.

We comprehend one another in this simple fashion only by virtue of our having this common intelligence which originates in the Luciferic spirituality. This Luciferic spirituality arose through Michael's having permeated and influenced human beings with the being of Lucifer. These Luciferic influences developed further in human historic evolution. Alongside of them, much else has been developed in the human being. But today this Luciferic spirituality which we call our intelligence is still considered by many people the most distinguished faculty of man.

You must, in order to come to greater clarity in this matter, direct your soul gaze upon something else which may bring human beings together over the whole earth once it has spread. This is the *Christ* impulse. But the *Christ* impulse is something different from the intelligence impulse. The intelligence impulse is of coercive nature. You cannot make the intelligence of mankind your personal affair. You cannot suddenly resolve to decide in a personal way what has to be decided by intelligence without appearing insane within social life relationships. Yet, on the other hand, you cannot gain any relation to the Christ impulse other than a personal one. Nobody can interfere with another person's way of relating himself to the Christ. This is an entirely personal matter. But through the fact that the Christ has passed through the Mystery of Golgotha and has united Himself with the *Earth* evolution the situation has become such that, regardless of how many human beings, independently from one another, make the Christ impulse their personal affair: the Christ impulse, through its very nature, will become the same for everyone. That means, human beings are brought together through something which every one of them makes his own affair, not coercively as in the case of intelligence, but through the fact that precisely through the Christ impulse itself the relationship of every human being to the Christ forms itself in such a way — if it forms itself rightly — that it is the same in every human being. This, you see, is the difference between the intelligence impulse and the Christ impulse. The Christ impulse may be the same for all mankind and yet is a personal matter for every individual human being. Intelligence is not a personal affair.

Now, what was the situation into which the Christ impulse entered? We can answer this from indications which I have already given. We know that the evolution of the head is retrogressive. In regard to his head the human being



finds himself in a process of dying. We may thus point to the following cosmic fact: Michael has pushed the Luciferic hosts down into the realm of mankind; they took up their abode in the human head, but in the human head in its state of gradual dying.

These Luciferic beings began to fight against this dying of the human head. And here we touch a well-known secret of human nature, a secret known in the most varied forms, but which is almost completely concealed from modern man. In regard to this divine evolution, man carries in his head a continual death process; but paralleling this continual process of dying is a kindling of life on the part of Lucifer. It is Lucifer's constant endeavor to make our head as living as is the rest of our organism. Seen from the organic aspect, Lucifer would turn mankind away from its divine direction, were he to succeed in making the human head as living as is the rest of the organism.

This is precisely what the divine direction of human evolution has to turn against. Man must remain united with *Earth* evolution so that he may continue on through *Jupiter*, *Venus* and *Vulcan* evolution. If Lucifer were to reach his goal, man would not continue on his destined path; on the contrary, he would be made part of a cosmos which is intelligent through and through.

Physiologically speaking, it is Lucifer's constant endeavor to send the life forces out of the rest of our organism into our head. Psychically speaking, Lucifer is constantly endeavoring to give to the content of our intelligence which merely comprises thoughts and images the character of substance. What I have stated above from the physical point of view I now state from the point of view of the soul when I say that Lucifer has the constant tendency to give a real substantial content to that which we form as an image in our spirit — anything of an artistic form, for instance; that is, he has the tendency to permeate our thought contents with ordinary earthly reality. If he were to succeed he would bring it about that we as human beings would forsake reality and fly over into a thought reality which would be reality and not mere thoughts. This tendency of letting our fantasies become realities is connected with our human nature, and the greatest efforts imaginable are made to turn our human fantasies into realities.

Now, everything that exists in mankind as causes of internal diseases is connected with this Luciferic tendency. To see through the work of Lucifer in regard to the driving of the vital forces into the dying forces of the human head means, in truth, to be able to diagnose all internal diseases. Scientific-medical development must strive to build its knowledge upon this Luciferic element. To give this impulse belongs to the tendencies of the Michael influence entering our human evolution.

The Ahrimanic influence is the reverse of the Luciferic tendency. It makes itself felt from the eighth sphere out of which the rest of our organism, exclusive of the head, is fashioned; this organism is full of vitality through its very nature. Into these forces of vitality the Ahrimanic powers endeavor to send the forces of death which properly, in the divine process of evolution, belong to the head. Thus, out of the eighth sphere the forces of death come to us through Ahriman as intermediary. This, again, is spoken of from the physical aspect.

Speaking from the soul aspect, I would have to say: everything that sense its influence into us out of the eighth sphere acts upon the human will, not upon intelligence. Wish, desire underlie human willing; all willing contains a certain amount of desire. It is Ahriman's constant endeavor to insert the personal

element into the desire-nature which underlies the willing; and through the fact that the personal element is concealed in our desire-nature, our human soul-will activity bears the imprint of our gradual approaching the moment of death. Instead of permitting ourselves to be permeated by divine ideals and letting them enter our desires and thus our will, the personal element is introduced into our wishing, into our willing.

Thus we are actually in a state of equilibrium between the Luciferic and the Ahrimanic element. The Luciferic-Ahrimanic element delivers us to illness and death in the physical; in the soul sphere it develops deception in so far as we consider something a reality which merely belongs to the world of thought, of fantasy. In regard to the spiritual sphere, the desire of egotism penetrates into our human nature on this path.

Thus we see this duality — Lucifer-Ahriman — connected with human nature, and I have shown you by Milton's *Paradise Lost*, by Klopstock's *Messiah*, and by Goethe's *Faust* how modern civilized mankind deceives itself, can deceive itself, in regard to this duality. Now we have to keep in mind that mankind in its development has passed beyond the middle point of Earth evolution. Mankind's evolution was, in the first place, an ascending one; then it reached its climax and is now on the descending path. For certain reasons which we need not discuss today there was a state of balance in the Greco-Latin period up to the fifteenth century. Since that time, however, earth humanity's evolution is on the descending path. Physical *Earth* evolution has entered the descending path at a much earlier period; already at the time which preceded our last ice age; that is, prior to the Atlantean catastrophe, *Earth* evolution began to descend in a physical respect. This is a fact which anthroposophists need not announce to the world; for it is already known to geology, as I have frequently mentioned, that as we walk over the earth in numerous regions we walk already over the earth crust in the state of decline. You need only read the descriptions of *Earth* evolution in good geology books of our day and you will find that physical science has come to the conclusion that the earth is on the descending stage of its evolution. But we human beings, too, are on the descending stage of evolution. We must not expect that any upward trend will arise in our bodily development. We must take hold of the upward trend by looking upon that which leads the human being beyond the *Earth* evolution to its subsequent evolutionary forms. We must learn to look upon the human being of the future. This means to think in the sense of Michael, to have Michaelic thoughts.

I will characterize more precisely what it means *to think in the sense of Michael, to think Michaelically*. You see, my dear friends, if you confront your fellow-man today, you actually confront him with a completely materialistic consciousness. You say to yourselves, even though you do not say it aloud nor even in thought, but you say to yourselves in the more intimate recesses of your consciousness: This is a man of flesh and blood; this is a man of earth substances. You say the same in the case of the animal, the same in the case of the plant. But what you thus say to yourselves when confronting man, animal and plant, you are justified in saying only in regard to the mineral nature. Let us deal at once with the most extreme case, with man. Let us consider man in regard to his external form. That which constitutes his external shape you do not really see, you do not confront it at all with your physical capacity of observation, for it is filled with more than ninety percent of fluid, of water. That

which fills the form as mineral substance is what you see with your physical eyes. That which man unites with himself of this outer mineral world is what you see; the human being who does the uniting you do not see. You speak correctly only if you say to yourself: What confronts me here are the particles of matter which the human spirit shape stores up in itself; this makes the invisible being which stands here before me visible. You all as you are sitting here are invisible to physical senses. A certain number of shapes are sitting here; they have, through a certain inner power of attraction collected particles of matter. These particles of matter are what we see; we merely see the mineral. The real human beings that are sitting here are invisible, are supersensible. To say this to oneself with full consciousness at every moment of waking life constitutes the Michaelic mode of thinking; to cease conceiving of the human being as a conglomerate of mineral particles which he but arranges in a certain way, as is also assumed of animals and plants and from which only the minerals are excepted, and to become conscious of the fact that we walk among invisible human beings — this means to think Michaelically.

We speak of Ahrimanic and Luciferic beings, we speak of the beings of the hierarchy of the Angeloi, Archangeloi, Archai, and so forth. These are invisible beings. We learn to know them by their effects. We have discussed many of these effects, even during the last few days. We learn to know these beings by their deeds. Well, is the matter different with the human being? We learn to know the human being — who is invisible — here in the physical world through the fact that he arranges mineral particles in a human-like shape. But this is only an activity of the human being, an effect of his nature. The fact that we have to become clear about the effects of Ahriman and Lucifer, of the Angeloi, Archangeloi, Archai, and so forth, in another way means simply that we have to learn to know them in a different manner. But in regard to the supersensible character of these beings there is no difference between them and human beings if we employ reason in our thinking about the being of man.

To comprehend that we are not different in our essential being from the supersensible beings means to think in the spirit of Michael. Mankind was able to get along without this insight as long as it still received something from the mineral world. But since the mineral world is in a declining evolution, the human being must gradually acquire a spiritual conception of himself and the world. Since the seventies of the nineteenth century he is able, in growing measure, to find the inner strength to develop the consciousness that man is not a well-ordered conglomeration of particles of matter but that he is a supersensible being, and that these particles of matter are only a gesture of the external mineral world, indicating: here is a human being. Only because of the Ahrimanic influences which I have characterized in a recent lecture [Lecture of November 15, 1919, Dornach] does the human being fend off this inner consciousness, does he try to avoid it. One thing is connected with another in human life. And just as we labor under the delusion that man is a sensuous and not a supersensible being, so do we labor under other delusions. We speak of evolution and imagine that one thing proceeds from the other in a continuous progressive development. You know that it was not possible to follow such a thought in depicting evolution artistically in our Building. [See Rudolf Steiner, *Der Baugedanke des Goetheanum*, with 104 photographs of the first Goetheanum.] When I developed the forms for the capitals, I had to show the first, second, and third capital in an

ascending evolution, the fourth stood in the middle, the fifth began the declining evolution, the sixth was still simpler, the seventh the most simple. I had to add to the ascending evolution the declining evolution.

Our head is in this declining evolution, whereas the rest of our organism is still in the ascending evolution. If we believe that evolution signifies a continuous ascent we forsake true reality. We then hold the view of Haeckel who, under the influence of a certain delusion, maintained that there are, first, simple beings, as evolution progresses, more and more complicated beings, more and more perfect beings, and so on and on, ad infinitum. This is nonsense. Every evolution that progresses also turns back and retrogresses. Every ascent is followed by a descent; every ascent bears in itself the germ for the descent. It belongs among the most insidious deceptions of modern mankind that it is unaware of the connection between evolution and devolution, between progressive development and retrogressive development. For from every ascending evolution there must result the disposition for retrogressive evolution. At the moment when progressive evolution begins to become retrogressive, the physical passes over into the spiritual evolution. For as soon as the physical begins to become retrogressive, there is room for spiritual development. In our head there is room for spiritual development because physical development is on the retrogressive path. Only when we are in the position to see these things in the right light, that is, only when we see the connection of our intelligence with the Luciferic development shall we really understand the being of man and thereby the world. For then we shall evaluate these things correctly and shall know that our intelligence needs a new impulse if it is to lead man to his goal. Through the Christ principle Lucifer must be prevented from making the human being desert his predestined divine course.

I said before: One thing is connected with the other. Human beings are today under the influence of the same delusion which attributed to the divine powers certain Luciferic qualities. The same delusion creates today the inclination in human beings to see an ideal in the one-sided representation, of the beautiful, for instance. To be sure, it is possible to represent the beautiful as such. But we must be conscious of the fact that were we as human beings merely to surrender ourselves to the beautiful, we would cultivate those forces in us which lead into Luciferic channels. Just as there is no one-sided progressive evaluation in the real world, but evolution is followed by devolution, so likewise there exists no one-sided beauty in the real world. The merely beautiful used by Lucifer in order to fascinate and blind human beings would set human beings free of *Earth* evolution; it would sever their connection with it. Just as there is an interplay of evolution and devolution, so we have in reality to do with an interplay of beauty and ugliness; in truth, there is a hard battle between beauty and ugliness. And if we wish really to take hold of art we must never forget that the ultimate in art in the world is the interplay of the beautiful and the ugly, the presentation of the battle of the beautiful with the ugly. For only by looking upon the state of equilibrium between the beautiful and the ugly do we stand within reality; then we do not exist within a one-sided Luciferic or Ahrimanic reality not belonging to us, into which, however, Lucifer and Ahriman strive to place us. It is very necessary that such ideas as I have just put forward enter human cultural evolution. You know that I have often spoken to you with great enthusiasm about Greek culture, yet in ancient Greece it was still

possible to devote oneself one-sidedly to the cultivation of beauty, for mankind at that time had not yet been taken hold of by the decline of *Earth* evolution, at least not the Greeks. Since that time, however, man must not any longer indulge in the cultivation of the merely beautiful. This would be a flight from reality. He must, boldly and courageously, confront the real battle between beauty and ugliness. He must be able to feel, and experience the dissonances in their battle with the consonances of the world.

This will bring strength into mankind's evolution, and from this strength will spring the possibility of attaining that inner condition of consciousness which lifts us above the delusion that the human being consists in his true essence of heaped-up matter, of mineral particles of substance which he has drawn together into himself. Even from the physical aspect it can be said today that man does not bear in his being the signature of mineral nature, of external physical nature. The outer mineral is heavy. But that which gives us, for instance, the possibility of developing the soul element — I do not refer here to intelligence — that which makes us capable of developing soul qualities is not bound to gravity but to its opposite, to what is called the levity of fluids. I have on other occasions described to you how our brain swims in the cerebral fluid. If this were not so, the blood corpuscles contained in it would be crushed. You know from your lessons in physics that Archimedes, sitting in his bath, discovered that he became lighter, and he was so pleased about this that he called out his famous "Eureka!" In regard to our soul, we do not live by being pulled downward, but by being pulled upward. Not by our brain being heavy, but by our brain being lighter through its swimming in the cerebral fluid do we live physically. We live by means of what draws us away from the earth. This may be stated today even from the physical aspect.

However, what I wanted to point out to you in the present lectures was and is that, confronting modern life, we need a condition of soul which really, at every moment of day-waking life, is conscious of the supersensible in the immediate surroundings, and which does not surrender to the delusion that the human being is real because he can be seen, and the spirits are not real because they cannot be seen. For the truth is that we do not see the human beings either. This is precisely the delusion that we believe we see the human beings. We do not differ at all from the beings of the higher hierarchies. To learn to grasp the similarity between the beings of the higher hierarchies and ourselves, and even the animals and plants, is the task put to modern mankind.

We say that through the Mystery of Golgotha the Christ impulse has entered *Earth* evolution, has entered mankind's evolution, to begin with, and is henceforth united with it. People say: We do not see it. Indeed, they will not see it as long as they deceive themselves about man himself, as long as they consider man to be something quite different from what he really is. The moment this is no longer a theory but a vividly felt reality of the soul which enables us to see in man a supersensible being, we cultivate within us the faculty of perceiving the Christ impulse in our midst, everywhere, and of being able to say with full conviction: do not seek for Him in external manifestation; He is among you everywhere. But mankind would have to develop the belief, modestly and humbly, that it takes a great effort to cultivate the consciousness which, right from the outset, sees in man a supersensible being. For if we do this only in theory it is of no avail. Only if we really do not believe that what

confronts us physically is the real human being, only if we feel this to be an absurdity, have we acquired the state of soul I am referring to.

My dear friends, if you were to go to our building lot outside and collect all kinds of scrap that is lying about there and through clever handling of it were able to hold it in front of you in such a way that a person who met you could not see you but only the scraps of wood or brick — you would not maintain that these scraps of brick and wood are the human being. But the matter is in no way different in regard to the mineral substances with which you confront your fellow-men, arranged in a certain way. Yet you say: these mineral substances — since your physical eyes see them — are the human being! In truth they are only the gesture which points to the real human being.

If we look back into pre-Christian times we shall find that God's Messenger came down to earth, visibly, as it were, revealing and making himself understood to the human being. The greatest Messenger of God Who came down to the earth, the Christ, was at the same time the One Who was able to reveal Himself in the greatest earth event as the last one of those who could reveal themselves without the human beings' assistance. Now we live in the age of the Michael Revelation. It exists like the other revelations. But it does not force itself upon the human being because man has entered his evolution of freedom. We must go out to meet the revelation of Michael, we must prepare ourselves so that he sends into us the strongest forces and we become conscious of the supersensible in the immediate surroundings of the earth. Do not fail to recognize what this Michael revelation would signify for men of the present and the future if men were to approach it in freedom. Do not fail to recognize that men of today strive for a solution of the social question out of the remnants of ancient states of consciousness.

All the problems that could be solved out of the ancient states of human consciousness have been solved. The earth is on the descending stage of its evolution. The demands which arise today cannot be solved with the thinking of the past. They can only be solved by a mankind with a new soul constitution. It is our task so to direct our activity that it may assist the rise of this new soul constitution in mankind. The fact that human beings cannot free themselves from the concepts which have been fostered for millennia oppresses our souls like a terrible nightmare. We see today how the results of these age-old concepts which are divested of all content and are nothing more than mere word hulls run their course almost automatically. Everywhere there is talk about human ideals. But these ideals have not real content, they are merely sounding words, for mankind needs a new soul constitution. Once upon a time the call resounded to mankind which, translated into our language, says: "Change your thinking, for the time is at hand!" At that time, however, human beings were still able to change their thinking out of their old soul constitution. Now this possibility has ceased; if what at that time was begun will have to be fulfilled today, it must be fulfilled out of a new soul constitution. Michael transmitted to human beings the Yahve-tradition, the Yahve-influence. Since the end of the seventies of last century he is engaged — if we but go to meet him — in transmitting the comprehension of the Christ-Impulse in the true sense of the word. But we must go to meet him. And we do come to meet him if we fulfill two conditions.

In regard to our own soul constitution we can say to ourselves: We have to overcome a certain error. I do not wish to burden you unduly with narrow

abstractions and philosophical world conceptions, but I have to draw your attention to such a symptom of modern human evolution as the philosopher Cartesius (Descartes) who lived at the dawn of the modern age. He still knew something of the spiritual which plays through the dying nervous system of man. But he made at the same time the statement: "I think, therefore I am." That is the opposite of the truth. When we think we are *not*; for in thinking we have merely the image of reality. Thinking would be of no consequence for us if we would exist within reality with our thinking, if thinking were not merely an image. We must become conscious of the mirror-character of our world of mental images, of our world of thoughts. The moment we become conscious of this mirror character we shall appeal to a different source of reality within us. Of this, Michael wills to speak to us. That means, we must try to recognize our thought world in the mirror-character; then we shall work against the Luciferic evolution. For the latter is greatly interested in pouring substance into our thinking, in trying to delude us with the erroneous belief that thinking is permeated by substance. Thinking contains no substance, but merely image. We shall take substance out of other and deeper levels of our consciousness. That is the one condition. We only need to be conscious that our thoughts make us weak, then we shall appeal to the strength of Michael; for he is to be the spirit who points us to that which is stronger in us than thought, whereas we have learned through modern civilization chiefly to look upon thought, and by doing so have become weak human beings because we have considered thought itself to be something real. We may imagine that we are turning ever so far away from mere abstract intelligence, but this is an illusion; for as modern human beings we are in the bondage of intelligence and do not send out of the deeper levels of our being into thoughts themselves that which ought to be in them.

The second condition is that we introduce into our wishes, and thus into our will, that which results from a reality which we must recognize as supersensible. The fact that the Mystery of Golgotha in its supersensible character has not been taken absolutely seriously has had dire consequences. I have often mentioned it here. I have, for instance, drawn your attention to the views of the liberal theologian, Adolf Harnack. There are many such liberal theologians who openly confess: through historical documents there cannot be found any proof of the reality of the Mystery of Golgotha. Indeed, my dear friends, it is impossible to prove historically the existence of the Christ Jesus in the same way it is possible to prove the existence of Caesar or that of Napoleon. Why? Because in the Mystery of Golgotha an event was to be placed before mankind to which it should have only supersensible access. It was not to have access to it through the senses. In order that mankind might learn, precisely through the Mystery of Golgotha, to raise itself to the supersensible, there was not to be any external, sensible, historical proof.

We have thus indicated two things toward which we must strive. First, to recognize the supersensible in the immediate sense world, that is, in the world of man, animal, and plant: this is the *Michael path*. And its continuation is to find in the world which we ourselves recognize as supersensible, the *Christ impulse*.

In describing this to you, I am describing to you at the same time the deepest impulses of the social question. For the abstract League of Nations will not solve the international problem. Such abstractions do not bring the people

together all over the earth. But the spirits who lead the human beings into the supersensible, and of whom we have spoken during these days, will bring people together.

Externally, mankind approaches today serious battles. In regard to these serious battles which are only at their beginning — I have often mentioned it here — and which will lead the old impulses of *Earth* evolution ad absurdum, there are no political, economical, or spiritual remedies to be taken from the pharmacy of past historical evolution. For from these past times come the elements of fermentation which first, have brought Europe to the brink of the abyss, which will array Asia and America against each other, and which are preparing a battle over the whole earth. This leading ad absurdum of human evolution can be counteracted alone by that which leads men on the path toward the spiritual: the Michael path which finds its continuation in the Christ Path.

#### IV

### The Culture of the Mysteries and the Michael Impulse. Self-knowledge and its Permeation of the Three Strata of Consciousness

*November 28, 1919*

IN PURSUANCE of the considerations I placed before you in the lectures of last week I should like today to prepare the ground for what I shall develop in detail tomorrow and the day after tomorrow. It will be a matter of calling back to your memory, in a way different from the one heretofore employed, of much that we shall need in order to pursue our present theme.

If we try to make clear to ourselves the way in which *Earth* evolution unfolded we can do so best by considering and arranging the various events in relation to the central point of Earth evolution; for through such an arrangement we arrive at a certain structure in man's own evolution. This central point, this center of gravity is, as you know, the Mystery of Golgotha through which the whole *Earth* evolution received its meaning, its true inner content.

If we go back in the evolution of occidental humanity which received the impulse of the Mystery of Golgotha from the orient, we must say: approximately in the fifth century before the occurrence of the Mystery of Golgotha there begins, out of Greek culture, a kind of preparation for this Mystery of Golgotha. This uniform trend is introduced through the figure of Socrates, finds its continuation in Greek culture in its entirety — also in art the same trend is discernible — it is continued by the mighty and outstanding personality of Plato and receives a more scholarly character, as it were, in Aristotle.

You know from various lectures I delivered before you that the Middle Ages, mainly in the time after St. Augustine, were especially bent on using the guidance that could be gained from the Aristotelian mode of thinking in order to comprehend what prepared the Mystery of Golgotha and what followed it. Greek thinking became of such great importance precisely for the Christian evolution of the occident up to the end of the Middle Ages through the fact that it was used for the comprehension of the real nature of the Mystery of Golgotha. It is well that we should realize what it was that took place in Greece during these last centuries prior to the event of the Mystery of Golgotha.



What took place in the thinking, feeling and willing of the Greek was the last echo of a primeval culture of mankind no longer appreciated today. Historical considerations can no longer see these things in their proper light, for our historical considerations do not reach back to those times in which a Mystery culture that extended over the civilized earth of that age permeated all human willing and feeling. We must go back into those millennia into which history does not reach, we must go back with the methods which you find indicated in my book, *Occult Science, an Outline*, {Anthroposophic Press, New York} in order to see what was the nature of this human primeval culture. In had its origin in the ancient Mysteries into which those human beings who were found to be objectively suited for direct initiation were admitted by great leading personalities. The knowledge which was thus imparted to those initiates in the Mysteries flowed, through them, out to other human beings. One cannot understand ancient culture in its entirety if one does not focus one's attention upon the maternal soil of the Mysteries. If one is willing to do so, this maternal soil of the Mysteries can be clearly discerned in the works of Aeschylus. It can be sensed in Plato's philosophy. But the revelations concerning the Divine which mankind received from the Mysteries have been lost historically. Only in the most primitive fashion are they still contained in that which has become historically demonstrable culture. We can best judge what has happened here if we make clear to ourselves what it is that has remained, in the post-Socratean age of Greek civilization, of the primeval Mystery culture in which Greek civilization was rooted. What has remained in a certain mode of thinking, a certain way of visualizing.

As you know, outer history relates how Socrates founded dialectics, how he was the great teacher of thinking, of that thinking which, later on, Aristotle developed in a more scientific way. But this Greek mode of thinking is only the last echo of the Mystery culture, for this culture of the Mysteries was rich in content. Spiritual facts which are the fundamental causes for our cosmic order were adopted into man's entire view of things. These sublime and mighty contents were gradually lost. But the way of thinking developed by the Mystery pupils has remained and has become historical, first, in Greek thinking, then, again, in Medieval thinking, in the thinking of the Christian theologians who acquired this Greek thinking in order to grasp with the thought forms, with the ideas and concepts which were a continuation of Greek thinking, that which has flowed into the world through the Mystery of Golgotha. Medieval philosophy, so-called scholasticism, is a confluence of the spiritual truths of the Mystery of Golgotha and Greek thinking. The elaboration, the thought-penetration of the Mystery of Golgotha has been carried out — if I may use the trivial expression — with the tool of Greek thinking, of Greek dialectics. Up to the Mystery of Golgotha, about four and one half centuries elapsed from the time when the content of the Mysteries was lost and the merely formal element, the mere thought element of the ancient Mysteries was retained. We may say, approximately, four and one half centuries. Thus we have to visualize the following: In a pre-historical age, the culture of the Mysteries extends over the civilized earth of that time. In the course of evolution only a distillate of it remains, namely, Greek dialectics, Greek thinking. Then the Mystery of Golgotha takes place. In the occident this is, at the outset, comprehended by means of this Greek dialectics. Anyone who wishes to familiarize himself with

the science, let us say, even of the tenth, the eleventh, the twelfth, the thirteenth, the fourteenth century, which still comprises theology, must employ his thinking in a way that is quite different from the present-day natural-scientific mode of thought. Most human beings who today pass an opinion on scholasticism cannot do it justice because they only have a natural-scientific training, and scholasticism requires a training of thought that is different from modern natural-scientific training.

Now, my dear friends, today we live at a point of time in which again four and one half centuries have elapsed since this natural-scientific mode of thinking took hold of mankind. In the middle of the fourteenth century, human beings of the Occident begin to think in the way we find developed, already to the degree of brilliancy, in Galileo or in Giordana Bruno. This, then, is carried over into our age. Indeed, my dear friends, it is, seemingly, the same logic as that of the Greeks; yet, in reality, it is a completely different logic. It is a logic which is gradually derived from the nature processes in the way the Greek logic was derived from that which the Mystery pupils beheld in the Mysteries.

Let us now try to make clear to ourselves the difference that exists between the four and one half centuries prior to the event of the Mystery of Golgotha in the civilized world of that time, which was almost limited to Greece, and the four and one half centuries in which humanity was trained for natural-scientific thinking. It is easiest for me to describe this to you graphically. Visualize the culture of the Mysteries like a kind of mountain summit of human spiritual culture in very ancient times. This culture of the Mysteries — I shall proceed step by step — then becomes logic in Greece, up to the Mystery of Golgotha. This, then, finds its continuation in the Middle Ages through scholasticism.

During four and one half centuries prior to the Mystery of Golgotha we have the last ramification, the echo of the ancient Mystery culture. With the fifteenth century A.D. a new way of thinking begins which we might call thinking in the style of Galileo. The period of time that elapsed between this starting point and our present day is of the same length as that which elapsed between the appearance of the Greek way of thinking and the Mystery of Golgotha. But while the latter period is a final echo, an evening glow, as it were, the former is a prelude, something that has to be evolved, that has to be brought to a certain height. Greek culture stood at an end. We stand at a beginning.

We shall only gain a complete understanding of this placing, side by side, of an end and a beginning if we observe the evolution of mankind from a certain spiritual-scientific point of view.

I have repeatedly stated that it is not without reason that in the present age the attempt toward self-knowledge of mankind is made, the tools for which are offered by the anthroposophically-oriented spiritual science. For the large majority of mankind confronts a significant future possibility. In this connection it is important that we take seriously the fact that the evolving historical humanity is an organism that develops continuously. Just as in the case of the single organism we have puberty, and also later epochal transitions, so likewise, in human history, we have epochal transitions. Today, human beings still meet the doctrine of repeated earth lives with the objection that human beings do not remember their previous earth lives.

Anyone who, in a factual manner, conceives of the evolutionary history of

mankind as of an organism, as I have just indicated, should not be surprised that human beings do not today, in their ordinary knowledge, remember their former earth lives. For I ask you: what does man remember in ordinary life? That which he first has *thought*. What he has not thought he cannot remember. Just think how many events of a day remain unobserved by you. You do not remember them because you did not think them in spite of their having taken place in your surroundings. You can only remember what you have thought.

Now, in the former centuries and millennia of mankind's evolution, human beings did not attain to any factual clarity about their own nature. To be sure, since the appearance of Greek thinking the "know thyself" exists like a longing, but this "know thyself" will only be fulfilled through real spiritual cognition. Only through the fact that human beings once employ one life in order to comprehend in thought their own self — and humanity has only become ripe for this in our age — is memory prepared for the next earth life. For we must first have thought about that which we are to remember later. Only those who, in earlier ages, through initiation (which need not have been acquired in the Mysteries) could look factually upon their own self are able in the present age to look back upon former earth lives. And there are not so few human beings who are able to do this. Nevertheless, the situation is such that man, also with respect to his purely bodily evolution, undergoes a transformation. These things cannot be observed externally in physiology, but they can be observed spiritual-scientifically. Mankind today does not have the same bodily constitution it had two thousand years ago, and in two thousand years from today it will again have a different constitution. I have talked to you about this subject repeatedly. Human beings live toward a time in the future in which their brains will be constructed in a way that is quite different from the way their brains are constructed today in an external sense. The brain will have the possibility of remembering former earth lives. But those who have not prepared themselves today through reflection upon their own self will sense this faculty — which will be theirs mechanically — merely as an inner nervousness, if I may use the current expression, as an inner deficiency. They will not find what they are lacking, because mankind in the meantime will have become ripe, in regard to its corporeality, to look back upon its previous earth lives, but if it has not prepared this retrospect, it cannot look back; it then will sense this faculty only as a deficiency. Therefore, proper knowledge of the present-day powers of transformation of mankind indicates by its very nature that human beings are brought to self-knowledge through the anthroposophically-oriented spiritual science. Now, it is possible, and today I shall only indicate this, it is possible to point out the nature of this special experience which will suggest to human beings to take into account previous earth lives.

Today we live in an age in which those shades of feeling which will become more and more prevalent are indicated only in a few human beings; but still, they are indicated in these few human beings. Not much attention is paid to them yet. I shall describe them to you in the way in which they will appear eventually. Human beings will be born into the world and they will say to themselves: by living with other human beings, I am educated, consciously or unconsciously, for a certain way of thinking. Thoughts arise in me. I am born into and educated for a certain way of thinking, of visualizing. But at the same time I look at my outer surroundings: my thinking, my visualizing does not

properly fit this outer surrounding world. — this shade of feeling is already present today in individual human beings. They must think in a direction which makes it appear to them as if outer nature said something entirely different, as if outer nature demanded something completely different from them. Whenever such human beings appeared that have felt this discrepancy between what they must think and what external nature says, they have been ridiculed. Hegel, for instance, is a classical example for this. He has expressed certain thoughts about nature — and not all of Hegel's thoughts are foolish! — and has arranged them systematically. Then the philistines came and said: Well, these are your ideas concerning nature; but just look at this or that process in nature: it does not agree with your ideas. Then Hegel answered: Too bad for nature!

Naturally, this seems paradoxical; nevertheless, subjectively this feeling is well founded. It is absolutely possible that one surrenders, without prejudice, to one's innate thinking and says: if nature were really to correspond to this thinking, she would have to take on a different form. To be sure, after some time one will also become accustomed to that which nature teaches. Most people who find themselves in such a position do not notice that by having acquired nature observation they really bear two souls within themselves, two truths, as it were. Those who do notice it may suffer greatly from this discrepancy brought into their soul life. What I am describing to you here and which is present in some human beings today although they are not aware of it will become ever more present. Human beings will say to themselves more and more: through what I am by birth, my head really forces me to form a picture about nature. But this does not coincide with nature herself. Then, as I become more familiar with life, I also acquire in the course of time what nature herself teaches. I must find a way out of this.

These discordant sensations will arise in our souls when they return again to earth. A source of inner thoughts and sensations will arise in us which will cause us to day: you sense clearly how the world ought to be; it is, however, different. Then, again, we shall familiarize ourselves with this world; we shall learn to know a second kind of law, and we shall have to seek a balance between the two.

Let us assume the human being enters physical existence through birth. He brings with him in his thinking and feeling the result of his previous earth life. While he as not united with the life of the earth, this external earth life has actually undergone a change. He senses a discrepancy between his thinking, the effects of which he brings from his previous life, and the things as they have developed in the period during which he was absent from the earth. His thinking does not harmonize with them. And now gradually he adjusts himself to his new life, but he does by no means completely take up into this consciousness what he may learn from his surroundings. He only takes it up as though through a veil. He elaborates it only after death, and then, again, carries it into his next life. Man will constantly live in this duality of his soul life. He will always become aware of the following: You are bringing with you something in regard to which the world into which you have grown through birth is new. But through your physical being you now receive something from this world which does not completely penetrate your soul, which you will have to work over, however, after death.

The human being of the present day ought to become thoroughly

acquainted with the way of experiencing life. For only by familiarizing himself with such a thing does he become aware of the forces which pulse through our existence and which otherwise remain entirely unnoticed. We are drawn into the web of these forces. But if we do not try to penetrate them with our consciousness, they make us to a certain degree sick in our soul. This falling apart the human being will perceive more and more: the falling apart of that which has stayed with him from the previous life and that which is prepared in the present life for the next one. And since man will sense this duality more and more, he will be in need of an inner mediation, a real inner mediation. And the great question will become ever more burning: Where must we look for this inner mediation? We can only find an answer to this question if we consider the following:

I have often told you that we human beings are completely awake only in our thinking in the period between awaking and falling asleep of ordinary life. The life of thought means complete wakefulness. We are not completely awake, even in waking life, in regard to our feelings. Our feelings are at the stage of dream consciousness, even though we are fully awake in our conceptions and thoughts. He who is able to make research in this field knows through direct perception that feelings have no greater vitality than have dreams; only, the conception through which feelings are represented makes it appear differently. But the life of feelings as such arises out of the depths of consciousness like the surging up of dreams. And the actual life of will is asleep in us, even in our waking life; in regard to the will we are asleep. Thus, also in waking life, we carry these three states of consciousness within us. During the day, we walk around with a waking life of thoughts; we deceive ourselves in believing that we are awake also in our will because we have thoughts about that which the will perform. Not the experience of the will itself, but only its mental image is what enters our consciousness. We dream our feelings, we sleep our willing. But if imaginative knowledge raises up what otherwise dreams in the feelings and makes it a matter of complete, clear world cognition, then we become aware of the fact that wisdom is contained not only in our thoughts — let us call it “wisdom” although with many human beings it is “un-wisdom” — but that wisdom is also contained in our feelings, and that it is also contained in our willing. In regard to present-day human existence we can only speak clearly about that which is contained in our thought life. In regard to the world of feelings mankind today entertains thoughts which hardly differ from those it entertains in regard to dream life; and yet, wisdom is also contained in the life of feeling.

My dear friends, the person who earnestly applies to his own soul the exercises which are described in my book, *Knowledge of the Higher Worlds and Its Attainment* {Anthroposophic Press, New York} will come closest to experiencing a certain inner soul-surging which takes its course in a dreamlike manner, as it were. For most human beings it will not contain more regularity than ordinary dreaming; but it is possible, at a comparatively early moment, to bring so much order into this inner experiencing that one becomes aware of the fact that, although this inner experience is not governed by ordinary logic — indeed, it is sometimes governed by a very grotesque logic, and the most varied fragments of thought arrange themselves and occur in a dreamlike fashion — one becomes aware of the fact that something real takes place there. This first inner

experience, which is still very primitive, may be recognized by the one who applies, even to some degree, to his own soul life what has been described in my book, *Knowledge of the Higher Worlds and Its Attainment*. When the human being dives down into this surging of waking dreams, a new reality emerges in contrast to the ordinary reality of external life. Comparatively soon the human being may become aware of this arising of a new reality. And also comparatively soon may he become aware that wisdom is contained in all this, but a wisdom he cannot take hold of, for which he does not feel himself mature enough to become fully conscious of it. It escapes him time and again, and he does not understand it. But he becomes aware, or at least, may become aware of the fact that wisdom does not only flow through the upper stratum of his consciousness which permeates him in ordinary waking day-life, but that below this there lies another stratum of his consciousness which appear illogical to him for the simple reason that he himself calls it that since he cannot yet take hold of its wisdom. We may say: the moment we have completely acquired *imaginative cognition*, these waking dreams cease to be as grotesque as they appear to ordinary life; they then permeate themselves with a wisdom that points to another content of reality, to a world different from the sense world which we fathom with ordinary wisdom.

You see, my dear friends, in ordinary life only the world of feeling surges up into our every-day consciousness out of this substratum of our consciousness. And out of a still deeper stratum, which lies below the one just mentioned, there surges up the world of will which is also permeated by wisdom. We are connected with this wisdom, but we are not at all aware of it in ordinary consciousness. Thus we may say: We human beings are governed by three strata of consciousness. The first is our *conceptual consciousness* in which we live every day. The second is an *imaginative consciousness*. And the third is an *inspired consciousness* which remains very deeply hidden, which works in us, to be sure, but whose nature we do not recognize in ordinary life. If only modern philosophy were less perplexed in its concepts — I am not referring here to people who have nothing to do with philosophy, but philosophers should grasp such matters, yet they refuse to do so — if only modern philosophy were less confused it would have to notice the great difference that exists between truths that are arrived at purely upon the basis of external observation of nature and the truths that are found in the sciences, such as mathematics and geometry, which are employed in the endeavor to understand external nature.

We are in a sense justified in saying that in regard to the truths which man acquires through external observation — this has so often been stressed in the history of philosophy that a special reference to it ought to be superfluous for the philosopher — in regard to the truths of external observation we can never speak of actual certainty. Kant and Hume have elaborated this especially clearly by their grotesque assertion that, although it is true that we observe that the sun rises, we cannot, however, assert from this observation that the sun will rise again tomorrow; we only can conclude from the fact that the sun has risen up to now every day that it will also rise tomorrow. This is the way with all truths which we derive from external observation. But it is not so in the case of mathematical truths. If we have once grasped them we know they are valid for all future times. Whoever knows and is able to prove, out of inner reasons, that the square above the hypotenuse equals the sum of the square of the two other sides

of the right-angled triangle knows that it would be impossible to draw a rectangular triangle for which this law does not hold good.

These mathematical truths are different from the truths we arrive at through external observations; we know the facts, but with the means of present-day research we are unable to grasp the underlying reason. The reason is to be found in the fact that mathematical truths originate deep down in the inner being of man, that they arise on the third level of consciousness, in the lowest stratum and, without his being aware of it, shoot up into man's upper consciousness, where he then perceives them inwardly. We possess mathematical truths through the fact that we ourselves behave mathematically in the world. We walk, we stand, and so forth; we describe certain lines on the earth. Through this will relationship to the external world we actually receive the inner perception of mathematics. Mathematics arises below in the third consciousness and shoots up from there.

Conceptual life: Complete Wakefulness: Wisdom

Feeling: Dreaming: Wisdom

Will: Sleeping: Wisdom

I. Conceptual Life

II. Imaginations

III. Inspirations

Thus, although we are not conscious of its origin, we have very clear concepts of at least one part of this lowest stratum of consciousness: we are aware of the mathematical and geometrical concepts. The middle stratum is of a dreamlike and confused character. And here, "in the upper story," where the day-waking conceptual life takes place, we are clear again. What plays up from the third stratum of consciousness is also clear in us. What lies between the two reaches most human beings like a confused waking dreaming. It is very significant that we should make this fact clear to ourselves. For, you see, the Greeks, during the four and one half centuries (number one), which they had retained as the remainder of the Mystery culture. And this is a purely Luciferic element. I have described it to you recently: it is the intellectualistic culture. Clarity rules in our head. It is permeated by wisdom, generally valid wisdom. But this is the Luciferic element in us.

And, again, that which exists here below and which is so much beloved by modern scientists and was so much beloved by Kant that he said: in regard to nature, science exists only in as far as it contains mathematics — this is the purely Ahrimanic element, which arises from below through our human nature. It is the Ahrimanic element.

It does not suffice, my dear friends, to know of something that it is correct. We know that the things we comprehend intellectually through our head are correct; but this is a gift of the Luciferic element. And we know that mathematics is correct; but this sovereign correctness of mathematics we owe to Ahriman who sits in us. The most uncertain element is in the middle. It consists of seemingly illogical, billowing dreams.

I will describe to you another symptom so that you may grasp the full significance of this matter. In reality, the whole mathematical conception of the

world as it arose with Galileo and Giordano Bruno stems from this deepest stratum of consciousness. Four and one half centuries have elapsed since we have begun to acquire this world conception, since we have begun to introduce this Ahrimanic element into our human thinking and sensing. Whereas in Greek thinking the last echo of the Mystery culture shone into the clearest brightness of consciousness, there arises in our deepest, darkest strata of consciousness that which only in the future will reach its climax. This is beginning to arise down there.

- I. Conceptual Life (Lucifer)
- II. Imaginations (consciousness)
- III. Inspirations (Ahriman)

Our soul life is like a scale beam which has to try to establish equilibrium, on one hand the Luciferic, on the other the Ahrimanic element. The Luciferic element lies in our clear head, the Ahrimanic element below in the wisdom which permeates our will. Between the two, we have to try to establish a state of balance in an element which at first does not seem to be permeated by anything.

How does wisdom enter this middle part of man? Man is placed in the world at present in such a way that his head is supported by Lucifer, his metabolic wisdom, his limb-wisdom by Ahriman. That which we have described as the middle state of consciousness is dependent upon our heart organization and the human rhythmical system (read what I saw concerning this fact in my book, *Von Seelenraetseln*. {Not yet translated into English. (Tr.)}) This sphere of our existence must gradually become just as ordered as the head wisdom became ordered through logic and the Ahrimanic wisdom through mathematics, geometry, through external rational nature observation. What will bring inner logic, inner wisdom, inner power of orientation into this middle part of our human nature? The *Christ impulse*, that which passed over into the earth culture through the Mystery of Golgotha.

Thus you see, we have a spiritual-scientific anatomy which shows us what is culture of the head, what is culture of metabolism, which also shows us the nature and needs of that sphere of our organism which lies between the two. That man permeate himself with the Christ impulse is a requisite part of his nature.

Let us for a moment hypothetically assume that the Mystery of Golgotha had not entered *Earth* evolution: the human being would have his head wisdom. He also would have what has arisen since the fifteenth century A.D. But in regard to his central being he would be desolate and void. He would feel more and more the disagreement between the two inner spheres mentioned above. He would be unable to bring about the state of equilibrium. We can only bring about his state of equilibrium by permeating ourselves more and more with the Christ impulse which calls forth the state of balance between the Luciferic and Ahrimanic element.

From this you will see that we may say: In the pre-Christian four and one half centuries there was bestowed upon the human being, like a preparation for the Mystery of Golgotha, the last ramification of the ancient Mystery culture, which has settled like a head-memory of this ancient culture. And in our modern age, the human being passed through four and one half centuries of preparation



for a new spirit direction, for a new kind of Mystery culture. But in order that these two might be connected in the historical evolution of mankind, the Mystery of Golgotha had to take place as an objective fact in mankind's evolution. Internally, however, this evolution takes its course in such a way that human beings grow and develop until, beginning with the fifteenth century A.D. they receive the new impulse which I have characterized as an Ahrimanic impulse, and through which they will feel more and more: we need the possibility of building a bridge between the two periods.

In this way we may inwardly comprehend the threefold human being. And we shall comprehend him still more accurately if we join to what I have said today something which I have repeatedly mentioned. It was impossible for the ancient Greeks who retained the remnants of ancient Mystery culture to be an atheist — although it happened in a few abnormal cases, but not to the degree it occurs today. Atheism has only arisen in more recent times, at least in its radical form. For the Greek who was really imbued with dialectics felt the Divine holding sway in thinking, even in thinking void of content.

If we know this and then look upon the appearance of atheism, upon the complete denial of the Divine, we shall find the reason for this atheism. Only those human beings, my dear friends — naturally, we need the methods of spiritual science in order to recognize this — only those human beings are atheists in whose organism something is organically disturbed. To be sure, this may lie in very delicate structural conditions, but it is a fact that atheism is in reality a disease.

This is the first thing we have to hold fast: atheism is a disease. For, if our organism is completely healthy, the harmonious functioning of its various members will bring it about that we ourselves sense our origin from the Divine — *ex deo nascimur*.

The second point, to be sure, is something different. Man may sense the Divine but may have no possibility to sense the Christ. In this respect we do not differentiate carefully enough today. We are satisfied with words, also in other spheres. For, if we test today the actual spiritual content of the view of many human beings of the occident and are not influenced by their words — they say they agree with Christian precepts, they believe in the freedom of the will, and so forth — we shall find that the whole configuration of their thinking contradicts what they thus express. Only through their participation in cultural life have they become accustomed to speak of Christ, of freedom, and so forth. In reality, my dear friends, a great number of human beings living among us are nothing but Turks; for the content of their faith is the same as the fatalistic content of faith of the Mohammedans — although this fatalism is often described as a necessity of nature. Mohammedanism is much more prevalent than we think. If we do not focus our attention upon the words but upon the spirit-soul content, we shall find that many Christians are Turks. They call themselves “Christians” even though they cannot find the transition from the God they sense to the Christ.

I only need to draw your attention to the classical example of a modern theologian, Adolf Harnack, who wrote the book, *Wesen des Christentums*. {Essence of Christianity.} Please, make the following test: scratch out in this book the name of Christ wherever it occurs and replace it by the name of God, this will change nothing in the content of this book. There is no necessity that

what this man states should refer to the Christ. What he states refers to the general Father god who lies at the foundation of the world. There is no need at all that he should refer to the Christ with what he states. Wherever he proves something it is externally and internally untrue as he borrows the various communications from the Gospels. In the way he elaborates these communications there can be seen no reason whatsoever for connecting them with the Christ. We must acquire the possibility of conceiving of the Christ in such a way that we do not identify Him with the Father god. Many of the modern evangelical theologians are no longer able to differentiate between the general concept of God and the concept of the Christ. To be unable to find the Christ in life is a different matter from being unable to find the Father God — You know that it is not here a matter of doubting the Divinity of the Christ. It is a matter of clear differentiation, in the sphere of the Divine, between the Father God and the Christ God. This comes to expression in the soul of man. Not to find God the Father is a disease; not to find the Christ is a misfortune. For the human being is so connected with the Christ as to be inwardly dependent upon this connection. He is, however, also dependent upon that which has taken place as a historical event. He must find a connection with the Christ here upon earth, in external life. If he does not find it is a misfortune. Not to find the Father god, to be an atheist, is an illness. Not to find the Son God, the Christ, is a misfortune.

And what does it mean if we do not find the Spirit? To be unable to take hold of one's own spirituality in order to find the connection of one's own spirituality with the spirituality of the world signifies mental debility; not to acknowledge the Spirit is a deficiency of mind, a psychic imbecility.

Please remember these three deficiencies of the human soul constitution. Then we shall be able to continue tomorrow in the right way. Remember what I have told you today about the three kinds of consciousness; remember that it is a disease if we are an atheist, if we do not find the God out of whom we are born and whom we must find if we possess a completely sound organism; that it is a misfortune if we do not find the Christ; that it is a psychic deficiency if we do not find the Spirit.

This is also the way in which the paths that lead man to the Trinity differ from one another. It will become more and more necessary for mankind to enter into these concrete facts of soul life and not to remain stuck in general, nebulous notions. People are specially inclined today toward these nebulous notions. To replace this inclination by the inclination to enter into concrete facts of soul life is an essential task of our age.

## V

### The Michael Deed and the Michael Influence as Counter-pole of the Ahrimanic Influence

*November 29, 1919*

ONLY THROUGH a knowledge of the most important and essential laws of human evolution can man attain a real consciousness that supports his soul. He must learn to know the events of human evolution and make them part of his

question of taking fully into account — I made this remark already a few days ago — that the evolution of mankind is itself an evolution of a living entity. Just as there is ordered growth in the single human individual, so is there ordered growth in the evolution of the whole human race. And since the present is the moment when we have to become conscious of certain things, and since the human being has participated, during his repeated earth lives, in the various configurations of humanity's evolutionary history, it is also necessary to develop an understanding for the different human soul moods in the various epochs of mankind's evolution. I have often stated that what we call history today is really a *fable convenue*, a fable agreed upon, for the reason that the abstract recounting of events and the searching for cause and effect in historical processes in an external sense does not take into account the transformations, the metamorphoses of human soul life itself. When, from this point of view, we make tests, we can easily show that it is a prejudice to believe that the soul mood of modern man prevailed also in the times to which the first historical documents reach back. This is not the case. Human beings, even the simplest, most primitive, of the ninth and tenth post-Christian centuries had a soul mood completely different from that of human beings after the middle of the fifteenth century. We can trace this right into the lower strata of the human race, but also into the upper levels. Try, for instance, to familiarize yourselves with Dante's curious work about "Monarchy." If you read such a thing, not as an oddity, but with a certain cultural-historical sagacity, then you will notice that such a book of a representative of his time contains things which could not possibly have been spoken out of the soul of a modern human being.

In this book, which was intended as a serious treatise about the legal and political foundations of monarchy, Dante tries to show that the Romans were the most excellent people of the world, as far as it was known at that time, was the primeval right of the Romans. He tries to show that the conquest of the whole earth by the Romans constituted a right greater than for instance the right of independence of single, smaller peoples; for it was the will of God that the Romans should rule over the various smaller peoples, for the latter's own good. Dante offers many proofs, out of the spirit of his time, why the Romans were justified in ruling the earth. One of these proofs is the following: He says: The Romans descend from Aeneas. Aeneas married three times. First, Creusa; through this marriage he acquired the right, as progenitor of the race, to rule Asia. Secondly, he married Dido; through this marriage he acquired the right, as ancestor of the Romans, to rule Africa. Then he married Lavinia; through this he acquired the right for the Romans to rule Europe. Herman Grimm, who once discussed this matter, made the telling remark: How fortunate that at the time America and Australia were not yet discovered!

But this sort of conclusion was something quite self-evident for an enlightened spirit of the time of Dante, indeed, for the most outstanding spirit of that time. This was a juridical presentation at that time. Now I ask you to imagine that any lawyer of the present age would draw such conclusions. You cannot imagine it. And you can just as little imagine that the mode of thought which Dante employs in regard to other subjects could arise in the soul constitution of a man of the present age.

Thus a quite obvious fact shows that we have to take into consideration the transformation of the soul constitutions of human beings. To fail to

understand these things was tolerable in a certain way up to our time. But it will no longer do in our time, and quite especially will it not do for mankind in the future, for the simple reason that mankind, right up to our time, or at least up to the end of the eighteenth century, had certain instincts; (since the French Revolution matters have gradually changed, but still, old remnants remained of the soul constitutions in question.) Out of these instincts mankind was able to develop a consciousness which supported the soul. But in the present state of the constantly changing organism of mankind these instincts no longer exist and man must consciously acquire the connection with the whole of humanity. This is, after all, the deeper significance of the social question in our present time. What people state in their party platforms are only superficial formulations. That which surges in the depths of human souls expresses itself in such formulas; mankind feels that it is necessary to acquire a conscious relationship of the individual to the whole of humanity, that is, to acquire a social impulse.

Now, we cannot do so without focusing our attention upon the law of evolution. Let us do this once more after having done so repeatedly in regard to other questions. Let us take the time from the fourth post-Christian century up to the sixteenth post-Christian century. We see how Christianity bears the character of which I spoke yesterday and on previous occasions. We find that great care is taken during this period to understand the secrets of Golgotha through human concepts and ideas as they had been transmitted by Greek culture. Then a changed form of evolution sets in. We know that it really set in at an earlier time, around the middle of the fifteenth century; but it became clearly discernible only in the sixteenth century. At that time the natural-scientifically orientated thinking began to take hold of the upper level of mankind and to spread further and further.

Let us focus our attention upon this natural-scientific thinking in regard to a certain quality. There are many qualities of natural-scientifically orientated thinking which might be mentioned, but today we want to emphasize one quality in particular. It is the following: If we are a really efficient, modern thinker in the present sense, we are unable to cope with the problem of the *necessity of nature* and *human freedom*. The natural-scientific thinking of the modern age pressed onward more and more toward conceiving of the human being as a member of the rest of nature, the latter being considered a stream of causes and effects determining one another. Certainly, there exist today many human beings who see clearly that freedom, the experience of freedom, is a fact of human consciousness. But this does not prevent them from being unable to cope with this problem as they steep themselves in the special configuration of natural-scientific thinking. If we think about the being of man in the way modern natural science demands we are unable to reconcile this thinking with the thinking about human freedom. Some people take it very easy in regard to human freedom, in regard to the sense of human responsibility. I knew a professor criminal law who began his lectures on criminal law every time with the following remarks: Gentlemen, I have to lecture to you on criminal law. Let us begin by assuming the axiom that there is human freedom and responsibility. For, if there were no human freedom and responsibility, there could be no criminal law. However, criminal law exists, for I have to lecture on it to you; therefore, responsibility and freedom exist also. — this argumentation is somewhat simple, but it points to the difficulty that arises for human beings

when they have to ask the question: How can the necessity of nature be reconciled with freedom? It shows, in other words, how the human being has been forced more and more through the evolution of the last few centuries to acknowledge a certain omnipotence of the necessity of nature. One does not express it in these words; nevertheless, a certain omnipotence of natural necessity is conceived of. What is this omnipotence of natural necessity?

We shall understand one another best if I remind you of something which I have mentioned frequently. Modern thinkers believe that they act — or, rather, think — without prejudice, merely as scientific researchers, when they assert that man consists of body and soul. People, all the way up to the great philosopher Wilhelm Wundt — who is great, however, merely through the graces of his publisher — , people maintain: if we think without prejudice, we have to consider man as consisting of body and soul, if we ascribe any validity to the soul at all. And only timidly does the truth make its appearance, namely, that man consists of body, soul, and spirit. The philosophers who consider themselves unbiased in their belief that man consists of body and soul do not know that their concept is merely the result of a historical process which had its starting point in the eighth Œcumenical council of Constantinople when the Roman-Catholic church abolished the spirit by establishing the dogma that henceforth the orthodox Christian was to think of man as consisting of body and soul, the soul having some spiritual qualities. This was a church law; philosophers still teach it today and do not know that they are merely following a church law. They believe they carry on unprejudiced science. This is the situation today in regard to many things called “unprejudiced science.”

The matter is similar in regard to the necessity of nature. During the whole evolution between the fourth and the sixteenth centuries the concept of god took on a quite particular form. If one takes into account the more intimate aspects of the spiritual evolution of these centuries, one will become aware of the fact that a quite definite concept of God was more and more elaborated in human thinking, a concept of God which culminated in the dictum: *God, the Omnipotent, the All-Mighty*. Few people know that it would have had no meaning for human beings prior to the fourth post-Christian century to speak of God, the All-Mighty. My dear friends, we do not engage in catechism truths; there you will, naturally, find: God is all-mighty, all-wise, all-benevolent . All these are things which have nothing to do with realities. *Prior* to the fourth century, nobody would have thought of considering omnipotence as a fundamental quality of the Divine Being if he had an understanding of these matters and really lived with them. For at that time the after-effect of the Greek concepts still held sway. In thinking about the Divine Being, people would not have spoken of God, the All-Mighty, but of God, the Omniscient, the All-Wise.

God, the All-Mighty  
(Previously: God the All-Wise)  
fourth century sixteenth century

*Wisdom* was considered the fundamental attribute of the Divine Being. The concept of Omnipotence only gradually penetrated the idea of the Divine Being, from the fourth century onward. It continued to develop. The concept of

personality was abandoned and the predicate was transmitted to the mere order of nature, which is conceived of more and more mechanically. And the modern concept of the necessity of nature, the omnipotence of nature, is nothing but the result of the evolution of the concept of God from the fourth to the sixteenth century. Only, the qualities of personality were abandoned and that which constituted the concept of God was taken over into the structure of thinking about nature.

Now, my dear friends, the genuine natural scientists of today would oppose such statements vigorously. Just as many philosophers believe they are thinking without prejudice about man by considering him as consisting of body and soul, whereas in truth they merely follow the eighth Œcumenical Council of Constantinople in 869, — just as these philosophers are dependent upon a historical stream, so all the Hæckeleans, Darwinists, physicists with their natural order are dependent upon the theological stream that developed in the period from St. Augustine to Calvin. These things have to be comprehended. It is the peculiar character of every evolutionary stream that it comprises evolution as well as involution or devolution. And while the concept “God the All-Mighty” developed, there existed a *sub-current* in the subconscious spheres of human soul life, which then became the leading upper current: the nature necessity. (See diagram, red) And since the sixteenth century there exists a new sub-current which prepares precisely in our time to become an upper current.

It is characteristic of the Michael age that that which has been prepared in the form of a sub-current of nature-necessity must henceforth become an upper current. But if we wish to acquire a possible concept of what it is that has thus prepared itself, we must understand the inner spirit of *Earth* evolution.

I recently drew your attention to the fact that what takes place in the evolution of the earth and of mankind in particular moves in a descending line. Earth humanity and the evolution of the earth itself is on the path of decadence. I drew your attention to the fact that this is today a recognized geological truth, that geologists who are to be taken seriously admit that the earth crust is in a process of decay. Mankind itself, in particular, is in a process of decay through the sensuous-earthly forces. And mankind, in its evolutionary process, must receive spiritual impulses which counteract decadence. Therefore a conscious spiritual life must enter mankind. We must be clear about the fact that we have already passed beyond the pinnacle of Earth evolution. In order that it may proceed, the spiritual must be taken up more and more clearly and distinctly.

At the outset, this seems an abstract fact. But for the spiritual researcher this is not an abstract fact. You know that we can trace the evolution of the *Earth* through the *Saturn*, *Sun*, and *Moon* states right into the *Earth* state. This evolution may also be characterized in the following way: if we speak of present mankind, we may consider the evolution of mankind through the *Saturn*, *Sun* and *Moon* periods as a preparation, as a pre-state. Only upon the Earth itself did man, as he received his ego, gain his true humanhood, and he will receive further elements into his true being during the subsequent evolutionary stages of the *Earth*.

Now you know that the so-called Archai, the present Spirits of Personality or Time Spirits, were in the Saturn state at the stage of evolution at which the human being is today, although in quite different forms, with a completely different outer aspect. I have expressed this in my books by saying: what we

designate today as Archai, as Spirits of Personality, was man during the *Saturn* period. The Archangeloi were man during the *Sun* period, the Angeloi during the *Moon* period. During the Earth period we are man.

Our own evolution, of course, went on alongside all this, by way of preparation. If we go back to the *Moon* state we must say: Here the Angeloi were human beings, human beings, to be sure, with an appearance quite different from ours, for there were quite different conditions upon the ancient *Moon*. But alongside these *Moon* men, the Angeloi, we developed in a pre-state of the *Earth* evolution, in a very advanced state, so that we had to be taken into consideration by the Angeloi. Especially during the descending phase of the *Moon* evolution did we, at times, constitute a troublesome concern for the Angeloi. The same, however, is the case with us in descending Earth evolution: since the Earth evolution has entered its descending phases, other beings make themselves felt. My dear friends, it is a significant, an important result of spiritual-scientific research which is to be taken very, very seriously, that we have already entered the period of *Earth* evolution when certain beings make themselves felt who upon *Jupiter* — the next state of *Earth* evolution — will have advanced to the form of man, a different form of man, to be sure, but which, nevertheless, may be compared with the being of man. For we will be different beings on *Jupiter*. These so-to-speak *Jupiter* men exist already now just as we existed upon the *Moon*. They exist, of course not externally visible; but I explained to you recently what it means to be externally visible, and that man is also a supersensible being. Supersensibly these beings are very decidedly present.

I emphasize once more: it is an extremely serious truth that certain beings make themselves felt which exist in the environment of mankind. They make themselves felt more and more since the middle of the fifteenth century. These beings possess chiefly the impulse of a force which is very similar to the human force of will, that force of will of which I told you yesterday that it exists in the deeper strata of the human consciousness. These invisible beings are related to that element of which ordinary consciousness thus remains unconscious today; but they already make themselves very strongly felt in the development of present-day humanity.

For the person who takes spiritual research truly seriously this is a problem of great magnitude. I was confronted with this problem especially strongly — at the time I spoke to a number of our friends about it in one or another form — I was confronted with this problem in a demanding fashion, as it were, when, in the year 1914, this war catastrophe broke in upon us. One had to ask oneself: How did an event overtake European mankind which it is impossible to gauge as to its causes in the way that is customary in regard to previous historical events? The one who knows that not more than thirty or forty people participated in Europe in the decisive events of the year 1914, and who also knows the soul condition in which most of these people were, will be confronted by this significant problem. For most of these people, as strange as it may sound today, my dear friends, most of these people had a dulled, obscured state of consciousness. During the last few years much has occurred that was caused by a dulled human consciousness. In the decisive places of the year 1914 we see everywhere that the most important decisions of the end of July and the beginning of August were reached with an obscured consciousness; and this has

continued on right into our present day. This is a problem, terrifying in its nature. If we investigate it spiritual-scientifically, then we find that these obscured consciousnesses were the gateways through which precisely these will-beings were able to take possession of the consciousness of these men; they took possession of the obscured, veiled consciousness of these human beings and acted with *their* consciousness. And these beings who thus took possession, who are still sub-human beings, what kind of beings are they? We have to pose this question very seriously: What kind of beings are they?

Well, my dear friends, we have asked about the origin of human intelligence, about the origin of human intelligent behavior which, stating is simply, has its instrument in our head organism. And we have seen that this intelligent constitution of our soul stems from that deed of the Archangel Michael which is commonly presented in the symbol of the fall, the casting down of the Dragon. This is actually a very trivial symbol. For, if we really conceive of Michael and the Dragon, we have to visualize, first, the Michael Being, and, secondly, the Dragon who, in reality, consists of all that which enters into our so-called reason, into our intelligence. Not into a hell does Michael cast his opposing hosts, but into the human heads; there this Luciferic impulse continues to live! I have characterized human intelligence as an actual Luciferic impulse. Thus we may say: if we look back into the evolution of the *Earth*, we find the *Michael-deed*, and to this Michael-deed is joined the illumination of man by his reason.

The sub-human beings whose main character consists of an impulse which strongly coincides with human willing, with the human power of will, now appear from *below*, as it were, whereas the hosts of forces cast down by Michael came from *above*; and while these latter took possession of the human power of will; they unite themselves with it and are beings produced by the realm of Ahriman. Ahrimanic influences acted through those obscured consciousnesses. Indeed, my dear friends, as long as one does not take into consideration these forces as forces objectively existing in the world just as one takes into consideration what today is called magnetism, electricity, and so forth, one will not gain an insight into that nature which, according to Goethe's prose *Hymn to Nature*, comprises man. For nature, as it is conceived of in today's natural science does not contain man, but merely the human physical self.

At the beginning of *Earth* becoming we have to do with a *downfall* of Luciferic beings; today we have a *rise* of Ahrimanic beings. The former beings influence the Luciferic power of thought, the latter the human power of will; we have to recognize the arrival of these latter begins within the evolution of mankind. We have to realize that these beings arrive and that we have to reckon with a conception of nature which, to be sure, for the time being only includes man; for the animal kingdom will only be included later on in the *Earth* period. Upon the animal these beings have no influences as yet. We shall not comprehend the human race without taking these beings into consideration. And these beings, who are, as it were, pushed from behind, for behind them stands the Ahrimanic power which endows them with their strong will power, which pours into them their directive forces, — these beings who as such are sub-human beings are controlled in their totality by higher Ahrimanic spirits and thus contain something which far surpasses their own nature and being. Therefore they show something in their appearance which, if it takes the human



being captive, acts much more strongly, very much more strongly than that which the weak human being can control today, if he does not strengthen it through the spirit. What is the aim of this host? Well, my dear friends, just as the hosts which Michael has pushed down have aimed at human illumination, at human permeation with reason, so these hosts aim at a certain permeation of human willing. And what do they want? They burrow, as it were, in the deepest stratum of consciousness in which the human being is still asleep today in his waking state. Man does not notice how these beings enter his soul and also his body. Here they suck in, with their power of attraction, everything that has remained Luciferic, that has not become Christ-permeated. This they can reach: this they can take possession of.

My dear friends, our time raises these problems for us. We must no longer pass by these things. They are not convenient. For it has become convenient for human beings to think differently, that is, not to think at all about man, not to take him into consideration at all. And it is not without danger to speak about these things in complete truth at a time when many people do not at all love the sense for truth, quite apart from the fact that false sentimentality might find these things a psychic cruelty.

The result of the comprehension of these things, however, will be a thorough grasp of the necessity of the Christ impulse. One must recognize where the Christ impulse is lacking. Yesterday we showed that in the middle stratum of consciousness the Christ impulse takes hold of the middle stratum of consciousness, if man really permeates himself with the Christ, then these Ahrimanic powers cannot penetrate through this middle stratum, upward, and they cannot, with their spiritual forces, pull down the intellectual forces. Everything depends on that.

It is very necessary today that we recognize the nature of the influences which come to us from extra-human, sub-human beings which in turn are influenced by other beings. They are just as important as many influences which are only rooted in the world of man. A week ago I talked to you about the Michael influence. I have characterized this Michael influence for you. It is a very necessary one. For just as it is true that the Michael influence has brought about the Luciferic influencing of human intelligence, so true is it that now the counter-pole arises, namely, the appearance of certain Ahrimanic beings. And only through the constant activity of Michael is the human being armed against that which arises there. Even physiologically it is dangerous today to cling to mere nature necessity, to that kind of fatalism which is expressed in nature necessity. For education, through school and through life, in the concepts which are merely based upon nature necessity, upon the *omnipotence* of nature necessity, weakens the human head, and human beings become thereby so strongly *passive* in regard to their consciousness, that other forces are able to enter this consciousness, and human beings will fail to acquire the strength that is necessary for the reception into the human soul of the Christ impulse in its present form.

It is my duty, as it were, my dear friends, to speak at this time of the subject of which I have begun to speak today (I shall continue it tomorrow): of the appearance of certain Ahrimanic beings, which we have to take into account. Of this appearance numerous people upon earth are cognizant today. But they give it the wrong interpretation. They interpret it wrongly for the reason that

they know nothing of the real triad Christ-Lucifer-Ahriman, or do not wish to know anything about it, but jumble up Ahriman and Lucifer. Then discrimination is impossible; then it is impossible properly to recognize the true fundamental character of these Ahrimanic beings who now arise. Only if we clearly elaborate the Ahrimanic element and know the nature of the supersensible influences which now arise as the counterpart, as it were, of Michael's casting down of the Dragon. It is like a lifting up, out of Ahrimanic depths, of certain beings. And these beings find special points of attack in the human being if the latter yields to unbridled instinctive impulses and does not strive for clarity in relation to them.

Now, there exists today a method I might call it an anti-method, of concealing the instinctive element, by putting down a concept and pushing another over it, so that it is impossible to form a proper judgment concerning it. Just think of the battle cry of the proletariat of the modern age. Behind this battle cry there stand very justified demands of mankind — I have often dealt with this. But these demands are not, to begin with, appealed to. In our idea of the three-fold social order they are appealed to for the first time. Something essentially different is appealed to: Proletarians of all countries, unite! What does this mean? It means: Foster your antipathy against the other classes, foster, as individuals, what resembles hate, and unite; that means, love one another, unite your feelings of hate, look for the love of one class, search among you for the love of the members of one class out of hate. Love one another out of hate, on the basis of hate. — There you have put down two concepts of opposing poles. This pushing back of instincts makes man's conceptions so nebulous, rendering him unable to know what he is dealing with in his own self. There actually exists a kind of anti-method, if I may use the paradoxical expression, in order to obscure, through present-day human thinking, the holding sway of an instinctive life which offers especially strong points of attack for the described Ahrimanic beings.

## VI

### The Ancient Yoga Culture and the New Yoga Will. The Michael Culture of the Future

November 30, 1919

YOU HAVE seen from my lectures of the last few days that it is necessary, for a complete understanding of the human being, to distinguish the various members of the human organism and to realize the incisive difference between that which we may call the human head organization and that which constitutes the rest of the human organization. As you know, the rest of the human organization consists of two members, so that on the whole we obtain a three-fold membering, but for the comprehension of the significant impulses in mankind's evolution with which we are faced at the present time and in the immediate future the differentiation between head man and the organization of the rest of man is primarily important.

Now, if we speak spiritual-scientifically about the human being by differentiating between head man and the rest of man, then these two

organizations are, at the outset, pictures for us, pictures created by nature herself for the soul element, for the spiritual element, whose expression and manifestation they are. Man is placed in the whole evolution of earth humanity in a way which becomes comprehensible only if one considers how different is the position of the head organization in this evolution from that of the rest of the human organization. Everything connected with the head organization, which chiefly manifests as man's life of thought, is something that reaches far back in the post-Atlantean evolution of mankind. When we focus our attention upon the *time* which followed immediately after the great Atlantean catastrophe, that is, the time of the sixth, seventh, eighth millennium before the Christian era, we shall find a soul mood holding sway in the regions of the civilized world of that period which can hardly be compared with our soul mood. The consciousness and whole conception of the world of the human being of that time can scarcely be compared with that which characterizes our sense perception and conceptual view of the world. In my *Occult Science, an Outline* {Anthroposophic Press, New York} I have called this culture which reaches back into such ancient times, the primeval Indian culture. We may say: the human head organism of that time was different from our present head organism to a great degree and the reckoning with space and time was not characteristic of this ancient people as it is of us. In surveying the world, they experienced a survey of immeasurable spatial distances, and they had a simultaneous experience of the various moments of time. The strong emphasis on space and time in world conception was not present in that ancient period.

The first indications of this we find toward the fifth and fourth millennium in the period we designate the *primeval Persian period*. But even then the whole mood of soul life is such that it can hardly be compared with the soul and world mood of the human being of our age. In that ancient time, the main concern of the human being is to interpret the things of the world as various shades of light, brilliancy, and darkness, obscurity. The abstractions in which we live today are completely foreign to that ancient earth population. There still exists a universal, all-embracing perception, a consciousness of the permeation of everything perceptible with light and its adumbration, shading, with various degrees of darkness. This was also the way the moral world order was conceived of. A human being who was benevolent and kind was experienced as a light, bright human being, one who was distrustful and selfish was experienced as a dark man. Man's moral individuality was, as it were, aurically perceived around him. And if we had talked to a man of this ancient, primeval Persian time about that which we call today the order of nature, he would not have understood a word of it. An order of nature in our sense did not exist in his world of light and shadow. For him, the world was a world of light and shadow; and in the world of tones, certain timbres of sounding he designated as light, bright, and certain other timbres of sounding he designated as dark, shadowy. And that which thus expressed itself through this element of light and darkness constituted for him the spiritual as well as the nature powers. For him, there existed no difference between spiritual and natural powers. Our present-day distinction between natural necessity and human freedom would have appeared to him as mere folly, for this duality of human arbitrary will and the necessity of nature did not exist for him. Everything was to be included for him in one spiritual — physical unity. If I were to give you a pictorial interpretation of the character of this

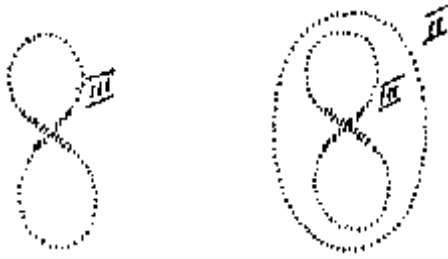
primeval-Persian world conception, I would have to draw the following line. (It will receive its full meaning only through that which will follow.)



Then after this soul mood of man had held sway for somewhat more than two thousand years, there appeared a soul mood, the echoes of which we can still perceive in the *Chaldean*, in the *Egyptian* world conception, and in a special form in the world conception whose reflection is preserved for us in the Old Testament. There something appears which is closer to our own world conception. There the first inkling of a certain necessity of nature enters human thoughts. But this necessity of nature is still far removed from that which we call today the mechanical or even the vital order of nature; at that time, natural events are conceived of as identical with Divine willing, with Providence. Providence and nature events are still one. Man knew that if he moved his hand it was the Divine within him, permeating him, that moved his hand, that moved his arm. When a tree was shaken by the wind, the perception of the shaking tree was no different for him from the perception of the moving arm. He saw the *same* divine power, as Providence, in his own movements and in the movements of the tree. But a distinction was made between the God without and the God within; he was, however, conceived of as unitary, the God in nature, the God in man; he was the same. And it was clear to human beings of that time that there is something in man whereby Providence that is outside in nature and Providence that is inside in man meet one another.

At that time, man's process of breathing was sensed in this way. People said: If a tree is shaking, this is the God outside, and if I move my arm, it is the God inside; if I inhale the air, work it over within me, and again exhale it, then it is the God from outside who enters me and again leaves me. Thus the same divine element was sensed as being outside and inside, but simultaneously, in one point, outside and inside; people said to themselves: By being a breathing being, I am a being of nature outside and at the same time I am myself.

If I am to characterize the world conception of the third culture period by a line, as I have done for the primeval Persian world conception by the line of the preceding drawing, I shall have to characterize it through the following line:



This line represents, on the one hand, the existence of nature outside, on the other hand, human existence, crossing over into the other at the one point, in the breathing process.

Matters become different in the fourth age, in the *Graeco-Latin age*. Here the human being is abruptly confronted by the contrast outside-inside, of nature existence and human existence. Man begins to feel the contrast between himself and nature. And if I am again to draw characteristically how man begins to feel in the Greek age, I will have to draw it this way: on the one hand he senses the external and on the other the internal; between the two there is no longer the crossing point.



What man has in common with nature remains outside his consciousness. It falls away from consciousness. In Indian Yoga an attempt is made to bring it into consciousness again. Therefore Indian Yoga culture is an atavistic returning to previous evolutionary stages of mankind, because an attempt is made again to bring into consciousness the process of breathing, which in the third age was felt in a natural way as that in which one existed outside and inside simultaneously. The fourth age begins in the eighth pre-Christian century. At that time the late-Indian Yoga exercises were developed which tried to call back, atavistically, that which mankind had possessed at earlier times, quite particularly in the Indian culture, but which had been lost.

Thus, this consciousness of the breathing process was lost. And if one asks: Why did Indian Yoga culture try to call it back, what did it believe it would gain thereby? one has to answer: What was intended to be gained thereby was a real understanding of the outer world. For through the fact that the breathing process was understood in the third cultural age, something was understood within man that at the same time was something external.

This must again be attained; on another path, however. We live still under the after-effects of the culture in which a twofold element is present in the human soul mood, for the fourth period ends only around the year 1413, really only

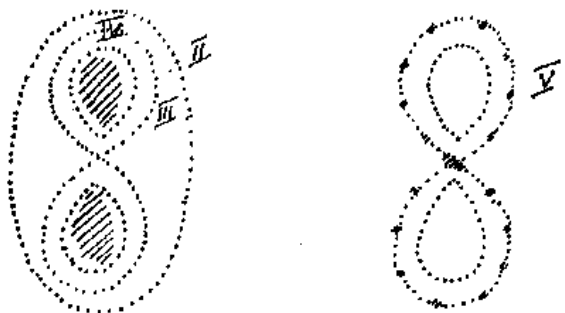
about the middle of the fifteenth century. We have, through our head organization, an incomplete nature conception, that which we call the external world; and we have through our inner organization, through the organization of the rest of man, an incomplete knowledge of ourselves.



That in which we could perceive a process of the world and at the same time a process of ourselves is eliminated; it does not exist for us.

It is now a question of consciously regaining that which has been lost. That means, we have to acquire the ability of taking hold of something that is in our inner being, that belongs to the outer and the inner world simultaneously, and which reaches into both.

This must be the endeavor of the fifth post-Atlantean period; namely, the endeavor to find something in the human inner life in which an outer process takes place at the same time.



You will remember that I have pointed to this important fact; I have pointed to it in my last article in *Soziale Zukunft* (The Social Future) {*Soziale Zukunft*, Vol. III: *Geistesleben, Rechtsordnung, Wirtschaft* (Spiritual Life, Rights order, Economy), Vol. IV: *Dreigliederung und soziales Vertrauen* (The Threefold Social Order and Social Confidence) (not translated into English) where I seemingly dealt with these things in their importance for *social* life, but where I clearly pointed to the very necessity of finding something which the human being lays hold of *within himself* and which he, at the same time, recognizes as a process of the *world*. We as modern human beings cannot attain this by going back to Yoga culture; that has passed. For the breathing process itself has changed. This, of course, you cannot prove clinically; but the

breathing process has become a different one since the third post-Atlantean cultural period. Roughly speaking, we might say: In the third post-soul; today he breathes air. Not only our thoughts have become materialistic; *reality itself has lost its soul.*

I beg you, my dear friends, not to see something negligible in what I am now saying. For just consider what it means that reality itself, in which mankind lives, has been transformed so that the air we breathe is something *different* from what it was four millennia ago. Not only the consciousness of mankind has changed, oh no! there was soul in the atmosphere of the earth. The air was the soul. This is it no longer today, or, rather, it is soul in a different way. The spiritual beings of *elemental nature* of whom I have spoken yesterday, they penetrate into you, they can be breathed if one practices Yoga breathing today. But that which was attainable in *normal* breathing three millennia ago cannot be brought back artificially. That is may be brought back is the great illusion of the Orientals. What I am stating here describes a reality. The ensouling of the air which belongs to the human being no longer exists. And therefore the beings of whom I spoke yesterday — I should like to call them the anti-Michaelic beings — are able to penetrate into the air and, through the air, into the human being, and in this way they enter into mankind, as I have described it yesterday. We are only able to drive them away if we put in the place of Yoga that which is the right thing for today. We must strive for this. We can only strive for that which is the right thing for today if we become conscious of a much more subtle relation of man to the external world, so that in regard to our ether body something takes place which must enter our consciousness more and more, similar to the breathing process. In the breathing process, we inhale fresh oxygen and exhale unusable carbon. A similar process takes place in all our sense perceptions. Just think, my dear friends, that you see something — let us take a radical case — suppose you see a flame. There a process takes place that may be compared with inhalation, only it is much finer. If you then close your eyes — and you can make similar experiments with every one of your senses — you have the after-image of the flame which gradually changes — dies down, as Goethe said. Apart from the purely physical aspect, the human ether body is essentially engaged in this process of reception of the light impression and its eventual dying down. Something very significant is contained in this process: it contains the soul element which, three millennia ago, was breathed in and out with the air. And we must learn to realize the sense process, permeated by the soul element in a similar way we have realized the breathing process three millennia ago.

You see, my dear friends, this is connected with the fact that man, three millennia ago, lived in a night culture. Yahve revealed himself through his prophets out of the dreams of the night. But we must endeavor to receive in our intimate intercourse with the world not merely sense perceptions, but also the spiritual element. It must become a certainty for us that with every ray of light, with every tone, with every sensation of heat and its dying down we enter into a soul-intercourse with the world, and this soul-intercourse must become significant for us. We can help ourselves to bring this about.

I have described to you the occurrence of the Mystery of Golgotha in the fourth post-Atlantean period which, if we wish to be accurate, begins with the year 747 B.C. and ends with the year 1413 A.D. The Mystery of Golgotha

occurred in the first third of this period, and it was comprehended at the outset, with the remnants of the ancient mode of thought and culture. This ancient way of comprehending the Mystery of Golgotha is exhausted and a new way of comprehension must take its place. The ancient way does no longer suffice, and many attempts that have been made to enable human thinking to grasp the Mystery of Golgotha have proved unsuitable to reach up to it.

You see, dear friends, all external-material things have their spiritual-soul aspect, and all things that appear in the spiritual-soul sphere have their external-material aspect. The fact that the air of the earth has become soul-void, making it impossible for man to breathe the originally ensouled air, had a significant spiritual effect in the evolution of mankind. For through being able to breathe in the soul to which he was originally related, as is stated at the beginning of the Old Testament: "And God breathed into man the breath as living soul," man had the possibility of becoming conscious of the pre-existence of the soul, of the existence of the soul before it had descended into the physical body through birth or through conception. To the degree the breathing process ceased to be ensouled the human being lost the consciousness of the pre-existence of the soul. Even at the time of Aristotle in the fourth post-Atlantean period it was no longer possible to understand, with the human power of comprehension, the pre-existence of the soul. It was utterly impossible.

We are faced with the strange historical fact that the greatest event, the Christ Event, breaks in upon the evolution of the earth, yet mankind must first become mature in order to comprehend it. At the outset, it is still capable of catching the rays of the Mystery of Golgotha with the remnants of the power of comprehension originating in primeval culture. But this power of comprehension is gradually lost, and dogmatism moves further and further away from an understanding of the Mystery of Golgotha. The Church forbids the belief in the pre-existence of the soul — not because pre-existence is incompatible with the Mystery of Golgotha, but because the human power of comprehension ceased to experience the consciousness of pre-existence as a force, the air having become soul-void. Pre-existence vanishes from head-consciousness. When our *sense processes will become ensouled again*, we shall have established a crossing point, and in this crossing point we shall take hold of the human will that streams up, out of the third stratum of consciousness, as I have described it to you recently. Then we shall, at the same time, have the subjective-objective element for which Goethe was longing so very much. We shall have the possibility of grasping, in a sensitive way, the peculiar nature of the sense process of man in its relation to the outer world. Man's conceptions are very coarse and clumsy, indeed, which maintain that the outer world merely acts upon us and we, in turn, merely react upon it. In reality, there takes place a soul process from the outside toward the inside, which is taken hold of by the deeply subconscious, inner soul process, so that the two processes overlap. From outside, cosmic thoughts work into us, from inside, humanity's will works outward. *Humanity's will and cosmic thought cross* in this crossing point, just as the objective and the subjective element once crossed in the breath. We must learn to feel how our will works through our eyes and how the activity of the senses delicately mingles with the passivity, bringing about the crossing of cosmic thoughts and humanity's will. We must develop this *new Yoga will*. Then something will be imparted to us that of like nature to that which was



imparted to human beings in the breathing process three millennia ago. Our comprehension must become more soul-like, much more spiritual.

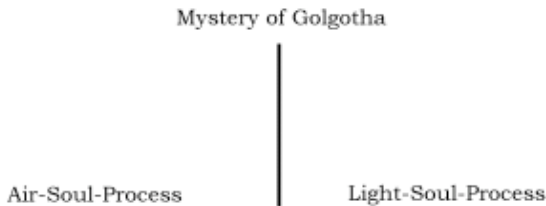
Goethe's world conception strove in this direction. Goethe endeavored to recognize the *pure phenomenon*, which he called the primal phenomenon, by arranging the phenomena which work upon man in the external world, without the interference of the Luciferic thought which stems from the head of man himself; this thought was only to serve in the arranging of the phenomena. Goethe did not strive for the law of nature, but for the primal phenomenon; this is what is significant with him. If, however, we arrive at this pure phenomenon, this primal phenomenon, we have something in the outer world which makes it possible for us to sense the unfolding of our will in the perception of the outer world, and then we shall lift ourselves to something *objective-subjective*, as it still was contained, for instance, in the ancient Hebrew doctrine. We must learn not merely to speak of the contrast between the material and the spiritual, but we must recognize the interplay of the material and the spiritual in a unity precisely in sense perception. If we no longer look at nature merely materially and, further, if we do not "think into it" a soul element, as Gustave Theodore Fechner did, then something will arise which will signify for us what the Yahve culture signified for mankind three millennia ago. If we learn, in nature, to receive the soul element together with sense perception, then we shall have the Christ relationship to outer nature. This Christ relationship to outer nature will be something like a kind of spiritual breathing process.

We shall be aided by realizing more and more, with our sound common sense, that pre-existence lies at the basis of our soul existence. We must supplement the purely egotistical conception of post-existence, which springs merely from our longing to exist after death, by the knowledge of the pre-existence of the soul. We must again rise to the conception of the real eternity of the soul. This is what may be called Michael culture. If we move through the world with the consciousness that with every look we direct outward, with every tone we hear, something spiritual, something of the nature of the soul element stream out into the world, we have gained the consciousness which mankind needs for the future.

I return once more to the image: You see a flame. You shut your eyes and have the after-image which ebbs away. Is that merely a subjective process? Yes, says the modern physiologist. But this is not true. In the *cosmic ether* this signifies an objective process, just as in the air the presence of carbonic acid which you exhale signifies an objective process. You are dealing here with the objective element; you have the possibility of knowing that something which takes place within you is at the same time a delicate cosmic process, if you become but conscious of it. If I look at a flame, close my eyes, let it ebb away — it will ebb away even though I keep my eyes open, only then I will not notice it — then I experience a process which does not merely take place within me, but which takes place in the world. But this is not only the case in regard to the flame, if I confront a human being and say: this man has said this or that, which may be true or untrue, this then constitutes a judgment, a moral or intellectual act of my inner nature. This ebbs away like a flame. If I confront a human being and say: this man has said this or that, which may be true or untrue, this then constitutes a judgment, a moral or intellectual act of my inner nature. This ebbs away like the flame. It is an objective world process. If you

think something good about your fellow-man: it ebbs away and is an objective process in the cosmic ether; if you think something evil: it ebbs away as an objective process. You are unable to conceal your perceptions and judgments about the world. You seemingly carry them on in your own being, but they are at the same time an objective world process. Just as people of the third period were conscious of the fact that the breathing process is a process that takes place simultaneously within man and in the objective world, so mankind must become aware in the future that the soul element of which I spoke is at the same time an objective world process.

This transformation of consciousness demands greater strength of soul than is ordinarily developed by the human being of today. To permeate oneself with this consciousness means to permit the Michael culture to enter. Just as it was self-evident for the man of the second and third pre-Christian millennium to think of the *air* as ensouled — so must it become self-evident for us to think of *light* as ensouled; we must arouse this ability in us when we consider light the general representative of sense perception. We must thoroughly do away with the habit of seeing in light what which our materialistic age is accustomed to see in it. We must entirely cease to believe that merely those vibrations emanate from the sun of which, out of the modern consciousness, physics and people in general speak. We must become clear about the fact that the soul element penetrates through cosmic space upon the pinions of light; and we must realize, at the same time, that this was not the case in the period preceding our age. That which approaches mankind today through light approached mankind of that former period through the air. You see here an objective difference in the earth process. Expressing this in a comprehensive concept, we may say, *Air-soul-process*, *Light-soul-process*. This is what may be observed in the evolution of the earth. The Mystery of Golgotha signifies the transition from the one period to the other.



My dear friends, it does not suffice, for the present age nor for the future age of mankind, to speak in abstractions about the spiritual, to fall into some sort of nebulous pantheism; on the contrary, we must begin to recognize that that which today is sensed as a merely material process is permeated by soul.

It is a question of learning to say the following: there was a time prior to the Mystery of Golgotha when the earth had an atmosphere which contained the soul element that belongs to the soul of man. Today, the earth has an atmosphere which is devoid of this soul element. The same soul element that was previously in the air has now entered the light which embraces us from morning to evening. This was made possible through the fact that the Christ has united Himself with the earth. Thus, also from the soul-spiritual aspect, air and

light underwent a change in the course of the *Earth* evolution.

My dear friends, it is a childish presentation that describes air and light in the same manner, purely materially, throughout the millennia in which *Earth* evolution unfolded. Air and light have changed inwardly. We live in an atmosphere and in a light sphere that are different from those in which our souls lived in previous earthly incarnations. To learn to recognize the externally-material as a soul-spirited element: this is what matters. If we describe purely material existence in the customary manner and then add, as a kind of decoration: this material existence contains everywhere the spiritual! This will not produce genuine spiritual science. My dear friends, people are very strange in this respect; they are intent on withdrawing to the abstract. But what is necessary is the following: in the future we must cease to differentiate abstractly between the material and the spiritual, but we must look for the spiritual in the material itself and describe it as such; and we must recognize in the spiritual the transition into the material and its mode of action in the material. Only if we have attained this shall we be able to gain a true knowledge of man himself. "Blood is quite a special fluid," but the fluid physiology speaks about today is not a "special fluid," it is merely a fluid whose chemical composition one attempts to analyze in the same way any other substance is analyzed; it is nothing special. But if we have gained the starting point of being able to understand the metamorphosis of air and light from the soul aspect, we shall gradually advance to the soul-spiritual comprehension of the human being himself, in every respect; then we shall not have abstract matter and abstract spirit, but spirit, soul, and body working into one another. *This will be Michael-culture.*

This is what our time demands. This is what ought to be grasped with all the fibers of the soul life by those human beings who wish to understand the present time. Whenever something out of the ordinary had to be introduced into human world conception it met with resistance. I have often quoted the following neat example: In 1837 (not even a century ago), the learned Medical College of Bavaria was asked, when the construction of the first railroad from Fuerth to Nuremberg was proposed, whether it was hygienically safe to build such a railroad. The Medical College answered (I am not telling a fairy tale, the documents concerning it exist): Such a railroad should not be built, for people who would use such a means of transportation would become nervously ill. And they added: Should there be such people who insist on such railroads, then, it is absolutely necessary to erect, on the right and left side of the tracks, high plank walls to prevent the people whom the train passes from getting concussion of the brain. Here you see, my dear friends, such a judgment is one thing; quite another is the course which the evolution of mankind takes. Today we smile about such a document as that of the Bavarian Medical College of 1837; but we are not altogether justified in smiling; for, if something similar occurs today, we behave in quite the same manner. And, after all, the Bavarian Medical College was not entirely wrong. If we compare the state of nerves of modern mankind with that of mankind two centuries ago, then we must say that people have become nervous. Perhaps the Medical College has exaggerated the matter a bit, but people did become nervous. Now, in regard to the evolution of mankind it is imperative that certain impulses which try to enter *Earth* evolution really should enter and not be rejected. That which from time to time wishes to enter

human cultural development is often very inconvenient for people, it does not agree with their indolence, and what is duty in regard to human cultural development must be recognized by learning to read the objective facts, and must not be derived from human indolence, not even from a refined kind of indolence. I am concluding today's lecture with these words because there is no doubt that a strongly increasing battle will take place between anthroposophical cognition and the various creeds. We can see the signs for this on all sides. The creeds who wish to remain in the old beaten tracks, who do not wish to arouse themselves to a new knowledge of the Mystery of Golgotha, will reinforce their strong fighting position which they already have taken up, and it would be very frivolous, my dear friends, if we would remain unconscious of the fact that this battle has started.

I myself, you can be sure, am not at all eager for such a battle, particularly not for a battle with the Roman Catholic Church which, it seems, is forced upon us from the other side with such violence. He who, after all, thoroughly knows the deeper historical impulses of the creeds of our time will be very unwilling to fight time-honored institutions. But if the battle is forced upon us, it is not to be avoided! And the clergy of our day is not in the least inclined to open its doors to that which *has* to enter: the spiritual-scientific world conception. Remember the grotesque quotations I read to you recently where it was said that people should inform themselves about anthroposophically-oriented spiritual science through the writings of my opponents, since Roman-Catholics are forbidden by the Pope to read my own writings. This is not a light matter, my dear friends; it is a very serious matter! A battle which arises in such a manner, which is capable of disseminating such a judgment in the world, such a battle is not to be taken lightly. And what is more; it is not to be taken lightly since we do not enter it willingly. Let us take the example of the Roman-Catholic Church, my dear friends; matters are not different in regard to the Protestant Church, but the Roman-Catholic church is more powerful — and we have to consider time-honored institutions: if one understands the significance of the vestments of the priest when he reads the Holy Mass, the meaning of every single piece of his priestly garments, if one understands every single act of the Holy Mass, then one knows that they are sacred, time-honored establishments; they are establishments more ancient than Christianity for the Holy Mass is a ritual of the ancient Mystery culture, transformed in the Christian sense. And modern clergy who uses such weapons as described above lives in these rituals! Thus, if one has, on the one hand, the deepest veneration for the existing rituals and symbolism, and sees, on the other hand, how insufficient is the defense of and how serious are the attacks against that which wishes to enter mankind's evolution, then one becomes aware of the earnestness that is necessary in taking a stand in these matters. It is truly something worth deep study and consideration. What is thus heralded from that side is only at its beginnings; and it is not right to sleep in regard to it; on the contrary, we have to sharpen our perception for it. During the two decades in which the Anthroposophical Movement has been fostered in Middle Europe, we could indulge in sectarian somnolence which was so hard to combat in our own ranks and which still today sits so deeply embedded in the souls of the human beings who have entered the Anthroposophical Movement. But the time has passed in which we might have been allowed to indulge in sectarian somnolence. That which I have

often emphasized here is deeply true, namely, that it is necessary that we should grasp the world-historical significance of the Anthroposophical Movement and overlook trifles, but that we should also consider the small impulses as serious and great.

# The Deed of Christ and the Opposing Spiritual Powers

Lucifer, Ahriman, Asuras.

TO-DAY WE SHALL concern ourselves with the question: What does modern man really possess in spiritual science? The answer to this question will be based on many things that have come to our knowledge in the course of lectures, especially those given last winter. Spiritual science may appear, at first, to be one conception of the world among the many others now existing. It may be argued: The riddles of existence are there; people endeavor with every possible means at their disposal, religious or scientific, to answer these riddles of existence in an effort to satisfy, as it is said, their eagerness and desire for knowledge. Spiritual science may well be considered just another philosophy of life — whether calling itself materialism, monism, animism, idealism, realism, or what you will. It may be represented as something that endeavors to satisfy the desire for knowledge on a par with other modern world-conceptions. But this is not correct. In what man acquires through spiritual science he has something of positive, continuous value in life, something that not only satisfies his thinking, his thirst for knowledge, but is a real and potent factor in life itself. To understand this we must look far afield and consider the evolutionary course of mankind from a particular point of view.

We have often looked back to the times preceding the great Atlantean flood, to the times when our forefathers, that is to say our own souls in the bodies of those forefathers, lived on the ancient continent of Atlantis between Europe, Africa and America. We have also looked still further back, to the Lemurian epoch, when the souls of men incarnated at the present time were at a much lower stage of existence. We shall now speak again of this epoch, reminding ourselves, to begin with, of the following: Man has attained the present stage of his life of feeling, his life of will, his intelligence, nay even his form, because higher spiritual Beings in the cosmos have also been at work in earth-existence. We have spoken of these Beings as the “Thrones”, the “Spirits of Wisdom”, the “Spirits of Movement”, the “Spirits of Form”, the “Spirits of Personality”, and so forth.

They are the great builders and architects of existence who have led the human race onward step by step to its present stage. But we must bring clearly before our minds to-day that Spirits and Beings other than those who help human evolution forward have also intervened; there are spiritual Beings who oppose the progressive Powers. And for every epoch — Lemurian, Atlantean, Post-Atlantean — it is possible to indicate which particular spiritual Beings bring the “hindrances”, which spiritual Beings are the opponents of those whose only aim is the progress of humanity.

In the Lemurian epoch — the first that concerns us to-day — it was the *Luciferic Beings* who intervened in man's evolution, in opposition to the Powers who at that time were striving to help him forward. In the Atlantean epoch, the Spirits opposing the progressive Powers were the Spirits of

“Ahriman” or “Mephistopheles”. The Ahrimanic or Mephistophelean Spirits — to give the precise names — are those known in medieval times as the Spirits of “Satan” — who must not be confused with “Lucifer”.

In our own epoch, as time goes on, other spiritual Beings of whom we shall speak later, will stand as hindrances in the path of the progressive Spirits. We will ask ourselves now: What did the Luciferic Spirits actually achieve in the ancient Lemurian epoch?

These things will be considered to-day from a particular point of view. Of what domain did the Luciferic Spirits lay hold during the Lemurian epoch? The best way to understand this is to cast our minds back over the course taken by human evolution.

You know that on Old Saturn the Thrones poured out their own substance to lay the first foundation of the human physical body. On Old Sun the Spirits of Wisdom imbued man with the ether- or life-body. And on the Earth the Spirits of Form endowed him with the ‘I’, the ego, in order that by realizing himself as distinct from his environment he might become an independent being. But even if through the deed of the Spirits of Form he had become independent *vis-à-vis* the external world surrounding him on earth, he would never have become independent of the Spirits of Form themselves; he would have remained dependent on them, he would have been directed by them as on leading-strings. That this did not happen was due to something which had, in a certain sense, a beneficial effect, namely the fact that in the Lemurian epoch the Luciferic Beings set themselves in opposition to the Spirits of Form. It was these Luciferic Beings who gave man the prospect of freedom — but therewith the possibility of evil-doing, of succumbing to passion and desire in the world of sense. Where did these Luciferic Beings actually take hold? They took hold of what had been instilled into man as his innermost member at that time — the astral body. They established their footing in the human astral body and took possession of it. Had it not been for the coming of the Luciferic Beings this astral body would have remained in the sole possession of the Spirits of Form. They would have instilled into this astral body the forces which give man his human countenance, making him into an image of the Gods, namely, of the Spirits of Form. All this man would have come to be; but in his life through all eternity he would have remained dependent upon the Spirits of Form.

The Luciferic Beings had crept, as it were, into man's astral body, so that Beings of two kinds were now working in it: the Beings who bring man forward and the Beings who, while obstructing this constant impulse, had at the same time established the foundations of his independence. Had the luciferic Beings not approached, man would have remained in a state of innocence and purity in his astral body. No passions inciting him to crave for what is to be found only on earth would have arisen in him. The passions, urges and desires of man were densified, debased, as it were, by the Luciferic Beings. Had they not approached, man would have retained a perpetual longing for his heavenly home, for the realms of spirit whence he has descended. He would have taken no delight in what surrounds him on the earth; earthly impressions would have aroused no interest in him. It was through the Luciferic Spirits that he came to have this interest, to crave for the impressions of the earth. These Spirits impelled him into the earthly sphere by pervading his innermost member, his astral body. Why, then, was it that man did not fall away entirely at that time from the

Spirits of Form or from the higher spiritual realms as a whole? Why was it that in his interests and desires he did not succumb wholly to the world of sense?

It was because the Spirits who lead humanity forward took counter measures; they inculcated into the being of man what would otherwise not have been his lot, namely, illness, suffering and pain. That was the necessary counterweight to the deeds of the Luciferic Spirits.

The Luciferic Spirits gave man material desires; as their countermeasures the higher Beings introduced illness and suffering as the consequences of material desires and interests, to the end that he should not utterly succumb to this world of sense. And so there is exactly as much suffering and pain in the world as there is interest only in the physical and the material. The scales are held in perfect balance; the one does not outweigh the other — so many passions and desires on the one side, so much illness and pain on the other. This was the effect of the mutual activities of the Luciferic Spirits and the Spirits of Form in the Lemurian epoch. Had the Luciferic Spirits not approached, man would not have descended into the earthly realm as soon as he actually did. His passion and craving for the world of sense also brought it about that his eyes were opened and he was able to gaze at the surrounding field of material existence earlier than would otherwise have been the case. If evolution had proceeded uninterruptedly along the course intended by the progressive Spirits, man would have had sight of the surrounding world only from the middle of the Atlantean epoch onwards. But then he would have seen it *spiritually*, not as he sees it to-day; he would have seen it as the direct expression of spiritual beings. Because man came prematurely into the earthly sphere, forced downwards by his earthly interests and desires, conditions were different from what they would otherwise have been in the middle of the Atlantean epoch.

The result was that the Ahrimanic Spirits — “Mephistophelean Spirits” as it is equally correct to call them — mingled in what man was able to see and apprehend; thus he fell into error, into what, for the first time, can correctly be called “conscious sin”. The host of Ahrimanic Spirits has worked upon man since the middle of the Atlantean epoch onwards. To what did these Ahrimanic Spirits entice him? They enticed him into regarding everything in his environment as material, with the result that he does not see *through* this material world to its true, spiritual foundations. Were man to have perceived the Spiritual in every stone, in every plant, in every animal, he would never have fallen into error and therewith into evil; if the progressive Spirits alone had worked upon him he would have been protected from those illusions to which he must always fall a prey when he bases himself solely upon the manifestations of the world of sense.

How did those spiritual Beings who desire to further man's progress act in order to combat this corruption, error and illusion arising from the material world? They saw to it — the process was of course slow and very gradual — that man was actually lifted away from the material world as such; this enabled him to shoulder and work out his *karma*. Whereas, therefore, the Beings upon whom it fell to rectify the enticement of the Luciferic Beings brought into the world suffering, pain and what is connected with them, namely death, the Beings whose task it was to rectify the outcome of error concerning the sense-world, made it possible for man, through his *karma*, eventually to blot out all the error, all the evil he has wrought in the world. For what would have



happened if he had become the prey of evil and error? Little by little he would have become one with the evil; no progress would have been possible for him. For with every error, every lie, every illusion, we cast an obstacle in the way of progress. We should fall back in our progress to exactly the same extent to which we had cast obstacles in our path through sin and error, if we were not in a position to rectify them; in other words, we could not reach man's true goal. It would be impossible to attain this goal if the counter-forces, the forces of karma, were not in operation.

Suppose that in some life you commit a wrong. If this wrong were to become firmly fixed in your life it would mean nothing less than that you would lose the step forward which you would have taken had you not committed the wrong; with every wrong, a step would be lost — enough steps to correspond exactly with the wrongs committed. If the possibility of surmounting error had not been given, man must ultimately have been submerged by it. But the blessing of karma was bestowed. What does this blessing mean for man? Is karma something at which to shudder, something to dread? No, indeed! Karma is a power for which man should be thankful. For karma says to us: If you have committed a wrong, remember that “God is not mocked; whatsoever a man soweth that shall he also reap”. An error demands that you shall right it; then, having expunged it from your karma you can again take a step forward!

Without karma, no progress would be possible. Karma is a blessing that has been vouchsafed to us, inasmuch as it obliges us to rectify every error, to re-achieve the steps that thrust us back.

Karma was thus the indirect consequence of the deeds of Ahriman. And now let us go further. In our days we are moving towards the epoch when other Beings will draw near to man — Beings who in the future before us will intrude more and more deeply into human evolution. Just as the Luciferic Spirits intervened in the Lemurian and the Ahrimanic Spirits in the Atlantean epoch, so our epoch too will see the intrusion of Beings. Let us be clear about the nature of these Beings.

Of the Beings who intervened during the Lemurian epoch we must say: They entrenched themselves in the astral body of man, drew his interests, impulses and desires down into the earthly sphere. Where — to speak more precisely — did these Luciferic Beings entrench themselves?

You can only understand this by taking as a basis what is set forth in my book *Theosophy*. There it is shown that the following members of man's being must be distinguished: first, his physical body; then his ether or life-body and his astral body — or as I have called it in that book, the sentient body, or soul-body.

These are the three members with which man was endowed *before* his earthly existence. The foundation of the physical body was laid on Old Saturn, the ether-body on the Old Sun, the soul or sentient body on the Old Moon. On the Earth was added the sentient soul — which is actually a transformation, an elaboration carried out unconsciously, of the sentient body. Lucifer anchored himself in the sentient soul; and there he remains. Through the unconscious transformation of the ether-body, the intellectual soul came into being, a more detailed description of which is contained in the book entitled *The Education of the Child*. It was in this second soul-member, the intellectual soul — the transformed part of the ether-body — that Ahriman established his footing. From

there he lures man to false conceptions and judgments of material things, leads him to error, to sin, to lying — to everything that originates in the intellectual or mind soul. In every illusion that matter is the sole reality, we must perceive the whispered promptings of Ahriman, of Mephistopheles. Thirdly, there is the consciousness soul (spiritual soul), arising from an unconscious transformation of the physical body. You will remember how this transformation came about. Towards the end of the Atlantean epoch, the etheric body corresponding to the head came right into the physical head and gradually brought about selfconsciousness in the physical body. Fundamentally speaking, man is still working at this unconscious transformation of the physical body, at the development of the consciousness soul. *And in the age now, approaching, those spiritual Beings known as the Asuras* (see Note 1) will creep into the consciousness soul and therewith into the human 'I' or ego — for the 'I' lights up in the consciousness soul. The Asuras will generate evil with a far mightier force than was wielded by the Satanic powers in the Atlantean epoch or by the Luciferic Spirits in the Lemurian epoch.

In the course of the Earth-period man will cast away all the evil brought to him by the Luciferic Spirits together with the blessing of freedom. The evil brought by the Ahrimanic Spirits can be shed in the course of karma. But the evil brought by the Asuric powers cannot be expunged in this way. Whereas the good Spirits instituted pain and suffering, illness and death in order that despite the possibility of evil, man's evolution may still advance, whereas the good Spirits made possible the working of karma to the end that the Ahrimanic powers might be resisted and the evil made good, it will not be so easy to counter the Asuric powers as earth-existence takes its course. For these Asuric Spirits will prompt what has been seized hold of by them, namely the very core of man's being, the consciousness soul together with the 'I', to unite with earthly materiality. Fragment after fragment will be torn out of the 'I', and in the same measure in which the Asuric Spirits establish themselves in the consciousness soul, man must leave parts of his existence behind on the earth. What thus becomes the prey of the Asuric powers will be irretrievably lost. Not that the whole man need become their victim — but parts of his spirit will be torn away by the Asuric powers. These Asuric powers are heralded to-day by the prevailing tendency to live wholly in the material world and to be oblivious of the reality of spiritual beings and spiritual worlds. True, the Asuric powers corrupt man to-day in a way that is more theoretical than actual. To-day they deceive him by various means into thinking that his 'I' is a product of the physical world only; they hue him to a kind of theoretic materialism. But as time goes on — and the premonitory signs of this are the dissolute, sensuous passions that are becoming increasingly prevalent on earth — they will blind man's vision of the spiritual Beings and spiritual Powers. Man will know nothing nor desire to know anything of a spiritual world. More and more he will not only teach that the highest moral ideals of humanity are merely sublimations of animal impulses, that human thinking is but a transformation of a faculty also possessed by the animals, that man is akin to the animal in respect of his form and moreover in his whole being descends from the animal — but he will take this view in all earnestness and order his life in accordance with it.

Man does not as yet entirely base his life on the principle that his true being descends from the animal. But this view of existence will inevitably arise,

with the result that men will also live like animals, will sink into animal impulses, animal passions. And in many things that need not be further characterized here, many things that in the great cities come to expression in orgies of dissolute sensuality, we can already perceive the lurid, hellish glare of the Spirits we call the Asuras.

Once again let us look back. We have said that suffering and pain, nay even death, were brought by the Spirits who are intent upon man's progress. The words of the Bible are unambiguous: "In travail shalt thou bear thy children!" Death has come into the world. Death was decreed for man by the Powers opposing the Luciferic Spirits. From whom came the gift of karma itself, who made karma possible for man? — To understand what is here being said you must discard all earthly, pedantic notions of time. Earthly notions of time give rise to the belief that what has once happened here or there will have an effect only upon what comes afterwards. But in the spiritual world it is the case that what comes to pass reveals itself in its effect, *beforehand*; in its effect it is already there, in advance. Whence comes the blessing of karma? Whence has there arisen in our earth-evolution this blessing of karma? From a Power none other than *Christ*.

Although Christ appeared only later, He was always present in the spiritual sphere of the earth Already in the ancient Oracles of Atlantis, the priests of those Oracles spoke of the "Spirit of the Sun", of Christ. In the old Indian epoch of civilization the Holy Rishis spoke of "Vishva Karman"; Zarathustra in ancient Persia spoke of "Ahura Mazdao", Hermes of "Osiris"; and Moses spoke of the Power which, being eternal, brings about the harmonization of the temporal and natural, the Power living in the "Ehjah asher Ehjah" (I am the I AM) as the harbinger of Christ. All spoke of the Christ; but where was He to be found in those ancient times? In the realm to which the eye of spirit alone can penetrate, in the spiritual world. In the spiritual world He was always to be found, working in and from the spiritual world. It is He Who even before man appeared on earth, sent down the possibility of karma. Then He came Himself to the earth, and we know what this has meant for man. We have described what was wrought by Him in the earthly sphere, we have spoken of the significance of the Event of Golgotha and of its effect also upon those who at that time were in the spiritual world, not incarnate in earthly bodies. We know that at the moment on Golgotha when the Blood flowed from the wounds, the Christ-Spirit appeared in the underworld, flooding the whole world of spirit with radiance and light; we have said that the appearance of Christ on the earth is the event of supreme importance also for the world through which man passes between death and a new birth.

The impulse going forth from Christ is in the fullest sense *reality*. We need but ask ourselves what would have become of the earth had Christ not appeared. Precisely from the opposite picture — an earth without Christ — you can apprehend the significance of Christ's coming. Let us suppose that Christ had not come, that the Mystery of Golgotha had not taken place.

Before Christ's Coming, the condition in the spiritual world of human souls who were the most progressed, who had acquired the deepest interest for earthly life, was truly expressed by the saying of the Greeks: Better it is to be a beggar in the upper world than a king in the realm of the Shades. For before the Event of Golgotha the souls in the spiritual world felt completely isolated,

enveloped in darkness. The spiritual world in all its gleaming clarity was not transparent to those who entered it through the portal of death. Each one felt isolated, thrust back into himself as though a wall were between himself and every other soul. And this feeling of isolation would have become more and more intense. Man would have hardened within the ego, would have been thrown back into himself, nor could he have found any bridge to the others. And egoism, already intense, would have increased beyond all telling with every new incarnation.

Earth-existence would more and more have made men into utter egoists. There would have been no prospect of brotherhood on the earth or of inner harmony among souls; for with every journey through the spiritual world, stronger influence would have penetrated the ego. That is what would have happened to an earth without Christ. That the way from soul to soul will be found again, that it has been made possible for the mighty force of brotherhood to pour over all humanity — this is due to Christ's Coming, to the Event of Golgotha. Therefore Christ is the Power who has enabled man to turn earth-existence ultimately to good account, in other words to give karma its true configuration — for karma must be worked out on the *earth*. That man finds in himself the force to profit by his karma in physical existence, that advancing evolution is possible for him — all this he owes to the working of the Christ Event, to the presence of Christ in the earthly realm.

And so we see many diverse forces and beings working together in the evolution of humanity. Had Christ not come upon the earth, man would have been engulfed in error, because having hardened within himself he would have become as it were a globe on its own, knowing nothing of other beings, entirely self-enclosed, driven into that condition by error and sin.

Christ is verily the Light which leads out of error and sin, the Light which enables man to find the way upwards. And now let us ask ourselves: What was it that was lost to man in that he descended from the spiritual world, was ensnared in desires and passions under the influence of Lucifer, and then, under Ahriman's influence, in error, illusion and lying in the earthly world? — He lost direct vision of the spiritual world, he lost understanding of the spiritual world.

What, then, must he regain? He must regain full understanding of the spiritual world. As a self-conscious being, man can grasp the import of Christ's Deed only by realizing with full clarity of understanding, the significance of Christ. The Christ-Power is there in very truth — not brought by man, for the Christ-Power was brought to the earth by none other than Christ Himself. Karma has come into humanity through Christ. But now, with self-consciousness, man must learn to know Christ in His real nature and His connection with the whole universe. Only so can man work in the true sense as an 'I'. What then, does he actually achieve when, after Christ's appearance, he does not merely rest satisfied with letting Christ's power work upon him unconsciously, with saying: I am content with the knowledge that Christ came to the earth; He will redeem me and ensure my progress! — but when he says: I am resolved to know what Christ is in all reality, how He descended; I am resolved to participate through my own spirit in Christ's Deed! — what does man achieve thereby?

Recall to your minds that because the Luciferic Spirits slipped into his astral body, man has come down into the world of sense, thereby falling prey to

the evil but also acquiring the possibility of self-conscious freedom. Lucifer is in very truth present in the being of man, has drawn him down to the earth, has ensnared him in earthly existence; inasmuch as the passions and desires contained in the astral body had first been led by Lucifer into the earthly realm, Ahriman too was able to invade the astral body — in the intellectual soul. Christ appeared, and with Him the force which can bear man upwards again into the spiritual world. But now, if he so wills, man can come to know Christ, he can gather all wisdom to this end. What does he achieve thereby? Something of untold moment! When a man knows Christ, when he absorbs the wisdom which begets insight into what Christ truly is, then he redeems himself *and* the Luciferic Beings through this knowledge of Christ. Were man merely to say: I am content with the fact that Christ appeared and to allow myself to be redeemed by Him unconsciously — then he would contribute nothing to the redemption of the Luciferic Beings. These Luciferic Beings who have brought man freedom, also make it possible for him, if he so wills, to turn it to account in order to understand Christ. Then the Luciferic Spirits are cleansed and purified in the fire of Christianity and the wrong done to the earth by them is changed into blessing. Freedom has been attained; but it will also be carried into the spiritual sphere as a blessing. That man is capable of this, that he is capable of understanding Christ, that Lucifer, resurrected in a new form, can unite with Christ as the good Spirit — this, as prophecy still, was told by Christ Himself to those around Him, when He said: “Ye shall be illumined by the new Spirit, by the Holy Spirit!” This “Holy Spirit” is none other than the Spirit through whom man can apprehend what Christ has wrought. Christ desired not merely to work, but also to be apprehended, to be understood. Therefore the sending of the Spirit by whom men are inspired, the sending of the “Holy spirit”, is implicit in Christianity.

In the spiritual sense, Whitsuntide belongs inseparably to Easter. This “Holy Spirit” is none other than the Lucifer-Spirit, resurrected now in higher, purer glory — the Spirit of independent understanding, wisdom-inwoven. Christ Himself foretold that this Spirit would come to men after Him, and in the light of this Spirit their labors must proceed. What is it that works onward in the light of this Spirit? The world-stream of spiritual science, if rightly conceived! What is this spiritual science? It is the wisdom of the Spirit, the wisdom that lifts into the full light of consciousness that in Christianity which would otherwise remain in the unconscious. The torch of the resurrected Lucifer, of the Lucifer now *transformed into the good*, blazons the way for Christ. Lucifer is the *bearer* of the Light — Christ *is* the Light! As the word itself denotes, Lucifer is the “Bearer of the Light”. That is what the spiritual scientific movement should be, that is implicit in it. Those who know that the progress of mankind depends upon living apprehension of the mighty Event of Golgotha are they who as the “Masters of Wisdom and of the Harmony of Feelings” are united in the great Guiding Lodge of mankind. And as once the “tongues of fire” hovered down as a living symbol upon the company of the apostles, so does the “Holy Spirit” announced by Christ Himself reign as the Light over the Lodge of the Twelve. The Thirteenth is the Leader of the Lodge of the Twelve. The “Holy Spirit” is the mighty Teacher of those we name the “Masters of Wisdom and of the Harmony of Feelings”. It is through them that his voice and his wisdom flow down to mankind in this or that stream upon the earth. The

treasures of wisdom gathered together by the spiritual scientific movement in order to understand the universe and the Spirits therein, how through the "Holy Spirit" into the Lodge of the Twelve; and that is what will ultimately lead mankind step by step to free, self-conscious understanding of Christ and of the Event of Golgotha. Thus to 'cultivate' spiritual science means to understand that the Spirit has been sent into the world by Christ; the pursuit of spiritual science is implicit in true Christianity. This will become more and more evident to men; and then they will realize that in spiritual science they have a potent asset in their lives. Men owe to spiritual science the consciousness which dawns in them by degrees, that Christ is the Spirit Who fills the world with light. And the consequence will be that here on this earthly globe, in the physical world itself, men will make progress in their moral life, in their life of will, in their intellectual life. Through physical life itself the world will be spiritualized in ever-increasing measure. Men will grow in goodness, strength and wisdom and will gaze with ever deepening vision into the foundations and origins of existence. They will bear with them into the supersensible life the fruits acquired in this physical life, and ever and again bring these fruits back from the supersensible life into a new incarnation.

Thus the earth will more and more become the expression of its Spirit, of the Christ-Spirit. Spiritual science will be understood in the light of the world's foundations, apprehended as a real and active power. In various respects to-day mankind is near to losing the Spirit altogether. In the recent public lecture it was said that men suffer to-day under the fear of heredity. The fear of the burden of heredity is the direct offspring of our materialistic age. But is it enough if a man simply says to himself that he need not have this fear? — By no means does that suffice. A man who does not concern himself with the spiritual world, who does not instill into his soul what can flow from spiritual science, *is* subject to the forces of physical heredity. Only by steeping his whole being in what spiritual science can communicate to him does he gain mastery over the forces of heredity, regards it as a factor of no essential significance and becomes the victor of everything that the powers of hindrance place in his way in the external world. It is not by arguing or philosophizing it away, or by contending: Spirit exists! — that man brings the life of the senses under his command, but by permeating himself with the Spirit, by absorbing the Spirit, by having the will to acquire intimate knowledge of the Spirit. Then spiritual science will make men healthier even in the physical world; for spiritual science is itself a therapy that brings vigor and health. And the essential power of spiritual science will become still more evident to us when we consider what becomes of the human being when he passes through the gate of death. The modern mind finds great difficulty here.

Man thinks to himself: Why need I trouble about what happens in the spiritual world? When I die I go into the spiritual world in any case and then I shall see and hear what goes on there! In endless variations one hears this easy-going way of talking: Why should I trouble about the spiritual before I die? When the time comes I shall see what there is to see. My relationship to the spiritual world will not be altered in the slightest, no matter whether I do or do not concern myself with it. — But indeed this is not so! A man who thinks in such a way will enter a world of darkness and gloom, unable to make very much of what is said in my book *Theosophy* about the spiritual worlds. For it is only

by allying himself in spirit and soul with the spiritual world during life in the physical world that man can acquire the faculty of perception in the spiritual world; the preparation must be made in his life here on earth. The spiritual world is there in very truth — the faculty of being able to see in that world must be acquired on the earth; otherwise there is blindness in the spiritual world.

Spiritual science is therefore the power which alone makes it possible for man to enter the spiritual world with consciousness. Had Christ not appeared in the physical world, man would have gone under in that world, could not have found entry to the spiritual world. But Christ lifts him into the spiritual world in such a way that he can see and be conscious there. This depends upon his knowledge of how to unite his being with the Spirit sent by Christ; failing that knowledge, he remains unconscious. Man has to win his immortality through his own efforts, for an unconscious immortality is no immortality. A beautiful saying of Meister Eckhardt is: “What does it profit a man to be a king if he knows it not,” — What he meant was: Of what use is the spiritual world to a man if he does not know what the spiritual worlds are in reality? The capacity for seeing the spiritual world can be acquired only in the physical world. Those who ask: Why was it necessary for man to descend at all into the physical world? do well to take this to heart. — Man descended in order to acquire vision of the spiritual world. He would have remained blind to the spiritual world had he not descended and attained the self-conscious manhood which enables him to return to the spiritual world now lying in radiance and light before his soul.

Spiritual science is therefore not merely a “conception of the world” in the accepted sense but something without which — even in the immortal part of his being — man can know nothing about the worlds of immortality. Spiritual science is an active power, permeating the soul as reality. And in that you are present here in the pursuit of spiritual science, you are not only gathering knowledge but you are growing into something you would otherwise not have become. That is the difference between spiritual science and other world-conceptions. The latter are rooted in *knowledge*; spiritual science is rooted in *being*.

Rightly conceived, these things will make us say to ourselves: With this illumination, an inner, fundamental connection is revealed between Christ, the Spirit, and spiritual science. In face of this connection all the superficial statements made to-day to the effect that a Western trend is being set up in opposition to an Eastern trend of occultism fall to the ground. There can be no question of any such opposition. There are not two occultisms, there is only one occultism; and there is no opposition between eastern and western Theosophy. There is only *one* truth. And what is our reply to be when we are asked: If eastern occultism is the same as western occultism, why is it that in eastern occultism, Christ is not acknowledged? The right reply is that it is not for us to give the answer; that obligation does not rest upon us, for we fully acknowledge eastern occultism. If asked whether we acknowledge what eastern occultism says about Brahma, about the Buddha, we shall answer: Most certainly we acknowledge it. We understand what is meant when we are told that the Buddha attained his exalted rank in this or that way. We deny no single one of the eastern truths; in so far as they are positive truths we acknowledge them all. But shall this prevent us from acknowledging *as well*, what goes yet further? No

indeed! We acknowledge what is said by eastern occultism, but that does not prevent us from acknowledging, too, the western truths.

When people allege that it is an inferior way of thinking on the part of orientalists to say that the Buddha died from eating too much pork — as these learned gentlemen assert — and it is explained that this actually has a deep meaning, namely that the Buddha imparted to those immediately around him too much of the esoteric wisdom, so that this over-abundance caused the onset of a kind of karma — then we agree that it is so; we say: certainly there lie behind it the deeper esoteric truths as stated by you who are eastern esotericists! — But when the statement that the Apocalypse was revealed to St. John on Patmos amid thunder and lightning is held to be unintelligible, then our answer will be: everyone who is aware of what is really meant, knows that it is a truth! We do not refute what is said about the Buddha but we cannot agree when the validity of the other statement (concerning the Apocalypse) is denied. We do not contest the assertion that the astral body of the Buddha was preserved and was later incorporated in Shankaracharya. But that does not prevent us from teaching that the astral body of Jesus of Nazareth was preserved and in multiple replicas was incorporated in various individuals dedicated to Christianity, like St. Francis of Assisi or St. Elizabeth of Thüringen. We deny no single truth of oriental esotericism. Therefore when we are asked: Why is anything refuted? Why is there opposition? — it is not incumbent upon us to answer. It would be incumbent upon us to answer if the opposition came from our side. But it does not! The duty to answer rests upon one who denies, not upon one who agrees. That is obvious enough.

In the coming weeks you will be able to hear of the connection between spiritual science and the Event of Golgotha and you will realize that the whole vocation, the whole mission of the spiritual scientific movement in the world is raised to a higher sphere inasmuch as spiritual science puts into effect the inspiration, the power proclaimed as the Spirit by Christ Himself.

So we see how Powers work together in the world, how everything that appears to oppose the progress of mankind subsequently turns out to be a blessing. We realize, too, that in the Post-Atlantean epoch — from age to age — the Spirit who has brought man freedom will appear again in a new form; *Luciferus*, the sovereign Bearer of Light, will be redeemed. For everything in the great World Plan is good and the evil endures only for a season. Therefore he alone believes in eternity of the evil who confounds the temporal with the eternal; he who does not rise from the temporal to the eternal can never understand the evil.

### Mephistopheles and Earthquakes

THE THEME OF THE lecture to-day is of a profoundly occult character, the title — strange as it may seem to begin with — being: “Mephistopheles and Earthquakes”. We shall see that not only does the problem of the figure of Mephistopheles lead us into a deep realm of occultism but that the same applies to the problem of earthquakes if explained from the spiritual point of view. I have already spoken here and in several other places about the interior of the earth and have also referred to the question of earthquakes. We shall now



approach the subject of these most tragic happenings on the earth's surface, from yet another side.

The figure of Mephistopheles which will be our starting-point to-day, is familiar to you all from Goethe's *Faust*. You know that Mephistopheles is a Being — we shall not enter to-day into the question of how far the poetic presentation tallies with the occult facts — a figure who appears in the drama as the seducer and tempter of Faust who, in a certain respect, may be thought of as the representative of man aspiring to reach the heights of existence. In lectures on Goethe I have also indicated what spiritual vistas are revealed in the scene of the "Passage to the Mothers", where Mephistopheles holds in his hand the key giving access to the dark, nether region where the Mothers dwell. Mephistopheles himself may not enter this region. He merely indicates that in this mysterious realm there is no difference between "below" and "above":

"Sink then! I might as well say, Mount!  
'Tis quite the same."

We know too that in characterizing this region, Mephistopheles uses the word "Naught", "Nothingness". In a certain sense, therefore, he represents the spirit who in this "Naught" would be seeking something that is valueless to him. Faust answers as any true seeker to-day might answer a materialistic thinker: "In thy Naught I hope to find the All".

Goethean research has made many attempts to find the clue to the figure of Mephistopheles. In other lectures I have said that the explanation of the name Mephistopheles is to be found in the Hebrew language, where "Mephez" is the word used for one who obstructs, who corrupts, and "topel" for one who lies. We have therefore to think of this name as belonging to a being who brings corruption and hindrances to man and is a spirit of untruth, deception and illusion.

It may occur to those who read the introduction to *Faust*, the "Prologue in Heaven", thoughtfully, that it contains words which resound as it were across thousands of years. Goethe has let words spoken between the Lord and Job in the Book of Job re-echo at the beginning of *Faust*. In the Book of Job we read that Job is a good, upright and pious man and of how the sons of the Lord of Light present themselves before Him. Among them is a certain enemy of the Light. In a conversation between the enemy of the Light and the supreme Lord, this enemy of the Light says that he has "gone to and fro in the earth", seeking and trying out many things. The Lord asks: "Knowest thou my servant Job?" and the enemy of the Light — for so we will call him — answers the Lord that Job is known to him and that he would assuredly be able to divert him from the Good and bring him to perdition. This spirit has to make two attempts to approach Job and he then lays hold of him through injuring his physical body. He indicates this expressly when he says to the Lord: "Seize his possessions and he will not fall; but touch his bone and his flesh and he will fall!" Who can fail to hear an echo of this in *Faust* when the Lord calls to Mephistopheles in the "Prologue in Heaven": "Knowest thou Faust, my servant!" And then, in similar terms, we hear the retort of the spirit who in the Book of Job comes before the Lord, when Mephistopheles asserts that he can lead Faust gently on the way, that he can win him from the paths which lead to the Good. Here, then,

we are listening to sounds striking together in unison across the ages.

When you are thinking about the figure of Mephistopheles, you may often have asked yourselves: Who is Mephistopheles, in reality? Grave mistakes are made here, mistakes which admittedly can be corrected only by deeper, occult insight. The name itself suggests that Mephistopheles is associated with the devil, or the idea of the devil, for the word "topel" is the same as "*Teufel*" — devil. But the other question — and here we come into a realm of serious fallacies which frequently occur in explanations of the figure of Mephistopheles — the other question is: Whether Mephistopheles can be identified with the spirit we know as Lucifer, who during and after the Lemurian epoch approached mankind together with his hosts and entrenched himself as it were in the evolutionary process? The prevailing tendency in Europe is to identify the figure of Mephistopheles as he appears in Goethe's *Faust* but also in earlier folk-literature (Folk Plays, Puppet Plays and so forth), with Lucifer. Mephistopheles is a familiar character everywhere, and the question is: Are he and his hosts identical with Lucifer and his hosts? In other words: Are the effects of the Mephistophelean influence upon man the same as those of Lucifer? — That is the question before us to-day.

We know when Lucifer approached man. We have studied the course of human evolution on earth through the epoch when the sun with its beings, and subsequently the moon, separated from the earth together with the forces that would have made further development for man impossible. And we have learned that at a time when man was still not ready for his astral body to become independent, Lucifer and his hosts approached him. The effect upon man was twofold. It was towards the end of the Lemurian epoch when, in his astral body, man was actually exposed to the influences issuing from Lucifer. If Lucifer had not approached, man would, it is true, have been protected from certain evils but he would not have attained what must be accounted one of his greatest blessings.

The significance of Lucifer's influence becomes evident when we ask ourselves what would have transpired if since the Lemurian epoch there had been no Luciferic influence, if Lucifer and his hosts had remained separate and apart from man's evolution! Until the middle of the Atlantean epoch man would have evolved as a being who in every impulse of his astral body would have obeyed the influences of certain spiritual Beings of a higher rank than himself; these Beings would have retained their sway over him until the middle of the Atlantean epoch. If that had happened, man's faculties of perception and cognition would not have been directed to the material world until a much later period. During the Lemurian and early Atlantean epochs, no passions, no desires would have arisen from his sense-perceptions; he would have confronted the world of sense as it were in a state of innocence, obedient in his every action to the impulses instilled into him by higher spiritual Beings. The instincts prompting him to action would not have been of exactly the same nature as those of the higher animals to-day, but more spiritual. His every deed on earth would have been prompted, not by mere impulses, but by a kind of spiritual instinct. As things were, under the influence of Lucifer man came earlier to the stage where he said: This delights and attracts me, that is repellent to me! He reached the stage of following his own impulses earlier than would otherwise have been the case; he became an independent being, with a measure of inner

freedom. The consequence was that he was detached in a certain way from the spiritual world. To put it concisely, one might say: Without this influence of Lucifer, man would have remained a spiritualized animal — an animal who would gradually have developed a form nobler and more beautiful than could have been developed by man under the influence of Lucifer. Man would have remained far more of an angelic being if Lucifer's influence had not taken effect in the Lemurian epoch; but on the other hand, the higher Beings would have guided him as it were on leading-strings. In the middle of the Atlantean epoch something would have befallen him suddenly: his eyes would have been fully opened, the tapestry of the whole material world of sense would have lain around him — but gazing upon it he would simultaneously have perceived the Divine-Spiritual, a Divine-Spiritual world behind every physical object. If, therefore, in his former state of dependence man had looked back into the bosom of the Divine whence he had proceeded, beholding the Gods of Light sending their radiance into his soul, guiding and leading him, something would have come about for him — this is not a mere picture but corresponds in a high degree with the reality — namely, that the world of sense in its entirety would have been outspread in transparency before him, revealing behind it those other Divine-Spiritual Beings who had taken the place of what had now been lost. One spiritual world would have closed behind him and a new spiritual world opened before him. Man would have remained a child in the hands of higher, Divine-Spiritual Beings; independence would not have been established in the human soul.

It did not happen so, because Lucifer had approached man and made part of the underlying spiritual world invisible to him. The personal instincts, passions and desires which arose in the human astral body spread a cloud of darkness over the spiritual Beings of the world out of which man is born and who would otherwise have remained perpetually visible to him.

Hence in those great centers of the Oracles in ancient Atlantis the Initiates had expressly trained themselves to behold that part of the spiritual world which had been concealed as the result of Lucifer's influence. The aim of all the preparation undergone by the guardians and pupils of the ancient Oracles in the Atlantean Mysteries was to enable them to perceive that part of the spiritual world of light which in consequence of Lucifer's influence upon the astral body of man had withdrawn from his field of vision. And visible too, were those figures seen by man in the various conditions of soul running parallel with initiation, figures which from a world of Light penetrate into our world decked in the raiment provided by the astral world. In the ancient Oracle centers the Atlantean Initiate beheld in the spirit those figures who were in truth spiritual Beings of a higher rank than he — Beings who had not descended into the physical world and who had therefore remained invisible to ordinary sight when man's eyes were opened prematurely. But since Lucifer himself was an opponent of these worlds of Light, it was inevitable that he too should be visible to the initiates; and the hosts of Lucifer *were* visible to the Atlanteans who in their shadowy, clairvoyant consciousness, in the sleeping state and in conditions midway between sleeping and waking, could be transported into the spiritual world. When part of the world of Light was accessible to these Atlantean men, part of the world opposing the world of Light was also visible; the Luciferic hosts were visible — not Lucifer himself. These noble figures belonging to the world of

light were as fascinating and splendid in their astral raiment as those of the opposing world of deception were fearsome and terrible.

Thus it was the influence of Lucifer in the evolution of humanity that made it possible for man to fall into error and evil but also to attain freedom. Had there been no Luciferic influence, the conditions I have been describing to you would have come about in the middle of the Atlantean epoch: the tapestry of the sense-world would have been outspread before man; the mineral, plant and animal kingdoms would have been materially visible to him; also the phenomena of nature and of the heavens, thunder, lightning, clouds, air — all would have been visible to external sight. But behind it all would have been the unmistakable presence of Divine-Spiritual Beings. Because Lucifer's influence had already taken effect in man's astral body, his physical body — at that time still transmutable — had been so prepared ever since the Lemurian epoch and on into the Atlantean, that it could not become the direct instrument for the physical world of sense with the spiritual world visibly behind it. And so man could not immediately behold the physical sense-world in the form in which it would simultaneously have revealed itself to him as a spiritual world. The three lower kingdoms of nature lay around him; the physical world became a veil over the spiritual world. Man could not, nor can he to this day, see directly into the spiritual world.

But because man had passed through this evolution, a different influence was able to assert itself in the middle of the Atlantean epoch — an influence from quite another side and not to be confused with that of Lucifer and his hosts. Although it was Lucifer who first made it possible for man to come under the sway of this other influence, although it was Lucifer who caused the human physical body to become denser than it would otherwise have become, nevertheless it was necessary for yet another influence to approach man in order to bring him completely into the material world of sense, in order to shut him off entirely from the spiritual world so that he was led to the illusion: There is no other world than the world of material existence outspread before me!

From the middle of the Atlantean epoch an opponent quite different in character from Lucifer approached man, namely the Being who casts such mist and darkness around his faculties of perception that he makes no effort nor unfolds any urge to fathom the secrets of the world of sense. If you picture to yourselves that under Lucifer's influence the sense-world became like a veil, through the influence of this second Being the physical world in its totality became like a dense rind, closing off the spiritual world. It was only the Atlantean Initiates who were able, through the preparation they had undergone, to pierce this dense covering of the material, physical world.

The Powers who approached man in order to obscure his vision of the other side of divine existence are brought to our notice for the first time in the teachings given to his followers and pupils by Zarathustra, the great leader of the ancient Persians. The mission of Zarathustra was to instill culture into a people who, unlike the ancient Indians, did not by nature yearn perpetually for the spiritual world. Zarathustra's mission was to impart to his people a culture directed to the world of sense, aiming at mastery of the material world through means dependent upon the efforts and labors of physical man. In the civilization of ancient Persia, therefore, man was less subject to the influence of Lucifer than to the influence of that Being who since the middle of the Atlantean epoch had

approached mankind, with the result that many of the Initiates at that time had lapsed into the practice of a form of black magic; having been led astray by this tempter, they misused for the purposes of the physical-material world what was accessible to them from the spiritual world. The mighty influence of the forces of black magic which finally led to the destruction of Atlantis had its origin in the temptations of that Being whom Zarathustra taught his people to know as Ahriman ("Angra Mainyu"), the Being who opposed the God of Light proclaimed by Zarathustra as "Ahura Mazda", the "Great Aura".

These two figures — Lucifer and Ahriman — must be clearly distinguished from each other. For Lucifer is a Being who detached himself from the spiritual hosts of heaven *after* the separation of the sun, whereas Ahriman had already broken away *before* the separation of the sun and is an embodiment of quite different powers. The result of Lucifer's influence in the Lemurian epoch was merely the corruption of the faculty, still possessed by man in the Atlantean epoch, to manipulate the forces of air and water. In the book entitled *From the Akasha Chronicle* you will have read that in Atlantean times the seminal forces in plant and animal were still at man's command and could be drawn forth just as the forces used in the form of steam for propelling machines can be extracted from mineral coal to-day. I have told you that when these forces are drawn forth they are connected in a mysterious way with the nature-forces in wind, weather and the like; and if applied by man for purposes running counter to the divine purposes, these nature-forces are called into action against him.

Here lies the cause of the Atlantean flood and of the devastation wrought by the powers of nature which led to the disappearance of the whole continent of Atlantis. But even before that time, man had lost command over the forces of fire and the power to ally them with certain mysterious forces of the earth. Power over the forces of fire and earth in a certain combination had already been withdrawn from man. But now — through the influence of Ahriman and his accomplices — he again acquired a certain mastery over the forces of fire and earth, with dire consequences. And much that is to be heard about the use of fire in ancient Persia is connected with what I am now telling you. Many forces that are applied in black magic and are connected with it, lead to the result that man lays hold of forces of an entirely different nature and thus gains an influence over fire and earth, with terrible and devastating results. The practice of black magic by the descendants of the Atlanteans in ancient Persia would still have been effective had not the teachings of Zarathustra revealed how Ahriman, as an opposing power, ensnares man and clouds his vision of the spiritual reality behind the world of sense. Thus through Zarathustra and his followers, influence was brought to bear upon a large part of Post-Atlantean civilization; on the one hand men were taught of the workings of the sublime God of Light to whom they may turn, and, on the other, of the malefic power of Ahriman and his hosts.

Ahriman works upon man in countless, infinitely diverse ways. — I have told you that the Event of the Mystery of Golgotha was a moment of supreme importance for the evolution of the world. The Christ appeared in the realm into which man enters after death, where Ahriman's influence was even mightier than in the world around man here on earth between birth and death. In the realm of existence between death and rebirth, Ahriman's influences worked upon man with terrible, overwhelming power. And if nothing else had taken place, utter darkness would gradually have closed in upon man in the 'realm of Shades' —

as it was correctly designated by the ancient Greeks. A condition of complete isolation, leading to the intensification of egoism would have set in between death and rebirth; man would have been born into his new life as a gross and overweening egotist. Hence it is more than a figure of speech to say that after the Event of Golgotha, at the moment when the Blood flowed from the wounds, the Christ appeared in yonder world, in the realm of the Shades, and cast Ahriman into fetters. Although Ahriman's influence remained and is really the origin of all materialistic thinking on the part of man, although this influence can be paralyzed only if men receive into themselves the power emanating from the Mystery of Golgotha, nevertheless they can draw from that Event a power which enables them to find their way once again into the Divine-Spiritual world.

Thus it was to Ahriman that the faculty of human cognition was primarily directed. Ahriman was a Being whose existence was divined by men, a Being of whom they had some knowledge through the culture inaugurated by Zarathustra; and from there the knowledge of Ahriman spread among the other peoples and into their world of ideas. Ahriman with his hosts appears as a figure with the most diverse names among the civilized peoples. And owing to the peculiar conditions obtaining in the souls of the European peoples who had remained farthest in the rear of the migrations from West to East, who had been less affected than the others by what had transpired in the ancient Indian, ancient Persian, Egyptian and even in the Greco-Latin civilizations — owing to these circumstances there prevailed among the European peoples from whom the Fifth Epoch of culture was to be born, an attitude of soul which regarded Ahriman alone as a figure of dread. And while many different names were adopted — as for example, “Mephistopheles” among the Hebrew people — in Europe the figure of Ahriman became the “Devil” in his various forms.

Obviously, therefore, we are gazing here into a concatenation of happenings in the spiritual worlds and many a man who claims to be above medieval superstitions will do well to remember the words in *Faust*:

“The little folk ne'er scent the Devil  
E'en though he have them by the collar”.

It is precisely because man closes his spiritual eyes to this influence that he succumbs to it so completely. Goethe's “Mephistopheles” is none other than the figure of Ahriman and must not be confused with Lucifer. All the errors cropping up here and there in commentaries on *Faust* originate from this confusion — although it was indeed Lucifer who first paved the way for Ahriman's influence. In studying Ahriman one is therefore led back to an original influence of Lucifer, the nature of which can only become clear after long preparatory efforts have been made to understand this intimate connection.

The subtle difference between the two Beings must not be overlooked. The essential point is that, fundamentally speaking, Lucifer had brought man under the influence of the powers connected with air and water *only*; whereas it was Ahriman-Mephistopheles who has subjected him to the influence of far more deadly powers and the civilizations immediately to come will see the appearance of many things connected with Ahriman's influence. Through this influence the seeker for the spirit who does not stand upon firm and sure foundations can readily fall prey to the most terrible illusion and deception. For Ahriman is a

spirit who sets out to spread deception as to the true nature of the sense-world, especially as an expression of the spiritual world. When a man has a tendency to abnormal, somnambulistic states or through certain wrongful training awakens occult forces whereby egoism is intensified, then Ahriman or Mephistopheles has a ready influence precisely upon these occult forces, an influence that can soon become overwhelmingly powerful. Whereas Lucifer's influence can only bring it about that what confronts a man from the spiritual world (and this applies also to one who is receiving wrongful training) appears to him as an *astral* form visible to the astral body, the manifestations due to the influence of Ahriman are brought to light in that the evil influences on the physical body press through into the etheric body and then become visible as *phantoms*.

In the influences of Ahriman, therefore, we have to do with powers of a much lower nature than the influences of Lucifer. Lucifer's influences can never become as evil as the influences of Ahriman and of those Beings who are connected with the powers of fire. The influence of Ahriman or Mephistopheles can bring it about that in order to attain occult knowledge a man is induced, for example, to undertake certain measures with his physical body. The method that consists in the use and misuse of the physical body is the most evil that can possibly be applied for the purpose of acquiring occult powers. It is a fact that in certain school of black magic such practices are taught in abundance. One of the most terrible perversions to which man may be subject occurs when the forces of the physical body are taken as the starting-point for occult training.

It is not possible here to enter into closer detail than the indication that all machinations consisting in any way of a misuse of the forces of the physical body emanate from the influences of Ahriman; and because the effect of this penetrates into man's etheric body, it works as a world of phantoms that is nothing else than the garment of powers which drag man down to a level below that of true manhood. Nearly every ancient civilization — the Indian, the Persian, the Egyptian, the Greco-Latin — had its period of decadence; so too the Mysteries, when the Mystery-traditions were no longer preserved in their purity. During these periods many of those who were either pupils of the Initiates but unable to remain at their level or men to whom the secrets of the Mysteries had been unlawfully betrayed, had fallen into perverse and evil paths. Centers of black magic and its forces originated from these influences and have persisted to this day.

Ahriman is a spirit of lies, a spirit who conjures illusions before men, working together with his confederates in a spiritual world. Ahriman himself is no mirage — far from it! But what is conjured before men's eyes of spirit under his influence — that is mirage, illusion. When a man's desires and passions flow along evil paths and at the same time he lends himself in any way to occult practices, then the occult forces which are awakened penetrate into the etheric body and the most evil powers of corruption appear among the illusory images which may themselves often be majestic, awe-inspiring. Such is the terrible influence of Ahriman upon man.

From what has been said you can gather that through Christ's Coming, Ahriman has been cast into fetters — if this expression may be used — but only, of course, for those who endeavor unceasingly to fathom the Christ-Mystery. And outside the forces streaming from the Christ-Mystery, protection in the world against the influence of Ahriman will steadily diminish. In a certain

sense — and many signs proclaim it — our epoch courts these influences of Ahriman. In certain occult teachings the hosts of Ahriman are also called the *Asuras*. These are of course, the evil Asuras who at a certain time fell away from the evolutionary path of the Asuras who endowed man with personality. It has already been indicated that these are spiritual Beings who detached themselves from the evolution of the earth *before* the separation of the sun.

Up to now we have been describing merely the terrible influence that Ahriman can exercise upon a certain abnormal process of development, one that proceeds along occult paths. But in a certain respect the whole of mankind came under the influence of Ahriman during the second half of the Atlantean epoch. The whole Post-Atlantean epoch has within it, in a certain sense, the aftermath of Ahriman's influence — in one region of the earth more, in another less. But Ahriman's influence has asserted itself everywhere and all the teachings given to the peoples by the ancient Initiates concerning the Spirits of Light who are the opponents of Ahriman were given primarily in order to draw these peoples away from Ahriman's influence. It was a good, wisely led education of mankind.

But let us not forget that since that time the destiny of Ahriman has been interwoven in a certain sense with the destiny of humanity, and manifold happenings, of which the uninitiated can know nothing, keep the whole karma of humanity in perpetual connection with the karma of Ahriman. To understand what will now be said, we must realize that over and above the karma which belongs to every individual human being, there is at every stage of existence a universal karmic law. All the categories of beings have their karma — the karma of the one differing from that of the other. But karma operates through every realm of existence and there are things in the karma of mankind, in the karma of a people, of a community or other group of human beings, which must be regarded as collective karma, so that in certain circumstances the individual can be drawn into the sway of the collective karma. It will not always be easy for one who cannot penetrate to the root of the matter to discern exactly where the influences of the powers concerned lie in the case of human beings overtaken by such a destiny. An individual within some community may well be entirely guiltless as far as his own karma is concerned; but because he stands within a field of collective karma, calamity may befall him. If, however, he is entirely guiltless, compensation will be made in later incarnations.

In the wider connection we must look not only at the karma of the past but also think of the karma of the future. A terrible fate may befall a whole group of human beings; the reason why just this group should suffer such a destiny is not to be discovered. Someone who might be capable of investigating the karma of an individual will in certain circumstances be unable to find anything at all that could have led to this tragic fate, for the threads of karma are extremely complicated. The cause of such karmic happenings may lie far, far away — but it is connected with these people nevertheless. And it may be that the whole group, while guiltless, has been overtaken by some collective karma which could not overtake those immediately guilty, because circumstances did not make this possible. In such cases the only thing that can be said is this: In the total karma of an individual, everything is ultimately balanced out, including what befalls him without guilt on his part; it is all inscribed in his karma and compensation in the fullest sense will be made in future time. — Therefore in considering the law of karma we must also take into account the karma of the



future. Nor must it be forgotten that man is not an isolated being but that every individual has to share jointly in the collective karma of humanity. We must remember, too, that man, together with humanity, is connected with those hierarchies of Beings who have not entered into the physical world and that he is also drawn into the karma of the hierarchies. In the destinies of mankind in the spiritual world a great deal appears the connections of which are not to be sought in the immediate circumstances, but the karmic consequences come to pass inevitably. Since the second half of the Atlantean epoch, Ahriman's karma has been linked with the karma of mankind. Where, then, are the deeds of Ahriman, over and above what is wrought by him in the bodies of men in order to spread phantoms and illusion over the world of sense? Where are these other deeds?

Everything in the world has, as it were, two sides, one pertaining more to man as a spiritual being, the other to what has developed as the kingdoms of nature around him. The earth is the arena of man's existence. To the eye of spirit this earth is revealed as a combination of different layers or strata. The outermost stratum is called the "Mineral Earth" or "Mineral Stratum" because it contains only such substances as are to be found in the ground under our feet. This is the shallowest stratum, relatively speaking. Then begins the "Fluidic Earth", the material constitution of which is entirely different from that of the "mineral" stratum above it. This second stratum is, as it were, endowed with inner life; and only because the solid, mineral stratum is spread over it are the inner forces of this second stratum held together. If they were released they would instantaneously disperse into cosmic space. This stratum, therefore, lies under tremendous pressure. A third stratum is the "Vapor Earth". It is not a material vapor such as arises on the earth's surface but in this third stratum the substance itself is imbued with inner forces, comparable only with the passions, the inner urges and impulses of man. Whereas on the earth it is only beings like animals and men who can unfold passions, this third stratum — just as the substances of the earth are permeated by forces of magnetism and warmth — is permeated in a material sense with forces similar to those we know as human and animal passions and impulses. The fourth or "Form Stratum" is so designated because it contains the material and the forces of what are encountered in the mineral part of the earth as entities cast into form. And the characteristic of the fifth stratum, or "Fertility Earth" is that even as material it teems with infinite fertility. If you were to get hold of part of this stratum it would perpetually be sending forth new impulses, new sproutings; rampant fertility is the intrinsic quality of this stratum. Then we come to the sixth stratum, the "Fire Earth", containing as "substances" within it, forces that can bring about terrible havoc and destruction. It is actually into these forces that the primordial Fire has been banished.

In and from this stratum the realm of Ahriman operates — in a material sense. What manifests in the phenomena of outer nature, in air and water, in cloud formations, in lightning and thunder — all this is, so to speak, a last vestige on the earth's surface, of forces that were already connected with ancient Saturn and separated from the earth together with the sun. By what is working in these forces, the inner fire-forces of the earth are placed in the service of Ahriman. There he has the center of his activity; and whereas his spiritual influences make their way to the souls of men and lead them to error, we see how Ahriman — in a certain respect shackled — has certain foci for his activity

in the interior of the earth. Were we to understand the mysterious connections of what has come to pass on the earth under Ahriman's influence and what Ahriman's own karma has become in consequence of this, we should recognize in the quakes and tremors of the earth the connection between such grievous, tragic happenings in nature and the power that holds sway on the earth. These manifestations are something that has remained since ancient times as a reaction on the earth against the good Beings of Light.

Thus forces allied with the Beings who were thrust away from their connection with the earth at the time when the good Beings of light established the beneficent phenomena around the earth-globe, are active, and in a certain sense we can recognize the echoings of these fire-forces which in earlier times were withdrawn from man's control, in what is wrought by fire in such terrible manifestations of nature. Although the karma of Ahriman has been linked with that of humanity since the time of Atlantis, the suggestion should not arise that any guilt is to be attributed to those who are victims of what Ahriman's karma has evoked. Such happenings are connected with the collective karma of humanity in which the individual has also to share. The *causes* which produce their effects in particular localities as the workings of Ahriman's karma often lie somewhere else entirely. It is however these particular places which afford the necessary opportunity.

There we see a connection which seems to be like a relic of catastrophes undergone by humanity in the far distant past. The power to work upon fire which man had formerly possessed, was withdrawn from him. Hence ancient Lemuria was brought to its destruction by the fire of the passions of men. The same fire that is now below was then above; it receded from the earth's surface and the same fire that issued as a kind of extract from the primordial fire is the inorganic, mineral fire of to-day. So too it was with the forces working through air and water which, again by way of the passions of men, led to the Atlantean catastrophes. These catastrophes were evoked by the collective karma of humanity but a relic has remained and this relic awakens the echoes of those earlier catastrophes. Our volcanic eruptions and earthquakes are nothing else than the echoes of these catastrophes. But it should never so much as occur to anyone to attach an iota of guilt to the victim of such a calamity or to withhold compassion in the fullest measure. It must be absolutely clear to an anthroposophist that the karma of these individuals has nothing to do with the guilt to which the catastrophes are due and it should never occur to him to withhold help from anyone because — to put it trivially — he believes in karma and therefore assumes that this destiny was brought on by the man himself. Karma demands of us that we help human beings because we may be sure that our help means something that is written in their karma and will turn that karma in a more favorable direction. Understanding that is based upon the recognition of karma must necessarily lead to compassion; our compassion for the victims of such catastrophes will be all the greater, for our knowledge tells us that there is a collective karma of humanity from which the individual members have to suffer, that just as such happenings are brought about by humanity as one whole, so too must humanity be answerable for them; we must regard such a destiny as our own and help not only out of a spontaneous impulse but because we know that we are involved in the karma of humanity and share the guilt incurred!

A question was handed to me this morning about earthquake catastrophes.

The question runs as follows: “What is the occult explanation of earthquakes? Can they be foreseen? If particular catastrophes can be foreseen, why should it not be possible to give some warning beforehand? Such a warning might possibly be ineffective the first time but certainly not on another occasion.”

You may remember something of what was said at the end of the lecture on the interior of the earth about the possibility of earthquakes. We will not consider that now but enter directly into this question. In reality it has two sides. The one is: Whether from the occult connections which can be discerned, earthquakes can be foreseen? The answer to this is that the knowledge of such matters belongs to the deepest realm of occult science. In respect of a particular event on the earth, an event with roots as deeply laid as those described to-day, and connected with causes extending widely over the earth — in respect of such an event it is absolutely correct to say that even in a particular case an indication of time can be given. It would certainly be possible for the occultist to give such an indication. But the other side of the question is: whether it is *permissible* for such indications to be given? — For one who confronts the occult secrets from outside it will seem almost a matter of course that the answer will be “Yes!” And yet the truth is that in regard to such events it is actually only twice or three times in any one century — at the very most, twice or three times — that any prediction can be announced from the centers of Initiation. For you must remember that these things are connected with the karma of humanity as a whole and if, for example, they were avoided in one instance they would inevitably occur in some other place and in a different form. The prediction itself would alter nothing. And just think what a terrible encroachment it would be into the karma of the earth as a whole if human measures were adopted to prevent such happenings. The reaction would be so fearful, so violent, that only in very rare and exceptional cases would a high Initiate, foreseeing an earthquake, be able to make use of his knowledge to help himself or those near him. *With full knowledge* he would have to face his end, as a matter of course! For these things that have been implicit in the karma of humanity for thousands and millions of years cannot be paralyzed by measures adopted during one brief period of evolution. — But there is still more to add.

It has been said already that this very subject is one of the most difficult of all in occult investigation. It is far easier to know something about the astral world, the devachanic world, even about the farthest planets, than about the interior of the earth. Most things one hears are the purest trash, because, as I say, it is one of the most difficult subjects in occultism. The same is true of matters that are connected with these elemental catastrophes. And above all you must realize that clairvoyance is not a matter of just sitting down, inducing a particular condition, and then being able to say what is going on in the whole universe, up to the highest spheres. It is by no means so. To believe any such thing would be as “clever” as to say: “You have the faculty of perception in the physical world; but why was it that when 12 o'clock came and you were sitting in your room, you were neither astonished by nor did you see what happened outside by the River Spree at that hour?” There are hindrances to seership. If the seer in question had gone for a walk at 12 o'clock he would probably have seen what happened. It is *not* the case that all worlds are immediately disclosed through the mere resolve to induce in oneself the requisite condition. The seer has to find his way to the events and investigate them, and these investigations

are of the most difficult kind because the hindrances are greatest. — And perhaps at this point something may be said about these hindrances.

If a man is able to walk about on his two legs, you can deprive him of this faculty not only by amputating his legs but also by shutting him up in a cell; then he can no longer walk about. In the same way there are hindrances to occult investigation and in the domain of which we are speaking they are immensely powerful. I will tell you one of the main hindrances and in doing so introduce you to a mysterious relationship. The greatest hindrance to occult investigation in this domain is constituted by the methods and trend of modern materialistic science. The countless illusions and fallacies accumulating in materialistic science to-day, all the research that is not only futile but is prompted by the vanities of men — these are things which in their effects in the higher worlds make investigation into these manifestations and free vision in the higher world impossible or to say the least, extremely difficult. Free vision is clouded as a result of the materialistic research pursued here on earth. It is by no means easy to get to the root of these things. But only wait for the time when spiritual science has become more widespread and when through its influence the materialistic superstitions prevailing in our world will be swept away! Once the nonsensical analogies and hypotheses leading to all kinds of conjectures about the interior of the earth are cast aside, you will see that when spiritual science has itself been integrated into the karma of humanity, when it finds the way to men's souls and is able from there to overcome the opposing powers and materialistic superstitions, when further research can be made into all that is connected with the bitterest foe of mankind, that Being who fetters man's vision within the world of sense — you will see that it will then be possible, even externally, to influence the karma of humanity in the sense that the dire results of such happenings may be alleviated. The reason why the Initiates must be silent about happenings connected with the great karma of humanity is to be found in the materialistic superstitions of men. Many scientific pursuits are in no way imbued with the Faustian striving for truth but prompted entirely by vanity and ambition. How much scientific research is promoted in the world simply because an individual is seeking for something that will be to his personal advantage! If you sum up all these things you will realize the strength of the force that obstructs vision into the world behind the external phenomena of the material world. Not until this fog has been cleared away will the time come when, in respect of certain mysterious manifestations of nature emanating from the foes of mankind and trespassing deeply into human life, it will be possible for help — and then in no small measure — to be given to mankind. Until that time comes there is no such possibility.

I am well aware that these questions have been given a turn not always in the mind of the one who asks them. But it is often the fate of occult science to be obliged to formulate the questions in the right way before they can be correctly answered. Again do not take this to mean that the mysterious connection between earthquakes and the karma of humanity is a secret that cannot be investigated. It *can* be investigated but there are reasons why only the most commonplace aspects of such questions can be presented to the world to-day. Let the knowledge reach mankind through spiritual science that there is a connection between the deeds of men and happenings in nature and then the time will come when these things can be answered in the way the question demands.

Spiritual science may pass through many destinies; its influence may even be crippled, remaining within narrow and restricted circles. Nevertheless it will make its way through mankind, will be integrated into the karma of humanity, and then the possibility will be created for individuals themselves to have an effect upon the karma of humanity as a whole.

## The Influence of the Dead on the Life of Man on Earth

FROM YESTERDAY'S lecture you will have seen how the spiritual world, in which we are between death and a new birth, and the physical world interpenetrate. Not only so; the spiritual world and the physical interpenetrate even in our so-called physical life between birth and death. We ourselves give the directions, as it were, for the way we are born with such and such characteristics. For we are connected between death and a new birth with what is taking place here in the physical world, and, among other things, with the stream of inheritance which eventually leads to our own birth.

We may now consider in a more inward way the whole line of evolution which we studied yesterday more externally. We will try to bring before our souls the connection of man with the spiritual world from a certain special aspect. Between birth and death we are living here in the physical world, and the physical world is known to us through our sense perceptions. It is a trite saying and we need scarcely repeat it: If we did not have our sense organs, we could know nothing of our connection with this physical world. All that gives us this connection through the sense organs with the physical world, falls away from us when we pass through the gate of death. Hence we may even say: It is our specific task between birth and death to make acquaintance with the physical world. We are incorporated in this physical body in order to make ourselves acquainted through it with the physical world.

Now we are not only members of the physical world, but equally of the spiritual worlds. The next spiritual world, as it were adjoining this physical, is the world which we have grown accustomed to call the ethereal or elemental. Whether or not the expression is really fitting is a matter of less consequence. To begin with, this elemental world is an unknown world for the human being as he now lives in the physical. It is, in fact, the first of the supersensible worlds but it is no less fraught with significance for man than this physical world of the senses. For as soon as our sense is awakened for the elemental world — which happens when we are able to perceive imaginatively — we realise that this world is peopled by many beings, no less abundantly than is the physical. Man himself, inasmuch as he has an etheric body, belongs to the elemental world. As an ether-being, man too is a citizen of the elemental world; only the conditions in the elemental world are somewhat different from the conditions in the physical.

To begin with, I must say something on this one point: the power of perception for the elemental world cannot begin in man till he is able entirely to free himself from that which makes him earthly man. In general it is not even difficult for him to do this. True, it is more difficult for the man of today than for the man of primeval times. We have all heard of the primeval atavistic clairvoyance. For the most part it consisted in this very fact: man was able to free himself from that which makes him earthly man. As earthly men, as you all know, we are formed of solid matter only to a very small extent. To a large extent we consist of liquid; and the moment we can emancipate ourselves from what is solid in us, the moment we feel ourselves only in our liquid part,

Imaginative experiences can emerge. It is only our existence in the solid element which prevents our knowing by Imaginative perception all that surrounds us as the elemental world. Imaginative perception will surely return to mankind even as it has been lost. Only the old Imaginative clairvoyance which is lost was in a way unconscious and dream-like, while that which will gradually arise in our Fifth post-Atlantean epoch will be a fully conscious Imaginative seership. By a perfectly normal and natural process of evolution it will enter into human nature.

Let us now return to what I said before. Our relation to the elemental world is different from our relation to the ordinary, physical world. To begin with, I will give one example to confirm this. In the physical world — apparently at any rate — we determine our relationships with other beings by our own free human choice. We form our friendships for ourselves, likewise our other relations to the beings that surround us. In the elemental world, in which we are through our etheric body, this is no longer the case in the same direct way. Through our whole life in the elemental world we are in a more or less close relationship to certain other elemental beings. As an independent elemental being — for such we are by virtue of our etheric body — we are related to a number of other elemental beings, who accompany us throughout our life, and we may compare this relationship to the relation of the Sun to the encircling planets. Our own etheric body is a kind of Sun elemental being, and is actually accompanied by a number of elemental beings belonging to it, like the planets to the Sun. These elemental beings, together with it, constitute a kind of sevenfold entity, as do the planets and the Sun according to the older conception.

During our whole physical life between birth and death, there is a constant interplay between these our elemental satellites and ourselves. Not only does our feeling, our condition, depend on the way in which our elemental or etheric body is related to its ‘planets’; our relation to the outer world, to certain outer beings, and notably to other human beings, is regulated by the mutual relations between these ‘planets’ and our own etheric body. In future time there will be a kind of medicine which will reckon especially with what I have now said; there will be a medical, physiological conception which will ascertain how the one or the other satellite is related to the etheric body; and according to this, it will be possible to diagnose the sick or healthy condition of the patient. For what is called illness today is in truth only the outer physical picture of what is there in reality. In reality there is some kind of irregularity in what I have here compared to a planetary system, and the illness is but an image of this irregularity.

Of course, one might say forthwith: ‘Well, let the people who know this establish a new pathology. *Hic Rhodus, hic salta*, now let occultism show its art!’ Well, it will do so the moment its legs are freed! A man cannot dance whose legs are tied, and by the fettering of the legs in this case I mean the presence of modern materialism which has simply confiscated the science of medicine. This state of affairs cannot be improved by one individual or another doing this or that it can only be improved by the common will of a larger number of people, strong enough to bring about a system of medical practice which will make the penetration of medicine with spiritual principles a practical possibility.

One thing it is important to perceive. St. Paul did not speak in vain words of untold importance which have, however, never been rightly understood. For

people keep on imagining that they are Christian while in reality they are not. St. Paul said that sin came into the world through the law, i.e. sin is there *through* the law. In a wider sense, that which mars the order of things is there through the law. Even today these truths can only be hinted at. For as a rule, if anything is not in order, our materialistic age will always cry aloud for a law — quite unaware that whatever is not in order comes from the very laws that are made. But, as I said, such a thing can only be hinted at. A very great deal will yet be necessary towards an understanding of these things. I said, people only imagine that they are Christians. For such a passage as this one by St. Paul, though it is read by countless people, is very little understood.

Through the fact that we are etheric beings, we belong to an elemental world, and there is a certain system which stands in a near relation to ourselves. This system consists of the elemental beings or ether-beings who accompany us. Their forces are ordered or arranged in a certain way; and when we pass through the gate of death, it is they, by their forces, who draw our etheric body out of our physical body, and place it — that is to say, place the human being himself to begin with — into the elemental world. The elemental world, as I have indicated, is clearly to be perceived by Imaginative cognition. In it are a multitude of beings whom we may call nature-spirits, but not only these. In it are also all those human beings who have just passed physically through the gate of death. They are only there, however, for a short time, as you know, for a few days. Then what we call the etheric body is given over to the elemental world; a second corpse is laid aside. But we must not imagine that this, the second body which we lay aside, is at all rapidly disintegrated in that world. That is not so. True, in a certain sense, it does become dissolved in the elemental world. It dissolves, it becomes ever more tenuous. But it does not become imperceptible to those beings who by their very nature can perceive Imaginatively.

The elemental or etheric body is always perceptible, for instance, to the human being himself, who has passed through the gate of death. True, he has laid aside this elemental body and he now lives on through the time between death and a new birth. But he remains constantly related to the elemental body which he has laid aside. It is not as with the physical body, to which man loses his relationship when he has cast it off. With the elemental body the opposite is the case; man preserves his relationship to it. Moreover, this relationship of man to his elemental or etheric body can work right down into the physical world.

When a human being here in the physical world has made his soul receptive, when he has acquired the elemental or Imaginative power of perception, then, too, he can consciously converse in his life of thought with the dead. Only, of course, these thoughts are far more refined and delicate than those of ordinary life. Thus he is consciously connected with the dead. Now the connection of which man thus becomes conscious is always there in the subconscious, whenever there was a relation during earthly life between the one who has remained behind in the physical, and the one who has risen into the spiritual world. Let us assume that we lost a beloved friend through death. One who has attained Imaginative perception will be aware of it but, whether we know it or not, the dead human being works upon us. He works — if I may so describe it — as though he were pouring his will into the etheric body which he has laid aside, as into a mirror, and the mirror, in its turn, were sending on the



rays to us. *Via* the elemental or etheric body, the dead react upon the living. This, as it were, is the mediate influence of the dead upon the living.

To describe where this mediate influence comes to expression, I may say, it is expressed in our ordinary conceptions and ideas which we carry with us through the world. As a rule, the human being — especially in our materialistic age — is aware only of the conceptions and ideas which portray to him the outer physical reality. But among the conceptions which we thus carry through the world, some are perpetually living which are so fine and delicate that they are not directly perceptible; we simply do not pay attention to them. If we were wont to observe our soul's life more intimately, we should soon recognise their presence. But we constantly let this finer, more delicate life of the soul be overwhelmed and drowned by the coarser ideas which flow into us from the surrounding physical world. If it were not so, we should soon perceive that finer, more intimate thoughts are constantly there in us. These are due to those who were connected with us and have passed before us through the gate of death; and who, especially in the first period after their passage through the gate of death, are able to communicate their deeds to us.

Through the fact that as ether-beings we belong to the elemental world, we thus bear the being of the dead with us in our own conceptions, in our own life of ideas, for a certain length of time. If we would speak of 'Monism' on any basis of reality, we should chiefly speak of the Monism which I have just described — the Monism that is formed by the working together of the living and the dead. In truth, those who have passed through the gate of death are by no means far away from us; they are far nearer to us than we believe.

Now man develops more and more as he lives through the time between death and a new birth, and so he becomes able to work upon the world down here not only indirectly but directly. From a certain time onward we can perceive this influence upon us of the departed; their rays of force begin to penetrate into our soul's life. But this immediate influence cannot work its way directly into our thoughts, into our conceptual life. It works its way rather into our habits, into our whole way of life and conduct; into all this there streams an influence working downward from spiritual worlds, coming to us from those who have passed before us through the gate of death.

We must however realise that this working together of the dead and the living depends on many different conditions. The dead man is in an environment wherein there are beings of his own kind, that is, beings of soul, and all the beings who belong to the higher Hierarchies, down to man himself. And inasmuch as the etheric body which he has laid aside is his mediator, he can also have perceptions of the human beings down here, who are, as it were, veiled from him through the physical body. With the help of his etheric body, he can penetrate the veil. He who has passed through the gate of death is of course subject to the conditions under which man must live in the world of soul and Spirit; he must submit to them. I need only mention one main point, and you will understand what I mean in this connection. We know that throughout the world in which we live Luciferic and Ahrimanic forces are working in the most manifold ways. If these Luciferic and Ahrimanic forces did not entice us, all that comes to expression in man as wrong and evil actions would not be there in the world. The Luciferic and Ahrimanic forces must work upon man, and must give him the opportunity to follow and obey them. Once this fact is

brought home to us strongly enough, we shall recognise that man, after all, is a very different being from what we often make him out to be with our hostile criticisms. If we had the faculty, already in the physical world, always to see how the Luciferic and the Ahrimanic work in man, we should judge our fellow men quite differently.

I do not say that we should generally be less critical; for when we divert our adverse judgement from man — though we should no longer be fighting against man himself — we must still be fighting Lucifer and Ahriman. But against man as man, we should be infinitely more tolerant. Now he who lives in the soul life in the time between death and a new birth, practises this tolerance both in relation to the beings who are with him in the spiritual world and in relation to those who are still incarnated as men here in the physical life. It is part of the very character of man, when he has passed through the gate of death, that he acquires this tolerance. He always sees through the fact that Lucifer and Ahriman are playing such and such a part in a human being. He does not say, 'That is a bad man, following evil desires', but he sees through the fact that Lucifer is playing such and such a part in him. He does not say, 'That is an envious fellow' but he says, 'Ahriman is playing such and such a part in him'.

He who lives above, between death and birth, judges in this way, it belongs to his very being to do so, just as it belongs to our being to have good eyesight (if we are sound and healthy). Moreover, since this belongs to his very being, it hurts the dead man infinitely when, maintaining his connection with us in the physical life (the connection which was begun during his own life on Earth), he comes up against an altogether different spirit in ourselves. Assume, for instance, that out of our personal antipathy we meet with peculiar hate another human being, who was also connected with the dead man. This hate will signify infinite pain for the dead who tries to approach us — as he must do, since he is still connected with us. This hatred must first be overcome by him; it is like a sword, a jagged sword, a spear that is shivered constantly against him.

And so the way in which the dead man tries to work into us — his own experience as he does so — depends very, very much on the attunement of our soul. Into our ordinary thoughts and ideas borrowed from the surrounding world, into our feelings and sentiments, into our temperament and habits, these influences of the dead are working as I have now described. And there is a constant mutual interaction between what goes on in the realm of those who have passed through the gate of death, and our own souls.

If you bear all this in mind, you will say to yourself: Complicated workings are contained in that which we bear within us as our soul; and much is necessary fully to perceive all the mysterious forces that pulsate in the human soul. The soul has very little in its own consciousness of all that is pulsating in it. But the mood and attunement of the soul, and its ability or inability in one direction or another, depend on all these things. For on a large scale all this is determined once more through our karma. The fact that we are brought together here with this man or that, and that they in turn work down upon us in the way I have described, is, of course, connected with our karma in the widest sense.

In bringing all this before us, we must realise, of course, that our age has a real longing for what Spiritual Science brings to men; and the real longings are frequently satisfied today by quite erroneous methods. Thus there are many

people today who have decidedly got beyond the prejudice which people had in the middle of the 19th century, and even in the last third of the 19th century — the prejudice that all things of the soul can still be explained from physical and physiological effects. Frequently, however, half- or quarter-truths have far worse effects than complete errors. Thus it is a half- or quarter-truth which underlies what is so frequently described today as analytical psychology or psychoanalysis. People are truly seeking but they are groping in the dark; they divine that many things are hidden in the foundations of the soul, but they cannot resolve to take the real steps into the spiritual world, so as to find what is hidden there, in the depths of the soul.

What do the psychoanalysts say? They say: Observe a human being as he meets us just in ordinary life. His feeling and condition as a whole depends very largely, not only on what is there in his consciousness, but on a variety of factors which lie in the unconscious, beneath the threshold of consciousness. There comes a man, feeling in a depressed mood; an irregularity in his whole nervous apparatus is apparent. In such a case — the psychoanalyst opines — we must look and see what he may have experienced perhaps many years ago; experiences which he may not altogether have assimilated, but which he pressed down into the subconscious.

The psychoanalyst divines quite well that that which has been removed from consciousness has not therefore been removed from reality; it is still there, down in the subconscious. But his idea is this: If we can only entice it forth into the consciousness by a kind of catechising process, then we shall perceive what is consuming and gnawing at him down below. (I cannot, of course, explain psychoanalysis here in all its ramifications; I will only show you a few features of it.)

Starting from this point, the psychoanalyst looks for many things in the foundations of the soul. Years ago, the human being had perhaps this or that ideal of life, this or that hope or plan. He did not carry it out; he was not able to do so. It is no longer in his consciousness, for he is living in his present life. But it is not eliminated from the reality of his soul; there it goes on gnawing away and consuming him. And his whole mood and condition depends on what is there beneath in his subconsciousness. Perhaps he had an unhappy love affair — that is what the psychoanalysts generally find, for they are on the lookout for it. It is an isolated province in his subconsciousness; he has fought against it, but it goes on working. Notably it will go on working — so believe the psychoanalysts — if feelings of love were there, while the beloved being was removed; that is to say, if the love remained unsatisfied.

In addition to these disappointed spring time hopes of life — in addition to what I have just indicated — the psychoanalyst seeks in the depths of the soul for what we might call the ‘animal morass’ at the very basis of human life — the ‘animal morass’ or slime of life working constantly upward to the surface — connected, as they conceive it, with all that man possesses as an animal being, playing upward into his soul's life. Some psychoanalysts will go still further: if we get further and further down, we find at length what plays upward into the soul out of racial and national connections and the like, playing into the soul's life in more or less unconscious ways. And at last, at the very bottom, there is something demonic — the most undefined of all — lying even beneath the ‘animal morass’, at the very ground of life. Such people, who are among the

special followers of the modern psychoanalysts, will sometimes gently hint that in these demonic depths beneath are to be found the impulses that lead people to such subjects as Gnosis, Theosophy and Anthroposophy. Although it is hinted at in a rather veiled way, still the hint is there. Read one of the last numbers of the periodical *Wissen und Leben* — I think it is called — and you will find such hints at one place and another, albeit they are rather hidden between the lines.

I said half- or quarter-truths often have a far worse effect than complete mistakes. Analytical psychology in its search for the sub-conscious foundations of the soul contains half and quarter-truths. Compare it with what we have pointed out today. The realities that live in the foundations of the soul work in towards us from the realm of the dead. Here we are led to quite a different way of thinking; we shall not seek for the 'animal morass' of the soul; we shall not try to interpret this or that mood of the soul from the aspect of disappointed love affairs. On the contrary, we shall often have to seek the underlying cause of an unhappy mood of soul in this or that departed one, for whom we are making difficulties through our own conduct — which difficulties find expression in dissatisfactions of one kind or another, surging up into our consciousness.

In short, we shall do well to bring home to ourselves with true reverence this actual connection with the spiritual world. It is the connection of our world, not with an abstract, vaguely pantheistic spiritual world, but with the real spiritual world wherein those who have passed through the gate of death are living as real beings. They are with us even now, as they were with us in life. But what they do with us now touches our soul far more nearly than what they did in life, when we were always separated from them by our body and theirs, which stood between us like a barrier.

Then comes a later time, when man has become utterly free from the astral body — when he has laid aside the astral. Not long after this, man is able to work down from the spiritual world into the physical in a more inward way. In former times, the outer life was frequently arranged instinctively according to these truths. Customs that arose in outer life might often be referred, it is true, to ordinary outer reasons, but an inner reason underlay the outer, though it was often only known by instinct. I said: the dead, soon after passing through the gate of death, are in direct connection with the human beings whom they have left behind, especially with those to whom they are lovingly united, and the connection is such that they work upon our habits. For this reason, in the times when such things were still felt instinctively, care was taken that a son should remain as far as possible in the whole circle with which his parents were connected. Learning the same business, spending his life in the same profession, he should remain where access was easier for them. All in all, this conservative way of holding on to the same stream of life was an instinctive expression of the desire to make it easier for those who had passed through the gate of death to work in upon those whom they had left behind. For if the latter were in similar circumstances to those in which the dead themselves had lived, it made it easier for the dead to find the way to them. In time to come historians will well observe such intimate impulses and underlying reasons in the historic evolution of mankind.

Now, as we know, when man has been still longer dead, he will have completely laid aside the astral body. But this only happens after decades, for we experience things much slower in the spiritual world than in the physical. One

year of the spiritual world corresponds to 30 years of the physical. Man has a way of hastening here in the physical world whereas in the spiritual world, so to speak, he always has to revolve in far larger circles. So, as one spiritual year is equal to 30 earthly years, in one year of the spiritual he experiences approximately the same piece of the world as in 30 years of the physical. He thereby experiences it more intensively, more inwardly.

All in all, what man lives through on Earth is multiply connected with the great universe, the macrocosm. Therefore, what is experienced in the microcosm, in man himself, always finds expression even in the numerical relations to the macrocosm. I will only draw your attention to one point: Reckon up the number of days in an average human life; you get the same number of years — purely as a number — which the Sun requires to process through the complete Platonic year, the cosmic year. Man's life is numbered by as many days as the Sun requires years to advance through the whole cosmic circle in its precession from one sign of the zodiac to another. The Sun requires about 25,900 and a few more years to process through all the signs of the zodiac. Man lives for about as many days — though, of course, it is not always equal — in his individual life between birth and death.

Another interesting connection is this one: man has as many breaths in one day as the number of days he lives, or as the number of years it takes for the Sun to process through the whole zodiac. You see, therefore, in the very deepest sense the world is ordered according to measure and number. One should imagine that this delicate incorporation of man into the universe — this correspondence of the harmonies — would lead the crude materialists of our time beyond their limited outlook which sees nothing more in the whole universe than a great mechanism. Truly it is a strange mechanism which contains all its individual beings organically within itself, in wondrously harmonious numerical relation to the whole.

It is indeed a strange thing. When we consider the world spiritually, we can actually say: In the evolution which takes its course between death and a new birth, man advances more slowly in order that he may do things more thoroughly. Not only so; he advances as many times more slowly in the spiritual world as Saturn courses around the sun more slowly than the Earth. Saturn runs its course around the Sun as many times more slowly than the Earth, as man in the spiritual world moves more slowly than he moves on the physical Earth. For this reason, and not because they knew less than the astronomers of today, the ancients reckoned Saturn as the outermost planet of the solar system. Even astronomically speaking, they were right, for the other planets which are now included — Uranus and Neptune — joined the system at a later time; moreover, they circle around in quite a different order, even in a different rotation than the planets belonging to the solar system proper.

Now at least one such spirit-year — that is, 30 earthly years — must have elapsed before the soul (assuming, needless to say, that a normal age of 70 or 80 was attained) can enter not merely into the habits, but into the whole thought and outlook, into the spiritual life of those whom they have left behind or who join on of their own free will. Nevertheless, in this way too the dead work into our life on a very large scale. It is so indeed. In the whole spirit, in the whole way of thought in which we live, we bear within us the impulses of men who died long ago and who work into us. Altogether, the connection of the future

with the past is brought about precisely in this way, through this actual connection of the dead with the living.

The mediate manifestation of the dead, through the etheric body which they have laid aside, works upon our Imaginative cognition. That influence which enters, as above described, into our habits, works upon our Inspirational cognition. And the influence to which I now refer, which can only work when man has passed through a whole spirit-year, works — if we are conscious of it — into our Intuitive cognition. But in any event these influences are working all the time; nor can we truly understand the sense of evolution unless we bear these things in mind.

Forgive my inserting at this point a personal remark — you know I am not fond of doing so, and I do so seldom. Anyone who looks at what I wrote when I first began my work, decades ago, will see that at that time I disregarded what I had to bring forward as my own opinion. I did not write *my* opinion about Goethe, but tried to express the thoughts that came forth from Goethe. I did not write my own *Theory of Knowledge*, but a *Theory of Knowledge implicit in Goethe's Conception of the World*. In this way it is possible quite consciously to connect oneself with men long dead and work out of their spirit. Indeed this is what gives one, as it were, a true, legitimate certificate to influence the living. It is a bad certificate which people of our time are so very keen upon: namely, that every individual, scarcely has he conceived an opinion, should wish to communicate it forthwith to as many followers as possible.

He who is aware of the conditions of existence, the fundamental laws that work from the spiritual world, knows that in truth a man cannot rightly work into the depths of the souls of his fellowmen until he is dead — strange as it may sound. Even then he cannot, till he has passed through a spirit-year, that is to say, 30 earthly years. Infinitely much would be achieved if once this selflessness gained ground a little in the world, so that those who lived later would connect their own work with the dead, and consciously try to maintain the continuity in evolution. Whether it be a pure elective affinity, or some other relationship brought about by karma, to attach ourselves to those who are trying so hard to send the pure rays of their influence out of the spiritual world is of infinite significance, and it is so most of all if we do it consciously.

I have tried to call forth in you a feeling for the way in which the so-called dead and the so-called living work together. Now we must realise that the conditions are very different in the spiritual world and here. You will find a great deal about the conditions of experience in the spiritual world in the lectures *Life Between Death and a New Birth* which I gave a few years ago in Vienna. But of course one can only select a few points especially important from one aspect or another. Now here it must be said that there is in the spiritual world something very similar, and again dissimilar, to our physical experience.

Before we enter the physical world in the full sense, we undergo the embryo period of existence. There the conditions of life are very different from what they become the moment we enter fully into the physical world as breathers of the outer air. Now in a certain sense and style, the time we go through after death in the first spirit year, which is so often called the period of Kamaloca, is very like the embryo period of existence. Just as the human being calls to his aid, as it were, another human being by whom he lets himself be borne into the physical world through the 10 lunar months, so likewise, through

all the wishes and cravings which hold him to the physical and which he slowly casts aside, he lets himself be borne into the spiritual world. Moreover, his consciousness in this first year of the spirit still to some extent resembles his consciousness in the physical world, although the faculties which are only to be acquired in the physical world can only be transmitted mediately through the etheric body. But after this first spirit-year a far higher consciousness ensues than anything which we can have here in the physical body.

If you remember many things that were said in the above-mentioned lectures, you will see how very different is this consciousness in the spiritual world. You need only remember how much our consciousness depends on what can enter into us. When we go about as ordinary men in the physical world, the phenomena of the mineral, plant and animal kingdoms of nature, and of the physical human kingdom, come into us along with other experiences of soul — experiences of civilisation and the like. But after death, what becomes of the major part of that which enters our soul life through the faculties we possess here in the physical world? The mineral world as such — this we no longer perceive at all, as you are well aware; and of the plant world we only see the all-pervading life. You can read in my *Theosophy* how these things are, as we ascend within the spiritual world.

Experience in the spiritual world is in fact quite different in kind. Indeed, for these things, there are no words which you can understand. Our language after all is created for the physical; hence it is always difficult to describe these things correctly, and one can easily be misunderstood. Above all, we can only express ourselves by comparisons. Consider the following: here in the physical world you stand as it were, in a single point of the whole world structure, and look out with your eyes in all directions of the surrounding sphere. In the spiritual world it is not so; there you look in from the circumference as it were, towards the interior of a hollow sphere. But this is only a comparison; in reality it is not a hollow sphere, for time plays a greater part in it than space. Nevertheless, it is from the circumference that you observe all things. Hence the conditions of ideation are quite different; even *within* your thinking the conditions are quite different.

I will describe it somewhat crudely: suppose a man had passed through the gate of death 60, 70 or 80 years ago, or even earlier. He feels distinctly a certain inner experience. When you feel hunger in the physical life, you do not say ‘the hunger is here’ or ‘the hunger is there’ but ‘the hunger is *in* you’. Or again, take the case when you feel pain in this or that part of your body. So it is when you look inward from the whole surrounding sphere; you feel that at a certain place there is something. You know there is something that wishes to have something to do with you, and now you must begin making great efforts *to get rid of it*. Think what this means: to get rid of that which has manifested itself. And only when you have got rid of it, only then does there emerge the true being that is trying to reveal itself. Thus we may say: as spiritual beings we have an idea within us, but the idea tells us nothing whatever as yet; we must first get rid of it. Then, when we have got rid of it, then do we find within us — strange as it may sound, it is so — an angel or archangel who is revealing himself to us. His presence is first announced to us in the idea; yet we ourselves must first achieve the actual presence. Perception in the spiritual world is thus bound up with real labour, with a strong exertion of our forces. And only the

souls who have remained here in the physical body can to some extent manifest themselves upward to the dead without their undergoing this exertion. This is what happens when you concentrate your thoughts on the dead man, or bring something before him by reading to him or the like. In all that I have been saying, I only wished to make it clear to you how altogether different are the conditions of life and experience in the spiritual world. This being so, you will no longer find it surprising that one year of spirit time represents 30 years of physical time. For in the spirit we are in the circumference and look in towards the centre; it is very important to remember this.

I made it my chief task today to describe to some extent how the souls who have passed through the gate of death work down into the world in which the others have remained behind, with whom they were connected while in the physical body. Thus you have seen once more, from another aspect, how the world is an interconnected whole. Truly it is only for outer physical perception that the dead are dead. In reality, the moment they pass through the gate of death they have a new way of access to our souls. That is the difference. They now work into us from within, whereas they formerly worked into us from without. For us, these things should more and more become no mere external theories; they should live their way into our consciousness, till they are no longer a merely theoretic 'world conception', but world perception, or even world feeling. Then will Spiritual Science bear the fruits which it is meant to bear, and which it truly can.

One more remark in conclusion. Think what it means that at a certain period between death and a new birth man must have the inner Feeling that he carries the Hierarchies *within* him as his own inner experience. It is really so. This might well lead the human being to the most appalling arrogance, which would live as a dim feeling in his soul when he is reborn. In ancient times there was a natural limit to such arrogance, in this way: human beings passing through the gate of death and entering into the spiritual world were somehow aware that it was not they themselves who were beholding, but that the highest beings of the Hierarchies were living in them and communicating the vision to them. But man has lost this connection in the spiritual world, just as in the physical world he has lost the old atavistic clairvoyance. Instead there must now come into us what St. Paul expressed in the words 'Not I, but Christ in me', which words are endowed with real spiritual feeling when we say 'Out of God we are born; into Christ we die'.

If we learn this in all its depths, through the feeling which can come to us in Spiritual Science, that Christ is for the Earth, then we shall rightly place ourselves into the vision from the surrounding sphere. Then, having lived through the gate of death with the right feeling: 'Into Christ we die', and gazing in from the surrounding sphere, among all the beings whom we behold — beings of the Hierarchies, elemental beings, beings such as the human souls, incarnate or discarnate — among all these, we shall also find our own *Ego-being*; and we shall behold from outside the relation of this our own Ego to all the other beings. To be able to have this feeling after we have passed through the gate of death is of infinite importance. Only if we can have this feeling towards *our own Ego*, only then can we find our true way again into physical incarnation. And there is no other way of having this feeling; we can only owe it to the right passage through the gate of death — the passing through the gate of



death with the inner feeling: 'we have died into Christ'. This union with Christ gives us the possibility to behold, as it were with the eye of the soul of Christ Himself, our relation within the spiritual world, to behold ourselves as Ego being among the other beings.

This, my dear friends, is what I would always like to attain. When, as a result of such studies as we have made today, we take with us once more a new piece of knowledge, the knowledge should also be transformed into inner feeling. Even if all the ideas developed in this lecture should have passed by us like a dream; if the one fundamental feeling remains, which I have sought to gather up in these concluding words, then we shall carry with us into our further life the real fruits of such a line of thought. For I have tried to show how the death in Christ can place us rightly into the spiritual world — so rightly, so abundantly, that we can carry it with us through the physical world in our next earthly incarnation

We remain together in such feelings, recognizing that they have power to unite us more intensely. So there will by and by arise in the world the true, invisible community of those who are devoted to Anthroposophy, holding together through such inner feelings born out of the clear ideas of Spiritual Science. The world has need of this indivisible community of souls, able to carry into it the inner force of such communion as I have just described. In this sense we will be together spiritually for the future, though for a time we may not be together physically. So indeed it should always be among us; our communion in the spirit should sustain our coming together in the physical.

# The Balance in the World and Man, Lucifer and Ahriman

## Lecture I

THE idea of other worlds lying beneath or behind the physical world is very familiar to us, and as an introduction to what I propose to put before you, I want to speak today of certain characteristics of these worlds. By widening and extending the knowledge we already possess, still other aspects of this subject will become clear to us.

As you know, the world bordering upon that known to our ordinary consciousness is the so-called world of Imagination. The world of Imagination is far more inwardly mobile and flexible than our physical world with its clear-cut lines of demarcation and its sharply defined objects. When the veil formed by the physical world is broken through, we enter an ethereal, fluidic world, and when we experience this first spiritual world, the feeling arises that we are outside the physical body. In this spiritual world we are at once conscious of a new and different relationship to the physical body; it is a relationship such as we otherwise feel to our eyes or ears. The physical body in its totality works as if it were a kind of organ of perception; but we very soon realize that, properly speaking, it is not the physical but the *ether-body* that is the real organ of perception. The physical body merely provides a kind of scaffolding around the ether-body. We begin, gradually, to live consciously in the ether-body, to feel it as a sense-organ which perceives a world of weaving, moving pictures and sounds. And then we are aware of being related to the ether-body within the physical body just as in ordinary life we are related to our ears or eyes.

This feeling of being outside the physical body is an experience similar in some respects to that of sleep. As beings of spirit-and-soul we are outside the physical and etheric bodies during sleep, but our consciousness is dimmed during the experience, and we know nothing of what is really happening to us and around us.

You will see from this that there can be a relationship to the physical body quite different from that to which we are accustomed in ordinary life. This is a fact to which attention must be called by Spiritual Science and it is an experience which will become more and more common in human beings as evolution leads on into the future.

I have said repeatedly that the cultivation of Spiritual Science today is not the outcome of any arbitrary desire, but is a necessity of evolution at the present time. This feeling of separation from the physical body is an experience that will arise in human beings more and more frequently in the future, without being understood. A time will come when a great many people will find themselves asking: "Why is it that I feel as if my being were divided, as if a second being were standing by my side?" This feeling will arise as naturally as hunger or thirst or other such experiences and it must be understood by men of the present and future. It will become intelligible when, through Spiritual Science, people begin to understand what this experience of division within them really

signifies.

In the domain of Education, particularly, attention will have to be paid to it; indeed we shall all have to learn to pay more heed than hitherto to certain experiences which will become increasingly common in children as time goes on. It is true that in later life, when the whole impression made by the physical world is very strong, these feelings and experiences will not be particularly noticeable in the near future, but as time goes on they will become more and more intense. They will occur, to begin with, in children, and grown-up people will hear from children many things which in the ordinary way are pooh-poohed but which will have to be understood because they are connected with deep secrets of evolution.

We shall hear children saying: "I have seen a being who said this or that to me, who told me what to do." — The materialist, of course, will tell such a child that this is all nonsense, that no such being exists. But students of Spiritual Science will have to understand the significance of the phenomenon. If a child says: "I saw someone who came to me, he went away again but he keeps on coming and I cannot get rid of him" — then anyone who understands Spiritual Science will realize that a phenomenon which will appear in greater and greater definition as time goes on, is here revealing itself in the life of the child. What does this really signify?

We shall understand it if we think of two fundamental and typical experiences, the first of which was particularly significant in the Greco-Latin age, while the other is significant in our own time, when it is beginning, gradually, to take shape. Whereas the first experience reached a kind of culmination in the Greco-Latin epoch, we are slowly moving towards the second.

Experiences deriving from the influences of *Lucifer* and *Ahriman* are all the time playing into human life. In this basic experience of man during the Fourth Post-Atlantean or Greco-Roman epoch, Lucifer's influence was the greater; in our own epoch, Ahriman is the predominant influence. Lucifer is connected with all those experiences which, lacking the definition imparted by the senses, remain undifferentiated and obscure.

Lucifer is connected with the experience of breathing, of the in-breathing and the out-breathing. The relationship between a man's breathing and the functioning of his organism as a whole must be absolutely regular and normal. The moment the breathing process is in any way disturbed, instead of remaining the unconscious operation to which no attention need be paid, it becomes a *conscious* process, of which we are more or less dreamily aware. And when, to put it briefly, the breathing process becomes too forceful, when it makes greater claims on the organism than the organism can meet, then it is possible for Lucifer (not he himself but the hosts belonging to him) to enter with the breath into the organism.

I am speaking here of a familiar experience of dream-life. It may arise in many forms and with growing intensity. A nightmare in which the disturbed breathing process makes a man conscious in dream, so that experiences of the spiritual world intermingle with the dream and give rise to the anxiety and fear which often accompany a nightmare — all such experiences have their origin in the *Luciferic* element. When, instead of the regular breathing, there is a feeling of being choked or strangled, this is connected with the possibility that Lucifer may be mingling with the breathing.

This is the cruder form of the process, where, as the result of a diminution of consciousness, Lucifer intermingles with the breathing and, in the dream, takes the form of a strangler. That is the crude form of the experience. But there is an experience more delicate and more intangible than that of being physically strangled. It does not, as a rule, occur to people that a certain familiar experience is really a less crude form of that of strangulation. Yet whenever anything becomes a problem in the soul or gives rise to doubt concerning one thing or another in the world, this is a subtler form of the experience of being strangled. It can truly be said that when we feel obliged to *question*, when a riddle, either great or trifling, confronts us, then something seems to be strangling us, but in such a way that we do not heed it. Nevertheless, every doubt, every problem is a subtle form of nightmare.

And so experiences which often take a crude form, become much more subtle and intangible when they arise in the life of soul itself. It is to be presumed that science will be led some day to study how the breathing process is connected with the urge to question, or with the feeling of being assailed by doubt; but whether this happens or not, everything that is associated with questioning and doubt, with feelings of dissatisfaction caused when something in the world demands an answer and we are thrown back entirely upon our own resources — all this is connected with the Luciferic powers.

In the light of Spiritual Science it can be said that whenever we feel a sensation of strangulation in a nightmare, or whenever some doubt or question inwardly oppresses or makes us uneasy, the breathing process becomes stronger, more forceful. There is something in the breathing which must be harmonized, toned down and modified if human nature is to function in the right and normal way.

What happens when the breathing process becomes excessively vigorous and forceful? The ether-body expands, becomes too diffuse; and as this takes effect in the physical body, it tends to break up the physical body. An over-exuberant, too widely extended ether-body gives rise to an excessively vigorous breathing process and this provides the Luciferic forces with opportunity to work.

The Luciferic forces, then, can make their way into the human being when the ether-body has expanded beyond the normal. One can also say that the Luciferic forces tend to express themselves in an ether-body that has expanded beyond the limits of the human form, that is to say, in an ether-body requiring more space than is provided within the boundaries of the human skin.

Of attempts made to find an appropriate form in which to portray this process, the following may be said. — In its normal state, the ether-body moulds and shapes the physical form of man. But as soon as the ether-body expands, as soon as it tries to create for itself greater space and an arena transcending the boundaries of the human skin, it tends to produce other forms. The human form cannot here be retained; the ether-body strives to grow out of and beyond the human form. In olden days men found the solution for this problem. When an extended ether-body — which is not suited to the nature of *man* but to the Luciferic nature — makes itself felt and takes shape before the eye of soul, what kind of form emerges? The *Sphinx*!

Here we have a clue to the nature of the Sphinx. The Sphinx is really the being who has us by the throat, who strangles us. When the ether-body expands

as a result of the force of the breathing, a Luciferic being appears in the soul. In such an ether-body there is then not the *human*, but the *Luciferic* form, the form of the Sphinx. The Sphinx is the being who brings doubts, who torments the soul with questions.

And so there is a definite connection between the Sphinx and the breathing process. But we also know that the breathing process is connected in a very special way with the blood. Therefore the Luciferic forces also operate in the blood, permeating and surging through it. By way of the breathing, the Luciferic forces can everywhere make their way into the blood of the human being and when excessive energy is promoted in the blood, the Luciferic nature — the Sphinx — becomes very strong.

Because man is open to the Cosmos in his breathing, he is confronted by the Sphinx. It was paramountly during the Greco-Latin epoch of civilization that, in their breathing, men felt themselves confronting the Sphinx in the Cosmos. The legend of *Oedipus* describes how the human being faces the Sphinx, how the Sphinx torments him with questions. The picture of the human being and the Sphinx, or of the human being and the Luciferic powers in the Cosmos, gives expression to a deeply-rooted experience of men as they were during the Fourth Post-Atlantean epoch, and indicates that when, in however small a degree, a man breaks through the boundaries of his normal life on the physical plane, he comes into contact with the Sphinx-nature. At this moment Lucifer approaches him and he must cope with Lucifer, with the Sphinx.

The basic tendency of our Fifth Post-Atlantean epoch is different. The trend of evolution has been such that the ether-body has contracted and is far less prone to diffusion or expansion. The ether-body, instead of being too large, is too small, and this will become more marked as evolution proceeds. If it can be said that in the man of ancient Greece, the ether-body was too large, it can be said that in the man of modern times the ether-body is compressed and contracted, has become too small. The more human beings are led by materialism to disdain the Spiritual, the more will the ether-body contract and wither. But because the organization and functions of the physical body depend upon the ether-body — inasmuch as the ether-body must permeate the physical in the right way — the physical body too will always tend to dry up, to wither, if the contraction of the ether-body is excessive; and if the physical body became too dry, men would have feet of horn instead of the feet of a normal human being. As a matter of fact, man will not actually find himself with feet of horn, but the tendency is there within him, owing to this proclivity of the ether-body to weaken and dry up. Now into this dried-up ether-body, *Ahriman* can insinuate himself, just as Lucifer can creep into an extended, diffuse ether-body. *Ahriman* will assume the form which indicates a lack of power in the ether-body. It unfolds insufficient etheric force for properly developed feet and will produce hornlike feet, goat's feet.

*Mephistopheles* is *Ahriman*. There is good reason, as I have just indicated, for portraying him with the feet of a goat. Myths and legends are full of meaning: *Mephistopheles* is very often depicted with horses' hoofs; his feet have dried up and become hoofs. If Goethe had completely understood the nature of *Mephistopheles* he would not have made him appear in the guise of a modern cavalier, for by his very nature *Mephistopheles-Ahriman* lacks the etheric forces necessary to permeate and give shape to the normal physical form of a human

being.

Yet another characteristic of Mephistopheles-Ahriman is due to this contraction of the ether-body and its consequent lack of etheric force. The best way to understand this will be to consider the nature of man as a whole. Even physically, the human being is, in a certain respect, a duality. For think of it. — You stand there as a physical human being. But the in-breathed air is inside you, is part of you as a physical being. This air, however, is sent out again by the very next exhalation, so that the “man of air-and-breath” pervading you, changes all the time. You are not merely a man of flesh, bone and muscle, but you are also a “breath man.” This “breath man,” however, is constantly changing, passing out and in. And this “breath man” is connected with the circulating blood.

Within you, separate as it were from this “breath man.” is the other pole: the “nerve man” with the circulating nerve-fluid. The contact between the “nerve man” and the blood is a purely external one. Just as those etheric forces which tend towards the Luciferic nature can only find easy access to the blood by way of the breath, so the etheric forces which tend towards the Mephistophelean or Ahrimanic nature can only approach the nervous system — *not* the blood.

Ahriman is deprived of the possibility of penetrating into the blood because he cannot come near the warmth of the blood. If he wants to establish a connection with a human being, he will therefore crave for a drop of blood, because access to the blood is so difficult for him. An abyss lies between Mephistopheles and the blood. When he draws near to man as a living being, when he wants to make a connection with man, he realizes that the essentially *human power* lives in the blood. He must therefore endeavor to get hold of the blood.

That Faust's pact with Mephistopheles is signed with blood is a proof of the wisdom contained in the legend. Faust must bind himself to Mephistopheles by way of the blood, because Mephistopheles has no direct access to the blood and craves for it. Just as the Greek confronted the Sphinx whose field of operation is the breathing system, so the man of the Fifth Post-Atlantean epoch confronts Mephistopheles who operates in the nerve-process, who is cold and scornful because he is bloodless, because he lacks the warmth that belongs to the blood. He is the scoffer, the cold, scornful companion of man.

Just as it was the task of Oedipus to get the better of the Sphinx, so it is the task of man in the Fifth Post-Atlantean epoch to get the better of Mephistopheles. Mephistopheles stands there like a second being, confronting him. The Greek was confronted by the Sphinx as the personification of the forces which entered into him together with excessive vigor of the breathing process. The human being of the modern age is confronted by the fruits of intellect and cold reason, rooted as they are in the nerve-process. Poetic imagination has glimpsed, prophetically, a picture of the human being standing over against the Mephistophelean powers; but the experience will become more and more general, and the phenomenon which, as I have said, will appear in childhood, will be precisely this experience of the Mephistophelean powers.

Whereas the child in Greece was tormented by a flood of questions, the suffering awaiting the human being of our modern time is rather that of being in the grip of preconceptions and prejudices, of having as an incubus at his side a second “body” consisting of all these preconceived judgments and opinions.

What is it that is leading to this state of things?

Let us be quite candid about the trend of evolution. During the course of the Fifth Post-Atlantean epoch, so many problems have lost all inner, vital warmth. The countless questions which confront us when we study Spiritual Science with any depth, simply do not exist for the modern man with his materialistic outlook. The riddle of the Sphinx means nothing to him, whereas the man of ancient Greece was vitally aware of it. A different form of experience will come to the man of modern times. In his own opinion he knows everything so well; he observes the material world, uses his intellect to establish the interconnections between its phenomena and believes that all its riddles are solved in this way, never realizing that he is simply groping in a phantasmagoria. But this way of working coarsens and dries up his ether-body, with the ultimate result that the Mephistophelean powers, like a second nature, will attach themselves to him now and in times to come.

The Mephistophelean nature is strengthened by all the prejudices and limitations of materialism, and a future can already be perceived when everyone will be born with a second being by his side, a being who whispers to him of the foolishness of those who speak of the reality of the spiritual world. Man will, of course, disavow the riddle of Mephistopheles, just as he disavows that of the Sphinx; nevertheless he will chain a second being to his heels. Accompanied by this second being, he will feel the urge to think materialistic thoughts, to think, not through his own being, but through the second being who is his companion.

In an ether-body that has been parched by materialism, Mephistopheles will be able to dwell. Understanding what this implies, we shall realize that it is our duty to educate children in the future — be it by way of Eurythmy or the development of a spiritual-scientific outlook — in such a way that they will be competent to understand the spiritual world. The ether-body must be quickened in order that the human being may be able to take his rightful stand, fully cognizant of the nature of the being who stands at his side. If he does not understand the nature of this second being, he will be spellbound by him, fettered to him. Just as the Greek was obliged to get the better of the Sphinx, so will modern man have to outdo Mephistopheles — with his faunlike, satyrlike form, and his goat's or horse's feet.

Every age, after all, has known how to express its essential characteristic in legend and saga. The Oedipus legends in Greece and the Mephistopheles legends in the modern age are examples, but their basic meanings must be understood.

You see, truths that are otherwise presented merely in the form of poetry — for instance, the relations between Faust and Mephistopheles — can become guiding principles for education as it should be in the future. The prelude to these happenings is that a people or a poet have premonitions of the existence of the being who accompanies man; but finally, every single human being will have this companion who must not remain unintelligible to him and who will operate most powerfully of all during childhood. If adults whose task it is to educate children today do not know how to deal rightly with what comes to expression in the child, human nature itself will be impaired owing to a lack of understanding of the wiles of Mephistopheles.

It is very remarkable that indications of these trends are everywhere to be

found in legends and fairy-tales. In their very composition, legends and fairy-tales which seem so unintelligible to modern scholars, point either to the Mephistophelean, the Ahrimanic, or to the Sphinx, the Luciferic. The secret of all legends and fairy-tales is that their content was originally actual *experience*, arising either from man's relation to the Sphinx or from his relation to Mephistopheles.

In legends and fairy-tales we find, sometimes more and sometimes less deeply hidden, either the motif of the riddle, the motif of the Sphinx, where something has to be solved, some question answered; or else the motif of bewitchment, of being under a spell. This is the Ahriman motif. When Ahriman is beside us, we are perpetually in danger of falling victim to him, of giving ourselves over to him to such an extent that we cannot get free. In face of the *Sphinx*, the human being is aware of something that penetrates into him and as it were tears him to pieces. In face of the Mephistophelean influence he feels that he must yield to it, bind himself to it, succumb to it.

The Greeks had nothing like theology in our modern sense, but were very much closer to the wisdom of Nature and the manifestations of Nature. They approached the wisdom of Nature without theology, and questions and riddles pressed in upon them.

Now the breathing process is much more intimately connected with Nature than is the nerve-process. That is why the Greek had such a living feeling of being led on to wisdom by the Sphinx. It is quite different in the modern age when theology has come upon the scene. Man no longer believes that direct intercourse with Nature brings him near to the Divine Wisdom of the world, but he sets out to *study*, to approach it via the nerve-process, not via the breathing and the blood. The search for wisdom has become a nerve-process; modern theology is a nerve-process. But this means that wisdom is shackled to the nerve-process; man draws near to Mephistopheles, and owing to this imprisonment of wisdom in the nerve-process, the premonition arose at the dawn of the Fifth Post-Atlantean epoch that Mephistopheles is shackled to the human being, stands at his side.

If the Faust legend is stripped of all the extraneous elements that have been woven around it, there remains the picture of a young theologian striving for wisdom; doubts torment him and because he signs a pledge with the Devil — with Mephistopheles — he is drawn into the Devil's field of operations. But just as it was the task of the Greek, through the development of conscious Egohood, to conquer the Sphinx, so we, in our age, must get the better of Mephistopheles by enriching the Ego with the wisdom that can be born only from knowledge and investigation of the spiritual world, from Spiritual Science.

Oedipus was the mightiest conqueror of the Sphinx; but every Greek who wrestled for manhood was also, at a lower level, victorious over the Sphinx. Oedipus is merely a personification, in a very typical form, of what every Greek was destined to experience. Oedipus must prove himself master of the forces contained in the processes of the breathing and the blood. He personifies the nerve-process with its impoverished ether-forces, in contrast to those human beings who are altogether under the sway of the breathing and blood processes. Oedipus takes into his own nature those forces which are connected with the nerve-process, that is to say, the Mephistophelean forces; but he takes them into himself in the right and healthy way, so that they do not become a second being



by his side, but are actually *within* him, enabling him to confront and master the Sphinx.

This indicates to us that in their rightfully allotted place, Lucifer and Ahriman work beneficially; in their wrongful place — there they are injurious. The task incumbent upon the Greek was to get the better of the Sphinx-nature, to cast it out of himself. When he was able to thrust it into the abyss, when, in other words, he was able to bring the extended ether-body down into the physical body, then he had overcome the Sphinx. The abyss is not outside us; the abyss is man's own physical body, into which the Sphinx must be drawn in the legitimate and healthy way. But the opposite pole — the nerve-process — which works, not from without but from *within* the Ego, must here be strengthened. Thus is the Ahrimanic power taken into the human being and put in its right place.

Oedipus is the son of Laios. Laios had been warned against having a child because it was said that this would bring misfortune to his whole race. He therefore cast out the boy who was born to him. He pierced his feet, and the child was therefore called "Oedipus," i.e., "club foot." That is the reason why, in the drama, Oedipus has deformed feet.

I have said already that when etheric forces are impoverished, the feet cannot develop normally, but will wither. In the case of Oedipus this condition was induced artificially. The legend tells us that he was found and reared by shepherds after an attempt had been made to get rid of him. He goes through life with clubbed feet. Oedipus is Mephistopheles — but in this case Mephistopheles is working in his rightful place, in connection with the task devolving upon the Fourth Post-Atlantean epoch.

The harmony between ether-body and physical body so wonderfully expressed in the creations of Greek Art, everything that constituted the typical greatness of the Greek — of all this, Oedipus is deprived in order that he may become a *personality* in the real sense. The Ego that has now passed into the head becomes strong, and the feet wither.

The man of the *Fifth* Post-Atlantean epoch has quite a different task. In order to confront and conquer the Sphinx, Oedipus was obliged to receive Ahriman into himself. The man of the *Fifth* Post-Atlantean epoch, who confronts Ahriman-Mephistopheles, must take Lucifer into himself. The process is the reverse of that enacted by Oedipus. Everything that the Ego accumulates in the head must be pressed down into the rest of man's nature. The Ego, living in the nerve-process, has accumulated "Philosophy, Law, Medicine, and, alas, Theology too" — all nerve-processes. And now there is the urge to get rid of it all from the *head* — just as Oedipus deprived the *feet* of their normal forces — and to penetrate through the veils of material existence.

And now think of Faust standing there with all that the Ego has accumulated; think of how he wants to throw it all out of his *head*, just as Oedipus deprives his *feet* of their normal forces. Faust says: "I have studied, alas! Philosophy, Jurisprudence and Medicine too, and saddest of all, Theology" . . . he wants to rid his head of it all. And moreover he does so, by surrendering himself to a life that is not bound up with the head. Faust is Oedipus reversed, i.e., the human being who takes the Lucifer-nature into himself.

And now think of all that Faust does, so that having Lucifer within him, he may battle with Ahriman, with Mephistopheles who stands beside him. All

this shows us that Faust, in reality, is Oedipus reversed. The Ahriman-nature in Oedipus has to get the better of Lucifer; the Lucifer-nature in Faust has to help him to overcome Ahriman-Mephistopheles. Ahriman-Mephistopheles operates more in the external world, Lucifer more in the inner life. All the misfortunes that befall Oedipus because he must take the Ahriman-nature into himself, are connected with the external world. Doom falls upon his race, not merely upon himself. Even the doom that falls upon him is of an external character; he pierces his eyes and blinds himself; similarly, the pestilence which sweeps his native city — this, too, is an external doom. Faust's experiences, however, are of the soul — they are *inner* tragedies. Again in this respect, Faust reveals himself as the antithesis of Oedipus.

In these two figures, both of them dual — Oedipus and Sphinx, Faust and Mephistopheles — we have typical pictures of the evolution of the Fourth and Fifth Post-Atlantean epochs.

When history, in time to come, is presented less as a narration of external happenings and more as a description of what human beings actually experience, then and only then will the significance of these fundamental experiences be fully understood. For then man will perceive what is really at work in the onflowing evolutionary process, of which ordinary science knows only the external phantasmagoria.

In order that the Ego should be strengthened, it was necessary for Ahriman-Mephistopheles to enter into Oedipus — the typical representative of the Greeks. In the man of the modern age, the Ego has become too strong and he must break free. But this he can only do by deepening his knowledge of spiritual happenings, of the world to which the Ego truly belongs. The Ego must know that it is a citizen of the spiritual world, not merely the inhabitant of a human body. This is the demand of the age in which we ourselves are living. The man of the Fourth Post-Atlantean epoch was called upon to strive with might and main for consciousness in the physical body; the man of the Fifth Post-Atlantean epoch must strive to become conscious in the spiritual world, so to expand his consciousness that it reaches into the spiritual world.

Spiritual Science is thus a fundamental factor in the evolution of the Fifth Post-Atlantean epoch.

## Lecture II

IN the lecture on the Kalevala, I made a statement which you will probably not have found easy to understand. You will remember, I spoke of a “being” that stretches across Europe from west to east; and I spoke of it as having three limbs that reach out in an easterly direction. I said that for the ancient Finnish folk these three limbs were known as Wainamoinen, Ilmarinen, and Lemminkainen, and that they were what we today, in our more materialistic language, call the gulfs of Riga, Finland and Bothnia. You will probably have wondered how I could say that these gulfs had anything to do with a being, when they are obviously nothing else than extensions of the surface of the sea. There is no body; how then can it be possible to speak of a being?

I can well imagine that this difficulty might arise in your minds, and it is typical. For again and again you will find that truths which come from the spiritual world lay themselves open to the charge of being contradictory. The

very fact that they do so is significant and is quite as it should be; and the only way to arrive at a satisfactory solution of the contradiction is in every case to make a still deeper study of the matter in question. And this I want to do today in respect of certain problems in spiritual knowledge. But first let me preface what I have to say with a few introductory words.

We will glance, to begin with, at some of the prejudices concerning the nature of man that are prevalent in the materialistic thought of our time. Let us take one example. Various physical processes are to be found in man, among others processes of the brain and nervous system; and it is common knowledge that when these processes take place, processes take place also in the soul. The conclusion is drawn that the processes in the soul are no more than the *expression* of the physical processes. The materialist studies what goes on in the body of the human being, finds there — or rather pre-supposes hypothetically — delicate nerve-processes, and says: The thinking, feeling and willing processes are in reality only accompanying phenomena of what is going on all the time as physical processes. This view is quite commonly held today and it will undoubtedly strike deeper and deeper root into the materialistic thinking of the near future. From the point of view of logic it is about as clever as the following would be. — Suppose someone walking along a road discovers tracks on it — here, parallel ruts, and here again, marks like the soles of human feet. He thinks this over and says to himself: “The material of which the road is made has undergone certain changes and influences, with the result that it has in some places become packed together so as to form ruts, whilst at other places it has been sucked downwards and we see on the surface what looks like the impress of a human foot.”

Such a conclusion is of course a crudely mistaken one, the truth being that a wagon has passed and made the two ruts with the wheels, and a man has also been walking on the road and made the other impressions with his feet. Not the nature of the soil, but the man and the wagon are responsible for the tracks.

The case is no different with the processes that go on in our nervous system! Whenever we think or feel or will, we are setting up processes that are of the nature of soul-and-spirit. And so long as we live in the physical world, these processes are united with the physical body, they leave their tracks in it — just as the wagon and the man leave their tracks behind in the road. But these tracks in the body have no more to do with the material of which the body is made than have the tracks in the road to do with the materials of which the road is constructed. In reality, the processes that take place in the matter of the brain and in the matter of the nerves have nothing whatever to do with the actual thought-processes. The relation between them is no nearer than the relation between what the man and the wagon are doing and what is going on in the surface of the earth over which they are moving. It is really quite important to take a little trouble to consider the matter in this light. For it reveals to one that the anatomist or physiologist who investigates merely the physical processes in the organism is like a spirit-being who moves about under the earth without ever coming up to the surface, and who has never even seen men or wagons. All he can do is to observe from below that unevennesses occur in the surface of the earth; he never comes close up to them, and he sees them always from the other side. Investigating them in this limited way, he imagines the earth itself has given rise to them by its own activity. The moment such a spirit were to come

out on to the surface, he would become acquainted with the true state of affairs. This is exactly how it is with the anatomist and physiologist who work from the materialistic point of view. They are always under the earth — for to know nothing of Spiritual Science is to be “under the earth!” What they investigate is the material processes, and these have nothing to do with what is happening above in the realm of soul-and-spirit. It will be man's task in the near future to free himself from this anatomical and physiological thinking and work through to a spiritual-scientific thinking. Then he will feel as an underground imp might feel who was suddenly lifted up above the earth and saw for the first time how the tracks he had observed from below had really come about. Imps burrowing under the earth — that is what the scientists are, who take account only of the spiritual that is under the earth — for even the material is spiritual! And mankind will have to experience the great shock that must inevitably come when these underground imps come out into the open — into the realm, that is, of the soul-and-spirit.

These introductory words were necessary in order to prepare you for the subject of today's lecture, which I think you will find helps to solve the contradiction of which we were speaking — that the gulfs of Bothnia, Finland and Riga are obviously mere surfaces, and yet I spoke as though they were a being, or rather limbs of a mighty being stretching from west to east.

We are accustomed to speak of ourselves as beings of space, and we are right; as human beings we are spatial beings. When, however, we come to consider what we are in reality, that is quite another matter. The fact is, man is in reality something altogether different from what we imagine him to be when we look at him only in the outer Maya, in the phantasmagoria of external appearance. There he appears of course as a being of space, spatially enclosed within his skin. But directly we try to carry our thought a little deeper, we are confronted with three great problems or riddles in respect of the human form.

The first of these riddles conceals itself under all manner of puzzling and mystifying illusions. For the external Maya of appearance deceives us again and again in regard to our own existence; and you can find traces of this deception in the science of the present day, particularly at certain points where science is quite at a loss and has been forced to construct all manner of hypotheses. Hypotheses have for example been constantly brought forward to account for the fact that man has two eyes and two ears and yet does not see or hear double. How is it that these organs are symmetrically disposed? How is it that they are present not singly but in pairs? This simple fact offers science a hard nut to crack, and you have only to glance through the literature on the subject to find what a very great deal has been written on this question of why we see with *two eyes* and hear with *two ears*.

Man is really coarsely organized; we can sometimes find evidence of this in the very way we speak. For in reality we have also two noses! Only they have grown together and are not so obvious as the two eyes and two ears. Hence we do not speak of two noses, but of one nose; crudely organized as we are, we never discover that we have two! It is nevertheless the case that in all human perception a symmetry comes to expression, a right-and-left symmetry. Had he not two ears, two eyes, and two noses, man would not attain to the perception of his own I or Ego.

Correspondingly, man needs also for the Ego experience *two hands*. When

we clasp the hands together and feel the one with the other, we immediately get something of an Ego experience. And it is really a similar process, when we unite into one whole the perceptions of two eyes or two ears. Every time we make a sense perception, we perceive the world from two sides, from left and from right. And to the fact that we have these two directions of perception left and right, and bring them together — to this fact we owe our Ego-nature as human beings. Otherwise we would not be I- or Ego-men at all. If, for example, our eyes were situated near our ears and we had no possibility of combining the lines of vision, we would always remain beings who are involved in a Group Soul. To be an Ego-being we must make the right and the left meet. Throughout the whole realm of human perception there is always this crossing of right and left in the middle. Look at this vertical line on the blackboard. Imagine that a plane projects out here from the blackboard along this line. Everything comes, from left and right, up to this line of incision. We, my dear friends, are ourselves actually in this plane. We are not in space, we are only in this surface, this plane. We are not beings extended in space, we are *surface beings*, that come about through the crossing of the impulse from the left with the impulse from the right. And if to the question: Where are you? you want to find an answer, not in accordance with Maya, but in accordance with reality, then you must not point to the space where your body is standing and say: “I am here,” but you will have to say: “I am in the place where my left man and my right man meet.” In reality you are there, and only there. Just as we had surfaces in the case of the being of whom I spoke before, surfaces where air and water meet, so in man we have the left half and the right half. In that being the two halves were different, in man they are alike; but man is also a surface being, man is a plane. It is Maya that we see him as having form and figure.

Whence then has man this form and figure? He has it because he stands in the midst of a battle. A being from the left is fighting in man with a being from the right. If we were able to be entirely within our left half we would have a powerful perception of the one being, and if we were in our right half we would have a correspondingly powerful perception of the other being. Our existence as a double being arises from the fact that the Luciferic being is fighting in us from the left and the Ahrimanic being from the right.

Let us try to make a picture of it in our minds. From the left the Luciferic being fights his way through and throws up, as it were, his fortifications, and from the right Ahriman fights his way through and throws up his fortifications. And all that you can do is to stand in the middle between the two. The left part of you — your left man, as it were — is the fortification set up by Lucifer, and your right man is the fortification set up by Ahriman. And the whole art of life consists in finding the true balance between them. We do it unconsciously whenever we perceive with the senses. When we hear with the left ear and with the right ear, and then unite into a single perception the impulses that reach us in this way, or when we feel with the left hand and with the right hand and unite the two perceptions, we are placing ourselves into the surface that lies on the boundary of the conflict between Lucifer and Ahriman. As narrow as — no, narrower than — the blade of a knife is the space that is left to us in the middle, where we have to play our part. Our organism does not really belong to us; we are a battlefield for the Luciferic and Ahrimanic powers — and for other powers too, of like nature with them, but into that subject we cannot enter now.

We men are thus in reality surface beings wedged between two entities that are no concern of ours! Our left man does not concern us, neither does our right man: what concerns us is the process that goes on between the two.

And now we can develop a little further the comparison I made use of before. For, as we all recognize, there are processes perpetually going on under the earth; but it is not these that make the tracks in the road. Similarly, what happens in you in the right and left half of your organism, all the processes that take place between Lucifer and Ahriman, have nothing whatever to do with the experience you have in your soul. What goes on down below the surface of the earth — the worms creeping about, the changes in temperature in accordance with the seasons of the year, and so forth — all this has no connection with the tracks that have come in the road, and it is these tracks that are comparable with what takes place in the organism of man. Our researches in physiology and anatomy reveal to us the fight that is being waged within us between Lucifer and Ahriman, but they do not compel us to give ourselves up to the superstition that the life of the soul owes its origin to these processes going on between Lucifer and Ahriman. That is a complete mistake; the life of the soul takes its course within the soul itself — that is to say, in the surface, in the plane, not in the spatial organism at all.

Now the working of Lucifer and Ahriman is not the same in all parts of the human organism, and it is interesting to observe its gradation. Beginning from the head, we find that there Lucifer and Ahriman have thrown up fairly equal fortifications; the left and right halves of the head are very similar. This means that the forces of left and right have in the head not much possibility of interplay and the surface between them is left comparatively undisturbed. There in the middle is the surface, with Lucifer on the left and Ahriman on the right; and because the left and right halves of the head are so similar in form, Lucifer and Ahriman spring back from one another, and in between them man is able to develop a quiet surface activity. Thinking, pure thought as such, is very little disturbed by Lucifer and Ahriman; because in the head they recoil from one another.

When, however, we follow the form of man further down, we find a change. On one side Lucifer works powerfully and builds up the stomach, on the other side Ahriman does the same and builds up the liver. The stomach is the means with which Lucifer fights from left to right; and no true understanding can come about of the relation between stomach and liver, until we see how Lucifer has built up the stomach as a kind of weapon of defence, and Ahriman the liver. These two — stomach and liver — are perpetually waging war one against the other, and physiology would do well to study the conflict. And if the heart of man tends to lean a little over towards the left, then that is an expression of the fact that Lucifer from one side and Ahriman from the other are trying each to grasp something for himself. The whole left and right relationship is an expression of the fight that is being waged in man between Lucifer and Ahriman. We said that in the case of man, what lies on either side of the middle surface is, generally speaking, alike. We have, however, already seen that this is true only for the upper part of man; as we follow the form of man downwards, the similarity gradually disappears. In the case of the being of whom I spoke before, with the three outstretched limbs — Lemminkäinen, Ilmarinen and Wainämöinen — the one half is air and the other water; the two halves are

totally different in kind. And even in man, when we attain to clairvoyant knowledge it becomes clear to us that there are two distinct halves. For no sooner have we suggested away the physical body and turned our attention to the etheric body, than we find that the left half grows brighter and clearer than the right half. The left half is all shining and gleaming with radiant light, and the right half is wrapped in darkness and gloom. Yes, that is actually how it is with the left-right human being.

There are, however, other directions in accordance with which man takes up his position in the world of space. Expressed in the language of occultism, this means nothing else than that he is placed in still other ways into the midst of the fight between Lucifer and Ahriman. Let us go on, then, to consider how man stands in space with a forward and backward orientation, looking before and behind. Instead of observing him as a being of left and right, we will now direct our thoughts to the front and back of the human form. From this aspect also we find that man is not the being of space he appears to be. For as from left and from right Lucifer and Ahriman do battle with one another across man, and what shows in space is really only the barricades they put up one against the other, so also from behind Ahriman is fighting and from in front Lucifer. From behind Ahriman thrusts forward his activity, and from in front Lucifer thrusts forward his activity in opposition. Man stands in the middle between them. In connection, however, with the forward and backward direction in man we discover that Lucifer and Ahriman do not succeed in coming so close to one another as to leave nothing but a surface between them. We find here a somewhat different state of affairs. Ahriman comes only as far as the plane which can be drawn through the spinal column, and Lucifer as far as the plane which can be drawn through the breast bone, where the ribs end and meet. In between these two planes lies a space which separates Lucifer and Ahriman one from the other, where the effects of their working are thrown together in confusion. There they stand and fight — not at close quarters, but as though shooting at one another across the intervening space. And there stand we in the midst of the fight. Thus, in respect of the direction before and behind, man is a being that has space.

In the left-right direction the fight between Lucifer and Ahriman is waged principally in the sphere of thought. Thoughts are whirled across from left and from right and meet in the surface in the middle. Cosmic thoughts and cosmic forms of thought impinge upon one another here on the human surface in the middle. In the direction before and behind, Lucifer and Ahriman do battle more in the realm of feeling. And since here the opposing forces do not approach one another so nearly, in the space that is left between them we ourselves have room to be together with our own feelings. When we have thoughts that offer opposition to one another from left and from right, then we have the feeling that these thoughts belong to the world. With our thoughts we think the objects that are in the world outside. When we make our own thoughts, then these thoughts are a mere phantasmagoria; they do not any longer belong to the world. In our feelings, on the other hand, we belong to ourselves; for there Lucifer and Ahriman do not quite meet, there we have room to be active in between them. This is the reason why in our feelings we are so essentially within ourselves.

We human beings are creatures of the beings of the higher hierarchies, and they have created us in accordance with the manner of their working. We are

beings of surface between left and right because the higher beings have made us so and placed us so into space. It is they, the Gods, who do not suffer Lucifer and Ahriman to come together in man. We are in this sense creatures of the good Gods. The good Gods, working out of their creative thoughts and purposes, took as it were this resolve. "A conflict is going on," they said, "between Ahriman and Lucifer. We must set up a wall and enclose a region which they will not be able to enter, where they will not be able to carry on their strife at close quarters." We human beings have thus been placed into the struggle between Lucifer and Ahriman as creatures of the good Gods; and the better we stand our ground in the struggle, the more truly are we creatures of the good Gods.

In respect of the before and behind, there the good Gods do not allow Lucifer to enter right into us; they created a barricade in the place where the ribs meet in the breast bone. And the wonderfully constructed tower that encloses the spine and the brain is a fortification the good Gods have erected against Ahriman. Ahriman cannot pass this line; all he can do is to send his arrows of feeling across to Lucifer. There in the space between stand we ourselves, separating the two from each other.

There is still a third direction in man, the direction from above downwards. Here again we have to make the discovery that the true state of affairs is not as it seems in external appearance. For from below upwards works Ahriman, and from above downwards Lucifer. Again we find that the good Gods have thrown up a barrier against Lucifer; at a certain plane in man his influence is held in check. You will find the plane by taking the skeleton and removing from it the skull. There where the skull rested on the cervical vertebrae, imagine a horizontal surface. This invisible horizontal surface is the barrier, where man can take his stand and hold up the Luciferic influence that comes from above. Lucifer can come no further, he can only shoot his arrows thence down into man. And his arrows are now arrows of will. From left to right fly arrows of thought, from front to back arrows of feeling and from above downwards as well as from below upwards, arrows of will.

Here, too, we have left to us an intermediate field of action. For about in a line with the diaphragm, you have the surface that acts as a barricade against the upward pressure of Ahriman. Ahriman can reach only as far as the diaphragm with his missiles of will, he can come no further with his will, with his essential being; and in between the two planes lies our own field of action.

You see how complicated the human being is! Take any one portion of the human figure — for example, the left Side of the face. As a being of thought, Lucifer can fill entirely this left side of the human countenance; as a being of feeling he can also penetrate it up to a point; and as a being of will he can enter right into and through it from above. And you can go on to discover for every part of the body how Lucifer and Ahriman work in the human being of space by means of cosmic impulses of thought and feeling and will, remembering always that as beings of thought we are actually only surface beings, whilst as men of feeling we have a space between the before and the behind where we can unfold an activity of our own, and again as men of will we have a field of activity between the above and the below, between the surface we imagined drawn through the top of the cervical vertebrae and the surface of the diaphragm. You see, you have first to abstract all those parts that do not belong to man at all,



before you can build up a true idea of the human form. Then, and only then, are you in a position to do this.

The truth is, the whole form of man has been put together by forces working from without. It receives its distinctive character from outside itself, and we do not understand the form of man so long as we consider it merely as it appears at first sight; we only understand it when we know how it is connected with the whole cosmos of space, when we are able to see how from right and left, from above and below, from before and behind, Luciferic and Ahrimanic forces are bearing in upon man, and giving him the character of a being of space.

And now, my dear friends, this is also the way in which you must approach something else that has been shaped and formed in accordance with the true cosmic working in the world. I mean our building here in Dornach. If you look at the Goetheanum (see Note 2) merely in its outward appearance, you might be disposed to think that the actual building itself, the space occupied by the wood, was the most important part. That is, however, by no means the case. The most important part is what, judging by appearances, does not exist! Take any one of the forms; the essential part of that form is not the shaped and sculptured wood, but is where there is nothing — where the air bounds the wood. The way to obtain the true and real Goetheanum would be to take an immense mound of wax and make a model of the inside of the building, and then study this model or impression. What you go into when you enter the building, what you stand within and cannot see but can only feel — that is the thing that matters. I said once on a former occasion that our building is built on the principle of a “Gugelhopf” cake mould. Imagine you have a tin mould and you bake your cake in it. Which is the more important — the mould or the cake? Obviously the cake. What matters is that the cake should receive the proper “Gugelhopf” shape. As far as the mould is concerned, all that matters is that the mixture, when it is poured into the mould and baked, should turn into a cake of the desired form.

Similarly, in our building it is not the surrounding walls that are of importance, it is what is enclosed within the surrounding walls. And within the walls will be the feelings and thoughts of the people who are in the building. These will develop aright if those who are in the building turn their eyes to its boundary, feel the forms and then fill these forms with forms of thought. What is inside the building will be like the cake, and what we build is the mould that holds and shapes the cake. And the mould has to be of such a kind that it leads to the development of right thoughts and right feelings. This is the principle underlying the new art in contradistinction to the art of olden times. In the art of olden times the essential thing was what is outside in space; but in the new art something else is of account. What is outside is no more than the mould, and the essential thing cannot really be created by the artist at all, it is what is within.

Nor is this true only of plastic forms. It is equally true of painting. The important thing is, not what is painted, but the experience in feeling to which the painting gives rise. Painting too is no more than a cake mould!

The truth is, my dear friends, we have here touched the very heart and core of the moment in evolution in which we stand. This is the step in evolution that has now to be taken, the step forgive the trivial comparison — from the cake mould to the cake. The cake is in this case the Spiritual; to enter into the

world of the Spirit — that is the direction in which all our endeavor must now be set. If we fail to recognize this fact, we shall never be able to appraise correctly what we are trying to do here in art. For if we look at this art from the standpoint of the old, we can very easily exclaim: “But I see nothing beautiful in it!” We mean, I see no beautiful cake mould — never suspecting that the mould is not what matters at all, but the cake that is to be inside it. When we once understand this principle in art, my dear friends, we shall be very near understanding the whole meaning and significance of the step forward in spiritual evolution which is to be made through Spiritual Science. Through Spiritual Science man must learn to work his way out of the “Gugelhopf” mould into the “Gugelhopf” itself. He must, for example, get free of the superstition that the origin of thought lies in the brain processes, when as a matter of fact in the processes that go on in the brain *cosmic* processes are at work and conflicts are being waged between Lucifer and Ahriman. Man must learn to see that the thoughts and feelings of the human soul are tracks graven into the twistings and turnings of these conflicts and have nothing to do with the material processes — in other words, with the Luciferic and Ahrimanic processes.

Let me draw another comparison. Suppose we were to go into a beautiful garden — beautiful particularly in the whole arrangement and lay-out of the flower beds — and we wanted to pronounce an opinion on this beautiful garden. And suppose we were able to look down a hole in the earth and spied there a little underground imp who said to us: “I will tell you how it is that here are roses and over there are violets, and why you find a bush in one place and flowers in another. For I creep about all the time under the surface, and I can see the earth and the soil which has caused all these flowers — violets, roses and the rest — to spring up.” We could answer: “Yes, you describe these processes very nicely; all that you tell me is quite true and must necessarily happen. But for the garden to come into existence as I see it, something else is required — gardeners must have been at work there. They work, however, in a region which you have never seen and about which you have never troubled your head at all.”

In like manner, we must learn to say to the anatomist and physiologist: “I find your activity when I look down through a hole in the earth. Down there you are creeping about and discovering processes which certainly have to take place, but which have nothing at all to do with what takes place in the soul and spirit above ground. And you will only be able to interpret correctly what takes place down below, when you study the relationships that hold sway between the Luciferic and Ahrimanic worlds and those other hierarchies who bring Lucifer and Ahriman into balance.”

Here we must refer to another fact in human evolution, that has hitherto only had influence in man's conception of the Ego, but that we shall learn to know in a much fuller and wider way through Spiritual Science. A time will come in the future when men will say: “We are told in the Bible of the breath of Jehovah which was breathed into man. But into what part of man was the breath breathed?”

If you recall all that I have said in this lecture, you will be able to see that the region into which the breath was breathed is the intervening region that is in between the onsets from before and behind and from above and below — there, in the middle, where Jehovah created man, as it were in the form of a cube. There it was that he so filled man with His own being, with His own magic

breath, that the influence of this magic breath was able to extend into the regions in the rest of man that belong to Lucifer and Ahriman. Here in the midst, bounded above and below and before and behind, is an intervening space where the breath of Jehovah enters directly into the spatial human being.

What I have been giving you in this lecture is spoken in respect of the human being of *physical space*. As you see, even here we can widen our outlook and learn to behold man as he stands within the cosmos. But there are also moral and spiritual aspects of what is apparently external and spatial. And in these aspects too, where the workings of the human *soul* are concerned — if not in so striking a way as in the case of spatial man, yet here too, what meets us at first is found to be no reality, but only a phantasmagoria. In morality, in logic and in all the activity of the soul, Lucifer and Ahriman are working one upon the other, and man stands at the boundary between them. Of this most important and significant chapter in the understanding of the human being we will speak tomorrow.

### Lecture III

FROM the previous lecture you will have been able to see that the very form of man's body is a result of the co-operation of Luciferic and Ahrimanic powers.

It is particularly important in the present age for man to recognize this co-operation between Luciferic and Ahrimanic powers; for only by such recognition can he gradually learn to understand the forces that are at work behind the external phantasmagoria of existence. We know very well that we have no occasion either to *hate* Ahriman or to *fear* Lucifer, since their powers are inimical only when they are working outside the realm where they belong. We spoke on this subject at some length in Munich last year; and we have also given indications in this direction in lectures here in Dornach.

When we saw last time how the physical spatial body of man owes its form to the interaction of Luciferic and Ahrimanic powers, we were dealing with the most external element of human life in which Lucifer and Ahriman play a part. We come a little nearer to the inner nature of man when we pass from the physical to the etheric body. The etheric body may be regarded as the shaper of the physical body. At the foundation of our physical organism — and embedded at the same time in the whole etheric world — lies this etheric organism, in perpetual inner movement. Luciferic and Ahrimanic powers are active here too, as well as in the physical body. Man as etheric being — and it is important to recognize the fact — is also placed into the counterplay of these forces.

In order to give focus to our study of this question, let us now turn our attention to the three fundamental activities of the human being in so far as he is *not physical* human being. I refer to the activities of Willing, Feeling and Thinking.

So long as we regard man in respect of his physical body alone, we do not of course see this willing, feeling and thinking. Only in its physiognomy or in the performance of certain gestures or the like, does the physical body give us any indication of what is in man's inner nature. The etheric body, however, which is in perpetual movement, is continually giving expression to man's thinking, feeling and willing.

A purely external science finds itself in difficulties when it comes to consider these activities of the human soul. If you will study the various philosophies you will find that one gives pre-eminence to the will, another to thought; and there are again others which consider feeling as the most important force in man. But as to how thinking, feeling and willing unite in man to form a whole — to that problem none of the philosophies of modern times can offer a solution. This inability to form a correct idea of the relationship between thinking, feeling and willing in the life of the soul is not unlike the difficulty someone might experience who, in order to relate himself rightly to the world around him, set out to form a clear conception of man as he appears in the external world. We do not know — so say the philosophers — whether the human soul in its essential nature has more the character of willing or feeling or thinking. It is exactly as if someone were to say: “I have no idea what a ‘man’ really is. One person brings me a five-year-old child and says: There is a man for you! Then another person comes along and points me out a much taller being, who is what is called ‘middle-aged.’ Finally a third person comes and shows me an entirely different being, with wrinkled countenance and grey hair. And now I am really at a loss to know what the being called ‘man’ is, for I have been shown three totally different beings with this name.” Of course the true answer is that they are all of them “man.” The one is very young, the second somewhat older and the third quite old; they are very different in appearance. But by taking all three ages *together* we acquire a knowledge of “man.” It is the same with willing, feeling and thinking. The difference there too is one of age. Willing is the same soul-activity as thinking, but willing is still a child. When it grows a little older, it becomes feeling, and when it is quite old it is thinking. The matter is made difficult by the fact that the different ages live together in our soul in these three activities.

We have explained on other occasions (and you may read of it in my book *The Threshold of the Spiritual World*) that when we leave the physical world we come into a world where the law of *change* prevails instead of the law of persistence or fixity. There all is in constant change; what is old can suddenly grow young again and vice versa. Hence in that world the three activities can and actually do appear at one and the same time. Willing shows itself contemporaneously as young willing, as older willing (i.e., feeling) and at the same time also as quite old willing (i.e., thinking). The different ages are in that world intermingled, everything is mobile. This is how it is with the etheric body of man.

These changes cannot, however, simply come about of themselves. To begin with, a uniform and single action of the soul does not come to consciousness at all in ordinary life, we are quite incapable of bringing such a thing into consciousness. If we think of the etheric body in the likeness of a flowing stream — for it is in the etheric body that we have to make our observations — then we are obliged to say that this stream of soul-activity does not come to consciousness at all in our life; but into this stream, into this perpetual movement of the etheric body that flows in the current of time, Luciferic — and again Ahrimanic — activity enters. Luciferic activity has the result of making the will *young*. When the activity of our soul is streamed through by Luciferic activity the result is will. When the Luciferic influence predominates, when Lucifer makes his forces felt in the soul, then will is active

in us. Lucifer has a juvenating influence on the whole stream of our soul-activity.

When, on the other hand, Ahriman brings his influence to bear on our soul-activity, he hardens it, it becomes *old*, and thinking is the result. Thinking, the having and holding of thoughts, is quite impossible in ordinary life unless Ahriman exerts his influence within our etheric body. We cannot get on in our life of soul, in so far as this comes to expression in the etheric body, without Ahriman and Lucifer. If Lucifer were to withdraw entirely from our etheric body, we would have nothing to fire our will. If Ahriman were to withdraw entirely from our etheric body, we would never be able to attain cool thinking. In between stands a region where Lucifer and Ahriman are in conflict. Here they interpenetrate; their activities play into one another. It is the region of feeling. The etheric body has actually this appearance; one can perceive in it Luciferic light and Ahrimanic hardness. If you could look at it, you would not of course see it as we might try to show it in a drawing; you would see it all in movement. But there are places where the etheric body seems to be quite untransparent, as if it had ice tracings in it. Forms and figures show themselves which resemble the patterns made by ice on a window pane. These are hardenings in the etheric body, and they are the result in it of the life of thought. This freezing of the etheric body at certain places is due to Ahriman; his forces have found entry there by means of thought. There are also places which seem to be full of light. Here the etheric body is transparent and gleams and glows with light. It is Lucifer who sends his rays into the etheric body of man and makes there centers of will. Then there are regions in between, where the etheric body is in perpetual movement and activity. Here you see at one moment hardness — and then suddenly the hardness is caught by a ray of light and melts right away. Hardening and dissolving, in perpetual alternation — such is the expression of the activity of feeling in the etheric body.

Not only, therefore, is the form of the physical body of man called into being by the interplay of Luciferic and Ahrimanic forces — now creating a balance, now disturbing it again — but in the whole etheric body too, Luciferic and Ahrimanic forces are continually active. When the Ahrimanic forces gain the upper hand, we have an expression of thinking; when the Luciferic forces are in ascendance, we have an expression of willing; and when they are in mutual conflict one with the other, we have an expression of feeling. Thus do Luciferic and Ahrimanic forces play into one another in the etheric body of man. We human beings are as it were ourselves the resultant of these forces, we are placed into their midst.

Now we must not imagine that we are present in this interplay with our full Ego. Our earthly Ego, the Ego that we have acquired in the course of earth evolution, can only come to its full consciousness in the physical body. Not until the time of Jupiter will the Ego be able to unfold itself completely within the etheric body. In all that takes place within the etheric body the real Ego of the human being has no immediate part. Had the progress of world evolution gone on without the intervention of Luciferic and Ahrimanic forces, then man would have been an altogether different being. He would, for example, have been able to have perceptions in his physical body, but he would not have been able to have thoughts. The capacity to have thoughts he owes to the fact that Ahriman can acquire influence over his etheric body. And he has impulses of

will because Luciferic forces can acquire influence over his etheric body. These forces are therefore necessary for man, they must needs be present.

We have said that with our earthly consciousness we cannot descend fully into the etheric body. Only in the physical body can we experience our full Ego-consciousness. With the etheric body we enter a world with which we cannot fully identify ourselves. And it is so, that when Ahriman enters into our etheric body, something more enters in with him besides the thoughts he forms there. Nor is it only impulses of will that enter our etheric body with Lucifer. And the same must be said of the feelings, the realm where the two are in conflict. In so far as Ahriman lives in our etheric body we dive down with our etheric body into the sphere of the elementary Nature spirits — the Earth, Water, Air and Fire spirits. We are not cognizant of the fact because we are not able to descend fully into our etheric body with our Ego. Nevertheless it is always so. Within this etheric body not only does there live the power of the thoughts that we ourselves think, but the influences also of the Nature spirits; these enter in and make themselves felt. When a man has met with these Nature spirits he is able afterwards to tell of some experience he has had which he did not have in his ordinary Ego-consciousness. For it is when he, is in an abnormal condition that man meets the Nature spirits, namely, when the etheric body is to some extent loosened from the physical body.

How can such a thing happen? It can happen in the following way. The etheric body of man is in communion with the whole surrounding etheric world, therefore also with the whole sphere of the Nature spirits. Let us imagine, to take a simple case, that a man is walking along a road. When he is walking along a road in the daytime with his ordinary consciousness, his etheric body is properly in his physical body and he perceives with his Ego-consciousness what one is normally able to perceive with the Ego-consciousness. But now suppose that he is walking along a path by night. When we walk along a path by night, it is generally dark, and this fact will of itself produce in many persons a “creepy” feeling. And just because he gets into this condition, then the peculiar sensations that he experiences enable Lucifer to seize hold of him. His etheric body becomes loosened from the physical body, and then this emancipated etheric body can enter into relation with the surrounding etheric world.

Now let us suppose that the man comes into the vicinity of a churchyard where etheric bodies are still present over the graves of recently deceased persons. In the condition in which he is, with his etheric body loosened, he is perhaps able to perceive something of the thoughts which are still remaining in the etheric bodies of the dead persons. Suppose someone has died only a short time ago leaving debts behind him; he died with the thought that he has incurred debts. Then it can be that this thought is still present in the etheric body of the person after he has died. We do not of course ordinarily perceive the thoughts in the etheric body of a dead human being. But for a man who has come into the condition I have described it might well be possible. He could enter into relation with the etheric body of the other and perceive within it the thought: “I have incurred debts.” And then because this experience strengthens the Luciferic power in him, there arises in him the feeling: “I must pay the debt for him.” He experiences in this way in his etheric body something he would never experience in the physical body in normal life. Such an experience does not happen to us in ordinary human life, and when it comes it makes an

extraordinary impression upon our consciousness. For it arouses the knowledge: "I have had a strange and singular experience. I have not had this experience within the body, nor can I ever have it within the body." We have the feeling quite distinctly that we are *somewhere else* than in our body, and that is a strange, an unaccustomed feeling. We experience at the same time an overpowering desire to return once more into the body, we long for help to return again into the body.

This feeling of longing to return attracts to us certain elementary Nature spirits for whom this very feeling in us is food and nourishment. They come, because they are attracted by the feeling, "I want to be drawn into my physical body," and they help us to find the way back to it. If one is asleep in the ordinary way, one finds the way back quite easily. But when one has undergone an experience such as I have described, it is difficult to find the way back. You must not of course imagine that we see the situation as we perceive things in the physical body; no, we see it imaginatively, in pictures. Someone comes to us — it is really a Nature spirit, appearing perhaps in the guise of a shepherd, and gives us the advice: "Go to a certain castle, I will take you there in my wagon," — or some similar words. The situation may even be still further developed. The body which we have left and outside of which we have had the experience, may assume the appearance of an enchanted castle from which we have to release someone when we return into it. So do we "imagine" in pictures the longing for the physical body and the help that the Nature spirits bring to us. And then we come back into the physical body — that is to say, we wake up.

People who have had such experiences will tell us that they feel they have in actual reality come into contact in this way with the thoughts of a dead man. They say to themselves: "That feeling I had was not something that was merely in myself, it was no mere dream that I dreamed, it was a feeling that communicated to me something that was taking place *in the world outside*. It is of course all expressed in pictures, but it does truly correspond to an event." I will now read to you such a picture, where a man narrates what he has experienced. As you will see, it was an experience somewhat similar to the one of which I have spoken. He describes it as follows. "When I had taken leave of the soldiers I met three men. They wanted to exhume a dead person who owed them three marks. I was filled with compassion and at once absolved the debt, in order that the dead man might rest in peace and not be disturbed in his grave. I walked on a little further. A strange man with pale countenance accosted me, invited me to mount a leaden carriage, and persuaded me to go with him to a castle. In the castle, he said, dwelt a princess, who had declared she would marry only a man who came to her on a carriage of lead. He turned to the driver and said: 'Drive in the direction of the sunrise.' Then came a shepherd who said: 'I am the Count of Ravensburg.' He ordered the driver to drive faster. We came to a door and we could hear a tumult within. The door was opened. The princess asked the man whence he came and how it had been possible for him to drive in company with that old man — and behold, I saw that he who had led me thither was a spirit. Then I entered in at the door and took possession of the castle."

That is to say, he came back into his body. There you have the description of just such an experience as I have been speaking of.

And what is such an event, when it happens to someone who then tells

others of it? It is a Märchen (a fairy-tale).

You must not imagine that an experience of this nature is the only way in which man comes into relationship with the external etheric world through his etheric body. There is another. And that is, in an activity which is only *half* conscious, an activity in which the Ego only half participates — namely, the act of *Speech*. Our speaking is not so conscious as our *thinking*. It is not the case that speaking is something which belongs to us and which we have in our power. In speech live etheric Powers, and a good part of our speaking is unconscious. The Ego does not reach fully down into speech. When we speak we are in communication through our etheric body with the surrounding etheric world. We learn to *think* as individuals, but not to *speak*. We are taught to speak through the fact that our Karma places us into a particular set of circumstances in life. We have already seen how we may come into relation with the Nature spirits in abnormal conditions when the etheric body is loosened, and now we find that inasmuch as we speak and do not merely think silently, we come into relation with the Folk Spirits. The Folk Spirits enter our etheric body and live there — without our being aware of it. This life of the Folk Spirit within the human being really belongs just as little to his fully conscious Ego activity as does the “Märchen” of which I have told you. So much, then, for the activity of Lucifer and Ahriman in man's etheric body.

The Luciferic and Ahrimanic forces enter also into the astral body. When we come to study the astral body of man, we must turn our attention to what is the distinguishing mark of the astral human being as he is on earth — namely, consciousness. In the physical body *form* and *force* are the essentials, in the etheric body, *movement* and *life*: in the astral body, *consciousness*. Now in the body of man we have not only one consciousness, but two; the ordinary waking state and the state of sleep. But, strange to say, neither of these two states is entirely natural to us. Natural would be for us an intermediate state between the two, a state which, as a matter of fact, we never really consciously have.

If we were perpetually awake we would scarcely be able to develop in a proper, orderly manner through the various ages of life. Something is always present in us which is less awake than we are in our day-consciousness, and only by virtue of this are we in a position to evolve and develop. Ask yourselves, how much do you expect to be able to evolve through all that you experience and receive in ordinary life? For the most part, we merely satisfy thereby our desire, our curiosity, or our need of sensation. It is not often we act with deliberate intent to place what we experience in waking day life in the service of our development. The truth is, development takes place through the fact that something is continually sleeping in us, even in the daytime. I am not alluding to the habit of dropping off to sleep in the daytime! But when man is wide awake by day, something still remains fast asleep in him, and this it is which brings it about that he does not remain for ever a child, but evolves further.

The ordinary waking state is what comes to consciousness through our astral body. In this ordinary waking state we are, however, *too strongly* awake, we are too intensely given up to the external world; we are, in fact, quite lost in it. How does this come about?

The reason is that the waking consciousness lives under the influence of Ahriman. Ahriman has great power over our waking consciousness. It is quite



different in the case of the sleep consciousness. In sleep consciousness we are *too little* awake. We are too engrossed in our own evolution; we are so completely and so powerfully within ourselves that all consciousness is obliterated. In sleep consciousness, Lucifer has the upper hand.

This is then how the matter stands with our astral body. When we are awake, Ahriman has the upper hand over Lucifer, and when we are asleep Lucifer has the upper hand over Ahriman. They are in equilibrium only when we dream; there they pull with equal force, they strike a balance between them. The ideas which are called forth by Ahriman in day consciousness and which he causes to harden and crystallize, are dissolved and made to disappear under the influence of Lucifer; everything becomes pictures when Ahriman is no longer busy fixing them in rigid ideas. They melt and become mobile in themselves. A state of equilibrium is induced in a pair of scales by having both scale-pans equally laden; we have, then, not a state of rest but a state of equilibrium. It is the same with the life of man. We have not in man a state of rest, but a state of equilibrium; and the two forces which hold the scales and each of which at certain times brings extra weight to bear, are Lucifer and Ahriman. In waking consciousness Ahriman's side sinks down, in sleep consciousness Lucifer's. Only in the intermediate state, where we dream, are the two scale-pans held in poise, not at rest, but delicately poised in equilibrium.

We can go on to carry our study into still higher regions of human life. Here too we shall find evidence of how Lucifer and Ahriman fill the world with their inter-working. Two ideas play a great part in human life. One is the idea of duty. We might also say, when we consider it from a religious point of view, the idea of commandment or behest. We speak sometimes, do we not, of the "behest of duty." The other idea, which can be placed over against it, is the idea of right (or rights).

If you will reflect a little on the part played in human life by these two ideas of *duty* and of *right* — I mean, the "right" one has to do this or that — you will very soon realize that they are polar opposites, and that men's inclinations are turned now more in the direction of duty, and now again in the direction of right. We live certainly in an age when people are more ready to speak of right than duty. All possible spheres of life claim their rights. We have Workers' Rights, Women's Rights, and so on and so on.

Duty is the opposite idea of right. Our age will be followed by an age when duties will be more regarded than rights, and this will be directly attributable to the influence of the anthroposophical spiritual world-conception. In the future — certainly, in a rather distant future — we shall have movements where less and less emphasis will be laid on the demand for rights and people will inquire more and more as to their duty. The question will rather be: What is our duty as man, as woman, e.g., in this or that situation of life? The present epoch that demands rights will be succeeded by an epoch that asks after duties.

We said that right and duty play into life like two polar opposites. Whenever a man turns his thought and attention to duty, he looks right away from himself. Kant has given great and grand expression to this fact. He pictures duty as a lofty goddess, to whom man looks up: "Duty, thou great and exalted Name, thou has nought to do with fondness nor with favor; all that thou requirest is to submit thyself and serve." Man beholds duty, so to say, raying down upon him from regions of the spiritual world. In a religious sense, he feels

duty as an impulse laid upon him by the Beings of the higher Hierarchies. And when man surrenders himself to duty, he goes right out of himself. It is in this going-out-of-himself in the feeling of duty, that man can begin to learn how to get beyond his ordinary self.

There is, however, a danger to man in all such going-out-of his ordinary self, in all such endeavor after spiritualization. If man were to give himself up entirely to this, he would lose the ground from under his feet, he would lose his feeling of gravity. Therefore he must endeavor, when he surrenders himself to duty, to find within himself at the same time something that shall give him weight, so that he may keep his sense of gravity. Schiller expressed it very beautifully when he said that man has the best relation to duty when he learns to love duty.

This is really saying a great deal. When a man speaks of learning to love duty he no longer merely surrenders himself to duty; he rises out of himself, taking with him the love with which otherwise he loves himself. The love that lives in his body, in his egoism — this love he takes out of himself, and loves with it duty. So long as it is self-love, so long is it a Luciferic force. But when man takes this self-love out of himself and loves duty in the way that otherwise he loves only himself, he releases Lucifer. He takes Lucifer into the realm of duty and gives him, so to say, a justified existence in the impulse and feeling of duty.

If, on the other hand, a man cannot do this, if he cannot draw forth the love out of himself and offer it to duty, then he will continue to love only himself; and since he cannot love duty, he is obliged to subject himself to her, he becomes a *slave* to duty, he becomes, as we say, a man who “does his duty,” — hard and cold and uninspired. He hardens in an Ahrimanic sense, notwithstanding that he follows duty devotedly.

You see how duty stands, as it were, in a midway position. If we surrender ourselves to her, she annuls our freedom, we become her slaves, because Ahriman draws near on the one hand with his impulses. But if we bring ourselves — if we bring all our power of self-love — as an offering and offer it up to duty, bringing thus to duty the Luciferic warmth of love, then the result is that, through the state of balance induced in this way between Lucifer and Ahriman, we find a right relation to duty.

Thus we are truly, in a certain connection, redeemers of Lucifer. When we begin to be able to love our duty, then the moment has come when we can help towards the redemption and release of the Luciferic powers; we set free the Lucifer forces which are held in us as by a charm, and lead them forth to fight with Ahriman. We release the imprisoned Lucifer (imprisoned in self-love) when we learn to love our duty.

Schiller sets himself this very question in his “Aesthetic Letters”: How is it possible to rise above slavery to duty and attain to love of duty? Of course he does not use the expressions “Lucifer” and “Ahriman,” because he does not see the problem in its cosmic aspect. Nevertheless these wonderful letters of Schiller on the *Aesthetic Education of Man* are directly translatable into Spiritual Science.

Right, on the other hand, immediately shows that it is united with Lucifer. Man does not need to learn to love his right, he loves it already! It is perfectly natural that he should do so. It is natural for Lucifer to be connected with right in man's feeling — man *feels* that this or that is his right. Everywhere that right

asserts itself, Lucifer is speaking there too. It is very often only too evident how Lucifer makes his voice heard in the demand of some right. Here it is a question of calling in something that can be set over against right. We have to call in Ahriman to create a polarity to Lucifer. And this we can do by cultivating the polar opposite of love.

Love is inner fire, its opposite is calmness — the quiet acceptance of what happens in the world. As soon as we approach our right with this quiet and calm interest we call in Ahriman. It is not easy to recognize him here, for we set him free from his merely external existence, we summon him into ourselves and warm him with the love that is already united with right. Calm and peace of mind have the coldness of Ahriman; in the quiet understanding of what is in the world, we unite our warmth and our understanding love with the coldness that is in the world outside. And then we release Ahriman, when we meet what has come about with understanding, when we do not merely demand our rights out of self-love but understand what has come about in the world. This is the eternal battle that is waged between Lucifer and Ahriman. On the one hand man learns in a conservative way to understand the conditions that are in the world, he learns to understand how they have come about from cosmic, karmic necessity. That is one aspect of the matter. The other aspect is that he feels in his heart the urge to make new conditions possible, continually to let the old give place to the new. This is the revolutionary current in human life. In the revolutionary stream lives Lucifer, in the conservative stream Ahriman, and man in his life of right lives in the midst between these two poles.

Thus we see how right and duty show each of them a state of equilibrium between Lucifer and Ahriman. We only learn to understand how the physical body, the etheric body and the astral body manifest in life, or how duty and right come to expression in the life of duty and the life of right, when we learn to recognize the interplay of great spiritual Powers, above all of those spiritual Powers who bring about the state of equilibrium.

For just as what is in the external world stands under the influence of the spiritual forces that bring about balance, so does our moral life too belong in a world of polar opposites. The whole morale of human conduct, the whole ethical life of man with its poles of right and duty, only become comprehensible when we take into account the instreaming forces of Lucifer and Ahriman. And when we look at the life of man in history, that takes its course in an alternation between, on the one hand, revolutionary and warlike — that is to say, Luciferic — movements, and on the other hand, conservative — that is, Ahrimanic — movements, there too we find a condition of balance between Lucifer and Ahriman. In no other way is the world to be understood than by recognizing in it these opposite forces and influences.

What we behold in the world outside is dualistic, it shows itself to us in opposites. And in this connection Manichaeism, correctly understood, has its complete justification. How Manichaeism is fully justified even within a spiritual monism — of that we shall have more to say in the future. The object I have had in view in these lectures is to show you how the whole world is a result of the working of balance.

Particularly evident is the result of the working of balance in the life of art. With this as our starting-point we will go on in later lectures to consider the arts and their evolution in the world, and the part that has been taken by different

spiritual Powers in the evolution of the life of art among mankind.

## The Ahrimanic Deception

In addressing a public audience today on the most important question of our time, it makes a great difference if one speaks from a knowledge of the deeper forces of world-historical evolution, that is, from initiation-science, or if one speaks without such knowledge. It is relatively easy to speak about modern questions if one relies upon data of external knowledge which are considered scientific, practical, and so on. It is, however, extraordinarily difficult to speak about these questions from the standpoint of initiation-science — from which indeed everything is derived with which we have to deal at such gatherings as ours today. For he who speaks from that standpoint about problems of the time knows that he is opposed not only by the casual, subjective opinions of those to whom he speaks. He knows too that a great part of mankind today is already under the control, from one side or another, of Ahrimanic forces of a cosmic nature which are growing stronger and stronger. To explain what I mean by this, I must give you a kind of historical survey of a fairly long period of human history.

From various statements which have been made here and which you will also find in some of my lecture-courses, you know that we have to place the beginning of our modern age in the middle of the fifteenth century. We have always called this period — of which we are really only at the beginning — the Fifth Post-Atlantean epoch. It has replaced the Greco-Latin Epoch, which we reckon from the middle of the eighth century B.C. to the middle of the fifteenth century; and further back still, we have the Egyptian-Chaldean epoch. I have merely indicated this so that you may remember where, in human evolution as a whole, we place the epoch in which we feel ourselves standing as modern men.

Now you know that at the close of the first third of the Greco-Latin Epoch, the Mystery of Golgotha took place. And from many different aspects we have characterized what really came about for human evolution through the Mystery of Golgotha, in fact for the whole evolution of the earth. Today, into this broad historical survey, we will place various things concerning mankind which are connected with this Mystery.

With this in view, let us glance back into far earlier times, let us say, into the ages about the beginning of the third millennium B.C. You are aware how little is said in external historical tradition about this early evolution of the human race on earth. You know, too, how external documents point over to Asia, to the Orient. From many anthroposophical sources, you will know that the further we go back in mankind's evolution, the more we find a different constitution of the human soul, and something like an ancient, original wisdom underlying the whole evolution of humanity. You know, further, that certain traditions of an ancient wisdom of mankind were preserved in close, secret circles, right into the nineteenth century. They have even been preserved into our own time — but not, for the most part, at all faithfully.

When a man of today learns to know something of this original wisdom, he is astounded at the depths of the realities to which it points. Yet in the course of the studies we have been pursuing for many years, it has been shown that this widespread wisdom-teaching of ancient times must always be contrasted with the understanding of life and the world that was possessed by the old Hebrew

people and bore a completely different character. With a certain justice the widespread original wisdom is described as the heathen, pagan element, and to this is opposed the Hebrew, Jewish element. From external traditions and literature you are aware how the Christian element then arose out of the Jewish.

You can already gather from these external facts something that I beg you to bear in mind, namely, that it was essential in humanity's evolution to confront the ancient heathen element and its wisdom with the Jewish element out of which Christianity evolved partially, at all events. The primeval heathen or pagan wisdom in its totality was not destined to have the sole influence on the further evolution of mankind. And now the question must arise: Why had the ancient pagan wisdom, which is in many respects so wonderful, to experience a new form, a transformation, through Judaism and Christianity? This question inevitably arises.

The answer is supplied for Initiation-wisdom only through a very, very weighty fact, through an event which took place far over in Asia at the beginning of the third millennium of the pre-Christian era. Clairvoyant vision finds in looking back that an incarnation of a supersensible Being in a human being had taken place there, just as in the Event of Golgotha an incarnation of the supersensible Christ Being had taken place in the man Jesus of Nazareth. The incarnation that took place at the beginning of the third millennium B.C. is extraordinarily difficult to follow up, even with the science of seership, of initiation. It gave humanity something of immense brilliance, having an incisive effect. What it gave to humanity, in fact, was the primeval wisdom.

Viewed externally, one can say that it was a wisdom penetrating deep into reality; cold, based purely on ideas, permeated little by feeling. The actual inner nature of this wisdom can be judged only by going back to that incarnation which took place over in Asia at the beginning of the third pre-Christian millennium. It is revealed to the retrospective clairvoyant gaze that this was an actual human incarnation of the Luciferic Power.

And this incarnation of Lucifer in humanity, which in a certain way has been achieved, was the origin of the widely extended ancient wisdom based on the Third Post-Atlantean civilization.

There was still an after-effect, even in Grecian times, of the widespread cultural impulse that was derived from this Asiatic, Luciferic human being. Luciferic wisdom was of the utmost benefit to man in that epoch of evolution — brilliant in a certain way, graduated according to the different peoples and races among which it was spread. It was plainly recognizable throughout the whole of Asia, then in the Egyptian civilization, the Babylonian civilization and even in the culture of Greece.

All that was possible to the humanity of that time in thought, in the realm of poetry, in deeds, was in a certain way determined through the entry of this Luciferic impulse into human civilization.

It would, of course, be extraordinarily philistine to wish to say: That was an incarnation of Lucifer, hence we must flee from it! Such philistinism could make one also flee from the beauty and greatness that has come to mankind from this Luciferic stream, for the fruits of Greek culture with all their beauty, proceeded, as already said, from this stream of evolution. The whole of Gnostic thought existing at the time of the Mystery of Golgotha, an impressive wisdom shedding light deep into cosmic realities — this whole Gnostic knowledge was

inspired by the impulse coming from Luciferic forces. One must not say that Gnostic thought is therefore false; one is merely characterizing it by saying that it is permeated by Luciferic forces.

Then, considerably more than two thousand years after the Luciferic incarnation, came the Mystery of Golgotha. It may be said that the men among whom the impulse of this Mystery spread were still fully imbued in their thinking and feeling with what had come from the impulse of Lucifer. And now there entered into the evolution of civilized humanity an entirely different impulse, the impulse proceeding from the Christ. We have often spoken of what this Christ Impulse signifies within civilized humanity. The Christ-Impulse — I will only touch on this today — was taken up by the hearts and minds that I have just characterized. One might say that it shone into all the best that came to man from Lucifer. And in the first Christian centuries, men understood the Christ through what they had received from Lucifer. These things must be faced without prejudice; otherwise it is not really possible to understand the particular way in which the Christ Impulse was received in the first centuries of our era.

As the Luciferic impulse began to fade more and more, men were also increasingly unable to absorb the Christ Impulse in the right way. Consider how much has become materialistic in the course of modern times. But if you ask yourself what in particular has become materialistic, you must receive the answer: a great part of modern Christian theology. For it is simply the starkest materialism to which a great part of modern Christian theology succumbs when it no longer sees the Christ in the man Jesus of Nazareth. It sees only the human being, the 'simple man of Nazareth,' the man whom one can understand if one will only raise one's self a little to some sort of higher understanding. The more the man Jesus of Nazareth could be regarded as an ordinary human being, one belonging to the ranks of other noted human personalities, the better it pleased a certain materialistic trend of modern theology. Of the supersensible element of the Event of Golgotha, modern theology is willing to recognize little, very little.

The impulses entering humanity from a Luciferic source sank down gradually into the soul. On the other hand, however, another impulse, which we call the Ahrimanic, is growing stronger and stronger in modern times. It will become increasingly strong in the near future and on into future ages. The Ahrimanic impulse proceeds from a supersensible Being different from the Being of Christ or of Lucifer. Equally with 'supersensible' one can say 'subsensible' — but that is not the point here. The influence of this Being becomes especially powerful in the Fifth Post-Atlantean Epoch. If we look at the confused conditions of recent years we shall find that men have been brought to such chaotic conditions mainly through the Ahrimanic powers.

Just as there was an incarnation of Lucifer at the beginning of the third pre-Christian millennium, as there was the Christ Incarnation at the time of the Mystery of Golgotha, so there will be a Western incarnation of the Ahriman being some little time after our present earthly existence, in fact, in the third post-Christian millennium. To form a right conception of the historical evolution of mankind during approximately 6000 years, one must grasp that at the one pole stands a Luciferic incarnation, in the center, the incarnation of Christ, and at the other pole the Ahrimanic incarnation. Lucifer is the power that stirs up in man all fanatical, all falsely mystical forces, all that physiologically

tends to bring the blood into disorder and so lift man above and outside himself. Ahriman is the power that makes man dry, prosaic, philistine — that ossifies him and brings him to the superstition of materialism. And the true nature and being of man is essentially the effort to hold the balance between the powers of Lucifer and Ahriman; the Christ Impulse helps present humanity to establish this equilibrium.

Thus these two poles — the Luciferic and the Ahrimanic — are continuously present in man. Viewed historically, we find that the Luciferic preponderated in certain currents of cultural development of the pre-Christian age and continued into the first centuries of our era. On the other hand the Ahrimanic influence has been at work since the middle of the fifteenth century and will increase in strength until an actual incarnation of Ahriman takes place among Western humanity.

Now it is characteristic of such things that they are prepared long in advance. Ahrimanic powers prepare the evolution of mankind in such a way that it can fall a prey to Ahriman when he appears in human form within Western civilization — hardly then to be called 'civilization' in our sense — as once Lucifer appeared in human form in China, as once Christ appeared in human form in Asia Minor. It is of no avail to give oneself illusions today about these things. Ahriman will appear in human form and the only question is, how he will find humanity prepared. Will his preparations have secured for him as followers the whole of mankind that today calls itself civilized, or will he find a humanity that can offer resistance. It does not help at all to give oneself up to illusions. People nowadays flee the truth, and one cannot give it to them in an unvarnished form because they would ridicule it and scoff and jeer. But if one gives it to them through the "Threefold Social Organism" as one now tries to do, then they will not have it either — not the majority, at any rate. The fact that people reject these things is just one of the means which the Ahrimanic powers can use and which will give Ahriman the greatest possible following when he appears in human form on earth. This disregard of the weightiest truths is precisely what will build Ahriman the best bridge to the success of his incarnation. And nothing will help us to find the right position in regard to the part played by Ahriman in human evolution except an unprejudiced study of the forces through which Ahriman's influence works, as well as learning to know the forces through which mankind can arm itself against being tempted and led astray. For this reason we will cast a brief glance today at various things which would foster support of Ahriman and which Ahrimanic powers, working out of supersensible worlds through human minds down here, will particularly employ in order to make his following as numerous as possible.

One of the means is this — that it is not realized what is the actual significance for man of certain kinds of thought and conception which predominate in modern times. You know, indeed, what a great difference there is between the way a man felt himself to be within the whole cosmos in the Egyptian age, let us say, and even in the time of Greece, and how he feels since the beginning of the modern age, since the close of the Middle Ages. Picture to yourselves a well-instructed ancient Egyptian. He knew that his body was constituted not merely of the ingredients which exist here on earth and are embodied in the animal kingdom, plant kingdom, mineral kingdom. He knew that the forces which he saw in the stars above, worked into his being as man;



he felt himself a member of the whole cosmos. He felt the whole cosmos not only quick with life, but ensouled and imbued with spirit; in his consciousness there lived something of the spiritual beings of the cosmos, of the soul-nature of the cosmos and its life. All this has been lost in the course of later human history. Today man gazes from his earth up to the star-world and to him it is filled with fixed stars, suns, planets, comets, and so on. But with what means does he examine all that looks down to him out of cosmic space? He examines it with mathematics, with the science of mechanics. What lies around the earth is robbed of spirit, robbed of soul, even of life. It is a great mechanism, in fact, only to be grasped by the aid of mathematical, mechanistic laws. With the help of these mathematical, mechanistic laws we grasp it magnificently! A student of spiritual science is undoubtedly just the one to value the achievements of a Galileo, a Kepler, and others, but what penetrates human understanding and consciousness through the tenets of these great spirits in human evolution merely shows the universe as a great mechanism.

What this means is only revealed to one who is able to grasp man in his *whole* nature. It is all very well for astronomers and astro-physicists to present the universe as a mechanism which can be understood and calculated by mathematical formulae. This indeed is what a man will believe in the time from waking in the morning till going to sleep again at night. But in those unconscious depths which he does not reach with his waking consciousness but which yet belong to his existence and in which he lives between going to sleep and waking, something quite different concerning the universe flows into his soul. There lives in the human soul a knowledge which, although unknown to the waking consciousness, is yet present in the depths and moulds the soul — a knowledge of the spirit, of the life of the soul, of the life of the cosmos. And although in his waking consciousness man knows nothing of what goes on there in communion with the spirit, soul and life of the universe while he sleeps — in the soul the things are there; they live within it. And much of the great discord felt by modern man is derived from the disharmony between what the soul experiences and what the waking consciousness acknowledges as its world-conception.

And what does the whole spirit and purport of anthroposophical spiritual science say about such things? It says: What the ideas of Galileo, Copernicus, have brought to mankind is grand and mighty, but not an absolute truth, by no means an absolute truth. It is one aspect of the universe, one side from a certain standpoint. It is only through the arrogance of modern man that people say today: "Ptolemaic world-system — childishness; that is what men had when they were still children. We have made such great strides — right 'to the stars' and *that* is what we now take as the absolute." It is just as little an absolute as the Ptolemaic system was an absolute, it is *one* aspect. The only right view — according to spiritual science — is to realize that all that is accepted by way of mere world-mathematics, mere world-schematism of a mechanical order, does not furnish man with absolute truth about the universe, but with illusions. The illusions are necessary because mankind goes through varied forms of education in its different stages of evolution. For modern education we need these illusions of a mathematical nature about the universe, we must acquire them, but we must know that they are illusions. And most of all they are illusions when we transpose them into our daily environment, when, in accordance with the atomic

or molecular theories, we even endeavour to create a kind of astronomy for the substances of the earth. A right attitude in regard to the whole of modern science, insofar as it thinks along these lines, will recognize that its knowledge is illusion.

Now, in order that his incarnation may take the most profitable form, it is of the utmost interest to Ahriman that people should perfect themselves in all our illusory modern science, but without knowing that it is illusion. Ahriman has the greatest possible interest in instructing men in mathematics, but not in instructing them that mathematical-mechanistic concepts of the universe are merely illusions. He is intensely interested in bringing men chemistry, physics, biology and so on, as they are presented today in all their remarkable effects, but he is interested in making men believe that these are absolute truths, not that they are only points of view, like photographs from one side. If you photograph a tree from one side, it can be a correct photograph, yet it does not give a picture of the whole tree. If you photograph it from four sides, you can in any case get an idea of it. To conceal from mankind that in modern intellectual, rationalistic science with its supplement of a superstitious empiricism, one is dealing with a great illusion, a deception — that men should not recognize this is of the greatest possible interest to Ahriman. It would be a triumphant experience for him if the scientific superstition which grips all circles today and by which men even want to organize their social science, should prevail into the third millennium. He would have the greatest success if he could then come as a human being into Western civilization and find the scientific superstition.

But I ask you not to draw false conclusions from what I have just said. It would be a false conclusion to avoid the science of the day; that is the very falsest conclusion which could be drawn. We must get to know science; we should get an exact knowledge of all that comes from this direction — but with the full consciousness that we are receiving an illusory aspect, an illusion necessary for our education as men. We do not safeguard ourselves against Ahriman by avoiding modern science, but by learning to know its character. For modern science gives us an external illusion of the universe, and we need this illusion. Do not imagine that we do not need it. We must only fill it in from quite another side with actual reality gained through spiritual research, we must rise from the illusory character to the true reality. You will find reference in many of my lecture-courses to what I am telling you today, and you will see how everywhere it has been sought to enter fully into the science of our time, but to lift it all to the sphere where one can see its real value. You cannot wish to get rid of the rainbow because you know it to be an illusion of light and color! You will not understand it if you do not realize its illusory character. But it is just the same with all that modern science gives you for your imagination of the universe, it gives only illusions and that must be recognized. It is by educating oneself through these illusions that one arrives at the reality.

This, then, represents one of the means used by Ahriman to make his incarnation as effective as possible — this keeping of man back in scientific superstition.

The second means that he employs is to stir up all the emotions that split men up into small groups — groups that mutually attack one another. You need only look at all the conflicting parties that exist today, and if you are unprejudiced you will recognize that the explanation is not to be found merely

in human nature. If men honestly try to explain this so-called World War through human dis-harmonies, they will realize that with what they find in physical humanity they cannot explain it. It is precisely here that "supersensible" powers, Ahrimanic powers, have been at work.

These Ahrimanic powers are working, in fact, wherever dis-harmonies arise between groups of men. Now the question arises on what foundation is most of what we are considering based?

Let us proceed from a very characteristic example. — The modern proletariat has had its *Karl Marx*. Observe closely how the doctrines of Karl Marx have been spread among the proletariat, with Marxist literature reaching practically immeasurable proportions. You will find all the methods of our present-day science used in the books; everything is strictly proved, so strictly proved that many people, of whom one would never have supposed it, have fallen victim to Marxism. What was the actual destiny of Marxism? It spread at first, as you know, among the proletariat and was firmly rejected by university science. Today there are already a number of university scientists who have veered round to acknowledging Marxist logic. They adhere to it because its literature has proved that its conclusions are in excellent accord, that from the standpoint of modern science Marxism can be quite neatly proved. Middle-class circles have unfortunately had no Karl Marx who could have proved the opposite for them; for just as one can prove the ideological character of right, morality, and so forth, the theory of surplus value and materialistic historical research from the Marxist standpoint, so is it possible to prove their exact opposite. A middle-class, bourgeois-Marx would be fully able to prove the exact opposite by the same strict method. There is no sort of swindle or humbug about it; the proof would work out right.

Whence does this come? It comes from the fact that present human thinking, the present intellect, lies in a stratum of being where it does not reach down to realities. One can therefore prove something quite strictly, and also prove its opposite. It is possible today to prove spiritualism on the one hand and materialism on the other. And people may fight against each other from equally good standpoints because present-day intellectualism is in an upper layer of reality and does not go down into the depths of being. And it is the same with party opinions. A man who does not look deeper but simply lets himself be accepted into a certain party-circle — by reason of his education, heredity, circumstances of life and State — quite honestly believes — or so he thinks — in the possibility of proving the tenets of the party into which he has slipped, as he says. And then — then he fights against someone else who has slipped into another party! And the one is just as right as the other. This calls forth chaos and confusion over mankind that will gradually become greater and greater unless men see through it. Ahriman makes use of this confusion in order to prepare the triumph of his incarnation and to drive men with increasing force into what they find so difficult to realize — namely, that by intellectual or modern scientific reasoning today, one can prove anything and equally well prove its opposite. The point is for us to recognize that everything can be proved and for that reason to examine the proofs put forward in science today. It is only in natural science that reality is shown by the facts; in no other field can one consider intellectual proofs valid. The only way to escape the danger that threatens if one accepts the lures of Ahriman and his desire to drive men deeper

and deeper into these things, is to realize through anthroposophical spiritual science that human knowledge must be sought for in a stratum deeper than that in which the validity of our proofs arises. And so, in order to create dissensions, Ahriman also makes use of what develops from the old conditions of heredity which man has really outgrown in the Fifth Post-Atlantean Epoch. The Ahrimanic powers use all that is derived from old circumstances of heredity in order to set men against each other in conflicting groups. All that comes from old differences of family, race, tribe, peoples, is used by Ahriman to create confusion. "Freedom for every nation, even the smallest ..." These were fine-sounding words. But the powers hostile to man always use fine words in order to bring confusion and in order to attain the things that Ahriman wishes to attain for his incarnation.

If we inquire: Who stirs up nations against each other? Who raises the questions that are directing humanity today? — the answer is: the Ahrimanic deception which plays into human life. And in this field men very easily let themselves be deceived. They are not willing to descend to the lower strata where reality is to be found. For, you see, Ahriman skillfully prepares his goal beforehand; ever since the Reformation and the Renaissance, the economist has been emerging in modern civilization as the representative governing type. That is an actual historical fact. If you go back to ancient times, even to those that I have characterized today as the Luciferic — who were the governing types then? *Initiates*. The Egyptian Pharaohs, the Babylonian rulers, the Asiatic rulers — they were initiates. Then the priest-type emerged as ruler and the priest-type was really the ruler right up to the Reformation and the Renaissance. Since that time the economist has been in command. Rulers are in fact merely the handymen, the understrappers of the economists. One must not imagine that the rulers of modern times are anything but the understrappers of the economists. And all that has resulted by way of law and justice — one should only study it carefully — is simply a consequence of what economically oriented men have thought. In the nineteenth century the "economical" man is replaced for the first time by the man thinking in terms of banking, and in the nineteenth century there is created for the first time the organization of finance which swamps every other relationship. One must only be able to look into these things and follow them up empirically and practically.

All that I stated in the second public lecture here (*The Social Future*, October 25, 1919) is profoundly true. One could only wish that it were followed up in all details; it would then be seen how fundamentally true these things are. But just because this rulership of the mere 'symbol for solid goods' (that is to say, money — quotation from the lecture) has arisen, Ahriman has been given another essential medium for the deception of mankind. If men do not realize that the rights-state and the organism of the Spirit must be set against the economic order called up through the economists and the banks, then again, through this lack of awareness, Ahriman will find an important instrument for preparing his incarnation. His incarnation is undoubtedly coming, and this lack of insight will enable him to prepare it triumphantly.

Such means can be used by Ahriman for a certain type of man. But there is another type — indeed the two are often mixed in one personality — and this also, from a different direction, provides Ahriman with an easy way to success.

Now it is a fact that in real life, total errors are not so harmful as half- or

quarter-truths. Total errors are soon seen through, whereas half- and quarter-truths mislead people. They live with them, these partial truths become a pan of life and cause the most horrible devastation.

There are people today who do not realize the one-sidedness of the Galileo-Copernican world-conception, or who at least do not see its illusory character, or are too easygoing to examine it. We have just shown how wrong that is. But there are also people today, numberless people who acknowledge a certain half-truth, a very significant half-truth, and who do not go into the question of the purely hypothetical justification of it. Strange as it may appear to many people, it is just as one-sided to view the world solely through the Gospel and reject any other search into true reality, as it is to view the world from the standpoint of Galileo and Copernicus, or of university materialistic science in general.

The Gospel was given to those who lived in the first centuries of Christianity, and to believe that today the Gospel can give the *whole* of Christianity is simply a half-truth. It is therefore also a half-error which befogs people and thus furnishes Ahriman with the best means of attaining the goal and the triumph of his incarnation.

How numerous are those who think they are speaking out of Christian humility, but in reality out of dreadful arrogance, when they say: "Oh, we need no spiritual science! The homeliness, the simplicity of the Gospels leads us to what men need of the eternal!" A frightful arrogance is expressed, for the most part, in this apparent humility, which can very well be used by Ahriman in the sense I have indicated. For do not forget what I explained at the beginning of today's lecture, how in the time in which the Gospel falls, men were still permeated by the Luciferic impulse in their thought, feeling and general views, and that they could understand the Gospel by a certain Luciferic Gnosis. But the grasp of the Gospel in this *old* sense is not possible today. No real understanding of the Christ can be gained if one relies merely on the Gospel, especially in the form in which it has been handed down. There exists nowhere today a less true understanding of Christ than in the various faiths and confessions.

The Gospel must be deepened by spiritual science if we wish to gain an actual grasp of the Christ. It is then interesting to examine the separate Gospels and arrive at their real content. To accept the Gospel as it is and as numberless people accept it today, and particularly as it is taught today, is not a path to Christ; it is a path away from Christ. Hence the confessions are moving further and further away from Christ. To what sort of Christ-conception does a man come who will accept the Gospel and only the Gospel, without the depth given by spiritual science? He comes ultimately to a Christ — but that is the utmost that he can reach through the Gospel alone. It is not a reality of the Christ, for today only spiritual science can lead to that. What the Gospel leads to is an hallucination of the Christ, a real inner picture or vision, yet *only* a picture. The Gospel today provides the way to come to a vision of the Christ, but not to the reality of Christ. That is just the reason why modern theology has become so materialistic. Theological commentators and expounders of the Gospel have asked themselves: What is to be made of the Gospel? They decide at length that in their view the result is similar to what one gets when one examines the case of Paul before Damascus. And then these theologians, who are supposed to confirm Christianity, but who really undermine it, say: Paul was simply ill,

suffering from nerves and he had a vision before Damascus.

The point is that through the Gospel itself one can come only to hallucinations, to visions, but not to realities; the Gospel does not give us the real Christ, but only an hallucination of the Christ. The real Christ must be sought today through all that can be gained from a spiritual knowledge of the world.

These very people who swear by the Gospel alone and reject every kind of real spiritual knowledge, form the beginning of a flock for Ahriman when he appears in human shape in modern civilization. From these circles, from these members of confessions and sects who repulse the concrete knowledge brought by spiritual endeavor, whole hosts will develop as adherents of Ahriman. Now this is all beginning to come into existence. It is there, it is at work in present humanity and one who speaks to men today with the knowledge of spiritual science speaks into it, no matter whether he is speaking on social or other questions. He knows where the hostile powers lie, that they live supersensibly and that men are their poor misguided victims. This is the call to humanity: "Free yourselves from all these things that form such a great temptation to contribute to Ahriman's triumph!"

Many people have felt something of this sort. But there is not yet courage everywhere to come to an understanding with the historical impulses of the Christ, Lucifer and Ahriman in the urgent way that is necessary and that is emphasized by Anthroposophy. Even those who have an idea of what is necessary will not go far enough. For instance, look at examples where there arises some knowledge that the secular materialistic science with this Ahrimanic character must be permeated with the Christ Impulse, and how, on the other hand, the Gospel must be illuminated through the explanations of spiritual science. Consider how many people struggle to the point of really shedding light in either of these directions by means of spiritual-scientific knowledge! Yet humanity will only acquire the right attitude to the earthly incarnation of Ahriman if it sees through these things and has the courage, will and energy to illumine both secular science and the Gospel by the Spirit. Otherwise the result is always superficialities. Think, for example, of how Cardinal Newman — who, after all, was an enlightened man, one who followed modern religious development — at the time of his investiture as Cardinal in Rome stated openly in his address that if the Christian Catholic teaching was to survive, a new revelation was necessary. We have no need, however, of a new revelation; the time of revelations in the old sense is over. We need a new science, one that is illumined by the Spirit. But men must have the courage for such a new science.

Think of a literary phenomenon like the *Lux Mundi* movement that originated with certain eminent theologians, members of the English High Church, at the end of the eighties and beginning of the nineties of the last century. It consisted of a series of studies, imbued throughout with the endeavor to build a bridge from secular science to the contents of dogma. One might call it a floundering hither and thither, never a bold grasping of secular science, never an illumination of it with the spirit. There was no unprejudiced examination of the Gospel with the knowledge that the Gospel of itself is not enough today, that it must be elucidated and illumined. But mankind must be courageous in both directions and say: secular science by itself leads to illusion, the Gospel by itself leads to hallucination. The middle way between illusion and hallucination

is found only by grasping reality through the Spirit. That is the point.

We must see through such things as these today. Purely mundane science would make men entirely subject to illusion; in fact ultimately they would commit only follies. Quite enough folly is perpetuated today already, for surely the World War catastrophe was a great folly! Yet many people were involved in it who were thoroughly saturated with the official secular science of our time. And if you notice what remarkable psychological phenomena at once crop up when some sect or other places *one* of the four Gospels in the foreground, then you will more easily understand what I have been saying about the Gospels today. See how strongly inclined to all sorts of hallucinations are sects that pay heed solely to the Gospel of St. John, or solely the Gospel of St. Luke! Fortunately there are four Gospels, which outwardly contradict one another, and this has so far prevented the great harm which such one-sidedness would cause. By being faced with four Gospels people do not go too far in the direction of the one, but have the others beside it. One Gospel is read aloud on one Sunday and another on another Sunday and so the illusory power of the one is counterbalanced by that of another. A great wisdom lies in the fact that these four Gospels have come down to the civilized world. In this way man is protected from being caught up by some one stream, which will take possession of him — as in the case of so many members of sects — if he is influenced by one Gospel alone. When solely *one* Gospel works upon him it is particularly clear how this leads at last to hallucination.

In fact, it is essential today to give up much of one's subjective inclination, much of what one is attached to and thinks pious or clever. Mankind must above all seek universality and the courage to look at things from all sides.

I wished to say this to you today so that you may realize that what one tries now to bring about within humanity has truly deeper grounds than just some sort of subjective prejudice. In fact one can say that it is read from the signs of the times and that *it must be brought about*.

## Christ in Relation to Lucifer and Ahriman

SOME DAY WHEN THE BUILDING in Dornach that is dedicated to the spiritual sciences is completed, it will contain, in a significant spot, a sculpture dominated by three figures. In the center of this group a figure will tower as if it were the manifestation of what I would call the most sublime human principle ever to unfold on earth. Hence, one will be able to experience this representation of the highest human principle in the evolution of the earth—the Christ, who in the course of this evolution lived three years in the body of Jesus of Nazareth. A special task in the portrayal of this Christ figure will be to make two ideas visible. Firstly, it will be important to show how the being that we are concerned with dwells in a human body. Secondly, it must also become apparent how this human body, in every facial expression and in every gesture reflects a magnificent degree of spiritual refinement, which descended with the Christ from cosmic and spiritual heights into this body in its thirtieth year. Then there will be the remaining two figures of the group, one to the left and the other to the right of the Christ figure, if that is the proper name for the figure that I have just sketched. This Christ figure is placed in such a way that it seems to be standing in front of a rock that towers noticeably at His left side, with its peak extending over His head. On top of the rock there will be another figure, winged but with his wings broken, who for this reason begins to fall into the abyss. One feature in the Christ figure that must be worked out with special artistic care is the manner in which he raises his left arm, for it is precisely this gesture that precipitates the breaking of the wings. It must not appear, however, as if the Christ Himself were breaking the wings of this being. Rather, the interaction of the two figures must be portrayed artistically to show how the Christ, by the very motion of raising his hand, is expressing his infinite compassion for this being. Yet this being cannot bear the energy flowing upward through arm and hand, an energy that is evidenced by indentations that the fingers of the extended hand seem to leave in the rock itself. When this being comes into proximity with the Christ being, he feels something that may be expressed in the words: I cannot bear the radiation of such purity upon me.

This feeling dominates so essentially as to break this upper being's wings and cause his imminent plunge into the abyss. To make this visible will be a particularly important artistic task and you will see how the meaning of this interaction could easily be misunderstood. Imagine, for example, an artistic portrayal of the Christ suggesting that merely by raising His hand He would radiate such power onto the being that his wings would be broken, forcing the plunge into the abyss. In that case it would be the Christ Himself who irradiated this being, as it were, with hatred, and thereby caused his descent. Such an impression must under no circumstances be conveyed. Rather, the being must be portrayed as having caused his own fall, for what is to be shown plunging downward, with broken wings, is Lucifer.

Now let us consider the other side of the group, toward the right of the Christ figure. There, the rock will have a ledge and, therefore, will be concave underneath. In this depression there will be another winged figure, who with his arm-like organs turns toward the ledge above. You have to visualize this as follows. To the right is the depression in the rock and in it stands this winged



figure with wings entirely different from the figure on top of the rock. The wings of the figure on top of the rock resemble those of an eagle, whereas the figure in the depression has bat-like wings. This figure virtually buries himself in the cave, working in shackles, ever busy undermining the earthly realm.

The Christ figure in the middle has his right hand directed downward and the left one upward. Again, it will be an important artistic task not to show the Christ as wanting to shackle this figure; rather, he has infinite compassion for this being, which is Ahriman. Ahriman cannot bear this compassion and he writhes with pain from what the hand of the Christ exudes. This radiance from Christ's hand causes the golden veins down in the rock depression to wind around Ahriman's body like strong cords and shackle him. What is happening to Lucifer is his own doing; the same is true with Ahriman. This concept is going to take form as a sculpture that will be set up in a significant place in the new building. Above the sculptured group we will attempt to express the same motif through the medium of painting, but then the concept must be expressed differently. To summarize, the group of three figures: Christ, Lucifer and Ahriman will stand at the bottom as a sculpture, and above, the same motif will appear as a painting.

We are injecting this configuration of a relationship between Christ, Lucifer and Ahriman into our Dornach building because the science of the spirit reveals to us in a certain way that the next task regarding the comprehension of the Christ impulse will be to make man finally understand how the three forces of Christ, Lucifer and Ahriman are related in this world. To this day there has been much talk about Christianity and the Christ impulse, but man has not yet gained a clear understanding of what the Christ impulse has brought into the world as the result of the Mystery of Golgotha. Certainly, it is generally admitted that there is a Lucifer or an Ahriman, but in so doing, it is made to appear that from these two one must flee, as if one wished to say, "I want nothing to do with Lucifer and Ahriman!" — In yesterday's public lecture I described the way in which the divine-spiritual forces can be found. If these forces did not want to have anything to do with Lucifer and Ahriman, either, the world could not exist. One does not gain the proper relationship to Lucifer and Ahriman by saying, "Lucifer, I flee from you! Ahriman, I flee from you!" Rather, everything that man has to strive for as a result of the Christ impulse must be seen as similar to the equilibrious state of a pendulum. In the center, the pendulum is in perfect balance, but it must oscillate to one side or the other. The same applies to man's development here on earth. Man must oscillate to the one side according to the luciferic principle and to the other according to the principle of Ahriman, but he must maintain his equilibrium through the cultivation of Paul's declaration, "Not I, but Christ in me."

To understand the Christ in His quintessential activity we must conceive of Him as a reality, as a working force. That is to say, we must realize that what wove itself into our evolution here on earth through the Mystery of Golgotha was present as a fact. It is not important how well or how inadequately this fact has been understood by mankind up to this time; what is important is that it has been present, influencing human development on earth. Much could be said to explain exactly what man has not understood about the Christ impulse up to this time; the science of the spirit will have to contribute its share to bring about a full comprehension of how the Christ impulse has come from spiritual heights

and influenced man's development on earth through the Mystery of Golgotha. In order to realize how the Christ has become a working force, let us visualize — as has been done elsewhere — two events in the annals of man's evolution that have influenced the development of the entire Western world.

You will remember an important event from history when Constantine, son of Constantius Chlorus, defeated Maxentius and thus introduced Christianity externally into the mainstream of Western civilization. Constantine had to fight that important battle against Maxentius so that he could establish Christianity in his western empire as the official religion. Had this battle not taken place as it did, the entire map of Europe would have been different. But this battle really was not decided by military skill, that is, not by the intellectual prowess available to people in those days, but by something entirely different. Maxentius consulted the so-called Sibylline Books, the prophetic oracles of Rome, which guided him into leading his army out of the assured safety of Rome's walls into the open field, in order to confront Constantine's army. Constantine, on the other hand, had a dream before the battle in which he was told, "If you approach Maxentius under the banner of the Mystery of Golgotha you will reach a great objective!" Indeed, Constantine carried the symbol of the Mystery of Golgotha — the cross — when he led his forces into battle, even though his army was three-fourths smaller than that of Maxentius. Enthused by the power emanating from the Mystery of Golgotha, Constantine won that historical battle resulting in the external introduction of Christianity to Europe. When we realize the extent to which people in those days understood the Christ impulse purely by intellectual means, it is not surprising to find that there ensued an endless theological quarrel. People argued whether or not Christ was consubstantial with the Lord in all eternity, and so on. Let us say this, that the degree of knowledge of the Christ impulse available to human beings in those days is not important, but rather the fact that the Christ impulse was present and that through his dream it guided Constantine to bring about what had to happen. What is important is the actuality of the Christ and His real and visibly active power. Only in the science of the spirit do we begin to understand *what* the Christ impulse is.

Another historical event was the struggle between France and England. It changed the map of Europe in such a way that we can say that if France had not been victorious over England, all conditions and relationships would have become different. But how did this victory happen? It happened because the Christ impulse has worked itself into the subconscious of the soul up to the present time, when it is increasingly becoming a conscious force. So we can see in the evolution of the Western spirit how the Christ impulse seeks out in the souls of men those conditions by which it can become effective in some individuals. Legends have preserved for us the manner in which the Christ impulse can assert itself within the Western spiritual tradition. In part, these legends refer generally to ancient pagan ages, but they take us back to those heathen times in which an understanding of Christianity was beginning to germinate.

If the soul does not consciously seek initiation as delineated in *Knowledge of the Higher Worlds and Its Attainment*, but becomes saturated with the Christ impulse as if by way of natural initiation, then the most favorable period for this process is from December 25 to January 6. We can understand this clearly by

realizing that for occult knowledge it is evident that the earth is not only what geologists describe. Geologists conceive the earth's components as being similar to the skeleton of man. Yet the spiritual also belongs to our earth whose aura has been permeated by Christ. During the day's twenty-four hours, this earth sleeps and is awake just as we are. We must familiarize ourselves with the fact that the state of wakefulness on earth occurs during the winter, and the state of sleep during the summer. The earth spirit is most awake in these twelve or thirteen days from Christmas to the Epiphany. In ancient ages when, as you know from the various presentations in my lecture series, human beings elevated themselves to a sort of dreamlike clairvoyance to reach a spiritual understanding of the world, in those ages the most favorable time for this process was summer. Thus, it is quite natural that whoever wants to elevate himself to spiritual heights by means of a more dreamlike clairvoyance will have an easier time of it during the summer, when the earth is asleep. Therefore, St. John's midsummer-day was in ancient ages the most propitious time to raise the soul to the spiritual level. The old way of spiritual interaction with the earth has been replaced by a more conscious elevation that can best be reached during the earth's wakefulness.

For this reason, legends inform us that unusually endowed people, who are particularly suited by their karmas, pass into an extraordinary state of consciousness that resembles sleep, but only on the surface. Its inner quality is such that it can be inspired by those forces that elevate human beings to the domain we call the spirit world. A beautiful Norwegian legend (see Note 2) tells us that Olaf Åsteson, in church on Christmas Eve, falls into a sleeplike state and when he awakens on January 6 is able to relate the experiences he had in this condition. This Norwegian legend does in fact describe the experiences that one perceives first as the soul world — and then as something that feels like the spirit world, but with everything being expressed as images, as imaginative forms.

This time of year has been most favorable in those epochs when human beings were not as advanced as they are in our time. Now it is no longer possible for the Christ impulse to penetrate the souls of men in this way, as if by natural initiation. Nowadays man must make a conscious effort and climb to initiation in a way similar to that achieved through the instructions given in my book *Knowledge of the Higher Worlds*. We are living in an age when natural initiations are becoming increasingly rare and will eventually disappear. Yet one initiation that could still essentially be called a natural initiation took place when the Christ impulse worked itself into the soul of the simple country girl, The Maid of Orleans. It was she who caused the victory of the French over the English. Again, not the human mind nor the talents of military leaders were decisive factors in changing the map of Europe so magnificently, but rather the Christ impulse working itself into the subconscious of the Maid of Orleans and inspiring her to radiate its presence in all of history.

We would now have to examine whether something similar could have occurred in the Maid of Orleans by way of natural initiation and ask whether her soul was inspired in the nights from the 25th day of December to the 6th of January. From her biography it seems difficult to demonstrate that she was even once in a sleep-like state during the twelve or thirteen special days when the Christ impulse could have entered her soul, inspiring her to act as its human

shell on the battle grounds of France. Yet, that is precisely what happened. There is a time when the karma of a particular individual can facilitate such a sleep-like state in a human being. During the last few days prior to a person's birth he lives in the mother's womb in a dreaming, sleep-like state. He has not yet perceived with his senses what is happening in the world outside. If by virtue of his karma a person were especially suited to receive the Christ impulse during these last few days in the womb, then these days could also be days of natural initiation. Strengthened by and saturated with the Christ impulse, such a person would have to be born on the sixth day of January. Joan of Arc was born on that day. It is her special mystery that she was born on the 6th day of January and had spent the time from Christmas to the day of Epiphany in a peculiar sleep-like state in the womb of her mother where she received her natural initiation. Now consider the profound connections beyond the external developments that we are accustomed to call history. As a rule, the external events that are reconstructed from historical documents are of the least significance. What is of decisive historical significance is the plain date in our calendar indicating that Joan of Arc was sent into this world on the 6th day of January. Thus, supernatural forces become active in the sentient world and we must read the occult signs that present this fact to us. They tell us that the Christ impulse had already streamed into the Maid of Orleans before her physical birth, as if by way of natural initiation.

I want to explain these facts in order to instill in your souls a feeling for the fact that the external perception must take into account unknown forces and connections beyond what we ordinarily call history. European history has been guided by the Christ impulse since the Mystery of Golgotha, whereas Asia retained a world view that is not yet fully sensitive to the Christ impulse. To be sure, Europeans have been led into considering the wisdom of India as something especially profound. Not only is it characteristic of Hindu thought, if not of all Asian religious perception, however, that its entire attention is directed to the time preceding the appearance of the Christ impulse, but also that the state of religious perception is preserved as it was in those days. If something remains behind in the evolutionary process it can be interpreted to have absorbed something luciferic, and for this reason Asian religious evolution is the carrier of a luciferic element. A glance at the religious development of Asia will inform us that it contains much of what mankind as a whole once possessed but was later forced to abandon. We must in part cleanse Western culture of the luciferic remnants and in part we must elevate them in such a way that the Christ impulse can enter.

Moving from Asia to the East of Europe, we notice how Russian orthodox Christianity has remained stationary at an earlier stage of Christian development, refusing to advance and thereby keeping something of the luciferic element. In short, we can detect a luciferic remnant in the East, which, I would say, a wise guiding force left behind for the evolution of mankind in general.

Looking to the West and especially to American culture, a different characteristic quality stands out. The characteristic feature of American culture is to explain everything from external appearance. This kind of perception can certainly lead to great and significant achievements, but still, externals are usually expected to provide answers to all questions. Suppose we in Europe, and especially in Central Europe, notice a person who earlier in his life did not

yet have an opportunity to dedicate himself to Christ and to the spiritual cosmic forces. If some event in this person's life brought about his conversion, we want to know what had gone on in his soul. We are not interested in learning that there was a leap forward in his development because such a phenomenon could certainly be found everywhere. The most incorrect pronouncement made by the empirical sciences is that nature does not make any leaps (see Note 3). Yet there is a tremendous leap from a green plant leaf to the red petal of a flower, and there is another significant leap from petal to the calyx. This pronouncement is therefore patently false; the truth of all development rests precisely on the fact that leaps occur everywhere. Hence, when a person who for some time was leading an external existence is suddenly induced by something to turn to spiritual things, we are not interested in the fact that it happened. What does interest us is the inner force and power that can bring about such a conversion. We will want to look into the soul of such a person and ascertain *what* has caused such a reversal. The inner workings of the soul will interest us.

How would the American proceed? He would do something quite peculiar. In America, conversions of this sort have been observed frequently. Well, the American would ask the people who have experienced conversions to write letters. He would then gather all these letters into a bundle and say, "I have received these letters from some two hundred people. Fourteen percent of all these souls experienced a conversion out of sudden fear of death or hell: five percent claimed altruistic motives; seventeen percent because they aspired to ethical ideals; fifteen percent had experienced pangs of conscience; ten percent acted in obedience to what they were taught; thirteen percent because they saw that others were converted and imitated them; nineteen percent because they were forced by a good whipping at the appropriate age, and so on." In this fashion the most extreme souls are isolated, sorted and tallied and the result is claimed to be founded on "scientific data." The findings are then compiled in books that are sent out and billed as "soul science." For these people all other evidence is unsound, or as they claim, rests on subjective notions. There you have an example of the externalization of the innermost phenomena, and so it goes with many, many things in America. At a time that cries out for special spiritual deepening, the most external brand of spiritism is rampant in America! Everything there has to be tangible.

That is a materialistic interpretation of spiritual life. We could mention many other instances from which it would be possible to see how the culture of the West is seized by the ahrimanic principle, and what principle causes the pendulum to swing to the other side. In the East we are confronted by the luciferic and in the West by the ahrimanic principle. In Central Europe we have been assigned the immensely important task of finding the equilibrium between East and West. Therefore, the plastic group in our building in Dornach must represent what we consider the most significant spiritual task of our age, that is, finding the equilibrant relationship between Lucifer and Ahriman. Only then will it be recognized how the Christ impulse was meant to influence evolution on earth, when the Christ is not simply brought to preeminence, but is known in the proper way as exemplary force in balance with Lucifer and Ahriman.

The following may illustrate that no clear understanding has yet been reached concerning the relationship of man and of Christ to Lucifer and Ahriman. In a period, even the greatest phenomena are not always free from a one-sided

attitude that may characterize the age. It is impossible to overestimate the significance of Michelangelo's magnificent painting *The Last Judgment*, which can be found in the Sistine Chapel in Rome. Christ is portrayed in triumph, directing the good people to the one side and the wicked to the other. Let us look at this Christ figure. It does not possess the features we would like to emphasize in the Christ of our building in Dornach. Even though Lucifer towers above, it must be shown that the Christ raises His hand in compassion. Lucifer is not supposed to be toppled by the power of Christ, but plunges down by his own power because he is unable to bear the radiance of the Christ nearby, and the Christ looks up and raises his brow toward Lucifer. Similarly, Ahriman is not conquered by any hatred from Christ, but because he feels he cannot stand the forces emanating from Him. The Christ, however, towers in the middle as the One who is carrying the Parcival principle into the new age and who, not through His power but through His very being, induces others to overcome themselves, rather than being overcome by Him. In Michelangelo's painting, we see a Christ who uses His very power to send some to heaven and others to hell. In future, such an image will no longer be seen as the genuine Christ, but rather as a Christ having luciferic qualities. Of course, this observation does not detract from the greatness of the painting, in fact, we acknowledge it. We simply must admit, however, that Michelangelo was not yet capable of painting the genuine Christ because the development of the world had not yet advanced to such a point when this could be done. There has to be a clear understanding that we cannot turn our attention just to the Christ, but must set our sight on the threefold configuration: Christ, Lucifer, Ahriman. I can only hint at this, but spiritual science will eventually bring to light the full content of the mystery, Christ in relation to Lucifer and Ahriman.

Now consider the following. Looking eastward we can make out luciferic forces even in the eastern regions nearest to us, while in the West we see ahrimanic forces. As a matter of fact, in spiritual scientific consideration we must adopt a mode of perception by which neither objects nor nations, nor the spirit of nations, are observed with sympathy or antipathy, but rather in accordance with their characteristics. What is called the national mentality of a person steeped in the heritage of his people depends to a large degree on the activity of the physical body and the ether body. From the time of our falling asleep to the moment of our awakening we live with our spiritual-intellectual being as astral body and ego, and during this period we also live outside our habitual national identity. Only during the time from our awakening to the time when we fall asleep do we partake in our nationality, because then we are immersed in our physical body. For this reason man overcomes his sense of national identity little by little during his stay in kamaloka. There he strives toward a union with humanity as a whole in order to live most of the time between death and rebirth in the sphere of humanity as such. Among the characteristics discarded in kamaloka is one that specializes us as members of a nationality.

In this connection the various nationalities differ considerably from one another. Let us, for instance, compare a Frenchman with a Russian. It is a Frenchman's particular trait that he is especially persistent in holding onto, and dwelling in, what the collective soul of his people carries into his physical body and ether body during his life between birth and death. This can be seen in his definitive idea — not as an individual but as a Frenchman — of what it is to be

French. Above all, he stresses the importance of being French and what that means to him. But this notion held by Frenchmen or by anyone else from a Romance culture about their nationality affects the ether body by clearly imprinting the idea of nationality on it. A few days after the Frenchman has passed through the gate of death he loses his ether body; it is then a closed entity that has a prolonged existence in the etheric world. The ether body is unable to dissolve for a long time because it is impregnated with, and held together by, the Frenchman's idea of nationality. Thus, if we look to the West we see the field of death filled with firmly defined ether bodies.

Now, if we take a closer look to the East, at Russian man, we recognize his peculiar trait; his soul, upon passing through the gate of death, carries an ether body that dissolves in a relatively short period of time. That is the difference between the West and the East. When the ether bodies of Western Europeans are separated after death, they tend to maintain a certain rigidity. What the Frenchman calls "Gloire" is impregnated in his ether body as a national Gloire. He is condemned for a long time after his death to turn his spiritual sight onto this ether body, and to look at himself (The Russian, however, looks little at himself after his death.) Through all this, Western European man is exposed to the ahrimanic influence because his ether body has been infected by materialistic thinking.

The speedy separation and the diffusion of the ether body is accompanied by a feeling of sensual pleasure, which is also present as a most peculiar ingredient of national sentiment. How is this expressed in the East (Central Europeans do not understand this just as they do not empathize with the East.) Consider Dostoevsky and even Tolstoy or those leading writers who are constantly speaking of "Russian man"; their jargon is an expression of an undefined sensual pleasure surging from their national sentiment. Even in Solowjow's philosophy, we find a vague and stifling quality that the Central European man cannot reconcile with the clarity and purity he seeks. This search for clarity and purity is related to what is active in Europe as spiritual power.

In Central Europe there exists another condition, an intermediate state and something I can now dwell on in greater detail than was possible in yesterday's lecture. I mentioned that something exists in Central Europe that could be called the inner disposition toward striving. As a Central European, Goethe could have written his Faust no differently in the eighteen-forties: he was always striving! This striving is innermost nature. It was in Central Europe where the mystics made their appearance — those mystics who were not satisfied with the mere knowledge of the divine-spiritual principle but wanted to experience it in their own souls. To experience the Christ event internally was their very endeavor. Now take Solowjow who proceeds above all from a historical premise that the Christ died for mankind. That is correct, but Solowjow is a soul who, similar to a cloud, perceives spiritual life as something outside himself. Somehow he thinks that everything is viewed as a completed event, while Central European man demands that everyone experience the Christ event again in himself. Solowjow stresses time and again that Christ has to die so that man can be human. Meister Eckhart, in contrast, would have responded like this: "You are seeing Christ in the same way in which one looks at something external." The point is that we should not look only at historical events, but that we should experience the Christ within ourselves. We must discover something within

ourselves that passes through stages similar to those experienced by Christ, at least spiritually, so that we can rediscover the Christ event within ourselves.

Now it will certainly seem strange and fantastic when mankind nowadays is told that in Central Europe the close association of the “I” with the Christ principle had put a stamp on the entire development of the area, to the effect that even the linguistic spirit of a people took up this association and equated “I” (Ich) and “CH” (Christ): I-CH conjoined became “Ich.” In pronouncing “Ich” in Central Europe one utters the name of Jesus Christ. That is how close the “I” wants to be to the Christ, longing for the most intimate closeness with Him. This living together, as one, with the spiritual world, which we in Central Europe must strive to attain in all intellectual fields, is not known in the West or in the East. Therefore, something in the twentieth century is necessary so that the Christ principle can gradually spread over the entire European continent. I have frequently emphasized in several lecture series that in November 1879 the spiritual being we call the Archangel Michael had reached a special stage of development. Michael had become, so to speak, the leading spirit who is now preparing the event that has to take place in the twentieth century. This is alluded to in my first mystery play as the appearance of the etheric Christ on earth. It will come to pass that at first a few, and gradually more and more souls will know that the Christ is really here, is again on this earth, but as an ether body and not as a physical body.

Certain preparations are necessary. When some souls in the course of the twentieth century become clairvoyant to life in the etheric world — and that will happen — they would be disturbed by those ether bodies that are residual from Western Europe. The spiritual eye would perceive them first of all and would have a distorted vision of the Christ figure. For this reason Michael has to fight a battle in Europe. He has to contribute something to the diffusion of these rigid ether bodies from Western Europe. To accomplish this task, he must take the ether bodies from the East, which strive for diffusion, and join with them in a struggle against the West. The result of this is that since 1879 a violent struggle has been in preparation between Russian and Western European ether bodies and is now raging in the entire astral world. This furious battle between Russia and France is indeed going on in the astral world and is led by Michael; it corresponds to the war that is now being waged in Europe. We are often shaken by the knowledge that the events in the physical world take place as exact opposites to those occurring in the spiritual world, and that is precisely what is happening in this case. The alliance between France and Russia can be blamed on the seductive powers of Ahriman or, if you will, on the ahrimanic element, the twenty billion francs that France gave to Russia. This alliance is the physical expression of a struggle raging between French and Russian souls, a struggle that has an impact on Central Europe as it strives in its innermost soul for an encounter with the Christ. It is the karma of Europe that we in Central Europe must experience in an especially tragic way what the West and East must settle between themselves. The only possible interpretation of the external struggle between German and French elements is that the German element lies in the middle and serves as an anvil for both East and West. Germany, which is hammered by both sides in the conflict, is in reality the subject of their own controversy. That is the spiritual truth and quite different from what is happening in the physical world. Consider how different the spiritual truth is



from what is happening in the physical world! This must strike contemporary man as grotesque, but it nevertheless is the truth, which must have a shocking effect on us.

There is yet another extraordinarily important matter worth mentioning. Surely history seems to be contradicted when we see that England, even though she has in the past always been allied with Turkey against Russia, now has to fight with Russia against Turkey. We can understand this contradiction only through occult observation. On the physical plane England and Russia are allies in the fight against the Turkish element, yet occult vision, perceiving this struggle from below through the physical plane and then onto the astral plane, sees that in the North it is Russia and in the Southeast it is Turkey that appear to be allied with England. This is due to the fact that the alliance between England and Russia is only of significance on the physical plane, but has no corresponding value in the spiritual world since it rests entirely on material interests. From below one sees that England and Russia are allied in the North only on the physical plane. In the Southeast, looking through the physical plane, one perceives on the astral plane a spiritual alliance between the English and the Turks while they are both fighting the Russians. Thus, on the physical plane, England is an ally to Russia and on the astral plane Russia is attacked by England. This is how we must see the events as they unfold in external reality inasmuch as they reveal themselves as external history. What is behind this history is something entirely different.

There will be a time when people will speak about the present events differently than they are doing now. You will have to admit, the entire war literature contains something rather unpleasant. True, some valid statements are made, but there are also many disagreeable ones. Above all, there is one thing that is disagreeable. There is much talk about how it is still too early to discuss the question of who has caused the war and so on. People delude themselves about the facts when they say that at a later date the documents in our archives will surely bring to light who is to blame for the war! In reference to the external events, however, the matter can be resolved fairly easily, provided one judges dispassionately. Chamberlain, in his *War Essays* is correct (even though he is in error about the details) when he says that it is possible to know the key issues of this war. All that is without a doubt accurate, but it leaves the proper question unasked. For example, there is but *one* question that can be answered unequivocally, if only it is properly posed, and this question is: Who could have prevented the war? — The constantly recurring question: Who is to blame for this war? and many other questions just are not appropriate. Who could have prevented the war? The answer to this question can be no other than that the Russian government could have prevented the war! Only in this fashion will it be possible to find the appropriate definition for the impulses that are at work in each situation. Of course, war had been desired by the East for decades, but had it not been for a certain relationship between England, Russia and France, it could not have broken out. Therefore, one might ascribe the greater blame to England. Yet all these conjectures do not take into consideration the underlying causes that made this World War a necessity. It is naive to believe that war could have been avoided. People these days talk as if it did not have to come about when it was, of course, destined by the European karma.

I wanted to allude to some of this by sketching the spiritual differences

between East and West. It is not important that we look for external causes. All we have to know is that this war was a historic necessity. When that is understood the individual causes do not matter.

What is important is the proper attitude toward the various effects, for one effect can impress our souls in an especially significant way. It is remarkable and a characteristic phenomenon that a war like this one produces many unexpended ether bodies. Since this is the biggest war in man's conscious history, this phenomenon is present to a corresponding large degree. Ether bodies are produced that are not worn out. You see, the ether body that man carries with him can support him for a long period of time, until he reaches seventy, eighty or ninety years of age. But in a war human beings are sacrificed in the prime of their lives. You know that man, when he passes through the gate of death loses his ether body after a short period of time. A person dying in a war, however, loses his ether body when normally it could have supported his physical body for a long time, in many cases for decades. Those ether bodies entering the etheric world prematurely are preserved with all their powers. Consider now the countless number of unexpended ether bodies of those going through the gate of death at an early age. There is something distinctive about these ether bodies. I would like to illustrate this fact with an example that concerns our Movement, and after that I wish to explain how the ether bodies of the young soldiers who have gone through the gate of death will emerge in the etheric world in the near future.

This fall we witnessed in Dornach the death of little seven-year-old Theodor Faiss; his family belonged to the Anthroposophical Society and was employed not far from our building project. The father used to live in Stuttgart before moving to Dornach. He worked as a gardener in the vicinity of the building and lived there with his family. He himself had been drafted soon after the beginning of the war and at the time of the event I would like to relate, he was staying in a military hospital. Little seven-year-old Theodor was really a sunny child — a wonderful, lovely boy. Now, one day the following happened. We just had a lecture that I delivered in Dornach about the work that goes on in the building. After the lecture someone appeared and reported that little Theodor's mother had not seen him since late in the afternoon. It was ten o'clock at night and we could not help thinking that a terrible accident had happened. This afternoon a horse-driven furniture van had been in the vicinity of the so-called canteen; it was seen on a narrow street where it was forced to turn. To my knowledge, no van as huge had reached that spot in decades. Little Theodor had been in the canteen before the van had turned. He had been delayed there, otherwise he would have gone home earlier with the food that he had fetched from the canteen for supper. It so happened that he covered the short distance to his home in such a way that he reached the very spot where at that moment the van turned over and fell on him. Nobody had noticed the accident, not even the coachman because he was tending to his horses when the van turned over and did not know that the child was buried under it. When we were informed that the child was missing we tried to heave the vehicle up again. Friends fetched tools and alerted Swiss soldiers to help us with the task. Naturally the child had been dead since five-thirty in the afternoon. The van had crushed him immediately and he had died of suffocation.

This case can be used as an example of what I have often tried to explain

by means of a comparison: causes are mistaken for effects, and *vice versa*. I have frequently used the following example. A person falls into the river and people hurry to the spot where it happened. When they find a rock, they conjecture that the victim had stumbled over it and this caused him to fall into the river and drown. Thus, they are sure that the man had died because he fell into the river. If one were to conduct an autopsy, however, it might turn out that he had suffered a heart attack and as a result, was already dead when he fell into the water, but he fell into the water because he had died. You will frequently encounter a similar confusion of cause and effect when life situations are assessed, and even more frequently in the general sciences.

The situation with little Theodor was that his karma had expired, so that it is actually possible to say, "He himself ordered the van to the place of the accident." I have told you this externally tragic case in detail because we are here concerned with a child's ether body, which could have supported his life for decades. This ether body has passed into the spiritual world with all of its unexpended powers, but where is it? What is it doing? Since that day, anyone attuned to occult perception who is working artistically on the building in Dornach or is there simply to pursue his thoughts will know that the entire ether body of the child, with all its powers, is enlarged in the aura of the Dornach building. We must distinguish that the individuality is elsewhere; it goes its own way, but the ether body was separated after a few days and is now present in the building. I will never hesitate to assert that the powers needed for intuition are those of this ether body that was sacrificed for the building. The relationships behind ordinary life are often quite different from what we are able to suspect. This ether body has become one of the protective forces of the building. Something tremendously stupendous lies in such a relationship.

Now let us consider the vast amount of power that ascends to the spiritual world from the unexpended ether bodies of these who are now walling through the gate of death as a result of military events.

The way in which events are connected is different from what people can imagine; the karma in the world takes its course in a different way. It is the task of spiritual science to replace fantastic notions with spiritually true ideas. For example, we can hardly imagine something more fantastic and untrue, from a spiritual perspective, than what has taken place in the last few decades. Let us ask what has been accomplished by the (Hague) Peace Conference which aimed at replacing war with law, or international law, as it was called. Since the Peace Conferences were held, wars have never been more terrible. During the last few decades this Peace Movement counted among its special patrons the very monarch who has waged the bloodiest and most cruel wars ever known in history. The launching of the Peace Conferences by the Russian Czar must therefore be considered the biggest farce in world history; it is also the most abominable. This must be labeled a luciferic seduction of the East; the details can be easily traced. No matter how one may view the situation, the human soul is shocked by the fact that in the beginning, when the war impulses made their way into Central Europe, the people there made few comments about the situation, even in places where they gathered for the purpose of discussion, such as the German Parliament in Berlin. Little was said, but the events spoke for themselves. In contrast, there was much talk in the East and West. The most shocking impressions come from the debates among various political parties in

the St. Petersburg Duma. Representatives of these parties uttered, with great fervor, endless variations of absolutely meaningless phrases. It was terrifying to see the luciferic seduction at work. The fires raging in this war, however, are intended to warn and admonish the human race to be on guard.

From what is now happening, a few souls must come to a realization that we cannot go on like this; human evolution must take up the spiritual! Materialism is confronting its karma in this, the most terrible of all wars. In a certain sense, this war is the karma of materialism. The more this fact is realized by human beings, the more they will abandon their arguments about who is to blame for the war, and then they will have to realize that this war has been sent into world history to admonish man to turn to a spiritual perception of human life in its entirety.

Not only does materialism cause human souls to embrace materialism, it also perverts man's logic and dulls his feelings. We in Central Europe are still lacking a full understanding of what I have stated before. We in Central Europe must be most intimately engaged in the continued development of the Christ impulse. To do this we must, among other things, try to understand the minds that have already sown the seeds. Just one example. Goethe wrote a theory of color, which physicists regard as something — well — something that deserves no more than an indulgent smile, as if they wanted to say, “What did the poet know about colors? He was nothing but a dilettante.” Since the 1880's I have tried to gain acceptance for Goethe's theory of color in spite of the findings of modern physics. Why does nobody understand that? The answer is that Central Europe has been imbued with the materialistic principle that has come to us from the British folk soul. Newton, whom Goethe had to oppose, has been victorious over everything emanating from Goethe's spirit. Goethe also established a theory of evolution that demonstrates how human beings, simply by grasping spiritual laws, can progress from the state of greatest imperfection to one of greatest perfection. People found this too difficult to understand. When Darwin published his theory of evolution in a more comprehensible fashion, it was readily accepted. Darwin, a materialistic thinker who was inspired by the British folk soul has conquered Goethe, a man whose perceptions resulted from a most intimate dialogue with the German folk soul.

Ernst Haeckel's experiences were tragic. During his entire life he nourished himself intellectually by leaning on the ideas of Huxley and Darwin; his materialism is basically an English product. Yet when the war broke out, Haeckel was enraged about what emerged from the British Isles. He was one of the first to return British medals, diplomas and honors; instead, he should have returned his brand of Darwinism and physics, which is tinged with English thought. This is what we have to realize if we are to understand how Central Europe can strive for an intimate harmony with the laws of the world.

The greatest damage is done when what is poured into a child's soul induces the child to develop merely materialistically later in life. This trend has been on the increase for several centuries. Ahriman has even inspired one of the great British writers to compose a work that is calculated to impress the child's soul materialistically. The intent is hardly noticeable because ordinarily, one does not see all this as preparatory to a materialistic orientation. The work I am talking about is *Robinson Crusoe*. The description of Robinson is so shrewd that once the mind has accepted the ideas in the Robinson tale, it cannot avoid

thinking materialistically thereafter. Mankind has not yet recovered from the ill effects perpetrated by the inventors of Robinson tales; they existed before and exist now. Much more could be said. These statements are not made to say something derogatory about the people of the West who have to be what they are. Rather, I wish to point out how the people in Central Europe must discover the connections to great values that are just now germinating but will grow to determine future developments. In this regard, the significance of Austria is especially noteworthy. During the past few decades several men there aspired to profound accomplishments, for example, Hamerling in the area of literature, Carneri who set out to deepen Darwinism, by extending it to the moral realm, as well as Bruckner and other artists from a variety of disciplines. What matters here is the concern of a people for these things.

Now let us consider the unexpended ether bodies that are still in existence. They were cast off by human beings who had learned, through a great event, how to sacrifice themselves for their people's spiritual commonalty, a commonalty no longer present for them, at least on the surface. If a spiritual scientist today asserts that there is a collective soul of people and that it exists as archangel and so forth, he will be ridiculed. What is called a people's collective soul by the materialists is nothing but the abstract sum of attributes that the people of a nation possess. The materialist considers the people as nothing but the sum of human beings who co-exist in the same geographic area and share a sense of commonalty with each other. We, on the other hand, speak of a people's spiritual commonalty in such a way that we know that the spirit of a people is present as a real being of the rank of an archangel. Even though somebody who sacrifices his life for his people is not fully conscious of the real spirit of his people, he nevertheless confirms by the manner in which he goes through death that he believes in a continuity of life after this death. He believes that there is more to a people's spiritual commonalty than meets the eye, that is, it is related to, and co-exists with, the supersensible world. All those going through death confirm in a more or less conscious way that there is a supersensible world, and that realization is imprinted on their ether bodies. In a future time of peace, the unexpended ether bodies will be among people living on earth and will continually send the following sounds into the music of the spheres: there is more in the world than what mere physical eyes can perceive! This spiritual truth will ring forth as part of the music of the spheres through ether bodies that the dead have left behind. These are aside from what they are taking along as their individuality, which they retain during their lives between death and rebirth. We must listen to what lives and echoes from these ether bodies, because they were discarded by people who went through death and in so doing, affirmed the truth of the spiritual world. Mankind's greatest sin will be to ignore what the dead call out to us when their ether bodies speak. One's glance at the spiritual world will be infinitely enriched if one considers that those who have lost loved ones — fathers and mothers, sisters and brothers, sons and daughters — may tell themselves that those who were sacrificed continue to live for humanity, as a reminder of what is yet to come!

If one were to rely only on what is taking place in the physical world, there would be little hope for the successful continuation of the spiritual movement through which a spiritual scientific world view is to be cultivated. Recently, a good and faithful colleague aged thirty or so died. My words to this soul that

had gone through the gate of death requested that it should continue to work in our spiritual scientific field as faithfully and as courageously as it had done here on earth, utilizing all of its acquired knowledge. This colleague had worked diligently with us here on the physical plane; my message to him for his life between death and rebirth was that he should continue to work with us after death as he had done in life, for we are counting on these so-called dead as we are counting on the living. Our spiritual-scientific world view must be alive to such a degree that the gap between the so-called dead and the living can be overcome: we must feel the dead among us as if they were alive. We want not only theory, but life. Thus we wish to point out that when there is peace, there will be a living tie between those on earth and those who have gone through the gate of death. Man will be able to learn, and must learn, from the dead how they contribute to the great spiritual progress that must take hold on earth.

Sometimes life offers us an opportunity to see how human logic alone does not suffice. I would like to mention an example — not for personal reasons but because I want to characterize the way our Movement is viewed by the public. A few years ago an article was printed in a respected South German journal (see Note 14) by a famous contemporary philosopher about our spiritual science. This treatment of spiritual science was intended to impress the public purely because the essay was authored by a famous philosopher. The editor took great pride in the fact that he was able to present an article about spiritual science by such a famous man. Of course, everything was skewed and the facts about spiritual science were distorted. But what did it take for the editor to realize that the account about spiritual science that he had sponsored in his monthly journal was distorted? The war broke out and the author of the article sent several letters to the editor. These letters contained some of the most disgusting remarks about Central European culture that one could imagine. The professor had railed and sneered at it. The editor then printed these letters in his journal as examples of the stupidity of this kind of thinking, commenting that anyone who writes this way belongs in an insane asylum. We are confronted by a curious fact. A good editor needed such an experience in order to see that the author, whose article on spiritual science had severely damaged the public image of the Movement, belonged in an insane asylum. If the man belongs in an insane asylum now, however, then the same was true before, when he wrote the article on spiritual science!

So it goes in the world! To be a judge of what is going on, man must garner other supports than those ordinarily available to him. The spiritual scientist who can clearly demonstrate that truth finds its own way, is on firm ground. Spiritual science, however, must be active in the evolution of mankind so that what is necessary, happens. Early in history Emperor Constantine had to accomplish his mission so that the Christ impulse could bear on the subconscious from the spiritual world. Later, the Christ impulse became active in the Maid of Orleans; what had to happen did indeed take place. Today, the Christ impulse must continue to bear on man, but more on his consciousness. In the future, there must be souls who will know that up there in the spiritual world there are those who sacrificed themselves as individuals and who admonish us to emulate their own belief in the active force of the spiritual, which they attained in death. The forces in the unexpended ether bodies beckon to the future, as well: to understand their message is to admit it into one's soul.

Below, however, there must be souls who will perceive this truth and prepare for it through the proper and active understanding of our spiritual science. Our spiritual science must cultivate souls on this earth who will be capable of sensing what the ether bodies of the dead up there will say to us in the future. These souls will know that in the beyond there are forces to admonish human beings who had to be left on earth. When spirit-conscious souls down here harken to the hidden sounds of the spiritual world, then all bloodshed, all sacrifices and all suffering, past and future, will bear fruit. I do hope that quite a few souls come together through spiritual science and perceive the voices from the spiritual world that are resounding especially because of this war. Summarizing the final words of today's reflection, I wish to say a few words to you that are merely an expression of my feeling for what I want to instill in your souls.

From the warrior's valor, From the blood of battles,  
From the pain of the bereaved.  
From a people's sacrifice  
Will the spirit fruit arise  
Will the souls embrace the spirit Consciously, with inner eyes.

With such feelings in our hearts we forever want to imbue ourselves with the meaning of the rose cross so that we can perceive it in the proper way as the motto for our doing, weaving and feeling. Not the black cross alone. He who tears the roses from the black cross and has nothing left but the black cross, would fall into the clutches of Ahriman. The black cross in itself represents life when it strives to embrace inanimate matter. Also, if one were to separate the cross from the roses, keeping only the latter, one would not find the proper thing. For the roses, separate from the cross, tend to elevate us to a life of selfish striving toward the spiritual, but not to a life in which we reveal the spirit in a material world. Not the cross alone, not the roses alone, but the roses on the cross, the cross carrying the roses: That is our proper symbol.

# The Son of God and the Son of Man

From our study of spiritual science we learn of the so-called “members” of man's constitution and we then speak of his physical body, etheric body, astral body, ego and so on. It may seem to many people that once they know of these members they have also, in some measure, understood man's real being; and indeed there are numbers who believe that they know the essentials if they are able to enumerate these different members of man's constitution, or even, possibly, to indicate what happens to one or another of them in the course of his incarnations. Although any study of man must necessarily begin with a knowledge of these members, we must be quite clear that this knowledge is very preliminary. For what is really important is not that the human being consists of these seven or nine members, but how they are related to one another, how each of them is connected with any one of the others. It must also be realised that the connections are by no means the same in all human beings, in every epoch. The connections and relationships change in the course of the ages of human evolution. In an epoch lying four or five thousand years behind us, the connection between the members of man's constitution was not the same as it is today, and in the future it will again be quite different. The way in which the members are interlinked, their relationship to each other — all this changes as time goes on. Indeed the continual re-appearance of the human being in his various incarnations acquires its significance from the fact that while he is passing through his individual evolution from one incarnation to another, this complex, consisting of physical body, etheric body, astral body, itself evolves in respect of the relationships between these members, so that at each new incarnation the human being finds an entirely new combination of them. New experiences come to him ever and again as a result of this.

In order to grasp what this means we need only compare ancient times with our own epoch in one single respect. If we were to look back into the fourth or fifth millennium of ancient Egyptian civilisation and observe the men of that epoch, we should see that the interconnections between the physical body, etheric body and astral body were far looser than they are in men today. In those times the astral body and the etheric body were far less firmly linked with the physical body. The characteristic tendency of our present phase of evolution is precisely that the astral body and etheric body try to be connected more and more firmly with the physical body. This is very significant, for as evolution advances and the astral body and the etheric body of man tend to chain themselves more closely to the physical body, man is no longer able to influence his physical body from his soul to the extent that was possible in ancient times when the astral and etheric bodies were freer and the laws of the physical body did not, therefore, work into them as forcefully as they do today. When, in those times, a feeling arose in a man, or some idea came to him, the force of this feeling or idea spread quickly into the astral and etheric bodies, and from there — because the man had mastery over these members — he was able, from his soul, to be master of his physical body. This possibility of mastering the physical body from the soul is constantly becoming less, because the astral body and the etheric body are entrenching themselves more and more firmly in



the physical body. But this has still another consequence, namely, that in the course of the ages, man's natural constitution makes him less and less accessible to those forces and powers which work down upon him from the spiritual world. Hence in the man of olden times we find a kind of natural inspiration and imagination, an ancient clairvoyance, due to the greatest freedom of the etheric body and the astral body; and into these bodies with their greater freedom there streamed the forces of the superhuman Hierarchies. These forces were able to work into man's etheric and astral bodies. But in the course of the evolutionary process the physical body wrests the etheric and astral bodies away from the inmost core of man's being, claims them for itself, with the result that the direct influence from the spiritual worlds becomes constantly weaker, less and less able to penetrate into the etheric and astral bodies.

Evidence of this can be traced even in the external form of the human being. If we were to go far, far back, for example to the humanity of ancient Egypt, we should find that in accordance with a man's constitution of soul, when, let us say, he was stirred by some passion or impulse, this worked on into the astral and etheric bodies which then imprinted the passions and impulses in the physical body itself. Hence we should find that in very early epochs of Egyptian culture, for example — but actually in all such culture-epochs — the external appearance of a man was a kind of imprint of his soul. What was astir in the soul could be read from his very countenance, his physiognomy. In a certain respect there was complete analogy between the physical exterior and the life of soul. Then came the period of Greco-Latin civilisation, the period of that remarkable people who stand, as it were, at the middle point of the Post-Atlantean epoch. These men of Greece stand at the middle point in such a way that the forces of the spiritual world still stream universally to the soul and express themselves in the bodily nature. Hence that wonderful unison in the Greeks between the beauty of the external bodily structure and the beauty of the soul. Because this soul in its beauty was free from the physical body it was able to open itself to a higher world, to the Hierarchies; and the Hierarchies sent their forces into it. This came to expression in the physical body and thereby the whole physical body of the Greek became the expression of the beauty of the soul. And so a superhuman reality, an all-human reality, came to a very high degree of expression in the Greek era.

In the future there will be an altogether different state of things. The important fact to bear in mind is that man's physical body will make still greater demands in the future, will chain the astral and etheric bodies to itself, and only by consciously approaching the spiritual world, by absorbing the ideas, concepts and feelings of the spiritual world as we are now beginning to do in the spiritual Movements, will man be able himself to develop those strong forces which were formerly poured by the Hierarchies into his physical and etheric bodies. And if, as he advances into the future, man wishes to retain mastery over his physical body, he will be able to do so only by consciously drawing forces from the spiritual world wherewith to overcome the opposing force of the etheric body that is tied to the physical body. Thus we may say: In ancient, pre-Christian times, the possibility of working upon the physical body was given to men naturally; in the future, this possibility will be given to them only if they themselves do something towards it. But for this reason a difference will become more and more perceptible in humanity of the future between those who oppose

spiritual teaching and knowledge and those who approach this knowledge eagerly and willingly, as if by instinct. We know that the latter are still only a tiny handful today but in the future this distinction will inevitably come about between people who out of hatred and aversion oppose spiritual knowledge with increasing hostility, and those who impelled to begin with by a certain instinct, willingly ally themselves with spiritual Movements. Those human beings who oppose spiritual knowledge will show this more and more distinctly in their very countenances; they will show that they have no power over their behaviour, over their physical nature, that their physical nature is in every respect stronger than themselves. In those who approach the spiritual teachings willingly, it will be apparent that they have the strength and the power to overcome the opposition presented by their physical nature.

This will come to expression inasmuch as traits quite different from those prevailing in ancient times will become perceptible in the external, formative development of human beings. In the men of antiquity, let us say in the Egyptians living four or five thousand years before the Christian era, we should find that in the phase of its development directly following birth, the child did not look completely human but as if an angel had entered into it, as if it had received from the spiritual world those pliable bodily forms in which the spiritual was expressing itself directly in the physical. And the older the child grew, the more human it became, developing downwards, as it were, to manhood.

In the Greeks there was great uniformity between the first and the later years of life. Even in earliest childhood the impress of the all-human was apparent, and it remained so; hence the Greeks were rightly regarded as a people with a childlike nature. In the future it will more and more be the case that as a newly-born child the human being — and precisely one who is outstandingly significant — will be ugly, really ugly according to the Greek ideal of beauty. And the more deeply he acquaints himself with spiritual ideas, the more will his form and figure acquire a certain characteristic: the features that were at first blurred and indistinct, even ugly, in the child, will change in such a way that the facial features themselves will tell us that they are the expression of ideas and concepts from the spiritual world. And this will be the case more and more.

Things that appear in the external life of humanity often present themselves, as if in concentrated form, in art. In actual fact, the material for the humanity that is to advance towards the future is drawn from the European peoples, whereas the material for the humanity which possessed the ancient mastery over the physical body, originated in the south. Thus we find that in art, Greek art, expression is given to the beautiful human being. The Greeks gave the stamp of human beauty even to the figures of his gods; and this same trait continued into the time of the Renaissance in Southern Europe. Compare one of Raphael's Madonnas with a northern Madonna and you will see that art anticipates what actually comes to pass. The echoes of Greek artistic genius gave the impression of beauty achieved without effort. In the immediate future, however, man will be dependent upon inner strength of his own, upon the vigour and activity of his own life of soul. We are approaching this age and we must connect this fact with the other, namely, that in the different epochs of the evolution of humanity, these several members of man's being are differently inter-related. In earlier times the connection between them was much looser, but

the lower members are now striving all the time to be knit more and more closely together. Many things that in our time may be very obvious to an attentive observer of life are connected with a fact such as this. For example: It is simply impossible for certain people to form any adequate conceptions even of the most patent facts of the world and of life. There are large numbers of men today whose ideas and concepts have been so firmly drilled into them that it is a sheer impossibility for them to take in a single new idea or concept. Why is this? An etheric body that is less firmly knit to the physical body can always absorb new ideas, because it is elastic; an etheric body that is firmly knit to the physical body absorbs a certain number of concepts, and definite forms have thus been imprinted in the physical body which it, in turn, forces upon the etheric body. And so it comes about that many of those in cultured and learned circles today are no longer capable in later life of changing what they have imprinted into their brains, and their thinking is stiff, rigid, inelastic. Their etheric body cannot get free, can no longer emancipate itself from the physical body. In such circumstances it is only the strength and power and forcefulness of spiritual concepts and ideas that can make it possible for a man to overcome this tendency. For here, by his own efforts, he has to overcome something that is a cosmic tendency.

The mission of man consists precisely in this: through his own strength to be able to overcome a cosmic tendency. The gist of the matter can be made clear by a comparison. — Look at a plant that is permeated with moisture and is therefore fresh and green. Think of the etheric body of man as being the moisture and his physical body as the other part of the plant. I said that this physical body of man becomes powerful by drawing the etheric body and also the astral body to itself. By this means it acquires excessive strength, and the consequence is that the etheric and astral bodies become impotent, just as when the plant is deprived of moisture it dries up and lignifies, becomes woody. The human physical body gradually begins to lignify because the forces of the etheric and astral bodies are impoverished. A brain that lignifies can absorb only few new ideas and concepts, because it wants to remain static with those it has already acquired. The astral body and the etheric body must be revived through the absorption of spiritual ideas and concepts.

And so in the spiritual Movement appropriate for the present day, it is a matter of dealing with something that is a necessity for the future, a necessity that is part of the mission of man, something that is just as essential as any of the events that have overtaken the human race without co-operation on the part of men themselves. For a long, long time, no doubt, such truths will be vehemently opposed, but none of this opposition will ultimately avail. Men will become aware from the very form and direction taken by culture in the near future that this is how things are; the facts themselves will prove it.

Now it is not only in the process of human evolution as a whole that a change takes place in this inter-relation of the several members of man's constitution; the same is also true in the life of the individual. There is by no means the same relationship between etheric body and astral body and ego in early childhood as there is in the later years of a man's life. In considering the development of the individual himself, account must be taken of the fact that the relationship between the members of his constitution changes. A very specially important period in the course of an individual human life is the one that

comprises approximately the first three years. In that period, every individual is fundamentally a different being from the being he is later on. We know that these first three years are sharply demarcated from later life by two facts. — One is that it is only after this first period that the human being learns to say “I”, to grasp and understand his egohood. The other is that when, in later years, a man is looking back over his life, he can at most remember only as far back as this point of time — the point at which this three-year period is separated from the later life. In the normal state no human being knows anything of what happened before this point of time. In a certain respect man is then quite a different being. On that subject, too, modern psychologists talk the most incredible nonsense. We, however, must adhere firmly to the knowledge that in actual fact it is not until after that period that the human being becomes conscious of his egohood. There are books on psychology today in which we may read that the human being learns first to think and then to speak. Such rubbish as is written today in popular literature on psychology is only possible in an age when those who pursue psychology in official positions are automatically regarded as serious scientists. One of the most important things of all is that we should bear in mind the division between the first years of life and the later years, and regard man during those early years as a being who is quite different from the one he is later on. It is only later that the ego appears, the ego with which everything else is bound up. But let nobody believe that before this point of time the ego was inactive. Of course it was not inactive! It is not the case that until the third year of life the ego remains unborn. It was already there, but its task was not that of penetrating into the activity of consciousness. What, then, was its task? The ego is the most important spiritual factor in the development of the three sheaths of the child: astral body, etheric body, physical body. The physical sheath of the brain is constantly re-moulded and there the ego is continually at work. It cannot become conscious because it has a quite different task to fulfil: it has first to shape the instrument of consciousness. That of which we later become conscious works, to begin with, upon our physical brain during the first years of life. The task devolving upon the ego changes — that is all. It works first upon us, then within us. The ego is in reality a sculptor and the greatness of what it achieves in the actual forming of the physical brain can never be adequately described. The ego is a supreme artist! But what is the source, the giver of its power? The ego has this power because, during the first three years of life the forces of the angels, of the Hierarchy next above our own, stream into it. In very truth — and this is no figure of speech, no simile, but an actual truth — an angel, that is to say, a being of the nearest higher Hierarchy, works in man through his ego, moulding and shaping him. It is as if the man were borne by the whole current of spiritual life, as if he were floating upwards to the higher Hierarchies whose forces stream into him. And the moment he learns to say “I”, it is as if some of this force were cut off, as if he himself were called upon to do something formerly done by the angel.

In the first years of life there is actually given to us something like a last echo of what prevailed to a certain extent through the whole of human life in the first Post-Atlantean epoch. Immediately after the great Atlantean catastrophe, throughout the whole of his life or at very least through the first half of it, the human being was more or less like he now is during the first years of life only. We can picture this clearly if we think of the early Indian civilisation-epoch. The

most truly childlike among the men of that epoch were the great Teachers of the Indian people, the Holy Rishis. I have often spoken of them. If we were to picture the Holy Rishis according to the pattern of a modern savant, we should be very far from the truth. If a man were to encounter them today he would not regard them as of any account at all; they would seem to him to be nothing more than naïve, childlike peasants — but the childlike quality that was manifest in the Rishis is perhaps nowhere to be found today. At certain times an inflowing stream of inspiration became articulate through them and then they gave voice to secrets of the higher worlds, because throughout their whole life the word “I”, in the sense in which modern man uses it, never passed their lips. They never said “I”. They differed from a child today inasmuch as a child possesses the faculty of ideation. But the highest treasures of wisdom flowed into them in the same form of soul-life; it was as if a child today were to give utterance to the most sublime wisdom during the first three years of its life. Actually it is not the child who is speaking — but perhaps this applies now only to a part of mankind. I have so often referred to the saying: The wisest can learn most from a child. And when someone who is himself able to look into the spiritual worlds has a child before him, with the stream that rises up into the spiritual world, it is as if — forgive the homely expression — he has in the child something like a telephone-line into the spiritual worlds. The spiritual world speaks through the child, but men are not aware of it. The wisest can learn most from a child. It is not the child that is speaking, but the angel is speaking out of the child.

And now the question is: What is there to be said of man's whole constitution in later years, bearing in mind that in the earliest period of his life the ego is not merely the fourth member of his own being but at the same time the lowest member of an angel? — for we can speak of these “members” of an angel in connection with this period and of the child's ego as the lowest member of the angel. The connections between the members are quite different from those prevailing in later life. The question therefore is: What is the nature of the change? What is it that takes place in later life? It is as though the living stream had been cut off; the human being loses the living connection with the spiritual world. Hence it is in the earliest years of life that the forces a human being brings with him from his former incarnations are most perceptible. It is then that the essential, spiritual core of his being works the most strongly and deeply to elaborate the bodily organisation in such a way that it is suitable for the incarnation. How is the later normal consciousness related to this? The answer is that, today, the human being simply no longer has a bodily nature — the etheric body and its relationship to the physical body — such as was present in and at the time of the Holy Rishis. In that epoch there persisted through the whole of life the inherited relationship between etheric body and astral body that made it possible for the ego to mould the outer sheath of the human being. Today, already at birth, we inherit such a dense and demanding physical body that only a small part of the work formerly accomplished by the ego can now be carried out. Our physical body is no longer really suitable for what we ourselves are during the first three years of our life. What we inherit is a physical body that is suitable for the later years of life, and this body is not adapted for directing the eyes upwards into the spiritual worlds. The child himself has no knowledge of what is streaming down into him and those around him moot certainly have

none; for the physical body has altered, has become denser, drier. We are born with a soul that in the first three years of our life still stretches up into the spiritual worlds; but we are born with a body that is called upon to develop, through the whole of the rest of our life, the consciousness in which the ego lives. If we had not this dense physical body it would be possible for us in the conditions of the present cycle of human existence to remain childlike in the sense indicated; but because we have this dense physical body, communion with the spiritual world during the first three years of life cannot come to full consciousness.

What is it that must now be fulfilled in the course of the evolution of humanity? What is the one end only way in which to achieve it? This can most easily be expressed by the two concepts which in earlier times designated these two beings within us. The one is the concept of the being of spirit-and-soul in the first three years of childhood, the being who is now no longer really adapted to the external nature of man and is, moreover, unable to unfold ego-consciousness: this being of spirit-and-soul was called in olden times the Son of God. And the being whose physical body today is so constituted that ego-consciousness can awaken within it was called the Son of Man. — The Son of God within the Son of Man. — The conditions prevailing today are such that the Son of God can no longer become conscious in the Son of Man, but must first be separated if the ego-consciousness of today is to arise. It is the task of man, through conscious absorption of the realities of the spiritual world, so to transform and make himself master of his external sheaths that the Son of Man is gradually permeated by the Son of God. When the earth has reached the end of its evolution, man must have consciously achieved what he has no longer been able to achieve from childhood onwards: he must have completely permeated what he is as Son of Man with the divine part of his being. What is it that must completely permeate and flow through his human nature? What is it that must pour into every part of the physical, etheric and astral bodies, so that the whole Son of Man is permeated with the Son of God? It is that which lives in the first three years of life, but permeated with the fully conscious ego — this it is that must spread through the whole man.

Let us imagine that a being were to appear before us as an Ideal, a model of what man should be. What would have to be fulfilled in this being? The soul-nature of such a being cannot penetrate the outer sheaths of an ordinary man of present-day development, for he would not be able to realise the human Ideal of earthly evolution, would not be able to make it manifest. We should have, as it were, to tear the soul out of him and put in its place a soul such as is present in the first three years of life, but permeated with full ego-consciousness. In no other way could an Ideal of earth-evolution stand before us. And for how long would such a soul be able to endure a physical human life? The physical body is capable of bearing such a soul for three years only; then, if it is not to be shattered, it is bound to overpower that soul. The whole karma of the earth would have to be so organised that after three years the physical body is shattered. For in man as he is today, the being who lives in him for three years is overpowered; if, however, it were to remain, it would overpower and shatter the physical body. The Ideal of man's mission on the earth can therefore be fulfilled only if, while the physical body, etheric body and astral body remain, the ordinary soul-nature is ejected and the soul-nature of the first three years,

plus full ego-consciousness, is inserted in its place. Then this soul would shatter the human body; but during these three years it would present a perfect example of what man can achieve.

This Ideal is the Christ-Ideal; and what took place at the Baptism in Jordan is the reality behind what has here been described. The human Ideal was once actually placed before mankind on the earth. Through the Baptism in Jordan, the soul with which we are connected during the first three years of childhood — but in this case completely permeated by the ego and in unbroken connection with the spiritual world — entered into a human body from which the earlier soul had departed. And then, after three years, this soul from the spiritual worlds shattered the bodily sheaths. Therefore we have before us in the first three years of life a faint image, an utterly inadequate image, of the Christ-Being Who lived for three years on earth in the body of Jesus. And if we try to develop in ourselves a manhood whose nature is that of the soul of childhood but fully permeated with the reality and content of the spiritual world, then we have a picture of that Egohood, that Christhood, of which St. Paul is speaking when he calls upon men to fulfil the “Not I, but Christ in me”. — This is the childlike soul, permeated with full and complete egohood. Thereby the human being is able to permeate his “Son of Man” with his “Son of God” and to fulfil his earthly Ideal, to overcome his external nature and once again to find the connection with the spiritual world.

But how can this be achieved? In sacred records every utterance has more than one meaning. If we are to look into the kingdom of Heaven we must become as children, but with the full maturity of the ego. That is the prospect before us until the earth's mission has been fulfilled. — We may well be moved when we realise on the one hand that our physical body is actually facing a withering process and takes into itself the spiritualising process by overcoming that which is tending to wither. The inner nature must be so strengthened from the spiritual worlds that the opposing outer nature is brought into conformity with it. When this is achieved, we stand, as men, in harmony with the evolutionary process of our earth.

Spiritual science tells us that the earth has evolved far beyond the point when the mineral kingdom which forms the soil still contains any forces of renewal, any upbuilding forces; this applies to granite, gneiss, schist, up to the very soil of our fields. All this is involved in unceasing process of destruction. We do not walk upon soil that has within it new, formative forces, but rather — because the earth has passed the mid-point of its evolution — we walk upon soil that is already breaking up, is already involved in a process of destruction. Our own development is completely in line with that of our planet. We have a physical body that is gradually withering, and this we can overcome. But in the soil we have something that is involved in a process of destruction. The valleys and mountains are formed by the crumbling of the earth's crust. Spiritual science tells us that we are moving about on an earth that is crumbling. When we climb a mountain we must realise that here something has crumbled, has split asunder, and that no process of onward development is in operation. Since the middle of the Atlantean epoch we have passed beyond the middle point of the earth's evolution. Since then we have lived on an earth that is crumbling and will one day fall away from us as a corpse.

In this connection we have one of the finest examples of complete accord

between spiritual knowledge and modern science in its true form. It is essential that anthroposophists should learn to distinguish between true science and all that through countless popular channels poses as science, but in reality is nothing but a compendium of preconceived ideas, theories and the like. If we go to the true sources of the several sciences we realise how fully spiritual knowledge accords with science. And here is one of the very best examples. —

There is no more reliable or well-versed geologist than Eduard Suess; and what another geologist says is undoubtedly correct, namely, that Suess's work "The Face of the Earth" is a great geological epic of the earth. It bears all the traces of exceptional thoroughness and careful study. With all caution, and unprejudiced by theories, the author of this really monumental work presents what may be stated today on the foundation of actual geological facts. Suess is not guided in his investigations by ideas previously conceived, as was the case even with such men as Buch or Humboldt. Suess investigates facts, facts alone. What he has to say on the basis of meticulously observed facts about the formation of the earth's soil is particularly interesting. His conception is exactly the same as that of spiritual science, only of course Suess knew nothing of spiritual science. He draws his conclusions from the actual physical facts. He maintains that valleys have formed as the result of the working of certain forces through which rock and stone were hurled down; subsidence took place and heights remained. — All this is the result of processes of segmentation, displacement and "folding", in which only forces of destruction are working. Let me refer you to one passage in Suess's great work and you will see that here, where we have to do with true science, there is complete accord with spiritual knowledge. The passage is as follows:

"The breaking up of the terrestrial globe, this it is we witness. It doubtless began a long time ago, and the brevity of human life enables us to contemplate it without dismay. It is not only in the great mountain ranges that the traces of this process are found. Great segments of the earth's crust have sunk hundreds, in some cases even thousands of feet deep, and not the slightest inequality of the surface remains to indicate the fracture; the different nature of the rocks and the discoveries made in mining alone reveal its presence. Time has leveled all. In Bohemia, in the Palatinate, in Belgium, in Pennsylvania in many other places as well, the plough quietly traces its furrows over the mightiest fractures ....." [This passage is the penultimate paragraph in Vol. I of Suess's book. The work consists of four volumes and was published in English in 1904 by the Clarendon Press. The translation is by H. Sollas.]

I refer to this merely to show you that our earth-planet displays the same process of withering, shriveling and destruction as the physical body of man. Those who come forward with views of the world today do not base themselves upon science in its true form. Even to read intelligently through this tremendous work, "The Face of the Earth", entails strenuous effort. But even that would be of no avail unless one were acquainted with the whole of modern geological science; for this alone teaches one how such a book should be read. When a man turns to the true sources of knowledge he finds the absolute facts.

Spiritual science tells us — for example about the progress of our earth's



evolution — that at one time, before organisms existed, the earth was not in that fantastic condition when granite is alleged to have been liquid fire, but when the whole earth was pervaded by an activity similar, for example, to the activity taking place in a man when he is thinking. The process of destruction was once introduced and as a result of it we are able to say: The chemical substances which today are no longer contained in the earth's organism — for example, the substances of which granite is composed — fell away from this organism like rain. They trickled down, as it were, and in essentials it was these processes of destruction which in alliance with the chemistry of the earth made it possible for granite to come into existence as the mother-soil of the earth. But by that time a process of destruction had already set in, and what is present today is the necessary consequence of that process of destruction which continues in a straightforward line.

What does true natural science show us? That those processes which must be there are there. And in true natural science this is shown us everywhere. True natural science nowhere contradicts spiritual science; everywhere there is corroboration.

Such corroboration will also be found in connection with reincarnation and karma. Only it will be necessary some day for mankind to rise above all previously conceived theories, prejudices and the like. Facts can always be made use of whenever they are facts and not confused hypotheses such as the once generally accepted assumptions and theories of geologists about the condition of the earth in the granite-epoch — quite apart from all the philosophical theories of the present time which are practically devoid of spirituality. We must not allow ourselves to be impressed by such talk as the following, — “The evolution of the individual human being” (which we ourselves base upon reincarnation and karma) “derives from the infinities of spiritual evolution ...” It is possible for a man to become world-famous and yet say this. It is sheer rubbish, even though it is proclaimed as authentic philosophy and linked with the name of Wundt. In very truth we stand here at the dividing-line between two spheres of spiritual life, and we must be fully conscious of it. The one is that of natural science which, whenever it is based on facts, actually corroborates spiritual science. The other consists of the different philosophical theories, hypotheses and all the other high-sounding twaddle about what is supposed to underlie external processes and happenings. From all this, spiritual science should sternly dissociate itself. And then it will assuredly become more and more possible to realise that what we acquire through spiritual knowledge, namely, an understanding of man and of how his various members are related to the different epochs of the evolution of humanity, leads us deeply into the secrets of the universe. We shall also realise that true observation of the first three years of childhood is the first stage towards a recognition of the Mystery of Golgotha in all its truth and to a real understanding of the words:

“Except ye ..... become as little children, ye shall not enter into the kingdom of heaven.”

# The Bridge Between Universal Spirituality and the Physical Constitution of Man

Soul and Spirit in the Human Physical Constitution

December 17, 1920

Today I want to interpolate a theme which may possibly seem to you somewhat remote, but it will be of importance for the further development of subjects we are studying at the present time. We have been able to gather together many essential details which are essential for a knowledge of man's being. On the one side, we are gradually discovering man's place in the life of the cosmos, and on the other, his place in the social life. But it will be necessary today to consider certain matters which make for a better understanding of man's being and nature.

When man is studied by modern scientific thinking, one part only of the being is taken into consideration. No account whatever is taken of the fact that in addition to his physical body, man also has higher members. But we will leave this aside today and think about something that is more or less recognized in science and has also made its way into the general consciousness.

In studying the human being, only those elements which can be pictured as solid, or solid-fluidic, are regarded as belonging to his organism. It is, of course, acknowledged that the fluid and the aeriform elements pass into and out of the human being, but these are not in themselves considered to be integral members of the human organism. The warmth within man which is greater than that of his environment is regarded as a state or condition of his organism, but not as an actual member of his constitution. We shall presently see what I mean by saying this. I have already drawn attention to the fact that when we study the rising and falling of the cerebral fluid through the spinal canal, we can observe a regular up-and-down oscillatory movement caused by inhalation and exhalation; when we breathe in, the cerebral fluid is driven upwards and strikes, as it were, against the brain-structure; when we breathe out, the fluid sinks again. These processes in the purely liquid components of the human organism are not considered to be part and parcel of the organism itself. The general idea is that man, as a physical structure, consists of the more or less solid, or at most solid-fluid, substances found in him.

Man is pictured as a structure built up from these more or less solid substances. The other elements, the fluid element, as I have shown by the example of the cerebral fluid, and the aeriform element, are not regarded by anatomy and physiology as belonging to the human organism as such. It is said: Yes, the human being draws in the air which follows certain paths in his body and also has certain definite functions. This air is breathed out again. — Then people speak of the warmth condition of the body, but in reality they regard the solid element as the only organizing factor and do not realize that in addition to this solid structure they should also see the whole man as a column of fluid as being permeated with air (red) and as a being in whom there is a

definite degree of warmth (yellow). More exact study shows that just as the solid or solid-fluid constituents are to be considered as an integral part or member of the organism, so the actual fluidity should not be thought of as so much uniform fluid, but as being differentiated and organized — though the process here is a more fluctuating one — and having its own particular significance.

In addition to the solid man, therefore, we must bear in mind the 'fluid man' and also the 'aeriform man.' For the air that is within us, in regard to its organization and its differentiations, is an organism in the same sense as the solid organism, only it is gaseous, aeriform, and in motion. And finally, the warmth in us is not a uniform warmth extending over the whole human being, but is also delicately organized. As soon, however, as we begin to speak of the fluid organism which fills the same space that is occupied by the solid organism, we realize immediately that we cannot speak of this fluid organism in earthly man without speaking of the etheric body which permeates this fluid organism and fills it with forces. The physical organism exists for itself, as it were; it is the physical body; in so far as we consider it in its entirety, we regard it, to begin with, as a solid organism. This is the physical body.

We then come to consider the fluid organism, which cannot, of course, be investigated in the same way as the solid organism, by dissection, but which must be conceived as an inwardly mobile, fluidic organism. It cannot be studied unless we think of it as permeated by the etheric body.

Thirdly, there is the aeriform organism which again cannot be studied unless we think of it as permeated with forces by the astral body.

Fourthly, there is the warmth-organism with all its inner differentiation. It is permeated by the forces of the Ego. — That is how the human as earthly being today is constituted.

Physical organism:	Physical body
Man regarded in a different way:	
Solid organism	Physical body
Fluid organism	Etheric body
Aeriform organism	Astral body
Warmth-organism	Ego

Let us think, for example, of the blood. Inasmuch as it is mainly fluid, inasmuch as this blood belongs to the fluid organism, we find in the blood the etheric body which permeates it with its forces. But in the blood there is also present what is generally called the warmth condition. But that 'organism' is by no means identical with the organism of the fluid blood as such. If we were to investigate this — and it can also be done with physical methods of investigation — we should find in registering the warmth in the different parts of the human organism that the warmth cannot be identified with the fluid organism or with any other.

Directly we reflect about man in this way we find that it is impossible for our thought to come to a standstill within the limits of the human organism itself. We can remain within these limits only if we are thinking merely of the solid organism which is shut off by the skin from what is outside it. Even this, however, is only apparently so. The solid structure is generally regarded as if it were a firm, self-enclosed block; but it is also inwardly differentiated and is related in manifold ways to the solid earth as a whole. This is obvious from the

fact that the different solid substances have, for example, different weights; this alone shows that the solids within the human organism are differentiated, have different specific weights in man. In regard to the physical organism, therefore, the human being is related to the earth as a whole. Nevertheless it is possible, according at least to external evidence, to place spatial limits around the physical organism.

It is different when we come to the second, the fluid organism that is permeated by the etheric body. This fluid organism cannot be strictly demarcated from the environment. Whatever is fluid in any area of space adjoins the fluidic element in the environment. Although the fluid element as such is present in the world outside us in a rarefied state, we cannot make such a definite demarcation between the fluid element within man and the fluid element outside man, as in the case of the solid organism. The boundary between man's inner fluid organism and the fluid element in the external world must therefore be left indefinite.

This is even more emphatically the case when we come to consider the aeriform organism which is permeated by the forces of the astral body. The air within us at a certain moment was outside us a moment before, and it will soon be outside again. We are drawing in and giving out the aeriform element all the time. We can really think of the air as such which surrounds our earth, and say: it penetrates into our organism and withdraws again; but by penetrating into our organism it becomes an integral part of us. In our aeriform organism we actually have something that constantly builds itself up out of the whole atmosphere and then withdraws again into the atmosphere. Whenever we breathe in, something is built up within us, or, at the very least, each indrawn breath causes a change, a modification, in an upbuilding process within us. Similarly, a destructive, partially destructive, process takes place whenever we breathe out. Our aeriform organism undergoes a certain change with every indrawn breath; it is not exactly newly born, but it undergoes a change, both when we breathe in and when we breathe out. When we breathe out, the aeriform organism does not, of course, die, it merely undergoes a change; but there is constant interaction between the aeriform organism within us and the air outside. The usual trivial conceptions of the human organism can only be due to the failure to realize that there is but a slight degree of difference between the aeriform organism and the solid organism.

And now we come to the warmth-organism. It is of course quite in keeping with materialistic-mechanistic thought to study only the solid organism and to ignore the fluid organism, the aeriform organism, and the warmth-organism. But no real knowledge of man's being can be acquired unless we are willing to acknowledge this membering into a warmth-organism, an aeriform organism, a fluid organism, and an earth organism (solid).

The warmth-organism is paramountly the field of the Ego. The Ego itself is that spirit-organization which imbues with its own forces the warmth that is within us, and governs and gives it configuration, not only externally but also inwardly. We cannot understand the life and activity of the soul unless we remember that the Ego works directly upon the warmth. It is primarily the Ego in man which activates the will, generates impulses of will. — How does the Ego generate impulses of will? From a different point of view we have spoken of how impulses of will are connected with the earthly sphere, in contrast to the impulses of thought and ideation which are connected with forces outside and

beyond the earthly sphere. But how does the Ego, which holds together the impulses of will, send these impulses into the organism, into the whole being of man? This is achieved through the fact that the will works primarily in the warmth-organism. An impulse of will proceeding from the Ego works upon the warmth-organism. Under present earthly conditions it is not possible for what I shall now describe to you to be there as a concrete reality. Nevertheless it can be envisaged as something that is essentially present in man. It can be envisaged if we disregard the physical organization within the space bounded by the human skin. We disregard this, also the fluid organism, and the aeriform organism. The space then remains filled with nothing but warmth which is, of course, in communication with the warmth outside. But what is active in this warmth, what sets it in flow, stirs it into movement, makes it into an organism — is the *Ego*.

The astral body of man contains within it the forces of feeling. The astral body brings these forces of feeling into physical operation in man's aeriform organism.

As an earthly being, man's constitution is such that, by way of the warmth-organism, his Ego gives rise to what comes to expression when he acts in the world as a being of will. The feelings experienced in the astral body and coming to expression in the earthly organization manifest in the aeriform organism. And when we come to the etheric organism, to the etheric body, we find within it the *conceptual* process, in so far as this has a pictorial character — more strongly pictorial than we are consciously aware of to begin with, for the physical body still intrudes and tones down the pictures into mental concepts. This process works upon the fluid organism.

This shows us that by taking these different organisms in man into account we come nearer to the life of *soul*. Materialistic observation, which stops short at the solid structure and insists that in the very nature of things water cannot become an organism, is bound to confront the life of soul with complete lack of understanding; for it is precisely in these other organisms that the life of soul comes to immediate expression. The solid organism itself is, in reality, only that which provides support for the other organisms. The solid organism stands there as a supporting structure composed of bones, muscles, and so forth. Into this supporting structure is membered the fluid organism with its own inner differentiation and configuration; in this fluid organism vibrates the etheric body, and within this fluid organism the thoughts are produced. How are the thoughts produced? Through the fact that within the fluid organism something asserts itself in a particular metamorphosis — namely, what we know in the external world as *tone*.

Tone is, in reality, something that leads the ordinary mode of observation very much astray. As earthly human beings we perceive the tone as being borne to us by the air. But in point of fact the air is only the transmitter of the tone, which actually weaves in the air. And anyone who assumes that the tone in its essence is merely a matter of air-vibrations is like a person who says: Man has only his physical organism, and there is no soul in it. If the air-vibrations are thought to constitute the essence of the tone, whereas they are in truth merely its external expression, this is the same as seeing only the physical organism with no soul in it. The tone which lives in the air is essentially an *etheric* reality. And the tone we hear by way of the air arises through the fact that the air is

permeated by the *Tone Ether* which is the same as the *Chemical Ether*. In permeating the air, this Chemical Ether imparts what lives within it to the air, and we become aware of what we call the tone.

This Tone Ether or Chemical Ether is essentially active in our fluid organism. We can therefore make the following distinction: In our fluid organism lives our own etheric body; but in addition there penetrates into it (the fluid organism) from every direction the Tone Ether which underlies the tone. Please distinguish carefully here. We have within us our etheric body; it works and is active by giving rise to thoughts in our fluid organism. But what may be called the Chemical Ether continually streams in and out of our fluid organism. Thus we have an etheric organism complete in itself, consisting of Chemical Ether, Warmth-Ether, Light-Ether, Life-Ether, and in addition we find in it, in a very special sense, the Chemical Ether which streams in and out by way of the fluid organism.

The astral body which comes to expression in feeling operates through the air organism. But still another kind of Ether by which the air is permeated is connected especially with the air organism. It is the Light-Ether. Earlier conceptions of the world always emphasized this affinity of the outspreading physical air with the Light-Ether which pervades it. This Light-Ether that is borne, as it were, by the air and is related to the air even more intimately than tone, also penetrates into our air organism, and it underlies what there passes into and out of it. Thus we have our astral body which is the bearer of feeling, is especially active in the air organism, and is in constant contact there with the Light-Ether.

And now we come to the Ego. This human Ego, which by way of the will is active in the warmth-organism, is again connected with the outer warmth, with the instreaming and outstreaming Warmth-Ether.

Now consider the following. The etheric body remains in us also during sleep, from the moment of falling asleep to the moment of waking; therefore the interworking of the Chemical Ether and the etheric body continues within our being, via the fluid organism, also while we are asleep. It is different in the case of the astral body and feeling. From the moment of falling asleep to the moment of waking, the astral body is outside the human organism; the astral body and feeling do not then work upon the air organism, but the air organism that is connected with the whole surrounding world — is sustained from outside during sleep. And the human being himself, with his astral body and feeling, goes out of the body and passes into a world with which it is related primarily through the Light-Ether. While he is asleep man lives directly in an element that is transmitted to his astral body by the air organism during waking life. We can speak in a similar way of the Ego and the warmth-organism.

It is obvious from this that an understanding of man's connection with the surrounding universe is possible only as the result of thorough study of these members of being, of which ordinary, mechanistic thinking takes no account at all. But everything in us interpenetrates, and because the Ego is in the warmth-organism it also permeates the air organism, the fluid organism, and the solid organism, it permeates them with the warmth which is all-pervading. Thus the warmth-organism lives within the air organism; the warmth-organism, permeated as it is with the forces of the Ego, also works in the fluid organism.

This indicates how, for example, we should look for the way in which the

Ego works in the circulating blood. It works in the circulating blood by way of the warmth-organism — works as the spiritual entity which, as it were, sends down the will out of the warmth, via the air, into the fluid organism. Thus everything in the human organism works upon everything else. But we get nowhere if we have only general, abstract ideas of this interpenetration; we will reach a result only if we can evolve a concrete idea of the constitution of man and of how everything that is around us participates in our make-up.

The condition of sleep, too, can be understood only if we go much more closely into these matters. During sleep it is only the physical body and the etheric body that remain as they are during the waking state; the Ego and the astral body are outside. But in the sleeping human being the forces that are within the physical and etheric bodies can also be active — on the aeriform organism and the warmth-organism as well.

When we turn to consider waking life, from what has been said we shall understand the connection of the Ego with the astral body and with the whole organism. During sleep, when the Ego and the astral body are outside, the four elements are nevertheless within the human organism: the solid supporting structure, the fluid organism, but also the air organism in which the astral body otherwise works, and the warmth-organism in which the Ego otherwise works. These elements are within the human organism and they work in just as regularly organized a way during sleep as during the waking state, when the Ego and the astral body are active within them.

During the sleeping state we have within us, instead of the Ego — which is now outside — the spirit which permeates the cosmos and which in waking life we have driven out through our Ego which is part of that spirit. During sleep our warmth body is pervaded by cosmic spirituality, our air organism by what may be called cosmic astrality (or world-soul), which we also drive out while we are awake.

Waking life and sleeping life may therefore also be studied from this point of view. When we are asleep our warmth-organism is permeated by the cosmic spirituality which on waking we drive out through our Ego, for in waking life it is the Ego that brings about in the warmth-organism what is otherwise brought about by the cosmic spirituality. It is the same with the cosmic astrality; we drive it out when we wake up and readmit it into our organism when we fall asleep. Thus we can say: In that we leave our body during sleep, we allow the cosmic spirit to draw into our warmth-organism, and the world-soul, or the cosmic astrality, into our aeriform organism.

If we study the man without preconceived ideas, we acquire understanding not only of his relation to the surrounding physical world, but also of his relation to the cosmic spirituality and to the cosmic astrality.

This is one aspect of the subject. We can now consider it also from the aspect of knowledge, of cognition, and you will see how the two aspects tally with each other. It is customary to call 'knowledge' only what man experiences through perception and the intellectual elaboration of perceptions from the moment of waking to that of falling asleep. But thereby we come to know man's physical environment only. If we adhere to the principles of spiritual-scientific thinking and do not indulge in fantasy, we shall not, of course, regard the pictures of dream-life as immediate realities in themselves, neither shall we seek in dreams for knowledge as we seek it in waking mental activity and perception.

Nevertheless at a certain lower level, dreaming is a form of knowledge. It is a particular form of physical self-knowledge. Roughly, it can be obvious that a man has been 'dreaming' inner conditions when, let us say, he wakes up with the dream of having endured the heat of an intensely hot stove and then, on waking, finds that he is feverish or is suffering from some kind of inflammatory condition. In other ways too, dreams assume definite configuration. A man may dream of coiling snakes when something is out of order in the intestines; or he may dream of caves into which he is obliged to creep, and then wakes up with a headache, and so on. Obscurely and dimly, dreams point to our inner organic life, and we can certainly speak of a kind of lower knowledge as being present in dreams. There is merely an enhancement of this when the dreams of particularly sensitive people present very exact reflections of the organism.

It is generally believed that deep, dreamless sleep contributes nothing at all in the way of knowledge, that dreamless sleep is quite worthless as far as knowledge is concerned. But this is not the case. Dreamless sleep has its definite task to perform for knowledge — knowledge that has an individual-personal bearing. If we did not sleep, if our life were not continually interrupted by periods of sleep, we would be incapable of reaching a clear concept of the 'I,' the Ego; we could have no clear realization of our identity. We should experience nothing except the world outside and lose ourselves entirely in it. Insufficient attention is paid to this, because people are not in the habit of thinking in a really unprejudiced way about what is experienced in the life of soul and in the bodily life.

We look back over our life, at the series of pictures of our experiences to the point to which memory extends. But this whole stream of remembrances is interrupted every night by sleep. In the backward survey of our life the intervals of sleep are ignored. It does not occur to us that the stream of memories is ever and again interrupted by periods of sleep. The fact that it is so interrupted means that, without being conscious of it, we look into a void, a nothingness, as well as into a sphere that is filled with content. If here we have a white sphere with a black area in the middle, we see the white and in the middle the black, which, compared with the white, is a void, a nothingness. (This is not absolutely accurate but we need not think of that at the moment.) We see the black area, we see that in the white sphere something has been left free, but this is equally a positive impression although not identical with the impressions of the white sphere. The black area also gives a positive impression. In the same way the experience is a positive one when we are looking back over our life and nothing flows into this retrospective survey from the periods of sleep. What we slept through is actually included in the retrospective survey, although we are not directly conscious of it because consciousness is focused entirely on the pictures left by waking life. But this consciousness is inwardly strengthened through the fact that in the field of retrospective vision there are also empty places; this constitutes the source of our consciousness in so far as it is inward consciousness. We would lose ourselves entirely in the external world if we were always awake, if this waking state were not continually interrupted by sleep. But whereas dream-filled sleep mirrors back to us in chaotic pictures certain fragments of our inner, organic conditions, dreamless sleep imparts to us the consciousness of our organization as man — again, therefore, knowledge. Through waking consciousness we perceive the external world. Through dreams



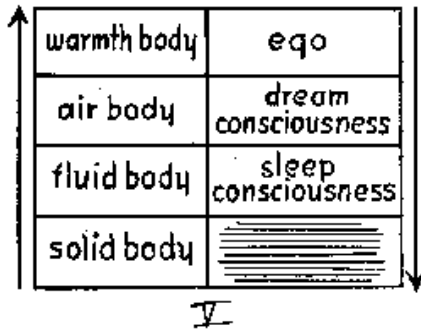
we perceive — but dimly and without firm definition — single fragments of our inner, organic conditions. Through dreamless sleep we come to know our organization in its totality, although dimly and obscurely. Thus we have already considered three stages of knowledge: dreamless sleep, dream-filled sleep, the waking state.

Then we come to the three higher forms of knowledge: Imagination, Inspiration, Intuition. These are the stages which lie *above* the waking consciousness and as states of consciousness become ever clearer, yielding more and more data of knowledge; whereas *below* the ordinary consciousness we come to those chaotic fragments of knowledge which are nevertheless necessary for ordinary forms of experience.

This is how we must think of the field of consciousness. We should not speak of having only the ordinary waking consciousness any more than we should speak of having only the familiar solid organism. We must speak to the effect that the solid organism is something that exists within a clearly demarcated space, so that if we think in an entirely materialistic way, we shall take this to be the human organism itself. We must remember that ordinary consciousness is actually present, that its ideas and mental pictures come to us in definite outlines. But we should neither think that we have the solid body only, nor that we have this day-consciousness only. For the solid body is permeated by the fluid body which has an inwardly fluctuating organization, and again the clear day-consciousness is permeated by the dream-consciousness, yielding pictures which have no sharp outlines but fluctuating outlines, for consciousness here itself becomes 'fluid' in a certain sense. And as well as the fluid organism we have the air organism, which during the sleeping state is sustained by something that is not ourselves, and hence is not entirely, but only partially and transiently, connected with our own life of soul — namely in waking life only; nevertheless we have it within us as an actual organism.

We have also a third state of consciousness, the dark consciousness of dreamless sleep, in which ideas and thought-pictures become not only hazy but dulled to the degree of inner darkness; in dreamless sleep we cease altogether to experience consciousness itself, just as under certain circumstances, while we are asleep, we cease to experience the aeriform body.

So you see, no matter whether we study the man from the inner or the outer aspect, we reach an ever fuller and wider conception of his being and constitution. Passing from the solid body to the fluid body to the air body to the warmth body, we come to the life of *soul*. Passing from the clear day-consciousness to the dream-consciousness, we come to the *body*. And we come to the body in a still deeper sense through the knowledge of being within it through dreamless sleep. When we carry the waking consciousness right down into the consciousness of dreamless sleep and observe the human being in the members of his consciousness, we come to the bodily constitution. When we consider the bodily constitution itself, from its solid state up to its warmth-state, we pass out of the bodily constitution.



This shows you how necessary it is not simply to accept what is presented to biased, external observation. There, on the one side, is the solid body, to which materialistic-mechanistic thought is anchored; and on the other side there is the life of soul which to modern consciousness appears endowed with content only in the form of experiences belonging to the clear day-consciousness. Thought based on external observation alone does not go downwards from this state of consciousness for if it did it would come to the body. It does not go downwards from the spiritual body (warmth-body), for if it did it would be led to the solid body. This kind of thinking studies the solid body without either the fluid body, the air body or the warmth-body, and the day-consciousness without that which in reality reflects the inner bodily nature — without the dream-consciousness and the consciousness of dreamless sleep.

On the basis of academic psychology, the question is asked: How does the soul-and-spirit live in the physical man? — In reality we have the solid body, the fluid body, the air body and the warmth-body. By way of the warmth-body the Ego unfolds the clear day-consciousness. But coming downwards we have the dream-consciousness, and still farther downwards the consciousness of dreamless sleep. Descending even farther we come — as you know from the book *Occult Science* — to still another state of consciousness which we need not consider now. If we ask how what is here on the right is related to what is on the left, we shall find that they harmonize, for *here* (arrow at left side), ascending from below upwards, we come to the soul-realm; and *here* (arrow at right side) we come to the bodily constitution: the right and the left harmonize.

But fundamentally speaking, the externalized thinking of today takes account only of the solid body, and again only of *this* state of consciousness (Ego). The Ego hovers in the clouds and the solid body stands on the ground — and no relation is found between the two. If you read the literature of modern psychology you will find the most incredible hypotheses of how the soul works upon the body. But this is all due to the fact that only one *part* of the body is taken into account, and then something that is entirely separated from it — one *part* of the soul.

That Spiritual Science aims everywhere for wholeness of view, that it must in very truth build the bridge between the bodily constitution on the one side and the life of soul on the other, that it draws attention to states of being where the soul-element becomes a bodily element, the bodily element a soul-element — all this riles our contemporaries, who insist upon not going beyond what presents itself to external, prejudiced contemplation.

Ego — Will — Warmth-organism — Warmth Ether.  
Astral body — Feeling — Air organism — Light  
Ether.  
Ethereic body — Thinking — Fluid organism —  
Chemical Ether.

### The Moral as the Source of World-Creative Power

December 18, 1920

I tried yesterday to give certain indications about the constitution of man, and at the end it was possible to show that a really penetrating study of human nature is able to build a bridge between man's external constitution and what it unfolds, through self-consciousness, in his inner life. As a rule no such bridge is built, or only very inadequately built, particularly in the science current today. It became clear to us that in order to build this bridge we must know how man's constitution is to be regarded. We saw that the solid or solid fluid organism — which is the sole object of study today and is alone recognized by modern science as organic in the real sense — we saw that this must be regarded as only one of the organisms in the human constitution; that the existence of a fluid organism, an aeriform organism, and a warmth-organism must also be recognized. This makes it possible for us also to perceive how those members of man's nature which we are accustomed to regard as such, penetrate into this delicately organized constitution. Naturally, up to the warmth-organism itself, everything is to be conceived as physical body. But it is paramountly the etheric body that takes hold of the fluid body, of everything that is fluid in the human organism; in everything aeriform, the astral body is paramountly active, and in the warmth-organism, the Ego. By recognizing this we can as it were remain in the physical but at the same time reach up to the spiritual.

We also studied consciousness at its different levels. As I said yesterday, it is usual to take account only of the consciousness known to us in waking life from the moment of waking to the moment of falling asleep. We perceive the objects around us, reason about these perceptions with our intellect; we also have feelings in connection with these perceptions, and we have our will-impulses. But we experience this whole nexus of consciousness as something which, in its qualities, differs completely from the physical which alone is taken account of by ordinary science. It is not possible, without further ado, to build a bridge from these imponderable, incorporeal experiences in the domain of consciousness to the other objects of perception studied in physiology or physical anatomy. But in regard to consciousness too, we know from ordinary life that in addition to the waking consciousness, there is dream-consciousness, and we heard yesterday that dreams are essentially pictures or symbols of inner organic processes. Something is going on within us all the time, and in our dreams it comes to expression in pictures. I said that we may dream of coiling snakes when we have some intestinal disorder, or we may dream of an excessively hot stove and wake up with palpitations of the heart. The overheated stove symbolized irregular beating of the heart, the snakes symbolized the intestines, and so forth. Dreams point us to our organism; the consciousness of

dreamless sleep is, as it were, an experience of nullity, of the void. But I explained that this experience of the void is necessary in order that man shall feel himself connected with his bodily nature. As an Ego he would feel no connection with his body if he did not leave it during sleep and seek for it again on waking. It is through the deprivation undergone between falling asleep and waking that he is able to feel himself united with the body. So from the ordinary consciousness which has really nothing to do with our own essential being beyond the fact that it enables us to have perceptions and ideas, we are led to the dream-consciousness which has to do with actual bodily processes. We are therefore led to the body. And we are led to the body even more strongly when we pass into the consciousness of dreamless sleep. Thus we can say: On the one hand our conception of the life of soul is such that it leads us to the body. And our conception of the bodily constitution, comprising as it does the fluid organism, the aeriform organism, the warmth-organism and thus becoming by degrees more rarefied, leads us to the realm of soul. It is absolutely necessary to take these things into consideration if we are to reach a view of the world that can really satisfy us.

The great question with which we have been concerning ourselves for weeks, the cardinal question in man's conception of the world, is this: How is the moral world-order connected with the physical world-order? As has been said so often, the prevailing world-view — which relies entirely upon natural science for knowledge of the outer physical world and can only resort to earlier religious beliefs when it is a matter of any comprehensive understanding of the life of soul, for in modern psychology there really is no longer any such understanding — this world-view is unable to build a bridge. There, on the one side, is the physical world. According to the modern world view, this is a conglomeration from a primeval nebula, and everything will eventually become a kind of slag-heap in the universe. This is the picture of the evolutionary process presented to us by the science of today, and it is the one and only picture in which a really honest modern scientist can find reality.

Within this picture a moral world-order has no place. It is there on its own. Man receives the moral impulses into himself as impulses of soul. But if the assertions of natural science are true, everything that is astir with life, and finally man himself came out of the primeval nebula and the moral ideals well up in him. And when, as is alleged, the world becomes a slag-heap, this will also be the graveyard of all moral ideals. They will have vanished. — No bridge can possibly be built, and what is worse, modern science cannot, without being inconsistent, admit the existence of morality in the world-order. Only if modern science is inconsistent can it accept the moral world-order as valid. It cannot do so if it is consistent. The root of all this is that the only kind of anatomy in existence is concerned exclusively with the solid organism, and no account is taken of the fact that man also has within him a fluid organism, an aeriform organism, and a warmth-organism. If you picture to yourselves that as well as the solid organism with its configuration into bones, muscles, nerve-fibres and so forth, you also have a fluid organism and an aeriform organism — though these are of course fluctuating and inwardly mobile — and a warmth-organism, if you picture this you will more easily understand what I shall now have to say on the basis of spiritual-scientific observation.

Think of a person whose soul is fired with enthusiasm for a high moral

ideal, for the ideal of generosity, of freedom, of goodness, of love, or whatever it may be. He may also feel enthusiasm for examples of the practical expression of these ideals. But nobody can conceive that the enthusiasm which fires the soul penetrates into the bones and muscles as described by modern physiology or anatomy. If you really take counsel with yourself, however, you will find it quite possible to conceive that when one has enthusiasm for a high moral ideal, this enthusiasm has an effect upon the warmth-organism. — There, you see, we have come from the realm of soul into the physical!

Taking this as an example, we may say: Moral ideals come to expression in an enhancement of warmth in the warmth-organism. Not only is man warmed in soul through what he experiences in the way of moral ideals, but he becomes organically warmer as well — though this is not so easy to prove with physical instruments. Moral ideals, then, have a stimulating, invigorating effect upon the warmth-organism.

You must think of this as a real and concrete happening: enthusiasm for a moral ideal — stimulation of the warmth-organism. There is more vigorous activity in the warmth-organism when the soul is fired by a moral ideal. Neither does this remain without effect upon the rest of one's constitution. As well as the warmth-organism he also has the air-organism. He inhales and exhales the air; but during the inbreathing and outbreathing process the air is within him. It is of course inwardly in movement, in fluctuation, but equally with the warmth-organism it is an actual air-organism in man. Warmth, quickened by a moral ideal, works in turn upon the air-organism, because warmth pervades the whole human organism, pervades every part of it. The effect upon the air-organism is not that of warming only, for when the warmth, stimulated by the warmth-organism, works upon the air-organism, it imparts to it something that I can only call a *source of light*. Sources of light, as it were, are imparted to the air-organism, so that moral ideals which have a stimulating effect upon the warmth-organism produce sources of light in the air-organism. To external perception and for ordinary consciousness these sources of light are not in themselves luminous, but they manifest in man's astral body. To begin with, they are curbed — if I may use this expression — through the air that is within man. They are, so to speak, still dark light, in the sense that the seed of a plant is not yet the developed plant. Nevertheless man has a source of light within him through the fact that he can be fired with enthusiasm for moral ideals, for moral impulses.

We also have within us the fluid organism. Warmth, stimulated in the warmth organism by moral ideals, produces in the air-organism what may be called a source of light which remains, to begin with, curbed and hidden. Within the fluid organism — because everything in the human constitution interpenetrates — a process takes place which I said yesterday actually underlies the outer tone conveyed in the air. I said that the air is only the body of the tone, and anyone who regards the essential reality of tone as a matter of vibrations of the air, speaks of tones just as he would speak of a man as having nothing except the outwardly visible physical body. The air with its vibrating waves is nothing but the outer body of the tone. In the human being this tone, this *spiritual* tone, is not produced in the air-organism through the moral ideal, but in the fluid organism. The sources of tone, therefore, arise in the fluid organism.

We regard the solid organism as the densest of all, as the one that supports and bears all the others. Within it, too, something is produced as in the case of the other organisms. In the solid organism there is produced what we call a *seed of life* — but it is an *etheric*, not a physical seed of life such as issues from the female organism at a birth. This etheric seed which lies in the deepest levels of subconsciousness is actually the primal source of tone and, in a certain sense, even the source of light. This is entirely hidden from ordinary consciousness, but it is there within the human being.

Think of all the experiences in your life that came from aspiration for moral ideas — be it that they attracted you merely as ideas, or that you saw them coming to expression in others, or that you felt inwardly satisfied by having put such impulses into practice, by letting your deeds be fired by moral ideals . . . all this goes down into the air-organism as a source of *light*, into the fluid organism as a source of *tone*, into the solid organism as a source of *life*.

These processes are withdrawn from the field of man's consciousness but they operate within him nevertheless. They become free when he lays aside his physical body at death. What is thus produced in us through moral ideals, or through the loftiest and purest ideas, does not bear immediate fruit. For during the life between birth and death, moral ideas as such become fruitful only in so far as we remain in the life of ideas, and in so far as we feel a certain satisfaction in moral deeds performed. But this is merely a matter of remembrance, and has nothing to do with what actually penetrates down into the different organisms as the result of enthusiasm for moral ideals.

So we see that our whole constitution, beginning with the warmth-organism, is, in very fact, permeated by moral ideals. And when at death the etheric body, the astral body, and the Ego emerge from the physical body, these higher members of our human nature are filled with all the impressions we have had. Our Ego was living in the warmth-organism when it was quickened by moral ideas. We were living in our air-organism, into which were implanted sources of *light* which now, after death, go forth into the cosmos together with us. In our fluid organism, *tone* was kindled which now becomes part of the Music of the Spheres, resounding from us into the cosmos. And we bring *life* with us when we pass out into the cosmos through the portal of death.

You will now begin to have an inkling of what the life that pervades the universe really is. Where are the sources of life? They lie in that which quickens those moral ideals which fire man with enthusiasm. We come to the point of saying to ourselves that if today we allow ourselves to be inspired by moral ideals, these will carry forth life, tone and light into the universe and will become *world-creative*. We carry out into the universe world-creative power, and the source of this power is the moral element.

So when we study the *whole* man we find a bridge between moral ideals and what works as life-giving force in the physical world, even in the chemical sense. For tone works in the chemical sense by assembling substances and dispersing them again. Light in the world has its source in the moral stimuli, in the warmth-organisms of men. Thus we look into the future — new worlds take shape. And as in the case of the plant we must go back to the seed, so in the case of these future worlds that will come into being, we must go back to the seeds which lie in us as moral ideals.

And now think of theoretical ideas in contrast to moral ideals. In the case

of theoretical ideas everything is different, no matter how significant these ideas may be, for theoretical ideas produce the very opposite effect to that of stimulus. They *cool down* the warmth-organism — that is the difference.

Moral ideas, or ideas of a moral-religious character, which fire us with enthusiasm and become impulses for deeds, work as world-creative powers. Theoretical ideas and speculation's have a cooling, subduing effect upon the warmth-organism. Because this is so, they also have a *paralyzing* effect upon the air-organism and upon the source of light within it; they have a *deadening* effect upon tone, and an *extinguishing* effect upon life. In our theoretical ideas the creations of the pre-existing world come to their end. When we formulate theoretical ideas a universe dies in them. Thus do we bear within us the death of a universe and the dawn of a universe.

Here we come to the point where he who is initiated into the secrets of the universe cannot speak, as so many speak today, of the conservation of energy or the conservation of matter. [e.Ed: The law propounded by Julius Robert Mayer (1814-1878)]. It is simply not true that matter is conserved forever. Matter dies to the point of nullity, to a zero-point. In our own organism, energy dies to the point of nullity through the fact that we formulate theoretical thoughts. But if we did not do so, if the universe did not continually die in us, we should not be man in the true sense. Because the universe dies in us, we are endowed with self-consciousness and are able to think about the universe. But these thoughts are the corpse of the universe. We become conscious of the universe as a corpse only, and it is this that makes us Man.

A past world dies within us, down to its very matter and energy. It is only because a new universe at once begins to dawn that we do not notice this dying of matter and its immediate rebirth. Through man's theoretical thinking, matter — substantiality — is brought to its end; through his *moral* thinking, matter and cosmic energy are imbued with new life. Thus what goes on inside the boundary of the human skin is connected with the dying and birth of worlds. This is how the moral order and the natural order are connected. The natural world dies away in man; in the realm of the moral a new natural world comes to birth.

#### *Moral Ideals*

stimulate the warmth-organism. producing in the air organism — sources of *Light*. producing in the fluid organism — sources of *Tone*. producing in the solid organism — seeds of *Life*. (etheric)

#### *Theoretical thoughts*

*cool down* the warmth organism. *paralyze* the sources of Light. *dead*en the sources of Tone. *extinguish* Life.

Because of unwillingness to consider these things, the ideas of the imperishability of matter and energy were invented. If energy were imperishable and matter were imperishable there would be no moral world-order. But today it is desired to keep this truth concealed and modern thought has every reason to do so, because otherwise it would have to eliminate the moral world-order — which in actual fact it does by speaking of the law of the conservation of matter and energy. If matter is conserved, or energy is conserved, the moral world order is nothing but an illusion, a mirage. We can understand the course of the world's development only if we grasp how out of this 'illusory' moral world-order — for so it is when it is grasped in thoughts — new worlds come into

being.

Nothing of this can be grasped if we study only the solid component of man's constitution. To understand it we must pass from the solid organism through the fluid and aeriform organisms to the warmth-organism. Man's connection with the universe can be understood only if the physical is traced upwards to that rarefied state wherein the soul can be directly active in the rarefied physical element, as for example in warmth. Then it is possible to find the connection between body and soul.

However many treatises on psychology may be written — if they are based upon what is studied today in anatomy and physiology it will not be possible to find any transition to the life of soul from this solid, or solid-fluid bodily constitution. The life of soul will not be revealed as such. But if the bodily substance is traced back to warmth, a bridge can be built from what exists in the body as warmth to what works from out of the soul into the warmth in the human organism. There is warmth both without and within the human organism. As we have heard, in man's constitution warmth is an organism; the soul, the soul-and-spirit, takes hold of this warmth-organism and by way of the warmth all that becomes active which we inwardly experience as the moral. By the 'moral' I do not of course mean what philistines mean by it, but I mean the moral in its totality, that is to say, all those impulses that come to us, for example when we contemplate the majesty of the universe, when we say to ourselves: We are born out of the cosmos and we are responsible for what goes on in the world. — I mean the impulses that come to us when the knowledge yielded by Spiritual Science inspires us to work for the sake of the future. When we regard Spiritual Science itself as a source of the moral, this, more than anything else, can fill us with enthusiasm for the moral, and this enthusiasm, born of spiritual-scientific knowledge, becomes in itself a source of morality in the higher sense. But what is generally called 'moral' represents no more than a subordinate sphere of the moral in the universal sense. — All the ideas we evolve about the external world, about Nature in her finished array, are theoretical ideas. No matter with what exactitude we envisage a machine in terms of mathematics and the principles of mechanics, or the universe in the sense of the Copernican system — this is nothing but theoretical thinking, and the ideas thus formulated constitute a force of death within us; a corpse of the universe is within us in the form of thoughts, of ideas.

These matters create deeper and deeper insight into the universe in its totality. There are not two orders, a natural order and a moral order in juxtaposition, but the two are one. This is a truth that must be realized by the man of today. Otherwise he must ever and again be asking himself: How can my moral impulses take effect in a world in which a natural order alone prevails? — This indeed was the terrible problem that weighed upon men in the nineteenth century and early twentieth century: How is it possible to conceive of any transition from the natural world into the moral world, from the moral world into the natural world? — The fact is that nothing can help to solve this perplexing, fateful problem except spiritual-scientific insight into Nature on the one side and Spirit on the other.

With the premises yielded by this knowledge we shall also be able to get to the root of something that is presented as a branch of science today and has already penetrated into the general consciousness of men. Our world-view today



is based upon Copernicanism. Until the year 1827 the Copernican conception of the universe which was elaborated by Kepler and then diluted into theory by Newton, was tabooed by the Roman Catholic Church. No orthodox Catholic was allowed to believe it. Since that year the prohibition has been lifted and the Copernican view of the universe has taken root so strongly in the general consciousness that anyone who does not base his own world-view upon it is regarded as a fool.

What is this Copernican picture of the universe? — It is in reality a picture built up purely on the basis of mathematical principles, mathematical-mechanical principles. The rudiments of it began, very gradually, to be unfolded in Greece, [e.Ed: Particularly by Aristarchos of Samos, the Greek astronomer, circa 250 B.C.] where, however, echoes of earlier thought — for example in the Ptolemaic view of the universe — still persisted. And in course of time this developed into the Copernican system that is taught nowadays to every child.

We can look back from this world-conception to ancient times when man's picture of the universe was very different. All that has remained of it are those traditions which in the form in which they exist today — in astrology and the like — are sheer dilettantism. That is what has remained of ancient astronomy, and it has also remained, ossified and paralyzed, in the symbols of certain secret societies, Masonic societies and the like. There is usually complete ignorance of the fact that these things are relics of an ancient astronomy. This ancient astronomy was quite different from that of today, for it was based, not upon mathematical principles but upon ancient clairvoyant vision.

Entirely false ideas prevail today of how an earlier humanity acquired its astronomical-astrological knowledge. This was acquired through an instinctive-clairvoyant vision of the universe. The earliest Post-Atlantean peoples saw the heavenly bodies as spirit forms, spirit entities, whereas we today regard them merely as physical structures. When the ancient peoples spoke of the celestial bodies, of the planets or of the fixed stars, they were speaking of *spiritual beings*. Today, the sun is pictured as a globe of burning gas which radiates light into the universe. But for the men of ancient times the sun was a living Being and they regarded the sun, which their eyes beheld, simply as the outward manifestation of this Spirit Being at the place where the sun stands in the universe; and it was the same in regard to the other heavenly bodies — they were seen as Spirit Beings. We must think of an age which came to an end long before the time of the Mystery of Golgotha, when the sun out yonder in the universe and everything in the stars was conceived of as living spirit reality, living Being. Then came an intermediary period when people no longer had this vision, when they regarded the planets, at any rate, as physical, but still thought of them as pervaded by living souls. In times when it was no longer known how the physical passes over by stages into what is of the soul, how what is of the soul passes over by stages into the physical, how in reality the two are united, men postulated physical existence on the one side and soul existence on the other. They thought of the correspondences between these two realms just as most psychologists today — if they admit the existence of a soul at all — still think, namely that the soul and the physical nature of the man are identical. This, of course, leads thought to absurdity; or there is the so-called 'psycho-physical parallelism,' which again is nothing else than a stupid way of formulating something that is not understood.

Then came the age when the heavenly bodies were regarded as physical structures, circling or stationary, attracting or repelling one another in accordance with mathematical laws. To be sure, in every epoch there existed a knowledge — in earlier times a more instinctive knowledge — of how things are in reality. But in the present age this instinctive knowledge no longer suffices; what in earlier times was known instinctively must now be acquired by *conscious effort*. And if we enquire how those who were able to view the universe in its totality — that is to say, in its physical, psychical and spiritual aspects — if we enquire how these men pictured the sun, we must say: They pictured it first and foremost as a Spirit-Being. Those who were initiated conceived of this Spirit-Being as the source of the moral. In my *Philosophy of Spiritual Activity* I have said that 'moral intuitions' are drawn from this source — but drawn from it in the earthly world, for the moral intuitions shine forth from *man*, from what can live in him as enthusiasm for the moral.

Think of how greatly our responsibility is increased when we realize: If here on the earth there were no soul capable of being with enthusiasm for true and genuine morality, for the spiritual moral order in general, nothing could be contributed towards the progress of our world, towards a new creation; our world would be led towards its death.

This force of light that is on the earth - rays out into the universe. This is, to begin with, imperceptible to ordinary vision; we do not perceive how human moral impulses in man ray out from the earth into the universe. If a grievous age were to dawn over the earth, an age when millions and millions of men would perish through lack of spirituality — spirituality conceived of here as including the moral, which indeed it does — if there were only a dozen men filled with moral enthusiasm, the earth would *still* ray out a spiritual, sun-like force! This force rays out only to a certain distance. At this point it mirrors itself, as it were, in itself, so that here there arises the reflection of what radiates from *man*. And in every epoch the initiates regarded this reflection as the sun. For as I have so often said, there is nothing physical here. Where ordinary astronomy speaks of the existence of an incandescent globe of gas, there is merely the reflection of a spiritual reality in physical appearance.

You see, therefore, how great is the distance separating the Copernican view of the world, and even the old astrology, from what was the inmost secret of Initiation. The best illustration of these things is provided by the fact that in an epoch when great power was vested in the hands of groups of men, who, as they declared, considered that such truths were dangerous for the masses and did not wish them to be communicated, one who was an idealist — the Emperor Julian (called for this reason 'the Apostate') — wanted to impart these truths to the world and was then brought to his death by cunning means. There are reasons which induce certain occult societies to withhold vital secrets of world-existence, because by so doing they are able to wield a certain power. If in the days of the Emperor Julian certain occult societies guarded their secrets so strictly that they acquiesced in his murder, it need not surprise us if those who are the custodians of certain secrets today do not reveal them but want to withhold them from the masses in order to enhance their power — it need not surprise us if such people hate to realize that at least the beginnings of such secrets are being unveiled. And now you will understand some of the deeper reasons for the bitter hatred that is leveled against Spiritual Science, against

what Spiritual Science feels it a duty to bring to mankind at the present time. But we are living in an age when either earthly civilization will be doomed to perish, or certain secrets will be restored to mankind — truths which hitherto have in a certain way been guarded as secrets, which were once revealed to people through instinctive clairvoyance but must now be reacquired by fully conscious vision, not only of the physical but also of the spiritual that is within the physical.

What was the real aim of Julian the Apostate? — He wished to make clear to the people: 'You are becoming more and more accustomed to look only at the physical sun; but there is a spiritual Sun of which the physical sun is only the mirror-image!' In his own way he wished to communicate the Christ-Secret to the world. But in our age it is desired that the connection of Christ, the spiritual Sun, with the physical sun, shall be kept hidden. That is why certain authorities rage most violently of all when we speak of the Christ Mystery in connection with the Sun Mystery. All kinds of calumnies are then spread abroad. — But Spiritual Science is assuredly a matter of importance in the present age, and those alone who regard it as such view it with the earnestness that is its due.

### The Path to Freedom and Love and their Significance in World Events

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Man stands in the world as thinking, contemplative being on the one hand, and as a doer, a being of action, on the other; with his feelings he lives within both these spheres. With his feeling he responds, on the one side, to what is presented to his observation; on the other side, feeling enters into his actions, his deeds. We need only consider how a man may be satisfied or dissatisfied with the success or lack of success of our deeds, how in truth all action is accompanied by impulses of feeling, and we shall see that feeling links the two poles of our being: the pole of thinking and the pole of deed, of action. Only through the fact that we are thinking beings are we *Man* in the truest sense. Consider too, how everything that gives us the consciousness of our essential manhood is connected with the fact that we can inwardly picture the world around us; we live in this world and can contemplate it. To imagine that we cannot contemplate the world would entail forfeiting our essential manhood. As doers, as men of action, we have our place in social life and fundamentally speaking, everything we accomplish between birth and death has a certain significance in this social life.

In so far as we are contemplative beings, *thought* operates in us; in so far as we are doers, that is to say, social beings, *will* operates in us. It is not the case in human nature, nor is it ever so, that things can simply be thought of intellectually side by side with one another; the truth is that whatever is an active factor in life can be characterized from one aspect or another; the forces of the world interpenetrate, flow into each other. Mentally, we can picture ourselves as beings of thought, also as beings of will. But even when we are entirely engrossed in contemplation, when the outer world is completely stilled, the will is continually active. And again, when we are performing deeds, thought is active in us. It is inconceivable that anything should proceed from us in the way of actions or deeds — which may also take effect in the realm of social life —

without our identifying ourselves in thought with what thus takes place. In everything that is of the nature of will, the element of thought is contained; and in everything that is of the nature of thought, will is present. It is essential to be quite clear about what is involved here if we seriously want to build the bridge between the moral-spiritual world-order and natural-physical world-order.

Imagine that you are living for a time purely in reflection as usually understood, that you are engaging in no kind of outward activity at all, but are wholly engrossed in thought. You must realize, however, that in this life of thought, *will* is also active; will is then at work in your inner being, raying out its forces into the realm of thought. When we picture the thinking human being in this way, when we realize that the will is radiating all the time into his thoughts, something will certainly strike us concerning life and its realities. If we review all the thoughts we have formulated, we shall find in every case that they are linked with something in our environment, something that we ourselves have experienced. Between birth and death we have, in a certain respect, no thoughts other than those brought to us by life. If our life has been rich in experiences we have a rich thought-content; if our life experiences have been meagre, we have a meagre thought-content. The thought-content represents our inner destiny — to a certain extent. But within this life of thought there is something that is inherently our own; what is inherently our own is *how* we connect thoughts with one another and dissociate them again, *how* we elaborate them inwardly, *how* we arrive at judgments and draw conclusions, *how* we orientate ourselves in the life of thought — all this is inherently our own. The will in our life of thought is our own.

If we study this life of thought in careful self-examination we shall certainly realize that thoughts, as far as their actual content is concerned, come to us from outside, but that it is we ourselves who elaborate these thoughts. — Fundamentally speaking, therefore, in respect of our world of thought we are entirely dependent upon the experiences brought to us by our birth, by our destiny. But through the will, which rays out from the depths of the soul, we carry into what thus comes to us from the outer world, something that is inherently our own. For the fulfillment of what self-knowledge demands of us it is highly important to keep separate in our minds how, on the one side, the thought content comes to us from the surrounding world and how, on the other, the force of the will, coming from within our being, rays into the world of thought.

How, in reality, do we become inwardly more and more spiritual? — Not by taking in as many thoughts as possible from the surrounding world, for these thoughts merely reproduce in pictures this outer world, which is a physical, material world. Constantly to be running in pursuit of sensations does not make us more spiritual. We become more spiritual through the inner, will-permeated work we carry out in our thoughts. This is why meditation, too, consists in not indulging in haphazard thoughts but in holding certain easily envisaged thoughts in the very centre of our consciousness, drawing them there with a strong effort of will. And the greater the strength and intensity of this inner radiation of will into the sphere of thinking, the more spiritual we become. When we take in thoughts from the outer material world — and between birth and death we can take in only such thoughts — we become, as you can easily realize, unfree; for we are given over to the concatenations of things and events in

the external world; as far as the actual content of the thoughts is concerned, we are obliged to think as the external world prescribes; only when we elaborate the thoughts do we become free in the real sense.

Now it is possible to attain complete freedom in our inner life if we increasingly efface and exclude the actual thought content, in so far as this comes from outside, and kindle into greater activity the element of will which streams through our thoughts when we form judgments, draw conclusions and the like. Thereby, however, our thinking becomes what I have called in my *Philosophy of Spiritual Activity*: purethinking. We think, but in our thinking there is nothing but will. I have laid particular emphasis on this in the new edition of the book (1918). What is thus within us lies in the sphere of thinking. But pure thinking may equally be called pure will. Thus from the realm of thinking we reach the realm of will, when we become inwardly free; our thinking attains such maturity that it is entirely irradiated by will; it no longer takes anything in from outside, but its very life is of the nature of will. By progressively strengthening the impulse of will in our thinking we prepare ourselves for what I have called in the *Philosophy of Spiritual Activity*, "Moral Imagination." Moral Imagination rises to the Moral Intuitions which then pervade and illuminate our will that has now become thought, or our thinking that has now become will. In this way we raise ourselves above the sway of the 'necessity' prevailing in the material world, permeate ourselves with the force that is inherently our own, and prepare for Moral Intuition. And everything that can stream into man from the spiritual world has its foundation, primarily, in these Moral Intuitions. Therefore freedom dawns when we enable the will to become an ever mightier and mightier force in our thinking.

Now let us consider the human being from the opposite pole, that of the will. When does the will present itself with particular clarity through what we do? — When we sneeze, let us say, we are also doing something, but we cannot, surely, ascribe to ourselves any definite impulse of will when we sneeze! When we speak, we are doing something in which will is undoubtedly contained. But think how, in speaking, deliberate intent and absence of intent, volition and absence of volition, intermingle. You have to learn to speak, and in such a way that you are no longer obliged to formulate each single word by dint of an effort of will; an element of instinct enters into speech. In ordinary life at least, it is so, and it is emphatically so in the case of those who do not strive for spirituality. Garrulous people, who are always opening their mouths in order to say something or other in which very little thought is contained, give others an opportunity of noticing — they themselves, of course, do not notice — how much there is in speech that is instinctive and involuntary. But the more we go out beyond our organic life and pass over to activity that is liberated, as it were, from organic processes, the more do we carry thoughts into our actions and deeds. Sneezing is still entirely a matter of organic life; speaking is largely connected with organic life; walking really very little; what we do with the hands, also very little. And so we come by degrees to actions which are more and more emancipated from our organic life. We accompany such actions with our thoughts, although we do not know how the will streams into these thoughts. If we are not somnambulists and do not go about in this condition, our actions will always be accompanied by our thoughts. We carry our thoughts into our actions, and the more our actions evolve towards perfection, the more

are our thoughts being carried into them.

Our inner life is constantly deepened when we send will — our own inherent force — into our thinking, when we permeate our thinking with will. We bring will into thinking and thereby attain freedom. As we gradually perfect our actions we finally succeed in sending thoughts into these actions; we irradiate our actions — which proceed from our will — with thoughts. On the one side (inwards) we live a life of thought; we permeate this with the will and thus find freedom. On the other side (outwards) our actions stream forth from our will, and we permeate them with our thoughts.

But by what means do our actions evolve to greater perfection? To use an invariably controversial expression — How do we achieve greater perfection in our actions? We achieve this by developing in ourselves the force which can only be designated by the words: *devotion to the outer world*. — The more our devotion to the outer world grows and intensifies, the more does this outer world stir us to action. But it is just through unfolding devotion to the outer world that we succeed in permeating our actions with thoughts. What, in reality, *is* devotion to the outer world? Devotion to the outer world, which pervades our actions with thoughts, is nothing else than *love*.

Just as we attain freedom by irradiating the life of thought with will, so do we attain *love* by permeating the life of will with thoughts. We unfold love in our actions by letting thoughts radiate into the realm of the will; we develop freedom in our thinking by letting what is of the nature of will radiate into our thoughts. And because, as man, we are a unified whole, when we reach the point where we find freedom in the life of thought and love in the life of will, there will be freedom in our actions and love in our thinking. Each irradiates the other: action filled with thought is wrought in love; thinking that is permeated with will gives rise to actions and deeds that are truly free.

Thus you see how in the human being the two great ideals, freedom and love, grow together. Freedom and love are also that which man, standing in the world, can bring to realization in himself in such a way that, through him, the one unites with the other for the good of the world.

We must now ask: How is the ideal, the highest ideal, to be attained in the will-permeated life of thought? — Now if the life of thought were something that represented material processes, the will could never penetrate fully into the realm of the thoughts and increasingly take root there. The will would at most be able to ray into these material processes as an organizing force. Will can take real effect only if the life of thought is something that has no outer, physical reality. What, then, must it be?

You will be able to envisage what it must be if you take a picture as a starting-point. If you have here a mirror and here an object, the object is reflected in the mirror; if you then go behind the mirror, you find nothing. In other words, you have a picture — nothing more. Our thoughts are pictures in this same sense. How is this to be explained? — In a previous lecture I said that the life of thought *as such* is in truth not a reality of the immediate moment. The life of thought rays in from our existence before birth, or rather, before conception. The life of thought has its reality between death and a new birth. And just as here the object stands before the mirror and what it presents is a picture — only that and nothing more — so what we unfold as the life of thought is lived through in the real sense between death and a new birth, and

merely rays into our life since birth. As thinking beings, we have within us a mirror-reality only. Because this is so, the other reality which, as you know, rays up from the metabolic process, can permeate the mirror-pictures of the life of thought. If, as is very rarely the case today, we make sincere endeavors to develop unbiased thinking, it will be clear to us that the life of thought consists of mirror-pictures if we turn to thinking in its purest form — in *mathematics*. Mathematical thinking streams up entirely from our inner being, but it has a mirror-existence only. Through mathematics the make-up of external objects can, it is true, be analyzed and determined; but the mathematical thoughts in themselves are only thoughts, they exist merely as pictures. They have not been acquired from any outer reality.

Abstract thinkers such as Kant also employ an abstract expression. They say: mathematical concepts are *a priori*. — *A priori, apriority*, means "from what is before." [e.Ed: See Oxford Dictionary.] But why are mathematical concepts *a priori*? Because they stream in from the existence preceding birth, or rather, preceding conception. It is this that constitutes their 'apriority.' And the reason why they appear real to our consciousness is because they are irradiated by the will. This is what makes them real. Just think how abstract modern thinking has become when it uses abstract words for something which, in its reality, is not understood! Men such as Kant had a dim inkling that we bring mathematics with us from our existence before birth, and therefore they called the findings of mathematics 'a priori.' But the term 'a priori' really tells us nothing, for it points to no reality, it points to something merely formal.

In regard to the life of thought, which with its mirror-existence must be irradiated by the will in order to become reality, ancient traditions speak of *Semblance*.

Let us now consider the other pole of man's nature, where the thoughts stream down towards the sphere of will, where deeds are performed in *love*. Here our consciousness is, so to speak, held at bay, it rebounds from reality. We cannot look into that realm of darkness — a realm of darkness for our consciousness — where the will unfolds whenever we raise an arm or turn the head, unless we take supersensible conceptions to our aid. We move an arm; but the complicated process in operation there remains just as hidden from ordinary consciousness as what takes place in deep sleep, in dreamless sleep. We perceive our arm; we perceive how our hand grasps some object. This is because we permeate the action with thoughts. But the thoughts themselves that are in our consciousness are still only semblance. We live in what is real, but it does not ray into our ordinary consciousness. Ancient traditions spoke here of *Power (Gewalt)*, because the reality in which we are living is indeed permeated by thought, but thought has nevertheless rebounded from it in a certain sense, during the life between birth and death.

Between these two poles lies the balancing factor that unites the two — unites the will that rays towards the head with the thoughts which, as they flow into deeds wrought with love, are, so to say, felt with the heart. This means of union is the life of feeling, which is able to direct itself towards the will as well as towards the thoughts. In our ordinary consciousness we live in an element by means of which we grasp, on the one side, what comes to expression in our will-permeated thought with its predisposition to freedom, while on the other side, we try to ensure that what passes over into our deeds is filled more and

more with thoughts. And what forms the bridge connecting both has since ancient times been called *Wisdom*.

In his fairy-tale, *The Green Snake and the Beautiful Lily*, Goethe has given indications of these ancient traditions in the figures of the Golden King, the Silver King, and the Brazen King. We have already shown from other points of view how these three elements must come to life again, but in an entirely different form — these three elements to which ancient instinctive knowledge pointed and which can come to life again only if man acquires the knowledge yielded by Imagination, Inspiration, Intuition.

But what is it that is actually taking place as man unfolds his life of thought? — *Reality* is becoming *semblance*! It is very important to be clear about this. We carry about with us our head, which with its hard skull and tendency to ossification, presents, even outwardly, a picture of what is dead, in contrast to the rest of the living organism. Between birth and death we bear in our head that which, from an earlier time when it was reality, comes into us as semblance, and from the rest of our organism we pervade this semblance with the element issuing from our metabolic processes, we permeate it with the *real* element of the will. There we have within us a seed, a germinating entity which, first and foremost, is part of our manhood, but also means something in the cosmos. Think of it — a man is born in a particular year; before then he was in the spiritual world. When he passes out of the spiritual world, thought which there is reality, becomes semblance, and he leads over into this semblance the forces of his will which come from an entirely different direction, rising up from parts of his organism other than the head. That is how the past, dying away into semblance, is kindled again to become reality of the future.

Let us understand this rightly. What happens when man rises to pure thinking, to thinking that is irradiated by will? — On the foundation of the past that has dissolved into semblance, through fructification by the will which rises up from his egohood, there unfolds within him a new reality leading into the future. He is the bearer of the seed into the future. The thoughts of the past, as realities, are as it were the mother-soil; into this mother-soil is laid that which comes from the individual egohood, and the seed is sent on into the future for future life.

On the other side, man evolves by permeating his deeds and actions, his will-nature, with thoughts; deeds are performed in love. Such deeds detach themselves from him. Our deeds do not remain confined to ourselves. They become world-happenings; and if they are permeated by love, then love goes with them. As far as the cosmos is concerned, an egotistical action is different from an action permeated by love. When, out of semblance, through fructification by the will, we unfold that which proceeds from our inmost being, then what streams forth into the world from our head encounters our thought-permeated deeds. Just as when a plant unfolds it contains in its blossom the seed to which the light of the sun, the air outside, and so on, must come, to which something must be brought from the cosmos in order that it may grow, so what is unfolded through freedom must find an element in which to grow through the love that lives in our deeds.

Thus does man stand within the great process of world-evolution, and what takes place inside the boundary of his skin and flows out beyond his skin in the form of deeds, has significance not only for him but for the world, the



universe. He has his place in the arena of cosmic happenings, world-happenings. In that what was reality in earlier times becomes semblance in man, reality is ever and again dissolved, and in that his semblance is quickened again by the will, new reality arises. Here we have — as if spiritually we could put our very finger upon it — what has also been spoken of from other points of view. — There is no eternal conservation of matter! Matter is transformed into semblance and semblance is transformed to reality by the will. The law of the conservation of matter and energy affirmed by physics is a delusion, because account is taken of the natural world only. The truth is that matter is continually passing away in that it is transformed into semblance; and a new creation takes place in that through Man, who stands before us as the supreme achievement of the cosmos, semblance is again transformed into *Being* (*Sein*.)

We can also see this if we look at the other pole — only there it is not so easy to perceive. The processes which finally lead to freedom can certainly be grasped by unbiased thinking. But to see rightly in the case of this other pole needs a certain degree of spiritual-scientific development. For here, to begin with, ordinary consciousness rebounds when confronted by what ancient traditions called *Power*. What is living itself out as Power, as Force, is indeed permeated by thoughts; but the ordinary consciousness does not perceive that just as more and more will, a greater and greater faculty of judgment, comes into the world of thought, so, when we bring thoughts into the will-nature, when we overcome the element of Power more and more completely, we also pervade what is merely Power with the *light* of thought. At the one pole of man's being we see the overcoming of matter; at the other pole, the new birth of matter.

As I have indicated briefly in my book, *Riddles of the Soul*, man is a threefold being: as nerve-and-sense man he is the bearer of the life of thought, of perception; as rhythmic being (breathing, circulating blood), he is the bearer of the life of feeling; as metabolic being, he is the bearer of the life of will. But how, then, does the metabolic process operate in man when will is ever more and more unfolded in love? It operates in that, as man performs such deeds, matter is continually overcome. — And what is it that unfolds in man when, as a free being, he finds his way into pure thinking, which is, however, really of the nature of will? — Matter is born! — We behold the coming-into-being of matter! We bear in ourselves that which brings matter to birth: our head; and we bear in ourselves that which destroys matter, where we can see how matter is destroyed: our limb-and-metabolic organism.

This is the way in which to study the *whole* man. We see how what consciousness conceives of in abstractions is an actual factor in the process of World-Becoming; and we see how that which is contained in this process of World-Becoming and to which the ordinary consciousness clings so firmly that it can do no other than conceive it to be reality — we see how this is dissolved away to nullity. It is reality for the ordinary consciousness, and when it obviously does not tally with outer realities, then recourse has to be taken to the atoms, which are considered to be firmly fixed realities. And because man cannot free himself in his thoughts from these firmly fixed realities, one lets them mingle with each other, now in this way, now in that. At one time they mingle to form hydrogen, at another, oxygen; they are merely differently grouped. This is simply because people are incapable of any other belief than that what has once been firmly fixed in thought must also be as firmly fixed in reality.

It is nothing else than feebleness of thought into which one lapses when he accepts the existence of fixed, ever-enduring atoms. What reveals itself to us through thinking that is in accordance with reality is that matter is continually dissolved away to nullity and continually rebuilt out of nullity. It is only because whenever matter dies away, new matter comes into being, that people speak of the conservation of matter. They fall into the same error into which they would fall, let us say, if a number of documents were carried into a house, copied there, but the originals burned and the copies brought out again, and then they were to believe that what was carried in had been carried out — that it is the same thing. The reality is that the old documents have been burned and new ones written. It is the same with what comes into being in the world, and it is important for our knowledge to advance to this point. For in that realm of man's being, where matter dies away into semblance and new matter arises, *there* lies the possibility of freedom, and *there* lies the possibility of love. And freedom and love belong together, as I have already indicated in my *Philosophy of Spiritual Activity*.

Those who on the basis of some particular conception of the world speak of the imperishability of matter, annul freedom on the one side and the full development of love on the other. For only through the fact that in man the past dies away, becomes semblance, and the future is a new creation in the condition of a seed, does there arise in us the feeling of love — devotion to something to which we are not coerced by the past — and freedom — action that is not predetermined. Freedom and love are, in reality, comprehensible only to a spiritual-scientific conception of the world, not to any other. Those who are conversant with the picture of the world that has appeared in the course of the last few centuries will be able to assess the difficulties that will have to be overcome before the habits of thought prevailing in modern humanity can be induced to give way to this unbiased, spiritual-scientific thinking. For in the picture of the world existing in natural science there are really no points from which we can go forward to a true understanding of freedom and love.

How the natural-scientific picture of the world on the one side, and on the other, the ancient, traditional picture of the world, are related to a truly progressive, spiritual-scientific development of humanity — of this we will speak on some other occasion.

## A Picture of Earth-Evolution in the Future

This is a time when a great deal of attention, ranging from serious science to science-fiction, is being devoted to “outer space.” There is speculation on various levels about visitants from other worlds. Behind it all there may be an instinctive feeling — true in itself though often distorted in expression — that the apparent isolation of man on earth is not final; that man is not alone in the universe. We are therefore reprinting here a lecture (first published in English in the quarterly, “Anthroposophy,” for Easter, 1933, and long out of print) in which Rudolf Steiner spoke, briefly and enigmatically, of the need to recognise and welcome certain beings, “not of the human order,” who since the seventies of the last century have been descending from cosmic spheres into the realm of earth-existence, bringing with them “the substance and content of Spiritual Science.” — The Editors.

THE lectures I have given recently on the nature of colours [Three lectures on *Das Wesen der Farben*, given at Dornach on May 6 – 8, 1921. Published in English as a book entitled “Colour” (new edition in preparation).] may have helped to show you that we can begin to understand man in his real being only when we relate him to the whole universe. If we ask: What is man in his true nature? — then we must learn to look upwards from the Earth to what is beyond the Earth. This is a capacity of which our own time particularly stands in need. The human intellect has become more and more shadowy, and as a result of the developments which took place in the nineteenth century, it is no longer rooted in reality.

This unmistakably indicates that it is high time for man to discover how he can receive new impulses into his life of soul, and we will turn our attention today to certain great cosmic events with which we are already familiar from other points of view.

Most of you will have read the book *An Outline of Occult Science*, and will have realised that one of the great events in earthly evolution was the separation of the moon from the earth. The moon as we see today, shining towards us from cosmic space, was once united with the earth. It then separated from the earth and now circles around it as its satellite. We know what incisive changes in the whole sweep of evolution are connected with this separation of the moon from the earth. We must go far back in time, before the Atlantean deluge, to find the epoch when the moon departed from the body of the earth.

Today we will confine our attention to what came to pass on earth in connection with the being of man, and with the kingdoms of Nature around him, as a consequence of the separation of the moon from the earth. From the lectures on colours we have learnt that minerals — that is to say, the coloured mineral substances — actually derive their different hues from this relationship of the moon to the earth. Recognition of this fact enables us to make these cosmic events part of an artistic conception of existence. But other matters of the greatest significance come into consideration here. Man's being is the product of preceding metamorphoses of earth-existence — namely, the Saturn, Sun and

Moon periods of evolution, during which no mineral kingdom existed. The mineral kingdom as we know it today came into being for the first time during the Earth period. Mineral substance, therefore, became part of man's being only during this Earth period. During the stages of Saturn, old Sun and old Moon, man had nothing mineral within him at all. Nor was his constitution adapted for existence upon the earth. By his very nature he was a being of the cosmos. Before the separation of the moon, and before the mineral substances with their many colours came into being, man was not adapted for earthly existence.

Let me put it in this way. It was a very real question for the Spiritual Beings who guide earthly evolution as to what must happen to man. Should he be sent down to the earth or be left to pass his existence in a realm beyond the earth? It can be said with truth that the separation of the moon, with the consequent changes in the earth and in the being of man, was the outcome of a decision on the part of the Spiritual Beings who guide and direct the evolution of humanity. It was because this coarse moon-substance was sent out of the earth that man's organism developed in such a way as to make it possible for him to become an earthly being. Through this event — through the separation of the moon and the incorporation of the mineral kingdom into the earth — man has become an earthly being, existing in the sphere of earthly gravity. Without earthly gravity, he could never have become a being capable of freedom. Before the separation of the moon he was not, in the real sense a personality. He was able to become a personality because of the concentration of the forces that were to build his body. And this concentration of forces was the result of the separation of the moon and the incorporation of the mineral kingdom into earthly existence. Man became a personality, and freedom was henceforward placed within his reach.

The evolution of man upon the earth since the separation of the moon has proceeded through many different stages. And we may say that if nothing else had happened except this departure of the moon from the earth, it would still have been possible for man to draw out of his organism, out of his body and soul, pictures such as arose in ancient, clairvoyant vision. Nor was man deprived of this faculty by the separation of the moon. He still envisaged the world in pictures, and if nothing else had happened, he would be living in a world of pictures to this day. But evolution went on. Man did not remain fettered to the earth. He received an impulse for evolution in the other direction — an impulse which actually reached its climax in the nineteenth century.

Even when long ages ago the human being, as 'metabolic man,' became subject to the force of earthly gravity, he was adapted as 'head man' for a cosmic existence. In effect, the intellect began to evolve. The old clairvoyant pictures densified into the forms of intellectual consciousness, as it was until the epoch of the fourth century after Christ. It was then for the first time that the human intellect began to grow shadowy. This process has been increasingly rapid since the fifteenth century, and today, although the intellect is an altogether spiritual faculty in man, its existence is not rooted in reality. It has only a picture-existence. When the man of today thinks merely with his intellect and faculty of reason, his thoughts are not rooted in reality at all. More and more they move about in a shadowy existence which reached its climax during the nineteenth century. And today man is altogether devoid of the sense for reality. He lives within a spiritual element, but is at the same time a materialist. His thoughts —

which are spiritual but yet merely shadow-thoughts — are directed entirely to material existence.

Thus the second great process or event was that man became more spiritual. But the spiritual substance once derived from matter no longer ensouls him. His nature has become more spiritual, but with his spiritual faculties he thinks only about material existence.

You know that the moon will one day reunite with the earth. By the astronomers and geologists, who live in a world of abstractions, this reunion of the moon with the earth is placed thousands and thousands of years ahead. But this is mere illusion. In reality it is by no means so very far distant. Humanity as such is becoming younger and younger. Human beings are coming to a point when their development of body and soul will proceed only up to a certain age in life. At the time of the death of Christ, of the Event of Golgotha, human beings in general were capable of development in body and in soul until the 33rd year of life. Today this development is possible until the 27th year. In the fourth millennium a time will come when men will be capable of development only until the 21st year. In the seventh millennium the bodily nature will be capable of development only until the 14th year of life. Women will then become barren. An entirely different form of earthly life will ensue. This is the epoch when the moon will again approach the earth and become part of it.

It is high time for man to turn his attention to such mighty events of the realm of existence beyond the earth. He must not go on dreaming, vaguely and in the abstract, of some form of Divinity, but he must begin to be alive to the great happenings that are connected with his evolution. He must know what it means to say that the moon once left the earth and will enter the earth again.

Just as the separation of the moon was a decisive event, so too will be its re-entry. It is true that as human beings we shall still be inhabiting the earth, although birth will no longer take place in the ordinary way. We shall be connected with the earth by other means than through birth. We shall, however, have evolved in a certain respect by that time. And we must learn to connect what is happening today — I mean the fact that the intellect is becoming more and more shadowy — with what will one day be a great event in earthly evolution — the re-entry of the moon into the substance of the earth.

If the intellect continues to become even more spectral than it is already, if men never resolve to receive into their being what can now flow to them from spiritual worlds, then they will inevitably be absorbed into the shadowy grey-ness of their intellectual life.

What is this shadowy intellect? It cannot understand the real nature and being of man. The mineral world is the only realm which the shadowy human intellect is to a certain degree capable of understanding. Even the life of the plant remains enigmatical; still more so the life of the animal; while human life is altogether beyond the grasp of the mind. And so man goes on his way, evolving pictures of existence which in reality are nothing but a great world-question. His intellect cannot begin to grasp the real nature of plant or animal, and least of all that of the human being. This state of things will continue if man fails to listen to what is being given to him in the form of new Imaginations, in which cosmic existence is pictured to him. The living wisdom that Spiritual Science is able to impart must be received into his shadowy, intellectual concepts and thoughts, for only so can the shadow-pictures of the intellect be quickened to life.

This quickening to life of the shadow-pictures of the intellect is not only a human but a cosmic event. You will remember the passage in the book *Occult Science* dealing with the time when the human souls ascended to the planets and afterwards descended once more to earth-existence. I spoke of how the Mars-men, the Jupiter-men and the others descended again to earth. Now an event of great significance came to pass at the end of the seventies of last century. It is an event that can be described only in the light of facts which are revealed to us in the spiritual world. Whereas in the days of old Atlantis human beings came down to the earth from Saturn, Jupiter, Mars, and so on — that is to say, beings of soul were drawn into the realm of earth-existence — since the end of the seventies of last century, other Beings — not of the human order — have been descending to the earth for the purposes of their further development. From cosmic realms beyond the earth they come down to the earth and enter into a definite relationship with human beings. Since the eighties of the nineteenth century, super-earthly Beings have been seeking to enter the sphere of earth-existence. Just as the Vulcan-men were the last to come down to the earth so now Vulcan Beings are actually coming into the realm of earthly existence. Super-earthly Beings are already here, and the fact that we are able to have a connected body of Spiritual Science at all today is due to the circumstance that Beings from beyond the earth are bringing the messages from the spiritual world down into earth-existence.

But, speaking generally, what is the attitude adopted by the human race? The human race is behaving, if I may put it so very shabbily to these Beings who are appearing from the cosmos and coming down — slowly and by degrees, it is true — to the earth. The human race does not concern itself with them; it ignores their existence. And it is this which will plunge the earth into tragic conditions, for in the course of the next centuries more and more Spiritual Beings will be among us — Beings whose language we ought to understand. And this is possible only if we try to grasp what comes from them: namely, the substance and content of Spiritual Science. They want to give it to us and they want us to act in the sense of Spiritual Science. Their desire is that Spiritual Science shall be translated into social behaviour and action on the earth.

I repeat, then, that since the last third of the nineteenth century Spiritual Beings from the cosmos have been coming into our own sphere of existence. Their home is the sphere lying between the moon and Mercury, but they are already pressing forward into the realm of earth-existence and seeking to gain a foothold there. And they will be able to find it if human beings are imbued with the thought of their existence. This can also be expressed as I expressed it just now, by saying that our shadowy intellect must be quickened to life by the pictures of Spiritual Science. We are speaking of concrete fact when we say: Spiritual Beings are seeking to come down into earth-existence and ought to be willingly received. Catastrophe after catastrophe must ensue, and earthly life will fall at length into social chaos, if opposition is maintained in human existence to the advent of these Beings. They desire nothing else than to be the advance-guards of what will happen to earth-existence when the moon is once again united with the earth.

Today people may consider it comparatively harmless to elaborate only those automatic, lifeless thoughts which arise in connection with the mineral world and the mineral nature of plant, animal and man. Materialists revel in

such thoughts which are — well — thoughts and nothing more. But try to imagine what will happen if men go on unfolding no other kinds of thoughts until the time is reached in the eighth millennium for the moon-existence to unite again with the earth. These Beings of whom I have spoken will gradually come down to the earth. Vulcan Beings, ‘Supermen’ of Vulcan, ‘Supermen’ of Venus, of Mercury, of the Sun, will unite with this earth-existence. But if human beings persist in nothing but opposition to them, earth-existence will pass over into chaos in the course of the next few thousand years.

It will be quite possible for the men of earth, if they so wish, to develop a more and more automatic form of intellect — but that can also happen amid conditions of barbarism. Full and complete manhood, however, cannot come to expression in such a form of intellect, and men will have no relationship to the Beings who would fain come towards them in earth-existence. And all those Beings of whom men have such an erroneous conception because the shadowy intellect can only grasp the mineral nature, the crudely material nature in the minerals, plants and animals, nay even in the human kingdom itself — all these thoughts which have no reality will in a trice become substantial realities when the moon unites again with the earth. And from the earth there will spring forth a terrible brood of beings, a brood of automata of an order of existence lying between the mineral and the plant kingdoms, and possessed of an overwhelming power of intellect.

This swarm will seize upon the earth, will spread over the earth like a network of ghastly, spider-like creatures, of an order lower than that of plant-existence, but possessed of overpowering wisdom. These spidery creatures will be all interlocked with one another, and in their outward movements they will imitate the thoughts that men have spun out of the shadowy intellect that has not allowed itself to be quickened by the new form of Imaginative Knowledge by Spiritual Science. All the thoughts that lack substance and reality will then be endowed with being.

The earth will be surrounded — as it is now with air and as it sometimes is with swarms of locusts — with a brood of terrible spider-like creatures, half-mineral, half-plant, interweaving with masterly intelligence, it is true, but with intensely evil intent. And in so far as man has not allowed his shadowy intellectual concepts to be quickened to life, his existence will be united not with the Beings who have been trying to descend since the last third of the nineteenth century, but with this ghastly brood of half-mineral, half-plantlike creatures. He will have to live together with these spider-like creatures and to continue his cosmic existence within the order of evolution into which this brood will then enter.

This is a destiny that is very emphatically part of human evolution upon the earth, and it is quite well known today by many of those who try to hold humanity back from the knowledge of Spiritual Science. For there are men who are actually conscious allies of this process of the entanglement of earth-existence. We must no longer allow ourselves to be shocked by descriptions of this kind. Such facts are the background of what is often said today by people who out of old traditions still have some consciousness of these things and who then see fit to surround them with a veil of mystery. But it is not right any longer for the process of the earthly evolution of humanity to be veiled in mystery. However great the resistance, these things must be said, for, as I

constantly repeat, the acceptance or rejection of spiritual-scientific knowledge is a grave matter for all mankind.

I have been speaking today of a matter upon which we cannot form a lukewarm judgment, for it is part and parcel of the very texture of cosmic existence. The issue at stake is whether human beings will resolve in the present epoch to make themselves worthy to receive what the good Spirits who want to unite with men are bringing down from the cosmos, or whether men intend to seek their future cosmic existence within the tangled, spider-brood of their own shadowy thoughts. It is not enough today to speak in abstract terms of the need for Spiritual Science. The only thing to do is actually to show how thoughts become realities. Dreadfully abstract theories are hurled at men today, such, for example, as "Thoughts become things," or similar phrases. Abstract statements of this kind altogether fail to convey the full and concrete reality. And the concrete reality is that the intellectual thoughts evolved inwardly by men today will in time to come creep over the earth like a spider's web wherein human beings will be enmeshed, if they will not reach out to a world lying beyond and above their shadowy thoughts and concepts.

We must learn to take in deepest earnestness such matters as were indicated at the conclusion of my lectures on the nature of colours, when I said that the science of colour must be lifted out of the realm of abstract physics into a region where the creative fantasy and feeling of the artist who understands the real nature of colour go hand-in-hand with a perception of the world illumined by Spiritual Science. We have seen how the nature of colour can be understood, how that which modern physics, with its unimaginative charts, casts down into the Ahrimanic world, can be lifted into the sphere of art, so that there can be established a theory of colours — remote, it is true, from the tenets of modern science, but able to provide a true foundation for artistic creation, if man will only receive it into his being.

And there is another thought, too, that must be taken very seriously. What do we find today all over the civilised world? Young students go into the hospitals or to universities to study science, and the constitution of the human being is explained to them. By studying the corpse they learn about the bones and the rest of the organism. By a series of abstract thoughts they are supposed to be able to acquaint themselves with the nature of man's being. But in this way it is only possible to learn something about the mineral part of the human organism. With this kind of science we can only learn about the part of man's being which has a significance from the time of the separation of the moon until its return, when the shadowy thoughts of modern times will become spidery creatures having a concrete existence.

A form of knowledge must develop which produces quite a different conception of the being of man, and it can be developed only by raising science to the level of artistic perception. We shall realise then that science as it is today is capable of grasping only the mineral nature, whether in the mineral kingdom itself or in the kingdoms of plant, animal and man. Even when applied to the plant kingdom, science must become a form of art, and still more so in the case of the animal kingdom. To think that the form and structure of an animal can be understood by the means employed by anatomists and physiologists is nonsense. And so long as we fail to realise that it is nonsense, the shadowy intellect cannot be transformed into a living, spiritual comprehension of the



world. What is taught to young students today in so abstract a form in the universities must be transformed and must lead to a really artistic conception of the world. For the world of Nature itself creates as an artist. And until we realise that Nature is a world of creative art which can be understood only through artistic feeling, no healing will come into our picture of the world.

In the torture-chambers of mediaeval castles, people were shut into what was called the 'iron virgin,' where they were slowly spiked with iron teeth. This was a physical and more tangible procedure than that to which students in our day have to submit when they are taught anatomy and physiology and are told that in this way they are acquiring knowledge of the nature of man — but fundamentally it is the same kind of procedure. All that can be understood of the nature of man by such methods derives from an attitude of mind which is not unlike the attitude of those who were not averse from applying tortures in the Middle Ages. Students learn about the human being as he is when he has been dismembered — they are taught only about the mineral structure in man, about that part of his being which will one day be woven into the network of spider-like creatures extending over the earth.

It is a hard destiny that power should lie in the hands of men who regard the truest thoughts as absurdities and who scorn the impulses that are most inwardly and intimately bound up with the well-being of human evolution, with the whole mission of humanity in the world. It is a tragic state of things and we dare not shut our eyes to it. For it is only by realising the depth of such a tragedy that men will be brought to the point of resolving, each in his own place, to help the shadowy intellect to admit the spiritual world that is coming down from above in order that this intellect may be made fit for the conditions of future times. It is not right for the shadowy intellect to be driven down into an order of existence lower than that of the plants, into the brood of spidery creatures that will spread over the earth. Man's being needs to have reached a higher level of existence when, in the eighth millennium, women will become barren and the moon will unite once again with the earth. The earthly must then remain behind, with man directing and controlling it from outside like an object which he need not carry over with him into cosmic existence. Man must so prepare himself that he need not be involved in what must inevitably develop upon the surface of the earth in this way.

From pre-earthly existence man has descended to this earthly life. His birth from woman began with the departure of the moon, but this physical form of birth is only a passing episode in the great sweep of cosmic evolution and will be replaced by another. It is the phase which was destined to bring to man the feeling and consciousness of freedom, the self-completeness of individuality and personality. It is a phase by no means to be undervalued. It was necessary in the whole cosmic process, but it must not remain forever unchanged. Man must not give way to the easy course of assuming the existence of an abstract God, but bring himself to look concretely at things that are connected with his evolution. For his being of soul-and-spirit can only be inwardly stimulated when he really understands the nature of the concrete realities connected with the great epoch towards which his successive earthly lives are leading him.

That is what a true Spiritual Science tells us today. The human will is threatened with being deprived of spiritual impulses and with becoming involved in the spidery web that will creep over the earth. There are men in

existence who imagine that they will gain their ends by promoting their own spiritual development and leaving the rest of their fellow-beings in a state of ignorance. But the vast majority live in complete unawareness of the terrible destiny that awaits them if they lend themselves to what an ancient form of spiritual knowledge called the "sixteen paths to corruption." For just as there are many ways in which the shadowy intellect may be directed to the impulses and knowledge coming from the spiritual world, so naturally there are many ways in which varieties of the shadowy intellect will be able to unite with the spider-beings who will spin their web over the earth in times to come. Intellect will then be objectivised in the very limbs and tentacles of these spidery creatures, who in all their wonderful inter-weavings and caduceus-like convolutions will present an amazing network of intricate forms.

It is only by developing an inner understanding for what is truly artistic that man will be able to understand the realm that is higher than mineral existence — that realm of which we see an expression in the actual shaping and form of the surfaces of things in the world.

Goethe's theory of metamorphosis was a most significant discovery. The pedants of his day regarded it as dilettantism, and the same opinion prevails today. But in Goethe, clarity of insight and intelligence was combined with a faculty of vision which perceived Nature herself as an active expression of artistic creation. In connection with the animal world, Goethe only reached the point of applying this principle of metamorphosis to the forms of the vertebrae and cranial bones. But the process whereby the forms of a previous existence are transformed, whereby the body of the earlier life is transformed into the head of the subsequent life — it is only by an inner understanding of this wonderfully artistic transformation of the radial bones into the spherical that we can truly perceive the difference between the head and the rest of the human structure. Without this insight we cannot perceive the inner, organic connection between the head and the rest of the human body.

But this is a form of art which is at the same time science. Whenever science fails to become art, it degenerates into sophistry a form of knowledge that hurls mankind into calamity so far as his cosmic existence is concerned. We see, therefore, how a true Spiritual Science points to the necessity for artistic insight and perception. This faculty was already alive in Goethe's soul and comes to expression in his hymn in prose, entitled *Nature*, written about the year 1780, and beginning: "Nature! We are surrounded and embraced by her ..." The ideas are woven together so wonderfully that the hymn is like the expression of a yearning to receive the Spirit from the cosmic All.

It can be said with truth that the development of the thoughts contained in Goethe's hymn to Nature would provide a dwelling-place for the Beings who would fain come down from the cosmos to the earth. But the barren conceptions of physiology and biology, the systematising of plant-life and the theories that were evolved during the nineteenth century — all the thoughts which, as I showed in the lectures on colour, have really nothing to do with the true nature of the plants — can awaken no real knowledge, nor can they get anywhere near the being of man. Hence the body of knowledge that is regarded today as science is essentially a product of Ahriman, leading man on towards earthly destruction and preventing him from entering the sphere which the Beings from beyond the earth have been trying to place within his reach since the last third of the

nineteenth century.

To cultivate Spiritual Science is no abstract pursuit. To cultivate Spiritual Science means to open the doors to those influences from beyond the earth which have been seeking to come down to the earth since the last third of the nineteenth century. The cultivation of Spiritual Science is in very truth a cosmic event of which we ought to be fully conscious.

And so we survey the whole span of time from the separation until the return of the moon. The moon which, as we say, reflects the sunlight back to us, is in truth deeply connected with our existence. It separated itself from the earth in order that man might become a free being. But this period of time must be utilised by man in such a way that he does not prepare the material which, with the re-entry of the moon into the earth-sphere, would combine with the moon-substance to produce that new kingdom of which I have tried to give you a graphic picture.

Now and then there arises in human beings of our time a kind of foreboding of what will come about in the future. I do not know what meaning has been read into the chapter in *Thus Spake Zarathustra*, where Nietzsche writes of the 'ugliest man' in the 'valley of death.' It is a tragic and moving passage. Nietzsche, of course, had no concrete perception of the valley of death into which existence will be transformed when the spidery brood of which I have spoken spreads over the earth. Nevertheless, in the picture of this valley of death in Nietzsche's imagination there was a subconscious vision of the future, and within this valley of death he placed the figure of the 'ugliest man.' It was a kind of foreboding of what will happen if men continue to cultivate shadowy thoughts. For their destiny then will be that in hideous shape they will be caught up by the forces of the moon-existence as it comes down into the sphere of the earth and will become one with the brood of spidery creatures of which I have been speaking.

What purpose would be served by keeping these things secret today, as many people desire? To keep them secret would be to throw sand into the eyes of men. Much of what is spread over the world today under the name of spiritual teaching is nothing but a process of throwing sand into men's eyes so that no single event in history can be understood for what it really is. How many people realise today that events of fundamental and incisive importance are taking place? I have already spoken of these things. But how few are prepared really to enter into them! People prefer to shut their eyes to what is happening and to think that, after all, the events are not really of such great significance. Nevertheless, the signs of the times are unmistakable and must be understood.

This was what I wished to say in regard to the way in which the being of man upon the earth is connected with the cosmos.

## Preparing for the Sixth Epoch

We have come here today for the opening of the group founded by our friend, Professor C. This group wishes to dedicate itself to the spiritual life of the present and future in the way that is customary in our Movement. On such an occasion it is always good to remember why we associate in groups and to ask ourselves why we found working groups and cultivate in them the spiritual treasure to which we dedicate our forces.

If this question is to be answered truly, we must realize that we make a distinction, even if only in thought, between the work we do in a group like this and our other work in the world. Those who are unwilling to enter deeply into more intimate truths connected with the spiritual progress of humanity, might ask if we could not cultivate spiritual science without forming ourselves into groups, but simply by finding lecturers and providing opportunities for people who may not know each other to come together and have access to the spiritual treasure of which we speak. We could, of course, proceed in this way. But as long as it is at all possible to establish, in the wider and narrower senses, associations of human beings who are known to one another and who come together in friendship and brotherliness within these working groups, we will continue to found them in full consciousness of the attitude of soul that is part and parcel of spiritual science. It is not without meaning that among us there are human beings who want to cultivate the more intimate side of spiritual knowledge and who sincerely intend to work together in brotherliness and harmony. Not only are relationships and intercourse affected by the fact that we can speak quite differently among ourselves, knowing that we are speaking to souls consciously associated with us — not only is this so, but something else is also to be remembered. The establishment of individual groups is connected with the whole conception that we hold of our Movement if we understand its inmost nature. We must all be conscious that our Movement is significant not only for the existence known to the senses and for the existence that is grasped by the outward turned mind of man, but that through this Movement our souls are seeking a real and genuine link with the spiritual worlds. Again and again, in full consciousness, we should say to ourselves that by the cultivation of spiritual science we transfer our souls as it were into spheres that are peopled not only by beings of earth but also by the beings of the higher hierarchies, the beings of the invisible worlds. We must realize that our work is of significance for these invisible worlds, that we are actually within these worlds. In the spiritual world, the work performed by those who know one another within such groups is quite different from work carried on outside such a group and dispersed about the world. The work carried out in brotherly harmony within our groups has quite a different significance for the spiritual world than other work we may undertake. To understand this fully we must remind ourselves of truths we have studied in many aspects during recent years.

Earth evolution in the post-Atlantean age was sustained in the beginning by the culture of the ancient Indian period of civilization. This was followed by the ancient Persian epoch — the designation is only more or less appropriate but we need not go into that now. Then came the Egypto-Chaldean-Babylonian period of culture, then the Greco-Latin, then our fifth post-Atlantean epoch. Each

of these epochs has, on the one side, to cultivate a particular form of culture and of spiritual life primarily concerned with the external and visible world. But each epoch must at the same time prepare, bear within it in a preparatory stage, what is to come in the ensuing period of culture.

Within the womb, as it were, of the ancient Indian epoch, that of ancient Persia was prepared; within the ancient Persian culture, that of the Egypto-Chaldean epoch was prepared, and so on. Our fifth post-Atlantean epoch must prepare the coming sixth epoch of culture. Our task in spiritual science is not only to acquire spiritual treasure for ourselves, for the eternal life of the soul, but to prepare what will constitute the content, the specific external work of the sixth epoch of culture. Thus it has been in each of the post-Atlantean epochs. The centers of the mysteries were the places in which the form of external life belonging to the next epoch of culture was prepared. The mysteries were associations of human beings among whom other things were cultivated than those cultivated in the outer world. The ancient Indian epoch was concerned with the cultivation of the human etheric body, the ancient Persian epoch with the cultivation of the astral body, the Egypto-Chaldean with that of the sentient soul, the Greco-Latin with that of the intellectual or mind soul. Our own epoch, throughout its duration, will develop and unfold the consciousness or spiritual soul. But what will give to external culture in the sixth epoch its content and character, must be prepared in advance. Many characteristics of the sixth epoch of culture will be entirely different from those of our age. Three characteristic traits can be mentioned, of which we must realize that they should be carried in our hearts for the sixth epoch of culture and that it is our task to prepare them for this sixth epoch.

There is lacking in human society nowadays a quality that, in the sixth epoch, will be a characteristic of those men who reach the goal of that epoch, and have not fallen short of it. It is a quality that will not, of course, be found among those who in the sixth epoch have still remained at the stage of savages or barbarians. One of the most significant characteristics of men living on the earth at the peak of culture in the sixth epoch, will be a certain moral quality. Little of this quality is perceptible in modern humanity. A man today must be delicately organized for his soul to feel pain when he sees other human beings in the world in less happy circumstances than his own. It is true that more delicately organized natures feel pain at the suffering that is so widespread in the world, but this can only be said of the people who are particularly sensitive. In the sixth epoch, the most highly cultured will not only feel pain such as is caused today by the sight of poverty, suffering and misery in the world, but such individuals will experience the suffering of another human being as their own suffering. If they see a hungry man they will feel the hunger right down into the physical, so acutely indeed that the hunger of the other man will be unendurable to them. The moral characteristic indicated here is that, unlike conditions in the fifth epoch, in the sixth epoch the well-being of the individual will depend entirely upon the well-being of the whole. Just as nowadays the well-being of a single human limb depends upon the health of the whole body, and when the whole body is not healthy the single limb is not up to doing its work, so in the sixth epoch a common consciousness will lay hold of the then civilized humanity and in a far higher degree than a limb feels the health of the whole body, the individual will feel the suffering, the need, the poverty or the wealth of the

whole. This is the first preeminently moral trait that will characterize the cultured humanity of the sixth epoch.

A second fundamental characteristic will be that everything we call the fruits of belief today will depend to a far, far higher degree than is the case today, upon the single individuality. Spiritual science expresses this by saying that in every sphere of religion in the sixth epoch, complete freedom of thought and a longing for it will so lay hold of men that what a man likes to believe, what religious convictions he holds, will rest wholly within the power of his own individuality. Collective beliefs that exist in so many forms today among the various communities will no longer influence those who constitute the civilized portion of humanity in the sixth epoch of culture. Everyone will feel that complete freedom of thought in the domain of religion is a fundamental right of the human being.

The third characteristic will be that men in the sixth epoch will only be considered to have real knowledge when they recognize the spiritual, when they know that the spiritual pervades the world and that human souls must unite with the spiritual. What is known as science today with its materialistic trend will certainly not be honored by the name of science in the sixth post-Atlantean epoch. It will be regarded as antiquated superstition, able to pass muster only among those who have remained behind at the stage of the superseded fifth post-Atlantean epoch. Today we regard it as superstition when, let us say, a savage holds the view that no limb ought to be separated from his body at death because this would make it impossible for him to enter the spiritual world as a whole man. Such a man still connects the idea of immortality with pure materialism, with the belief that an impress of his whole form must pass into the spiritual world. He thinks materialistically but believes in immortality. We, today, knowing from spiritual science that the spiritual has to be separated from the body and that only the spiritual passes into the supersensible world, regard such materialistic beliefs in immortality as superstition. Similarly, in the sixth epoch all materialistic beliefs including science, too, will be regarded as antiquated superstition. Men as a matter of course will accept as science only such forms of knowledge as are based upon the spiritual, upon pneumatology.

The whole purpose of spiritual science is to prepare in this sense for the sixth epoch of culture. We try to cultivate spiritual science in order to overcome materialism, to prepare the kind of science that must exist in that epoch. We found communities of human beings within which there must be no dogmatic beliefs or any tendency to accept teaching simply because it emanates from one person or another. We found communities of human beings in which everything, without exception, must be built upon the soul's free assent to the teachings. Herein we prepare what spiritual science calls freedom of thought. By coming together in friendly associations for the purpose of cultivating spiritual science, we prepare the culture, the civilization of the sixth post-Atlantean epoch.

But we must look still more deeply into the course of human evolution if we are fully to understand the real tasks of our associations and groups. In the first post-Atlantean epoch, too, in communities that in those days were connected with the mysteries, men cultivated what subsequently prevailed in the second epoch. In the associations peculiar to the first, the ancient Indian epoch, men were concerned with the cultivation of the astral body, which was to be the specific outer task of the second epoch. It would lead much too far today to

described what, in contrast to the external culture of the time, was developed in these associations peculiar to ancient India in order to prepare for the second, ancient Persian epoch. But this may be said that when those men of the ancient Indian epoch came together in order to prepare what was necessary for the second epoch, they felt: We have not yet attained, nor have we in us, what we shall have when our souls are incarnated in the next epoch. It still hovers above us. It was in truth so. In the first epoch of culture, what was to descend from the heavens to the earth in the second epoch still hovered over the souls of men. The work achieved on earth by men in intimate assemblies connected with the mysteries was of such a nature that forces flowed upwards to the spirits of the higher hierarchies, enabling them to nourish and cultivate what was to stream down into the souls of men as substance and content of the astral body in the second, ancient Persian epoch. The forces that descended at a later stage of maturity into the souls incarnated in the bodies of ancient Persian civilizations were like little children in the first epoch. Forces streaming upwards from the work of men below in preparation for the next epoch were received and nurtured by the spiritual world above. So it must be in every epoch of culture.

In our epoch it is the consciousness or spiritual soul that has developed in us through our ordinary civilization and culture. Beginning with the fourteenth, fifteenth and sixteenth centuries, science and materialistic consciousness have laid hold of the human being. This will gradually become more widespread, until by the end of the fifth epoch its development will have been completed. In the sixth epoch, however, it is the spirit self that must be developed within the souls of men, just as now the consciousness soul is being developed. The nature of spirit self is that it must pre-suppose the existence in human souls of the three characteristics of which I have spoken: social life in which brotherliness prevails, freedom of thought, and pneumatology. These three characteristics are essential in a community of human beings within which the spirit self is to develop as the consciousness soul develops in the souls of the fifth epoch. We may therefore picture to ourselves that by uniting in brotherliness in working groups, something hovers invisibly over our work, something that is like the child of the forces of the spirit self — the spirit self that is nurtured by the beings of the higher hierarchies in order that it may stream down into our souls when they are again on earth in the sixth epoch of civilization. In our groups we perform work that streams upward to those forces that are being prepared for the spirit self.

So you see, it is only through the wisdom of spiritual science itself that we can understand what we are really doing in respect of our connection with the spiritual worlds when we come together in these working groups. The thought that we do this work not only for the sake of our own egos, but in order that it may stream upward into the spiritual worlds, the thought that this work is connected with the spiritual worlds, this is the true consecration of a working group. To cherish such a thought is to permeate ourselves with the consciousness of the consecration that is the foundation of a working group within the Movement. It is therefore of great importance to grasp this fact in its true spiritual sense. We find ourselves together in working groups which, besides cultivating spiritual science, are based on freedom of thought. They will have nothing to do with dogma or coercion of belief, and their work should be of the nature of cooperation among brothers. What matters most of all is to become conscious of the true meaning of the idea of community, saying to ourselves:

Apart from the fact that as modern souls we belong to the fifth post-Atlantean epoch of culture and develop as individuals, raising individual life more and more out of community life, we must in turn become conscious of a higher form of community, founded in the freedom of love among brothers, as a breath of magic that we breathe in our working groups.

The deep significance of West European culture lies in the fact that the quest of the fifth post-Atlantean epoch is the consciousness soul. The task of West European culture, and particularly of Central European culture, is that men shall develop an individual culture, individual consciousness. This is the task of the present age. Compare this epoch of ours with that of Greece and Rome. The Greek epoch exhibits in a particularly striking form, especially among the civilized Greeks, a consciousness of living within a group soul. A man who was born and lived in Athens felt himself to be first and foremost an "Athenian." This community between city and what belonged to the city meant something different to the individual from what community between human beings means today. In our time the individual strives to grow out of and beyond the community, and this is right in the fifth post-Atlantean epoch. In Rome, the human being was first and foremost a Roman citizen, nothing else. But in the fifth epoch we strive above all else to be man in our innermost being, man and nothing else. It is a painful experience in our day to see men fighting against one another on the earth, but this, after all, is just a reaction to the perpetual striving of the fifth epoch for free development of the "human universal." Because the different countries and peoples shut themselves off today from one another in hostility, it is all the more necessary to develop, as resistance to this, the force that allows human beings to be men in the full sense, allowing the individual to grow out of and beyond every kind of community. But on the other hand the human being must, in full consciousness, make preparation for communities into which he will enter entirely of his own free will in the sixth epoch. There hovers before us as a high ideal a form of community that will so encompass the sixth epoch of culture that civilized human beings will quite naturally meet each other as brothers and sisters.

From many lectures given in past years, we know that Eastern Europe is inhabited by a people whose particular mission it will be in the sixth epoch, and not until the sixth epoch, to bring to definite expression the elementary forces that now lie within them. We know that the Russian peoples will not be ready until the sixth epoch of culture to unfold the forces now within them in an elementary form. The mission of Western and Central Europe is to introduce into men qualities that can be introduced by the consciousness soul. This is not the mission of Eastern Europe. Eastern Europe will have to wait until the spirit self comes down to the earth and can permeate the souls of men. This must be understood in the right sense. Understood in the wrong sense it may easily lead to pride and superciliousness, precisely in the East. The height of post-Atlantean culture is reached in the fifth epoch. What will follow in the sixth and seventh epochs will be a descending line of evolution. Nevertheless, this descending evolution in the sixth epoch will be inspired, permeated by the spirit self. Today the man of Eastern Europe feels instinctively, but often with perverted instinct, that this is so; only his consciousness of it is, for the most part, extremely hazy and confused. The frequent occurrence of the term, "the Russian man," is quite characteristic. Genius expresses itself in language when, instead of



saying as we do in the West: the British, the French, the Italian, the German — Eastern Europe says, “the Russian man.” Many of the Russian intelligentsia attach importance to the use of the expression, “the Russian man.” This is connected deeply with the genius of the particular culture. The term refers to the element of manhood, of brotherhood that is spread over a community. An attempt is made to indicate this by including a word that brings out the “manhood” in the term. But it is also obvious that the height to be reached in a distant future has not yet been attained, inasmuch as the term includes a word that glaringly contradicts the noun. In the expression, “the Russian man.” the adjective really nullifies what is expressed in the noun. For when true manhood is attained there should be no adjective to suggest any element of exclusiveness.

But at a much, much deeper level there lies in members of the Russian intelligentsia the realization that a conception of community, of brotherhood must prevail in times still to come. The Russian soul feels that spirit self is to descend, but that it can only descend into a community of men permeated with the consciousness of brotherhood, that it can never spread over a community where there is no consciousness of brotherhood. That is why the Russian intellectuals, as they call themselves, make the following reproach to Western and Central Europe. They say, “You pay no heed at all to a life of true community. You cultivate only individualism. Everyone wants to be a person on his own, to be an individual only. You drive the personal element, through which every single man feels himself an individuality, to its highest extreme.” This is what echoes across from the East to Western and Central Europe in many reproaches of barbarism and the like. Those who try to realize how things really are, accuse Western and Central Europe of having lost all feeling for human connections. Confusing present and future as they do now, these people say, “it is only in Russia that there is a true and genuine community of life among men, a life where everyone feels himself the brother of the other, as the ‘Little Father’ or the ‘Little Mother’ of the other.” The Russian intelligentsia say that the Christianity of Western Europe has not succeeded in developing the essence of human community, but that the Russian still knows what community is.

Alexander Herzen, an excellent thinker who lived in the nineteenth century and belonged to the Russian intellectuals, brought this to its ultimate conclusion by saying, “In Western Europe there can never be happiness.” No matter what attempts are made, happiness will never come to Western European civilization. There humanity will never find contentment. Only chaos can prevail there. The one and only salvation lies in the Russian nature and in the Russian form of life where men have not yet separated themselves from community, where in their village communities there is still something of the nature of the group soul to which they hold fast. What we call the group soul, out of which mankind has gradually emerged and in which the animal kingdom still lives, that is what is revered by the Russian intelligentsia as something great and significant among their people. They cannot rise to the thought that the community of the future must hover as a high ideal, an ideal that has yet to be realized. They adhere firmly to the thought: We are the last people in Europe to retain this life in the group soul; the others have risen out of it; we have retained and must retain it for ourselves.

Yes, but this life in the group soul does not in reality belong to the future

at all, for it is the old form of group soul existence. If it continued it would be a Luciferic group soul, a form of life that has remained at an earlier stage, whereas the form of group soul life that is true and must be striven for, is what we try to find in spiritual science. But be that as it may, the urge and the longing of the Russian intellectuals show how the spirit of community is needed to bring about the descent of spirit self. Just as it is being striven for there along a false path, so must it be striven for in spiritual science along the true path. What we should like to say to the East is this: It is our task to overcome entirely just what you are trying to preserve in an external form, namely, an old Luciferic-Ahrimanic form of community. In a community of a Luciferic-Ahrimanic character there will be coercion of belief as rigid as that established by the Orthodox Catholic Church in Russia. Such community will not understand true freedom of thought; least of all will it be able to rise to the level where complete individuality is associated with a social life in which brotherhood prevails. That other form of community would like to preserve what has remained in blood brotherhood, in brotherhood purely through the blood. Community that is founded not upon the blood, but upon the spirit, upon community of souls, is what must be striven for along the paths of spiritual science. We must try to create communities in which the factor of blood no longer has a voice. Naturally, the factor of blood will continue, it will live itself out in family relationships, for what must remain will not be eradicated. But something new must arise! What is significant in the child will be retained in the forces of old age, but in his later years the human being must receive new forces.

The factor of blood is not meant to encompass great communities of human beings in the future. That is the error that is filtering from the East into the dreadful events of today. A war has blazed up under the heading of community of blood among the Slavic peoples. Into these fateful times all those elements are entering of which we have just heard, elements that in reality have in them the right kernel, namely, the instinctive feeling that the spirit self can only manifest in a community where brotherhood prevails. It must not, however, be a community of blood: it must be a community of souls. What grows up as a community of souls is what we develop, in its childhood stage, in our working groups. What holds Eastern Europe so firmly to the group soul, causing it to regard the Slavic group soul as something that it does not want to abandon but, on the contrary, regards as a principle for the whole development of the state — it is this that must be overcome.

A great and terrible symbol stands before the eyes of the world. Think of the two states where the war had its starting-point. On the one side, Russia with the Slavic world in general, declares that the war is based on brotherhood of blood, and on the other side, there is Austria, which comprises thirteen distinct peoples and thirteen different languages. The mobilization order in Austria had to be issued in thirteen languages because Austria encompasses thirteen racial stocks: Germans, Czechs, Poles, Ruthenians, Rumanians, Magyars, Slovaks, Serbs, Croatians, Slovenes (among whom there is a second and separate dialect), Bosnians, Dalmatians and Italians. Thirteen different racial stocks, apart from all minor differentiations, are united in Austria. Whether the implications of this are understood or not, it is obvious that Austria consists of a collection of human beings among whom community can never be based on blood relationship, for what its strange boundaries contain shoots out into thirteen different lineages.

The most highly composite state in Europe stands in opposition to the state that strives most intensively for life in a group soul, or for conformity. But this striving for life in a group soul brings a great many other things in its train. This leads us to another matter, the significance of which we will think about today.

In the public lecture yesterday I mentioned the great philosopher Soloviev, one of the most significant thinkers of all Russia. Soloviev is an eminent thinker, but a thoroughly Russian thinker, a mind that is exceedingly difficult to understand from the Western European point of view. Anthroposophists, however, should study his work and try to understand him. I propose to speak from our more intimate standpoint about Soloviev's main and central idea. Soloviev is far too good a philosopher to adopt for himself without question the principle of life in a group soul. He has difficulties with it and he disagrees in many respects. But one idea predominates in him, not quite consciously it is true, but in such a way that one only wishes he were clairvoyant and could thus anticipate what his soul will have to wait to see on the earth when he is incarnated in the sixth epoch of culture. The following conception that is extremely difficult for the men of West and Central Europe to understand became the main and central idea in Soloviev's mind.

In Western Europe, as a preparation for the sixth epoch, we try among many other things to grasp the meaning of death, the significance of death for life. We try to understand how death is the manifestation of a form of existence, how the soul is transformed in death into another form of existence. We describe the life of a man within his body and the manner of life between death and new birth. We endeavor to understand death, to overcome death by realizing that it is only semblance, that the soul in very truth lives on when it has passed through death. It is an essential aim with us to overcome death through understanding. But here we come to one of the points, indeed to one of the most vital points, where spiritual science deviates altogether from the central idea held by the great Russian thinker, Soloviev. His idea is this: There is evil in the world, wickedness in the world. If we, with our senses, behold the evil and wickedness, we cannot deny that the world is full of both. This, says Soloviev, refutes the divinity of the world, for when we behold the world with our senses, how can we believe in a divine world, since a divine world can certainly not exhibit evil! But the senses perceive evil everywhere and the extreme evil is death. Because death is in the world, the world is revealed in all its evil and wickedness. The arch-evil is death!

Thus does Soloviev characterize the world. He says — and I am quoting almost word for word: Look at the world with your ordinary senses; try to understand the world with your ordinary mind. You can never deny the existence of evil in the world, and to desire to understand death would be absurd! Death exists. Knowledge acquired through the senses reveals a world of wickedness, a world of evil. Can we believe, asks Soloviev, that this world is divine when it shows us that it is full of evil, when it shows us death at every step? Nevermore can we believe that a world that shows us death is a divine world. For in God there can be no evil, no wickedness, above all, not the arch-evil death. In God there cannot be death. If, therefore, God were to come into the world (I am repeating what Soloviev says practically word for word) — if God were to appear, should we be able immediately to believe him to be God? No,

we should not! He would have to establish his identity first. If a being claiming to be God were to appear, we should not believe him. He would have to prove his identity by producing something of the nature of a world document that would enable us to recognize him as God! Nothing of the kind exists in the world. God cannot prove his identity through what is in the world, for everything in the world contradicts the divine nature. By what means, then, can he prove his identity? Only by showing, when he comes into the world, that he has conquered death, that death can have no power over him. We should never believe Christ to be God if He did not prove his identity. But Christ did so, inasmuch as He has risen, inasmuch as He has shown that the arch-evil, death, is not in Him.

This is what Soloviev says. It is a consciousness of the divine that is based solely upon the actual, historical resurrection of Christ, Who, as God, proves His identity. Soloviev goes on to say: Nothing in the world, with the single exception of the Resurrection, enables us to realize that a God exists. If Christ had not risen, all our belief would be vain, and everything we could say about a divine nature in the world, this too would be vain. Soloviev quotes these words of St. Paul again and again.

This, then, is the fundamental outlook of Soloviev. If we look at the world we see therein only evil, wickedness, degeneration, senselessness. If Christ had not risen, the world would be meaningless, therefore Christ has risen! Note this sentence well, for it is a cardinal saying of one of the greatest thinkers of Eastern Europe: "If Christ had not risen the world would be senseless, therefore Christ has risen." Soloviev has said: "There may be people who think it illogical when I say, if Christ had not risen the world would be senseless; therefore Christ has risen — but this is far better logic than any you can adduce against me."

In this curious example of a document for proving God's divinity, which we find in Soloviev's writings, I have given you a concrete instance of the strangeness of thought in Eastern Europe. Curious thoughts crop up in the attempt to understand by what means God reveals indisputably that he is God. How different it is in the West and in Central Europe! What is the aim of spiritual science? Try to review and to compare what we try to cultivate in spiritual science. What is its aim and direction? It is our desire and aim to recognize out of knowledge that the world has meaning, significance and purpose, and that the world is not filled merely with evil and degeneration. It is our aim to realize through direct knowledge that the world has meaning. By this realization we try to prepare for actual experience of the Christ. We desire to comprehend the living Christ, accepting all these things, of course, as a gift, as grace. We realize the portent of the words: "I am with you always even unto the end of the world." We accept all that the Christ unceasingly promises us. For He speaks not only through the Gospels; He also speaks within our souls. That is what He means by the words: "I am with you always even unto the end of the world." Always He can be found as the living Christ. We want to live in Him, to receive Him into ourselves.

"Not I but the Christ in me!" Of all St. Paul's sayings this is the most significant for us. "Not I but the Christ in me." For thereby we realize: Wherever we may turn, meaning and purpose are revealed. Faust expressed the same truth when he clothed his philosophy in the following words:

Spirit sublime, thou gav'st me, gav'st me all For which I prayed. Not unto

me in vain Hast thou thy countenance revealed in fire. Thou gav'st me Nature as a kingdom grand, With power to feel and to enjoy it. Thou Not only cold, amazed acquaintance yield'st But grantest, that in her profoundest breast I gaze, as in the bosom of a friend. The ranks of living creatures thou dost lead Before me, teaching me to know my brothers In air and water and the silent wood. And when the storm in forests roars and grinds, The giant firs, in falling neighbor bough Add neighbor trunks with crushing weight bear down, And falling, fill the hills with hollow thunders; Then to the cave secure thou ledest me, Then show'st me mine own self, and in my breast The deep mysterious miracles unfold.

These words indicate a spiritual understanding of the outer and the inner worlds, of universal purpose, of the meaning of death itself and the realization that death is the passage from one form of life to another. In seeking the living Christ we also follow Him through death and through the Resurrection. We do not, as the man of Eastern Europe, take the Resurrection as our starting point. We follow the Christ, letting His inspiration now into us, receiving Him into our imaginations. We follow the Christ until death. We follow Him not only by saying: *Ex Deo Nascimur*, Out of God we are born; but by also saying: *In Christo Morimur*, In Christ we die.

We scrutinize the world and know that the world itself is the document through which God expresses His divinity. As we try to experience and understand the weaving power of the spiritual, we in the West cannot say that if God were to come into the world we would need a document to establish His identity, but rather we seek for God everywhere, in nature and in the souls of men.

So this Fifth post-Atlantean epoch of civilization needs what we develop and cultivate in our groups. It needs the conscious cultivation of the spiritual aura that still hovers above us, cherished by the spirits of the higher hierarchies, and that will flow into the souls of men when they live in the sixth epoch. It is not our way to turn as in Eastern Europe to the group soul life that is dead, to a form of community that is a mere survival of the old. Our efforts are to cherish and cultivate a living reality from its childhood — such is the community of our groups. It is not our way to look for what speaks in the blood, calling together only those who have blood in common, and to cultivate this in community. Our aim is to call together human beings who resolve to be brothers and sisters, and above whom hovers something that they strive to develop by cultivating spiritual science, feeling the good spirit of brotherhood hovering over and above them.

At the opening of one of our groups, this is the dedicatory thought we will receive into ourselves. Hereby we consecrate a group at its founding. Community and quickening life! We seek for community above us, the living Christ in us, the Christ Who needs no document nor has first to be authenticated because we experience Him within ourselves. At the foundation of a group we will take this as our motto of consecration: Community above us; Christ in us. We know furthermore that if two, or three, or seven, or many are united in this sense in the Name of Christ, the Christ lives in them in very truth. The Christ will recognize as His brother that man who recognizes other men as brothers.

If we are able to receive such words of consecration and carry on our work

in accordance with them, the true spirit of our Movement will hold sway in whatever we do. Even in these difficult times, friends from outside have associated themselves with those who have founded the group here. This is always a good custom, for thereby those who are waking in other groups are able to carry to other places the words of consecration. They pledge themselves to think constantly of those who have undertaken in a group to work together in accordance with the true spirit of the Movement. The invisible community, which we should like to found through the manner of our work, will thus grow and prosper. If this attitude, uniting with our work, becomes more and more widespread, we shall put to good account the demands made by spiritual science for the sake of the progress of mankind. Then we may believe that those great masters of wisdom who guide human progress and human knowledge will be with us. To the extent to which you here work in the sense of spiritual science, to that extent I know full well that the great masters who guide our work from the spiritual worlds will be in the midst of your labors.

I call down upon the labors of this group, the power and the grace and the love of those masters of wisdom who guide and direct the work we perform in brotherhood within such groups. I call down the grace and the power and the love of the masters of wisdom who are directly connected with the forces of the higher hierarchies. May there be with this group the spirit of good that is in you, great masters of wisdom, and may there also prevail and work in this group the true spirit of the Movement!

