

ANTHROPOLOGICAL LIFE GIPS
GA 181b

Lecture I.

Your copy

Folk-Souls and The Mystery of Golgotha

Berlin, 30th March 1918.

All those who received in the right way what was stated in our last lectures, as to the way in which the human soul can to a certain extent determine its relation to the supersensible worlds, and can of itself bring about that relationship, need not on the other hand be alarmed by the fact that it is also the simple truth that the human being, as such, is dependent in a certain sense on the whole universe, on the whole of his environment. Between these two things human life really oscillates; it swings backwards and forwards between the free establishment of a relation to the supersensible world, and its dependence on the environment, on the whole universe; and this, by virtue of the fact that man, between birth and death, is bound to a particular physical body. During the next few days we will discuss part of this dependence on the universe, in a special connection: one which may come very near to the human soul at the present day. Above all it will have become clear from much that we have made our own through Spiritual Science, that the whole earth which we as collective humanity inhabit, is a kind of huge living being, that we ourselves stand within this great living being, as members of it; in various lectures I have

spoken of the separate phenomena of the life of this great living being which is our earth. The life of the earth is expressed in manifold ways. Among others it is expressed in the fact that certain relations exist between the different parts of the earth and the man who lives upon the earth. As true as it is that, on the one hand, the human race is a unity (which indeed is a very superficial truth), so is it also ^{true} that the separate parts of the human race distributed over the different parts of the earth differ according to these domains, and are dependent on them. Not only is this the case on account of the many forces which external natural science and geography investigate, but they are also dependent on many other, more secret forces of the separate parts of the earth's surface. There exist certain inner relations between man (with these the superficiality of natural science is not concerned) and the ground which he inhabits, the part of the earth from which he springs. This can best be observed from the fact that such relationships become established in the course of shorter or longer historical periods. This might already be seen in the change which takes place in Europeans who emigrate to America and settle there; for although of course the period of the settlement of European in America is still so short that what here comes into consideration is at present but a mere indication, it is nevertheless strongly and distinctly indicated. The external configuration of the Europeans alters (as already said, this is up till now

only indicated) when they inhabit America; perhaps not at once, but certainly in the course of generations. In the form of the arms and hands for instance, and also in the shape of the face, the Europeans gradually grow to resemble the old Red Indians, they gradually take on the personal characteristics of the old Red Indian Race. You must of course not take this too literally, but simply as hints for further observation.

Roughly speaking, these things are what first of all draw our attention to certain connections between the great organism of the Earth and the different members of this organism, in fact the different sections of the earth's population. We know well that man during his life on Earth is connected with supersensible beings, beings of the Higher Hierarchies. We know that what we call a "Folk-Soul" is not that unreal abstraction of which materialistically-minded men speak today, we know that the "Folk-Soul" is a kind of Archangelic-Being. We need only read the cycle on the Folk-Souls given in Christiania to learn that a Folk-Soul is a concrete, real being, in whom man is to a certain extent embedded during his life. Man stands in constant connection, through his being, with higher and lower beings of the Higher Hierarchies. We will look into this connection today and in the next few days from one point of view (we can indeed only speak of such things at all from certain points of view).

In order rightly to comprehend subjects such as the substance of this lecture we must make clear to ourselves that to

the spiritually-scientific observer of the world, what is in the materialistic sense called matter or substance does not exist at all; a really searching observation proves that this too resolves itself into spirit. I have often made use of a comparison which should make clear how these things are ordered. Take water. It can freeze, then it is ice and looks quite different. Ice is ice, and water is water; yet ice is also water, only in another form. It is somewhat like this as regards what is called matter; it is spirit in another form, spirit passed over into another form, as water into ice. Hence in Spiritual Science we have the spiritual in view ^{even} when discussing material processes. Spirit is active everywhere. The fact that the activity of the spirit is expressed also in material processes is due to a special form of manifestation of the spirit. But everywhere there is activity of spirit, thus even when we study the more material phenomena we are really referring to forms of activity of the spirit, as they appear in a certain sphere as external, more or less material processes.

In man, material processes are continually taking place which really are spiritual processes. Man eats. He thereby takes into his own organism substance of the outer world. Solid substances which become liquified are taken into the human organism, and thereby undergo a transmutation. The human organism indeed consists of all sorts of substances, which it receives from without; and not only because it receives these substance

but in the very act of receiving them, they also go through a certain process. The warmth of the body is conditioned by the warmth it receives, and by the processes which the received substances undergo in our organism. We breathe. In breathing we take in oxygen; not only do we take in oxygen, but through the fact that our breathing-process is under the same ruling as are the processes in the outer world, in the atmosphere, we are subject to the rhythm of the whole universe. (I have even presented this relationship numerically.) Thus through the rhythmical processes which we undergo in our organism, we also stand in a certain relationship with the environment. In fact it is the case that the very influences for instance, which are exerted on individual human beings by the Folk-Soul, are brought about through these processes, these happenings, by which the outer events in Nature affect us and continue to work on in us. We do not merely breathe in oxygen, for something spiritual lives in the oxygenised breath. We do not merely eat; substances are transmuted in us, but this material process is at the same time a spiritual one, and the Folk-Spirit can live in this process of taking in substances and digesting them. The fact of our Folk-Spirit living with us is by no means merely an abstract thought, for the life of the Folk-Spirit is impressed on what we do in our daily life and on that which is accomplished in our organism. Material processes are at the same time the expression of spiritual workings. The Folk-Spirit must take this indirect way

of entering us; through the food and so on.

The different Folk-Spirits, whom in the course of the lectures on the Mission of the different Folk-Souls we have distinguished according to other points of view, work, with regard to what I have just indicated, in different ways upon mankind; and the individual characters of the nations on the Earth are thereby differentiated. The various characters of the different nations depend on their Folk-Spirits. But if, from a spiritual-scientific point of view, we follow the by-paths along which the separate Folk-Spirits work, the following result becomes apparent.

Man breathes. He thereby stands in constant connection with the surrounding air; he breathes it in and he breathes it out. If, in a particular case, on account of the configuration of the Earth and for reasons of various kinds, the Folk-Soul chooses the by-path of breathing and by means of that, calls forth the special configuration and characterisation of the nation in question, we can say that the Folk-Spirit works 'through the air' on the people concerned. In fact this is the case to an especially marked degree among those people who have at any time inhabited the Italian Peninsula. On the Italian Peninsula the air is the medium for the workings of the Folk-Spirit on the people. We may say that the air of Italy is the means, the medium, through which the Folk-Spirit impresses his workings on the people who inhabit the Italian Peninsula, in order to give

them the particular configuration through which they are just the Italian nation, and formerly were the old Roman nation and so on. Thus we can investigate apparently material workings in their spiritual foundations, if we follow the methods of Spiritual Science.

Now one may raise the question: How is it with other Folk-Spirits? If we look round at other regions of the Earth, what methods do the Folk-Spirits adopt in order to bring the particular configuration of the nations to expression? Among the people who have inhabited the France of today or who still inhabit it, the Folk-Spirit works along the by-path of the fluidic element, through everything which not only enters the body as fluid, but which also works in it as fluid. Thus the Folk-Spirit vibrates and moves in the process by which liquid contacts the organism and works upon it, and thereby determines the character of the people. This is the case among the people who formerly inhabited the France of today as well as those who still do inhabit it.

Now we do not grasp the matter completely if we only look at this relationship of man to his environment from one side. That would indeed give a very one-sided conception. It must here be remembered what I have often said, that "Man is a two-fold being"; his head and the rest of his organism, each work for themselves. In reality the working of which I have just spoken in reference to the Italian and the French peoples, affects only the rest of the organism, and not the head. From the head another

activity goes forth. Only through the co-operative working of the activity which proceeds from the head with that which comes from the rest of the organism, does that which then impresses itself upon the Folk-character come fully into force. The activity which proceeds from the head is neutralised, as it were, by that which proceeds from the rest of the organism. Hence we might say, as regards the Italians, that together with what they breathe in with the air and which regulates the rest of the organism except the head, there works also from the direction of the head, the nervous system of the head in its spiritual differentiation, in so far as man is 'nerve-man of the head'. In France this is different. What lives in the organism as "rhythm" is a particular rhythm for the whole organism and different from that of the head; the head has its own rhythm. While in Italy it is the nervous activity of the head which works in combination with what is affected in man by the air, in France it is the rhythm, the rhythmical movement of the head - the vibrating of the rhythm in the head combined with what is effected by the fluidity in the organism. Thus the Folk-character is built up through the particular combination of what takes place in the head of the individual man with what the Folk-Spirit brings in from the environment.

From this we can see that it is possible to study what is spread out severally over the Earth's organism, if we allow ourselves to observe these things from a spiritually-scientific

point of view; for, as a matter of fact, mankind will never understand the characteristic configuration all over the world if such things are not taken into consideration.

Let us enquire further as to the different Folk-characters, the British, for instance. As the Folk-Spirit of the Italian race works through the air, and that of the French through the watery element, so the Folk-Spirit of the British race works through everything earthy, principally through the salt and its combinations in the organism. Solidity is the principal feature; the watery element works in the French national character, in the British it is the solid, the salty element which is active through everything which enters the organism, through air as well as through food. This brings about the peculiar form of the British Folk-character. But here again something neutralising works from the head upon what comes from the environment. Just as "rhythm" is in the rest of the organism as well as in the head, so is also digestion, assimilation, in the rest of the organism and in the head as well. As the organism of the head accomplishes its metabolism, this process of the transmutation of substance is combined with the salty element in the organism, and that brings about the British Folk-character. Thus the earth-element in connection with the metabolism of the head, determines the British Folk-character. We may say that while the Folk-Soul works through the salty element, it is opposed by the characteristic quality of the metabolism of the head. You will

be able to study all the separate features of national character if you look at these particular metamorphoses in the modes of activity of the Folk-Souls.

Let us go further into the West. In America things are again different. There a subterranean element is at work. While in the British organism we have to do with the earthy, with the salty, in the American Folk-character an underground element is active, something that vibrates under the earth; that has there a very special influence on the organism. The Folk-Spirit works on the national character of the American people particularly through the underground magnetic and electric currents. And something from the head streams towards these underground magnetic and electric currents and neutralises their influence: toward them streams what is actually human will. That is the characteristic feature of the American Folk-character. While of the British national character we must say that it depends essentially on the earthy element, inasmuch as man takes it into his organism and it comes into reciprocal action with the metabolism in the head, so, inasmuch as the will impresses itself in the case of the American, it works in him together with something which comes from underground, and this determines the American Folk-character. With this is also connected what I have mentioned in a public lecture ("The historical life of mankind and its problems, 14th March 1918). Man can only with his whole free personality stand in relationship with the elements above the Earth and down to

the Earth. If he is influenced by underground Folk-Soul activities, he is not forming his Folk-Soul in freedom, he is then, as it were "possessed" by the Folk-Soul. I have shown in the public lecture that the American may even say the same thing as the Central-European, Herman Grimm, also says; and yet it is not the same thing. While we notice in Herman Grimm how everything is humanly acquired and won, with Woodrow Wilson it is as though he were humanly possessed by it. From that you can see one thing (this is important because at our present time it is necessary to face these things). When today, two or three men say the same thing, it is considered purely from the point of view of 'content', it is looked at in the abstract. But two men may say the same thing in substance, and the remark made by the one may sound exactly the same as the other, yet the one man may have fought out, conquered things in his soul, and the other may utter them as the result of 'possession'. The content is often not at all the essential thing. What matters is the degree in which what a man says is his 'own', the acquisition of his own soul, instead of ^{his} having perhaps acquired it through being possessed. That is the important point. Today people have only a sense for the abstract. We can see in Herman Grimm that what he says has been gone over and over many times in his soul, and we might take sentences from Wilson's works and write over them "Herman Grimm" or vice versa; but that is not the point. Herman Grimm worked something out, Woodrow Wilson says something which

comes to him through being possessed by underground beings. These things must be recognised; we need not approach them with emotion and passion, they can be recognised quite objectively.

Let us enquire further, and describing a circle round Germany, look for the moment towards the East. Something characteristic confronts us there when we observe the Easterner who has first gradually to lift himself out of chaos, and will only then rise resplendent in his original form. As the Folk-Spirit works in Italy through the air, in the French people through water, in the English through the earth-element and in the American through an underground element, so does the Folk-Spirit work in the Russian Slavonic element through the light. In actual fact the Folk-Spirit on whom the East depends works in the vibrations of light. When once that which in the future will grow up in the West shall have loosened itself from its embryonic coverings, it will be seen that the method of working of the Folk-Spirit in the European East is quite different from that of the Folk-Souls in the West. For although I must say that the Folk-Spirit works through the light, yet the curious thing is that it does not work directly through the light vibrating on to men, but through the light which is first sunk into the ground and is then reflected back thence. This light which rises again from the ground is that of which the Russian Folk-Spirit makes use, to work upon the Russian. It does not work upon the whole organism, but directly upon the head, on the character of

thought, on the manner of forming concepts, sensations, etc. Thus here the method of the Folk-Spirit is exactly the opposite of that in the west, where he works from the rest of the organism and something strikes against him from the head. In the East he works through the light. The light streaming back from the ground is there the medium for the Folk-Spirit, and that works particularly on the head. and the counteraction now comes from the rest of the body, and especially from the organism of the heart. This counteraction now operates as a reversed process towards the head and alters the working which proceeds from there. (It is still in chaos today, still in its embryonic coverings.) It is the rhythm of the breathing which strikes towards the head and counteracts what comes from the Folk-Spirit by way of the light. what comes out in the Near East is present to a still higher degree when we go further East. It is the special characteristic of the Far East that there the Folk-Spirit works also partly through the light which is taken up and reflected from the Earth and which works upon the head, but works too through that which is no longer light, and is indeed not visible at all: the Harmony of the Spheres, which vibrates through everything and which, to the spiritual humanity of the Asiatic East, is equivalent to a working of the Folk-Spirit, in that the Folk-Spirit works directly through the Harmony of the Spheres which, however, is reflected from the Earth and works upon the head. In opposition to this works the rhythm of the

breath, and therein lies the secret of the fact that the people of the Spirit in the East have always tried to unite in communion with the Spirit through a special development of breathing. If you study Yoga you will see that they have tried to develop the breathing in a special way. This is the fact that the individual tries to find spirituality through the Folk-Spirit; - as a member of the whole of humanity, not as an individual - he seeks it in the manner which really belongs to the character of his nation. Thus the further East we go, the more do we find this. Of course it would be seen in more or less refinement in the activities of this Folk-character, and also in deteriorations in these activities, how sometimes a deviation becomes evident. Individual nations and whole races may be subject to these deviations to a pronounced degree; in that a disharmony, for instance, appears when the activity of the head accords with that in the rest of the body, and so on. But to enter into these various disharmonies is perhaps not to be specially recommended to-day, as for this or that reason a nation is bound to love certain other nations today, circumstances demand this; and much might be received with the feeling instead of with the understanding and perhaps then be misunderstood. At a later date, perhaps we may be able to speak about Eastern peoples and similar problems.

Now the question can be raised: How do the Central-European nations stand? We are speaking more of geographical

breath, and therein lies the secret of the fact, that seekers of the Spirit in the East have always tried to come into connection with the Spirit through a special development of the breathing. If you study Yoga you will see that it requires one to develop the breathing in a special way. This rests on the fact that the individual tries to find spirituality through the Folk-Spirit; - as a member of the whole of humanity, not as an individual - he seeks it in the manner which really belongs to the character of his nation. Thus the further East we go, the more do we find this. Of course it would be seen in more or less refinement in the activities of this Folk-character, and also in deteriorations in these activities, how sometimes a deviation becomes evident. Individual nations and whole races may be subject to these deviations to a pronounced degree; in that a disharmony, for instance, appears when the activity of the head accords with that in the rest of the body, and so on. But to enter into these various disharmonies is perhaps not to be specially recommended to-day, as for this or that reason a nation is bound to love certain other nations today, circumstances demand this; and much might be received with the feeling instead of with the understanding and perhaps then be misunderstood. At a later date, perhaps we may be able to speak about Eastern peoples and similar problems.

Now the question can be raised: How do the Central-European nations stand? We are speaking more of geographical

relationships, not considering Central Europe in a social-political sense. I have not answered the questions according to racial relationships, but as you see, spiritually-geographical relationships. We can thus speak of a 'Central Europe', to which neither France nor Italy belongs. The peculiarity of the Folk-Soul working in Central Europe is that - in the sense in which I have explained the working in other realms through air, water and the salty element - the influence works here in a direct manner through warmth. The Folk-Spirit in Central Europe chooses the by-path, the medium of warmth; and it is moreover not a rigidly determined medium, it can be individualised. There may be people in Central Europe in whom this working of the Folk-Spirit may be different, sometimes acting from the remainder of the body and sometimes from the head, according as to whether the heat comes directly from the outside air or through nourishment or breathing. All these forms of heat are a medium for the Folk-Spirit. That which here counteracts this effect is again warmth; so that in Central Europe, warmth, in so far as it works externally, is a medium for the Folk-Spirit; and what meets it is again a self-created warmth coming from within. Therefore we may say that what works in the body through the Folk-Spirit as warmth is met by the special warmth of the head, and when the warmth of the Folk-Spirit works through the head, the warmth of the rest of the body streams towards it. Warmth is attracted to warmth and it depends principally on the greater

or lesser liveliness of the senses, or indeed of the power of perception. A man of lively disposition who looks lovingly at things around him, develops more warmth of his own; a man who is casual and superficial, who does not feel much, but passes lightly over everything, develops less warmth of his own. This sympathy with the environment, when a man keeps an open heart and eye for his surroundings, strikes against the warmth working through the Folk-Spirit, so that warmth strikes warmth. This is the peculiarity of the methods of working of the Folk-Spirit in Central Europe, and much in the nature of the Folk-character comes from warmth being intimately associated with warmth. The other ways of working are not all so related; the will is not related to the electrical element in the same manner nor the salty element to the assimilative process in the head, nor are the other workings mentioned. But warmth produces the European character, which is also expressed in the fact of the people being more or less able to 'enter into' everything. (We do not wish to speak of the relative value of this, but only to characterise; so every one may take this as he wishes - as virtue or as vice.) Warmth to warmth: this makes a man pliant, ^{plastic,} capable of making himself at home everywhere even among foreign peoples. If we follow up history, we see how the different German tribes have been absorbed into foreign peoples and have taken on a foreign element. This consideration will strengthen all that has just been said.

In what has been gone into today, the great contrast between the Asiatic East and the American West also becomes very clearly apparent. One might say that the light, and even too what lies above the light in the etheric, is the means made use of by the Folk-Soul in the East in order to approach man, even if it be reflected light from the earth; the subterranean element, that which works beneath the Earth, is in the West. This can lead us deeply into the organic soul-life of the whole organism of the Earth in its association with mankind. In this there is absolutely no intention to wound any part of the Earth's population, or to flatter any other; yet it is true that, on the one hand in the East, the evolutionary streams are directed towards the spiritual, in the West downwards towards gravity, chaining man to the Earth. (Whether this agrees more or less with the American national character, I leave it for each one to judge for himself.) A rising tide - I might say - in the East, an ebbing back, a working into the Earth, in the West. Such is life. Of course man does not grow like, or accommodate himself to earthly conditions all at once, but in the course of time, in the lapse of generations. Thus when a European goes to the East and has children, and his children themselves have children, the conditions holding sway there compel these circumstances to develop. They work in the human being. It is really a fact that, as in our physical organism an arm will always grow out of the shoulder but never a nose, so there will never be good

Yogis in America. Yoga may be transplanted there; but we can also raise all sorts of plants in glasshouses, that is not the point in question, but rather what is intended in the orderly continuity of evolution itself. All this is ordered and appointed. Natural-scientific biology by no means explains the nature of earthly conditions. For that we must go into the different ways of working of the Folk-Souls, by considering, as we have ^{done} to-day, how the unmanifested comes to expression in what is manifest.

Man is thus involved in the methods of working which are in connection with the Earth. If you take this into account it will on the one hand perhaps have a very depressing effect on your soul; it is depressing to see that man is really so very dependent on the forces connected in the manner described, with that corner of the earth on which his karma has placed him in one incarnation. Of course, it is part of his own karma that he should be placed there. Yet for all that the circumstances I have described have something perhaps of a depressing nature, and it becomes still more ^{depressing,} if we do not take all the circumstances into account, for if we go back to former periods of the Earth's evolution, we find that the further we get back the greater the dependence, of which I have spoken, and the more mankind is differentiated by such impulses over the surface of the Earth. Yet the Earth's evolution bears within it the possibility by which men are indeed able gradually to overcome this

dependence, at any rate in their inner life if not in outward form.

What then would have^{had} to happen - let us enquire - what would be conceivable as having to take place, in order that this dependence on a spot of earth might be lessened in any sort of way, that man might rise in some way out of the necessity here characterised, to a certain freedom?

For that, something must have occurred during the evolution of mankind on Earth which would directly counteract this dependence of man on his own part of the earth. We have now discussed all the impulses which make man appear dependent on his plot of earth. I said that something had to happen to counteract this dependence, something which would as it were smite these relationships in the face. You are to understand that this force which would appear on the Earth, which would be different from all that works through man's dependence, would have a compensating, neutralising effect on these relationships. What can this be?

At the beginning of our era the Mystery of Golgotha took place. In the course of time we have discovered many things about it. But we need only bring before our souls one quite casual, ordinary, universally-known characteristic of the Mystery of Golgotha, to see that even through something which lies no much on the surface of things, this Mystery of Golgotha takes its place in the Earth life as a unique event. Christ Jesus

lived among a people having a very decided national character, everything the nation does is done from a pronounced national character. But that which happens to Christ Jesus, which fills itself out of the folk-character, - the mystery of Golgotha, stands in complete contradiction to this character. For the people in the midst of whom the mystery of Golgotha takes place, neither acknowledge, nor recognise Christ-Jesus personally or individually; but kill him, and cry: Cruelty him! Cruelty him! Something takes place which only has meaning in thought of in contradiction to what can arise from the character of the people as something that they of themselves reject, annul and destroy. This is the secret of the mystery of Golgotha. It has therefore no national character, it does not grow from out of the folk-character, it contradicts all that we have hitherto characterised as dependence of man on his national character. It is an event, a happening on earth, which has nothing to do with the folk-character, because only that in it which destroys - death - has anything to do with this folk-character. For this event is neither connected with the Jewish folk-character nor with the Roman folk-character working in the same land; for the Jews cry: Cruelty him! and the Romans can find no fault in him; That is, they do not know how to deal with what is going on before them. The whole thing is quite beyond what can take place through the folk-character. Thereby the mystery of Golgotha becomes an event which, if you study it

deeply, you can compare with none other. Of course there have been Martyrs elsewhere, but they did not become such from the motives which hold good for the Mystery of Golgotha. The more you study the Mystery of Golgotha, the more you will find that it came about just because it has nothing to do with any Folk-character but because it has connection with the whole of humanity. Therefore we may really say, that on the one hand we have that principle in the evolution of mankind which so extends over humanity that it works in a differentiating manner; then something grows out of one of these differentiations which does not belong to it, but has precisely as its peculiarity the fact that it is ⁱⁿ⁻dependent of the Folk-character, that is the point. In every respect we must recognise more and more as the essential point in the Mystery of Golgotha that it must be understood individually if it is to be understood aright. As we understand it more and more, we shall gradually say: We can grasp earthly conditions, human relationships in this or that way, but the Mystery of Golgotha stands by itself; it must specially be understood as something unique, it cannot be taken otherwise if it is to be understood. Look into any sphere whatsoever. We have today looked into the sphere of the Folk-Soul which works in humanity, we can explain all things in the realm of the Folk-Soul from the beginning of humanity on Earth until today excepting the Mystery of Golgotha and what is connected with it. And we would be able to find all sorts of domains of which we might

say that on the one scale there is everything else, and on the other the Mystery of Golgotha and its consequences. I have often declared that learned theologians must admit today that an "historical proof" of the Mystery of Golgotha is not to be found which can be recorded in history. One does not record events in history of which no historical proofs are to be found; only the Mystery of Golgotha! For that alone shall be a supersensible one; there shall be no "historical proof" for that! The Mystery of Golgotha shall be accepted by no man who demands only historical, material proofs. It only works aright on the man who has developed so far as to allow something to be counted as historical, of which there are no proofs. Evolution will so proceed that the external proofs of the Mystery of Golgotha will be washed away, will disappear; criticism will wash them away. But a spiritual understanding of the evolution of mankind will consider this Mystery of Golgotha as the very pivot of all earthly events. It must be grasped spiritually, must be recorded spiritually, in the process of the history of mankind. That is just its secret. Men will gradually cease to look for historical proofs, but rather for the possibility of understanding that, on this one occasion, a supersensible comprehension of an event which is enacted sensibly on the physical earth is necessary, in order that man may grasp its connection with the earthly historical development of humanity, in the full sense of the word.

Of this we shall speak further in the next lecture.

Lecture II

The Relativity of Knowledge, and Spiritual Cosmology

Berlin, 1st April 1918.

When I tried in the last lecture to explain the influence exercised on man by the part of the Earth on which he as physical man develops, I had chiefly in mind to point out very distinctly that the whole Earth is an organism, an ensouled organism, permeated by spirit. For, as an organism has its separate, distinct differentiated members, each of which has a special task, - the arms have not the task of the legs, nor the heart that of the brain, and so on - so, if we consider the Earth as one whole, as an ensouled organism permeated by spirit, each part of the Earth has its own special task. The special task of the separate human organic members is perceptible in the form of these separate members. The arms are formed differently from the legs, the heart from the brain. This difference is not so marked as regards the Earth with respect to the physical. To an external materialistic geographer, who observes the separate continents or any other parts of the Earth arranged according to this or that point of view, it does not occur straightway that these different parts of the Earth have different sorts of activity; that only occurs to one who can, to a certain extent, grasp the nature of the psychic and spiritual element of the Earth. To

understand this, really signifies rising concretely to the per-
ception that the earth is an ensouled, spiritual organism, and
that man, living on earth as physical man, is a member of this
organism. All kinds of questions arise if one takes this into
account, and he who looks at the life of man as if it only ran
its course once between birth and death, will not come to any
very reasonable conclusions about them. For man, as physical
man, can indeed only become a member of a particular part of the
earth. He would therefore be condemned to be quite specialised,
and differentiated by this particular part of the earth, and
would in a sense not be able to be in any way a complete whole,
but only a part of the earth's organism. On the other hand an
important discovery results from this insight into the ensouled,
spiritualised part of the earth; the discovery that the real
deeper being of man, to which he says "I", can in the real sense,
only be connected indirectly with this differentiation of man
over the earth, that the psycho-spiritual kernel of man's being
in a sense only dwells in what is thus specialised through the
particularity of the earth. Thus man can obtain, from this very
circumstance, the knowledge that his spiritual-psychic kernel
cannot subsist in what immediately confronts us in man; that
with which, in a sense, man confronts us, can only be the "dwell-
ing place", the dwelling place of man determined by virtue of
the special circumstances of the earth. I do not mention this
because it might appear to those already acquainted with

spiritual science as a very weighty truth; of course it cannot be that. But it is to show that a real searching into and pondering over the relationships of the Earth can lead man to build himself up in spiritual science, by this means, in a purely logical manner. For the belief that Spiritual Science can only be comprehensible to one who sees into the spiritual world, must be swept away as one of the most fatal prejudices. This is a prejudice which has over and over again to be taken into account. I might say, for the satisfaction of all the comfort-loving ones who, because they like to believe that they could never acquire clairvoyant cognition, would like to represent Spiritual Science chiefly as a kind of provisional arrangement, or as something which does not concern mankind at all, that in truth, comprehensive, penetrating thought can really understand the spiritually scientific. Only the thought must be really acute and comprehensive! It must be prepared to relate the phenomena of life to what Spiritual Science confirms. He who brings what is within his grasp in the way of knowledge of the characteristic traits of the different nations of the Earth, and of the different inhabitants of the Earth, to bear upon what Spiritual Science says, will soon acknowledge that what was here explained in the last lecture is verified. We must really relate what life offers to this knowledge; we must be ready to test, free from prejudice, the teachings of Spiritual Science by the experience of life; then a reasonable penetration of the matter

will lead to the acknowledgment of Spiritual Science.

It is very important to emphasise this at the present day. For we may say that traditions, containing many of the truths of Spiritual Science, are far more numerous than is usually believed. There is a certain opinion, however, which was fully justified up to the approach of the recent historical age - but which has also been propagated in our own times by many who possess Spiritual Scientific knowledge - the opinion that one should not communicate publicly certain deeper knowledge about life. I have often explained the reasons which people who know something of these things have, for thus withholding these communications, and I have also pointed out why these reasons no longer hold good at the present day. In a certain respect however these facts present a difficulty. For not only have we the opposition to Spiritual Science of by far the greatest part of mankind to contend with, but we also have to contend with the opinion of those who do know something; - the opinion that one who gives publicity to things which come from the fountain of Spiritual Science as one gives publicity to other truths, is wrong. Those who believe that the veil of secrecy over certain things must not be raised, will be healed of this error when they recognise the importance of what has been said, certainly in a somewhat scientific form, but clearly enough, it seems to me, in the foreword and introduction to my book "Riddles of Man".

It is necessary to comprehend that the conception of truth

and righteousness which most men still have today, will indeed have to be overcome. Most men have the idea: One thing is right - and another is wrong. But I must emphasise the fact over and over again, and have also done so more particularly in the preface to "Riddles of Man", that a man's separate view of a thing from one particular side is like a photograph of an object from one side only. If one photographs a tree, first from the one side and then another, the second picture is still a picture of the same tree, only it looks different. Now today, when men have become so very abstract, when they have become so accustomed to the theoretical, in spite of believing themselves to be men of reality, one view of a thing is reckoned as all-comprehensive, as comprising the whole reality. People believe that it is possible to express reality in thoughts - or in something else. They are particularly arrogant in this belief of being able to express the reality by means of thought. I mean "arrogant" somewhat in the following sense. People say, "We today have the Copernican world-conception but with regard to the men who lived before Copernicus (this is not expressed so abruptly, but still they think it) they were all children (indeed we might say 'duffers'), for they did not yet have the Copernican world conception. That alone is correct, all the other world-conceptions are false." This is an attitude which must be overcome. Even the Copernican world-conception is just one view, it is one definite way of making pictures, thoughts

and ideas of things. Certainly there are men to-day, who oppose Spiritual Science as soon as they observe that it gives one a view, a real and regular view of a thing, by placing something else in opposition to it. No one will contest this who knows that there are different points of view about a thing. Today, however, many people wish for something else, something quite special, which may be compared somewhat to a person in a room saying: "When we have lighted up the room from one point and look at it from there, this gives only the view in perspective; it is not the reality; let us turn out the light and make the room quite dark and touch everything separately, then all who have thus touched the things will have the same opinion." We all know that when we look at the room in the light, one who stands there has this view, and another who stands somewhere else has that view and so on. So today a certain ideal of natural science would be to turn out the light and only 'touch' everything. Spiritual Science must certainly "turn the light" on to that. Thus the different points of view imply something surveyed from different places.

Now more especially by us should the effort be made to go about trying to form opinions from different points of view. This has already been striven after for many years. Many might object that the one contradicts the other, but that is precisely the essential thing, that in the above-mentioned sense one view should contradict another; for thereby we get an all-round view

of a thing, which is what we want. But this is not at all easy, for people would prefer to have a little book, as slender as possible, in which a whole world-philosophy is tabulated. Or, if they wish to have world-philosophies discussed, they would like to have the same thing reeled off, over and over again. Of course this cannot be. Our printed cycles are increasing, are becoming more and more numerous, so that things may be illuminated from different sides, that we may obtain concepts and views from various sides, which only then give a complete picture of reality. We must certainly offend people in a certain respect (and what has just been said will make this comprehensible to you) if we have to repudiate more and more the accepted prejudices, by the truths of Spiritual Science. But chiefly when we thus 'sin' against the demand of certain occultists not to communicate important things publicly, we must speak about things which shock people, perhaps even anger and excite them; for these things, like many others, give offence for instance to all those who say that things can only be 'correct' or 'incorrect'. Rather must we acquire the view that in the successive stages of the evolution of mankind there can never be a condition in which one can really say: "Now we have the absolute truth in regard to any particular matter for thought", or: "We now know, what is absolute untruth". There cannot be absolute truth or absolute untruth. Certain great conceptions of life do not originate in order at last to give

men what is 'correct', so that they may now look arrogantly upon their forefathers as upon children; they spring up from very different reasons.

Let us call to mind something we all know. In the 15th century of our era, mankind entered the fifth cultural epoch of the Post-Atlantean development, which we call that of the "development of the human Consciousness or Spiritual Soul". What especially appeared in this fifth cultural epoch began with the 15th century A.D. Till then it was the Intellectual or Rational Soul which, in the course of the cultural development of mankind was specially developed. In order then that the Spiritual Soul might arise, certain thoughts, certain kinds of concepts, took on a quite distinct character. Not because the Copernican world-philosophy is the absolutely correct one - I have affirmed often enough that it had to appear; and that in a certain respect it is the right one for us in accordance with the times I shall declare again and again - not because it is the absolutely correct one did it appear, but because it serves the evolution of man, in that he can best attain the development of the Spiritual Soul if he allows the Copernican world-philosophy to enter his flesh and blood, if he reaches the point of being able to calculate certain constellations of the stars through the Copernican world-philosophy, as has been done in more recent times.

What is then really good in the Copernican world-philosophy?

Not that at last it has told us the truth in contradistinction to the 'untruth' of former centuries, but that it erected a spiritual wall between Earth and Heaven, between the physical world and the spiritual world. Of course this appears frightfully paradoxical, something which excites opposition as a matter of course among those who have the above-mentioned prejudices. But it is true that man has begun to conceive the circumference, the cosmic circumference of the Earth in the Copernican manner, in that by transferring the Copernican conceptions into the circumference of the Earth, he has constructed a spiritual wall which he cannot get through. He is cut off from the spiritual thereby, and can remain with his concepts limited to the environs of the Earth, and there he develops the Spiritual Soul. Thus, in order that man should limit himself as 'egoistically' as possible to what is earthly, the Copernican world-philosophy, which erects a spiritual wall around the Earth, fell to his lot. The more completely the Copernican world-philosophy is developed, the more certain is it that, through external perception, man is cut off from the spiritual world; but it also becomes the more necessary that he should again through inner perception, and by animating his inner life, find the connection with the spiritual. Remarkable things, very remarkable things run parallel. When such things are uttered, it is rather difficult to follow them, but if in the whole wide world there are none but the anthroposophists to understand them, they must take all the more

trouble to do so.

There exists today something like a "Theory of Knowledge"; that particular philosophical science which is based on Kant is called "Theory of Knowledge". Yet this theory of knowledge is really - one might say - a nail in the coffin of human knowledge. Take a main thought about the ordinary theory of knowledge which as a rule runs in the minds of people today. It is said: Over there is an object: but what is out there is really only the vibration of ether, it has nothing to do with colour or sound but is the movement of the smallest particles in space. The air moves out there, soundless; these concussions of the air approach our ear, - Schopenhauer spoke somewhat disrespectfully of the theory of knowledge, he said that these concussions 'drum' on the ear - and afterwards become what we call 'sound'. All is silent without, there are merely 'concussions' in the air. Then there are waves of ether outside. They strike upon the eye. But the matter does not end there; the waves strike upon the eye and the image is produced on the retina. Man knows nothing of this image, however, until it is investigated by science. The processes continue further with the optic nerve. These can only be of a material nature however; they go as far as the membrane covering the brain and there a quite mysterious process takes place. Then the soul comes in to make a concept of what is outside, of what is 'dark and silent', a shining and coloured concept, a warm and cold concept and so on; it creates

the objects there within itself, and 'dreams' the whole world.

It is very remarkable that that is the road along which the Theory of Knowledge would penetrate from the external material world to the human spirit. But what is really the substance of this Theory of Knowledge? It is strange: if one remains at the things which have sound and colour (the Theory of Knowledge calls what uneducated people believe 'simple realism'), then at least one has a resounding and a coloured world. But now, through the Theory of Knowledge, one brings this world for example before one's eyes. One has the image on the retina; within one has only the continuation of the image in the workings on the optic nerve; in the cerebrum there is nothing of the outer world, but the inner being charms forth the whole world again from the 'vibrations'. This makes one feel it is Baron Münchhausen again drawing himself up by his own tuft of hair! First, everything is eliminated and one has nothing left but brain-vibrations; and afterwards the soul recreates the outer world which has first been put away; then like Münchhausen, one lays hold of oneself by one's own tuft of hair and draws oneself up. But this is 'basic philosophical knowledge', and one who has not this, does not stand at the height of present-day knowledge.

If we try to follow up the whole diversified world as far as man himself, what have we finally? The processes in the membrane covering the cerebrum are not nearly as complicated as

those in the optic nerve; they are the simplest of all. If we investigate how the world is in man we come to something extremely simple. We look for the spirit, but yet only come to a spirit which 'dreams' the world. There we must make a leap for so far no one has succeeded in distilling the spirit. In the quest of the spirit we come first to the brain vibrations, and we must then make something, which is nothing. This is the method science has followed in order to get to the spirit from the external sense-world.

On the earth we have many different conditions of life, and of life-influences, before the manifold variety of which we stand in respect and awe. Then we observe the difference in human beings in the different parts of the world - no matter whether the individual human characters are sympathetic or unsympathetic to us - if we consider the differentiations in mankind, we find that it is really as diversified as the sense-world outside is in its relation to man. In that bygone period in which the so-called childish 'duffers' lived, men tried to understand the multiplicity of the Earth by rising to Heaven, by rising from the sensible to the spiritual. This they no longer do today. As we ascend farther and farther away from the diversified Earth, we have the same feeling as if we were coming from the external sense-world to the human Spirit through the eye and the brain; we come to what Copernicianism represents to us as the great Spiritual Cosmos. Just as the physiological theory of

knowledge has adopted the method of erecting a barrier in the vibrations of the brain in order to avoid coming to the human soul by way of the outer world, so in the same way does Copernicanism board up the world spiritually in the direction of the spiritual world. If we wish to realise the value of a world-conception we must know the point of view from which it is conceived. The point of view of Copernicanism does not pretend to place the true in the place of the false, once and for all; but it 'boards up the world with planks' so that man shall cultivate his consciousness soul within this 'earthly tenement'. This is the secret of the matter. We must look at these things in cold blood and with energy. We must first be able to shatter in our own selves that on which the easy-going people, who accept the world-philosophies of today, believe themselves to stand so firmly. As long as we are not able to shatter this in ourselves, as long as we are not able to see that really through Copernicanism the world is 'boarded up with planks' - so long shall we not reach the point of acquiring a relationship to Spiritual Science, for which many things are necessary.

Just imagine for a moment what the Cosmos consists of, apart from the Earth. According to the purely Copernican world-conception, it is a calculation! It can never be that to Spiritual Science but something that presents itself to spiritual cognition. Why have we a geology which believes that the Earth has only evolved from the purely mineral world? Because the

Copernican world-conception has to produce the present-day materialistic geology. For it has nothing in itself which could prove that the Earth, from the point of view of the Cosmos or spiritual world, might be conceived as an ensouled, spiritualised being. A universe as conceived by Copernicus could only be a dead Earth! An animated ensouled and spiritualised Earth must be conceived as coming from a different Cosmos, really from quite another Cosmos from that of Copernicus. But of course one can only mention a few features of the Earth's being, as it appears when viewed from the Cosmos.

Is it a quite unreal conception to imagine the Earth's being as coming from the Cosmos? It is no unreal conception, it is a very 'real' one. A conception which, for example, once existed in the imagination of Herman Grimm, but he excused himself immediately after having written it. In an essay written in 1858 he says: "One might imagine - (but he immediately adds: I am not presenting an article of faith, this is only a fancy picture) - that when the soul of man is freed from the body it moved round the Earth freely in the Cosmos and that in this free movement it would observe the Earth from outside; what happens on the Earth would then appear to man in quite another light." That was the fancy of Herman Grimm. "Man would become acquainted with all occurrences from a different point of view. For instance he would look into the human heart "as into a glass beehive". The thoughts arising in the human heart would spring up as from a glass beehive"! That is a fine picture. And he

pictured further that this man who had hovered around the Earth for a time, and had looked at it from the outside, now reincarnated on the Earth. He would have a Father and Mother, a Fatherland and everything usual on the Earth, and would have to forget everything he had experienced from another point of view. And if he were perhaps an historian in the sense of today (Herman Grimm is here describing from a subjective point of view) he could not then do otherwise than forget what went before, for one cannot write history with the other concepts.

This is a fancy which comes very close to the truth. For it is absolutely true that the human soul between death and rebirth is, as it were, floating around the Earth, and - as I have often depicted - conditioned by karmic relations, it looks down upon the Earth. The soul then has altogether the feeling that this Earth is an ensouled and spiritualised organism - and the prejudice that considers it as something without soul, something purely geological, ceases. And then the Earth becomes very greatly differentiated; to man's perception between death and rebirth it becomes so differentiated that in fact the East looks different from the American West. It is not possible to speak about the Earth to the dead, as one would to geologists; for the dead do not understand the geological conceptions. But they know that looking down from cosmic space at the East - from Asia across into Russia - the Earth appears as if covered with a bluey sheen; blue or bluish-mauve. Thus does that side of the Earth

appear, seen from cosmic space. When we come towards the Western hemisphere, to the American side, it then appears as more or less a fiery red. There we have a polarity of the Earth, as seen from the Cosmos. Of course the Copernican world-conception cannot of itself give this; but it is another perception, from a different point of view. It will be comprehensible to anyone who has this point of view, that this Earth, this ensouled Earth-organism, appears different in its Eastern half from its Western half, when viewed from outside. In its Eastern half it has a blue covering, in its Western it has something like a flashing-forth from within outwards; hence the fiery red seen externally. Here you have one example by which man between death and rebirth can direct himself by what he then learns. He learns to know the configuration of the Earth, its different appearance when seen from the Cosmos and the spiritual world; he learns to realise that on one side it is bluish-violet, on the other fiery red. And in accordance always with the spiritual needs which he will develop from his karma, this knowledge decides for him where he will reincarnate. Of course one must imagine things as being much more complicated than this; but from such conditions does man between death and rebirth, develop the forces which occasion him to reincarnate in a child body having a certain inheritance.

I have only mentioned two modifications of colour, but there are of course other modifications/of colour, many others. For
besides those

the present I will only mention that in the centre between the East and the West, for example, in our regions, the Earth is more of a green shade when seen from outside. So that this gives us a three-foldness which can throw a deal of light on the way in which man can determine, by what he beholds between death and rebirth, whether he is to appear in the East or West, or elsewhere on the Earth.

If we bear this in mind we shall gradually gain the idea that in the relations between the man incarnated here in the physical body and the discarnate man, certain things come into play which, for the most part, are not taken into consideration at all. If we go into a foreign land and wish to understand the people, we must learn their language. If we wish to understand the dead we must gradually acquire the language of the dead. But this is at the same time the language of Spiritual Science, for it is spoken by all the so-called living and all the so-called dead. It is this which passes to and fro between us and the beyond. It is particularly important to acquire pictures such as these of the Universe, and not mere abstract concepts. We get a picture of the Earth if we imagine a sphere hovering in space, on the one side glowing bluish-mauve, on the other burning and flashing reddish-yellow, and between these a green zone. Pictorial representations gradually carry man over into the spiritual world. That is the point. One is of course obliged to set up pictorial representations when speaking

seriously of the spiritual worlds, and it is further necessary not merely to think of such pictorial representations as a sort of fiction, but to make something of them. Let us once again recall the bluish-violet glimmering Orient and the reddish-yellow flashing Occident. Here various differentiations come in. When a dead person in our present era observes certain places, then from the place which here on Earth is known as Palestine, as Jerusalem, something with a golden form, a golden crystal form, is to be seen in the middle of the bluish-mauve colour, and this becomes animated. That is Jerusalem, as seen from the spirit! This it is which also in the Apocalypse (speaking of imaginative conceptions) figures as the heavenly Jerusalem. These are not 'thought-out' things, they are things which can be observed, seen spiritually. The Mystery of Golgotha appeared like what physical observation perceives when the astronomer directs his telescope to space and beholds something which fills him with wonder like, for example, the flashing-up of new stars. Seen spiritually, from the Universe, the Event of Golgotha was the flashing-up of a star of gold in the blue aura of the Eastern half of the Earth. Here you have the Imagination for what I developed at the close of my lecture the day before yesterday. It is really a question of acquiring, by means of such Imaginations, ideas of the Universe which bring the human soul into union with the Spirit of the Universe.

Try to think with someone who has passed over, of the

crystal form of the heavenly Jerusalem building itself up into golden splendour in the bluish-violet aura of the Earth, and that will bring you near to him; for that is something which belongs to the realm of the Imaginations into which he entered at death: "Out of God we are born, and in Christ we die."

There are means by which we can shut ourselves off from the spiritual reality and there are means by which we can draw near to it. We can shut ourselves off from spiritual reality by trying to 'calculate' it. Certainly mathematics do belong to the realm of the spirit, pure spirit; but in their application to physical reality they are the means of cutting us off from the spiritual. In so far as you calculate, just so far do you cut yourself off from the spirit. Kant once said: "There is just the same amount of science in the world as there is mathematics." But one might also say, from the other point of view, which is equally justifiable, that there is darkness in the world to the same degree as man has succeeded in judging the world by means of calculation. We approach the spiritual life when we press on from external perception, and particularly from abstract concepts, towards Imaginations, to pictorial ideas. Copernicus has led man to calculate the universe; the opposite perception must lead men once more again to picture the universe, to imagine a universe with which the human soul can identify itself, so that the Earth appears as an organism shining into the universe, blue-violet, with the heavenly Jerusalem radiating

golden light on the one side, and yellowish-red flashing on the other side.

Whence comes the blue-violet on the one side of the Earth-aura? When one sees this side of the Earth-sphere, the physical part of the Earth disappears from external view, the aura of light becomes transparent, and the dark part of the Earth disappears. This creates the blue which penetrates through. You can explain the phenomenon from Goethe's theory of colour. But because in the Western Hemisphere the inner part of the Earth flashes up - flashes up in a way which verifies what I described the day before yesterday: namely, that in America man is determined by the subterranean element, by what is under the Earth - for that reason the inner part of the Earth rays out and flashes like a red-yellow shimmer, like a reddish-yellow sparkling fire radiating into the Cosmos. This is only meant to be a picture sketched in quite faint outlines, but it should show you that it is indeed possible to speak, not merely in ordinary abstract thoughts, but in very, very concrete concepts about the world in which we live between death and rebirth. Finally, all this is adapted to prepare our souls to obtain a connection with the spiritual world, with the higher Hierarchies; with that world in which man lives between death and rebirth. But I intend to speak specially about this tomorrow; today I should only like to mention just one other thing.

The present era of human evolution, the Fifth Post-

Atlantean epoch, which exists for the development of the Spiritual or Consciousness Soul, contains manifold secrets. One of these is especially well guarded by those who believe that such truths should not yet be communicated to the humanity of to-day. This again is somewhat difficult. But since in the whole wide world there is no one else inclined to receive such things, you must really condescend to recognise them. In the course of this culture epoch, which began in the 15th century of our era, a remarkable longing began to make itself felt in men, a longing which lives chiefly in the subconsciousness, but must ever more and more be brought up into consciousness. This longing proceeds from a very definite cause.

I have often said that man is a twofold being. He is a being composed of many more than two parts; but particularly is he a twofold being, and consists as such of head and the rest of the body. The head is in particular that to which we should apply the Darwinian theory, for the head is that which can be traced back to animal forms. During the Old Moon period man had animal forms, not those of the present animal kingdom, but a more spiritual, etherical animal form. This has hardened into the human head, and now, when animals on the Earth are developing as they are, man is not developing under the same conditions as were suitable for the head, for that he has inherited; but, according to the requirements of the rest of his body. This however does not descend from the animals. The head descends

from the animals, but only from the etheric animals. We therefore carry an animal nature in our head, but it is an etheric animality. That entered men's unconscious nature in the fifth post-Atlantean epoch. They noticed more and more that there is something of the animal in man, but they could no longer think of it as anything spiritual. They got it into their heads that man must have 'animal' feelings, and this culminated in the Darwinian theory of the descent of man from the animal. This was not only expressed in the Darwinian doctrine of descent. The animal has a different perception from man; it stands in a more intimate connection with things than does man. Man is the superior being of the Earth just because he has cut himself off from the things so as to be obliged to build a bridge again from himself to them. The animal experiences the outer world much more inwardly than does man; if it were philosophically inclined it would not speak of 'boundaries of knowledge', because there are no boundaries to knowledge for the animal such as those of which man speaks; these only exist because of the higher organization of man. The animal feels in a sense the whole universe within it through its group-soul; it has no boundaries of knowledge, knows nothing of them. Man began to feel more and more that he carries an animal within him. He did not wish to conceive this relation spiritually, supersensibly, etherically; he thought man was related to the animals physically. He then wanted to have a knowledge subconsciously, such as the animal has.

He was however obliged to prove that he could not have that. The animal lives with the 'thing in itself'. The 'thing in itself' is unknown to man, when he says: "I should really like to be an animal, I should like to be as well off as the animal, but I cannot be as well off." To affirm a 'thing in itself' which limits our knowledge, proceeds from the longing of man to feel himself animal, while he yet knows that he cannot have such a knowledge as has the animal. This is the secret of Kantism. What can be said of the boundaries of knowledge is intimately connected with the impulse of modern humanity towards the consciousness of the animal. The Ancients knew that the animal has no boundaries of knowledge; for that reason they considered it good fortune to understand, for example, the language of the animals. You all know the fable connected with this.

That is one thing which the Ancients knew: that the animal has no boundaries of knowledge, in the sense in which man has them in modern times. But they knew something else as well: they knew that the beings belonging to the Hierarchy of the Angels are free beings, beings with freedom of will. And they knew that man is on the way to become an angel. When the Earth shall have completed the Jupiter-stage man will have reached the stage of the Angel. He is now on the way to freedom. Freedom is developing within him. But what is left for the epoch which is gradually appearing with the evolution of the Spiritual Soul, if mankind turns away from his evolution to the stage of the Angels?

There remains only the thought: freedom is an illusion! Man, in respect to his activity, is subject to the necessities of nature. To the degree in which boundaries of knowledge are erected does man turn away from his development to freedom. This is intimately connected with what has appeared - only in a coarser way - in the declaration of the descent of man from the animals; whereas in reality man has a very complicated descent, as I have often explained.

Today I have burdened you with some of the more difficult concepts. But they were necessary, and tomorrow we shall be able to speak principally of the connection between the present earthly life in the physical body and the life between death and rebirth, from a certain point of view. The concepts will then not be so difficult; but what you were so good as to listen to today in respect to more difficult concepts will help you tomorrow in regard to others.

Lecture III

Thoughts about the Life between Death and Rebirth

Berlin, 2nd April 1918.

In the ideas which I developed here yesterday, I wished to point out that it is necessary for the evolution of humanity to impress very clearly upon ourselves certain ideas in Spiritual culture which have not as yet appeared in the present era. This is something that is of main importance, that certain ideas now non-evident, or at least not in current use, should again come into the spiritual life of man. If we follow up the spiritual life of modern times in its various ramifications, we see that its characteristic is that in spite of all the arrogance, all the self-conceit which comes to light at times, this spiritual life does not contain any new ideas. Although all sorts of world-conceptions have appeared, of an ethical, artistic, and even philosophical or scientific nature, they all deal with old ideas which have been in use for a long time, and which are then mixed together, as in a kaleidoscope. We need new conceptions, yet new conceptions such as should arise are lacking. For that reason certain old truths cannot be understood to-day, truths which appeared among the Ancients and which are handed down traditionally; for instance, ideas which appeared in Plato or Aristotle as being the latest in this respect. In earlier times

they appeared with still more significance; but today they are either not understood at all or else rejected, but only because they are not understood. I will give you an illustration of such a conception. When man today sees something, he thinks: "The object is outside, it sends the light to me; the light comes into the eye, and in that passive - one may not say mysterious - manner, is produced what the soul experiences as the sensation of colour." In Plato another conception is found. There something appears which we cannot understand otherwise, if we take it literally, than as if the eye sent forth something to the object which grasps it in a mysterious manner; as if the eye stretched out a feeler which grasps the object. This can be found in Plato. The more recent ideas of natural science can of course make nothing of this, can understand nothing of it. It is the kind of idea which you can find recorded in the ordinary text books - or even in the 'scholarly' books - on the History of Philosophy. But you cannot do much with such books either, because such ideas rest upon something which existed in ancient times in a certain atavistic second-sight or second-feeling, which has gradually died out, but which must be re-discovered in our time, in another way. Since olden times certain ideas have been lost which must be recovered.

These concepts have been lost chiefly because what one may call the Latin or Roman culture had to pour over Europe, especially over Western Europe. The study of this Latin, Roman

culture in its expansion over Europe would yield very illuminating results, if we observed it aright. We must be clear on the point that as regards blood, nothing is left in Italy today of the race which we call the "Ancient Roman". The present-day Italians, although they may be responsible for many things in our time, are certainly not responsible for what I am about to relate now. What streamed forth from the Roman Empire merely streamed forth into Europe in a cultural way, but it had a parching, burning effect on certain fundamental, basic ideas; ideas which must, as it were, again be redeemed from their grave. We need only call to mind the following fact. With the overthrow of Alesia, that town which was destroyed in the last era before the birth of Christ and is situated in what is now the province of the Côte d'Or in France, a piece of old Celtic-Gallic culture was entirely rooted out by the Romans. (On the scene of the old ruined Alesia, Napoleon III ordered a monument to be erected to Vercingetoriz!) Perhaps today Alesia would be called a gigantic "Academy". Ten thousand Europeans studied there in the way in which science and knowledge was studied at that time. All that was done away with, and in its place came what was spread abroad as the Roman culture. This is only an historical observation, intended to show that in Europe, also, older concepts existed in the old places of culture which have since been destroyed.

Today I wish to draw your attention to two ideas which must

be incorporated into science as well as into everyday life, in order that a better understanding of the world may become possible. One of these is that an idea exists that really the perception of the world comes about through the senses. This happens in the following way.

If we stand opposite a coloured object it certainly impresses us; but what takes place between the coloured object and the human organism is a destructive process in the latter. I have often laid stress on this. It is in a sense a death in miniature, and the nervous system is the organ for continuous destructive processes. These disturbances, which are continually being brought about through the action of the outer world on our own organism, are balanced again, however, by the action of the blood. In the human organism there is a continual counter-acting process between blood and nerves. This process comes about because the blood furnishes a quickening process and the nerves a sort of death-process, a destructive one. For instance if we stand opposite a coloured object which works on us from the outer world, a destructive process takes place in our nervous system. Something is destroyed in the physical body as well as in the etheric body. A sort of canal is hollowed out in our organism through the destructive process which runs along a definite course. Thus when we "see" something, a canal is bored from the eye to the edge of the brain. Not that something takes place that has to be analysed and solved, from the brain-

covering to the eye; but, on the contrary, a hole is bored and through this hole the astral body slips, so as to be able to see the object. Plato was still able to see this. It could be still perceived through atavistic clairvoyance, and we must re-acquire it through learning really to know the human organism with the newer clairvoyance, learning to know of this canal, this hole which is bored, leading from the eye to the brain-covering, through which the Ego unites itself with what works from outside. Mankind must learn not to form such concepts as are customary in the present-day theory of knowledge or physiology, but must learn to say: "A canal, a tunnel, is bored from the brain-covering to the eye, and by this means a door opens through which the astral body and the Ego come into connection with the outer world." This is a concept of which the present day has no idea! For that reason it does not know what physiological facts result from this. Today students learn physiology at the Universities, and learn very exactly the customary concepts which I have just mentioned, but they do not learn how things are really related, they learn just the opposite, which has no sense. This is one such concept.

Another is very frequently found today if we go into that sphere which is called the sphere of learning and scholarship - of course with full justification. It is there described (and this is of course unavoidable today) how man is born as an undeveloped being; how then gradually his 'soul' and his 'spirit'

develop, and in this gradual development the soul and spirit are produced through the organism of the body becoming finer and more complicated. You can find this idea introduced by psychologists and especially by scholars, as also in all the popular books. Thus it appears to man; but what appears thus is Maya. In many respects what we first encounter is the opposite of truth. This idea too is the opposite of what is true. Instead of this, we ought really to say (I may just remind you of what is said in "The Education of the Child", where what I am about to say is expressed, though put somewhat differently): "while the child is quite young, soul and spirit are still 'psychic' and 'spiritual', and as the child grows, his soul and spirit are gradually transformed into the material, the bodily. Soul and spirit gradually become of a bodily nature, man gradually becomes a complete image of soul and spirit." It is very important that we should hold this idea. For if we do, we shall no longer say that what runs about on the ground on two legs is man; we shall become conscious of the fact that that is only the image of man, that man after being born in a supersensible manner gradually grows in unity with the body and creates a full image of himself in his body. Spirit and soul disappear into the body, and appear less and less in their own nature. Thus we must adopt exactly the opposite concept to the customary one. We must know why, for instance, we really become "20 years old"; it is because the spirit has descended into the body,

because it has transformed itself into the body, because that which is body is an external image of the spirit. Then we shall also understand that gradually, when we are growing "old", the reverse transformation is going on. The body becomes chalky and salted, but the spirit becomes more psychic and spiritual. Only man has not then the power of holding on to it, because while here, he stands face to face with the physical world and wishes to express himself through the body. What thus becomes more and more independent, only appears in its entirety after death. Thus it is not the case that the soul and spirit become blunted in old age; on the contrary, they become ever freer and freer. Of course the materialistic thinker, when these things are put before him, will frequently object that even Kant, for instance, who was a very clever man, grew weak in his old age; so that there at any rate the soul and spirit could not have made themselves free. The materialistic thinker only makes that objection because he cannot observe the soul and spirit nature, and see how it had already grown gradually into the spiritual world. For very many people it will be a hard nut to crack if they are told to believe that when men grow old they do not become weak or even feeble-minded, but more psychic and more spiritual. Only, when the body is worn out, we can no longer express the psycho-spiritual which we have cultivated, through the body. It is like the case of a pianist: he might become a better and better player, but if his piano is worn out

we cannot perceive this. If you were only to know his capabilities as a pianist from his playing, you will not be able to gather much if the piano is out of tune and has broken strings. So that Kant, when he was an old man and "feeble-minded" was not weakminded as regards the spiritual world; there he had become glorious.

Thus when we get the truth we have exactly to reverse certain conceptions. We must take it quite seriously that in the world we have to do with Maya, with the great illusion, for we must exactly reverse many of our ideas. If we seriously consider that in the external physical reality we are face to face with the great illusion, we shall also be able to accept the fact that external physical man when 70 years of age and apparently weak has his spirit somewhere else than on the physical plane. The obstacles in the way of understanding the teachings of Spiritual Science to a great extent consist in the fact that we are not able to form correct ideas as to what is happening on the ordinary physical plane. We form false ideas about what is happening on the physical plane, and the consequence is that these separate us from the true and right world and do not allow us to reach it. If we form such concepts as the second one to which I referred, we shall then no longer be very far from the knowledge which Spiritual Science is now giving out from its investigations concerning man immediately after death.

When man enters physical life through birth, he gradually

enters more and more closely into relationship with his physical body. We have now become acquainted with a correct idea of this relationship. We do not always notice, because it would require too much explanation, that something similar also takes place between death and a new birth. The matter can be presented in a similar manner as regards the time between death and rebirth. We may say that man then gradually enters into relation with something similar to his physical body here on Earth. Our physical bodily nature is not merely physical; it embraces, as we know: the physical body, the etheric body or body of formative-forces, and the astral body, the outer psychic or soul-body. As we have to appropriate these three 'skins' or 'shells' for physical life, so have we to put on coverings between death and rebirth, indeed three such coverings which, in order that they may not be confused with other things, I will call: "Soul-Man", "Soul-Life" or "Life-Soul", and "Soul-Self". As we take on the physical body here for use in the physical world, so do we take on the "Soul-Man" between death and rebirth; as we take on the etheric or formative-forces body, so do we there take on the "Soul-Life" or the "Life-Soul". Just as we take on the astral body, the Soul-body for our life on Earth, so do we take on after death the "Individual Soul" or "Soul-Self". I select these expressions for the reason that they should not be confused with what men will appropriate in another way for the Jupiter, Venus, and Vulcan time; there is a resem-

blance, but, because it belongs to another stage of being, it must in consequence be differentiated. But names are not the important thing in this matter. It is only necessary for us to study a little how these coverings are appropriated.

When man enters that life which runs its course between death and rebirth, the first characteristic is that he finds himself surrounded by a number of pictures. These pictures all proceed from his experiences between his last birth and last death, or even from earlier times; but we will first of all limit ourselves to what happened in the last earth-life. Thus first of all appear the pictures which proceed from the last life; they are to be found in the environment of man. The essential point is that these are in the environment of the dead. The remarkable thing is that at first he has a certain difficulty in developing a consciousness that these pictures are connected with himself. This world of pictures is what is referred to in the book "Theosophy" as the experiences in the Soul World; but this retrospect in pictures is only a part of the collective picture-world which surrounds him there. Other pictures besides these are present; and the life of the dead consists in gradually recognising these pictures as belonging to himself. The consciousness has to set to work to make him fully recognise in the right way that these pictures belong to him. We can only thoroughly understand what is here in question when we become conscious that the life which we lead here between birth and

death is much richer than we are aware of. Suppose you live in certain circumstances, in company with certain people - what takes place consciously between you is really only one part of what goes on. Things are continually happening. You must recollect that life here so runs its course that we observe but a small part of what we experience. Take an ordinary occurrence for instance. You have gathered together here this evening, each one of you present has entered into some relationship with the others. But if you properly consider how much of this you have carried over into your consciousness, you will find it is indeed but very little. For if you are three yards away from another person and then approach him, this drawing three yards nearer to him represents a whole sum of facial impressions; you see his face differently the nearer you approach and so on. The ordinary physical intellect is quite unable to grasp what we are really always experiencing during physical life. What we experience consciously is but a quite small part of it; by far the most important part remains subconscious. For instance, if you read a letter; as a rule you become conscious of the content, but in your subconsciousness much more than that goes on; there it not only happens that you are always either slightly vexed or pleased by the beautiful or ugly handwriting, but with every feature of the handwriting something passes from the writer into you which you do not observe with your ordinary consciousness but which lives as a dream, continuously through your whole

life. We indeed find it so difficult really to understand dreams for the reason that much appears in them which is not taken into consideration at all in our waking consciousness. Suppose one lady sits here and another there. If the one lady does not particularly notice that another is sitting over there and does not look at her very closely, it may occur that she does not observe the other at all, does not become aware of her gestures, or what she is doing. But all that remains in the subconscious soul, and into our dreams may enter just that which we hardly observed or noticed in our waking consciousness. This may very easily happen when in waking consciousness one directs one's attention to a particular subject, for instance, if when walking along the street plunged in thought and a friend passes by; perhaps one may not even have noticed him, yet one may dream of him, in spite of not knowing that he had passed one in the street. A great deal happens in life, of which but very little enters the waking consciousness. But all the enormous amount that goes on in the life of man, especially what is concerned with the soul and which remains in the subconsciousness, all this becomes pictures around a man. The fact that you come here today and will go away again causes the picture of the whole room to remain bound up with you, and all the more so inasmuch as it has all made a more psychic impression; psychically it is not confined in rigid boundaries.

Thus innumerable pictures are connected with human life.

They are all rolled up - I can find no other expression for it - within the life of man. You carry millions of pictures which are being rolled up all through your life; and the first thing that happens after death is the "unrolling of the pictures", as one might call it; the unrolling of posthumous imaginations. Around each man a world of imaginations gradually forms; and his consciousness consists in recognising himself in this imaginative world. This is described from somewhat a different point of view in the Vienna lectures on life between death and rebirth; but one must observe things from the most varied points of view. The unrolling of the pictures: here we can draw a comparison with what we are, as little children just born, when we still have a somewhat unformed body. Many people (though not precisely the mothers of the children concerned) say that every little child looks like a frog; it is not yet quite human, but gradually shapes itself. Just as the child shapes itself, and that grows of which we may say that we have it in us when we live materially, so does a growth take place in life which we might call the "unrolling of life's pictures". For in this unrolling of the pictures the "Soul-Man" is formed, one of the principles of man. You must absolutely imagine that this, which is there after death, spreads out, and that the Soul-Man, the picture-man, the imaginative spiritual-body, forms itself thus; it first of all develops in these imaginative images.

Herein we can help the dead tremendously if we go through

such ideas together with him as are at the same time those of Spiritual Science, or such ideas as we evolved yesterday of the bluish-red Earth with the golden Jerusalem. These are concepts for which the dead man longs, for he yearns for well-directed and ordered Imaginations. By means of these we can help him, and especially do we help him if we go through with him what we have experienced together with him, for the pictures can hold on to that when they wish to unroll. If we in life call up things which have passed unnoticed, and go through these with the dead man, he gains enormously thereby. For instance, I mean by this, if you call to mind the picture of him while he was still alive, how he went through the door as he came out of his office and reached home, how you greeted him - incidents wherein the Soul came to expression in a visible pictorial manner. There may be loving memories connected with these things - and of course it may also be otherwise. You will by this means come together with the dead man in thought. I have shown in many different ways how we can mingle this picture-world, in which the dead man must develop, and in which his consciousness must expand, with our own concepts. Concepts and ideas which the dead man strove to attain but could not fully reach and which make something clear to him - these become his picture world. We can thus work with him at the forming of his Soul-Man.

Of course, in the time which follows on death, the other bodies, the Soul-Life or the Life-Soul and also the Soul-Self,

are already formed in the dead. But these very principles form themselves more and more definitely, in such a way that at first, immediately after death, the dead feels them as something for the future which he will only gradually develop by and by. In this respect the deceased has the feeling that he must work out the "Soul-Man", he must work upon that, but the "Life-Soul" he must allow to develop, that must develop itself gradually. It is of course already present, as is the intelligence in the child; but it must develop gradually as the intelligence does in the child. Thereby an inspirational force appears in the dead man immediately after his death, but this develops and becomes ever stronger and stronger; and when we help the dead, we help them to develop this inspirational force. For gradually something must speak to the deceased from out of the pictures. They must become more than merely the remembrance of life; they must tell him something new, something which life could not yet tell him; for what they now say to him must become the germ for what he builds up as his next Earth-life.

Thus the Soul-Life, the Life-Soul, begins to develop and the pictures become more and more speaking. The dead man first of all directs his attention chiefly to the Earth - if I may express myself thus. As we here on Earth direct our thoughts to the Spirit-world, so does the dead man turn his soul downwards to the Earth, which is seen by him, for example, as I described yesterday, as blue in the Eastern hemisphere and reddish in the

Western hemisphere; into this come these pictures, they are interwoven in it. He always sees his own life within the universal picture of the Earth; he sees his life among us. Therefore we can help him to understand these pictures aright. He certainly leaves the Earth, but with the eye of his soul does not leave it. And as inspiration develops more and more, gradually the Earth begins to sound, the pictures gradually tell him more and more.

The question is often asked whether this help can only be given to the dead soon after death or can it also be given after years or tens of years. It never ceases! No one can live on Earth long enough for it to have become unnecessary to help someone who died before us. Even if a person has been dead for 30 or 40 years, the connection, if it was karmic, still exists. Of course we must clearly realise that when the soul of the friend who is still here is undeveloped, he may have a clearer consciousness of this connection at the beginning. At the beginning the consciousness of the connection with the dead friend may be felt and experienced very strongly, because the pictures are still passive and chiefly still contain what they contained on earth. Later on, they begin to sound; the music of the spheres sounds forth from them. That is something strange and unknown, and we can only gain information about it from Spiritual Science, through which we learn what will take place on the Earth in future epochs. But it is not very frequent that there is such

an active need to approach the dead man after decades, as immediately after his departure. Gradually the inclination towards the dead disappears in the living (experience proves this) - the living feeling for them dies out. This is too a reason why at a later time the connection with the dead is felt less actively. This calls our attention to the fact that the first part of life between death and rebirth is chiefly devoted to the formation of the "Soul-Man", which floats around man as a world of Imagination. Later on, his time is devoted to the inspirational force of the soul: the Life-Soul - though of course it was there from the beginning. And before him, as an ideal, is what we may call the Soul-Self. That too was there from the beginning, for the Soul-Self gives him individual consciousness. As the intelligence of the child must be cultivated, although present within him from the beginning, so does man develop the Soul-Self in his life between death and rebirth. The time when the soul is again slowly approaching the earth life is chiefly devoted to the cultivation of the Soul-Self. Between death and rebirth man's Soul-Self reaches its highest development in the time when he becomes, spiritually, blooming with youth. Here on Earth we speak of growing old; in the spiritual world between death and rebirth, we have to speak of growing young. Here we speak of becoming grey with age, there we speak of one becoming blooming with youth. These things were well known not so very long ago. Let me remind you of Goethe's "Faust", where it says: "He grew

young in the Land of the Mist", which means: "He was born in the Northern World". In former times they did not say: "someone was born", but "he has become young", which referred to his life before birth. Goethe still used this expression "become young in the Land of the Mist".

Thus the last part of the time between death and rebirth is that in which the soul chiefly works out the intuitive side. The first part of the time after death the imaginative part of the soul is active; that is the Soul-Man. Then the inspirational part of the soul, the Life-Soul, develops gradually to its full height, and afterwards that which gives full individuality to the soul is developed, the Soul-Self, the intuitive part, the capacity of entering something different and other than oneself and of finding one's way into it. Into what does the soul find its way? From what do its intuitions chiefly proceed?

At a certain point of the life between death and rebirth the soul begins to feel itself related to the succession of generations which lead down to Father and Mother. It gradually feels itself related to the ancestors, as they are brought together in marriage and have children and so on. Immediately after death, we feel the unrolling of the pictures and looking down upon the Earth, we see these pictures grouped together in their great imaginative connections. And as we turn again to the Earth-life we become more and more intuitive, and the picture which I called forth yesterday appears before the soul in

larger outlines: the sphere of the Earth gleaming bluish over Asia, India and East Africa; and on the other side where lies America (one circles around the Earth) glittering reddish; between these there is green and other shades. The Earth also 'sounds' in manifold tones: melodies, harmonies, choruses of the music of the spheres. Amidst all this, the pictures we had gradually begin to move - the pictures of the successive generations which we had first of all. Gradually one learns to know one's 36th and 35th pair of ancestors, then the 34th, 33rd, the 32nd and 31st, right down to one's own father and mother. One learns to know this; it is interwoven into the imaginative images. The intuition is impressed into it until one comes to father and mother. This 'impression' is really an entering into what lives through the generations. The second half of the life between death and rebirth is of such a nature that during this time a man becomes quite accustomed to live in what is below, to live in this outer world already in advance, in that which then becomes his nearest as well as his less near environment, to live not in himself but in this other world. That living in the other is the first experience of life after death. Then one is born again and at first one still retains something of this other life. For this reason we must say that in the first seven years the human being is an "imitator", he imitates everything that he perceives. Read the book "The Education of the Child" on this subject. Imitation is like a last faint impression of this

"living in the other" which continues into physical life. It is the pre-eminent quality when transformed into the spiritual element, between death and rebirth, and it is the first quality which appears in the child: to imitate everything it sees. This imitative faculty of the child will never be understood unless we know that it proceeds from the magnificent intuitive life in the psycho-spiritual world during the latter part of the time between death and rebirth.

Here is again a concept which the spiritual development of the future must grasp. In olden times - chiefly because men knew of the spirit through atavistic clairvoyance - the belief in immortality, which has become doubtful to men who think materialistically, was actuated by direct perception; men knew that life continued. But in future the thought of immortality must be aroused from the other end. Men will understand that life here is the continuation of a spiritual life. As formerly in conformity with the nature of the times, men looked first to the continuation of life after death, so in the future they will learn more and more to look chiefly at all life here as a continuation of the life between death and rebirth. Certainly the churches have erected barriers against this. For nothing is considered so great a heresy by the church as the thought of the "pre-existence of the soul" and, as is well known, the old Church Father Origen was looked at askance, principally because he still knew of the pre-existence of the soul. It was not only because -

as I have already said - the "spirit" was done away with in the 9th century by the Church Council at Constantinople, by setting up the dogma that man does not consist of body, soul and spirit, but only of 'body and soul', though it conceded that the soul has something of a spiritual nature in it. "It is forbidden to think", said the Council, "that man consists of body, soul and spirit; he has a soul-like and a spirit-like soul, but he only consists of body and soul." That is of course still the law of the church today. But something else is bound up with this, which is at the same time "unprejudiced science". And this is the more interesting part. Among philosophers you find men everywhere divided into body and soul; the threefold division into body, soul and spirit is still very little supported. Read the "celebrated Wundt" and you will see that it is "unprejudiced science" to divide man into body and soul. It is not unprejudiced science. It is the last remnant of that dogma of the 8th Ecumenical Council! Only the philosophers have forgotten that and look upon it as unprejudiced science. That is the one barrier: the doing away with the spirit. The other barrier which the church has erected is the suppression of the belief in pre-existence. Even unprejudiced people cannot accept the belief in pre-existence. I recall the celebrated philosophical theologian or theological philosopher - whichever you like to call him - Frohschammer in Munich. His books are on the Index. But that has not prevented him, however, from turning against the thought

of a pre-existence of the soul, because, he says, that if really the soul did exist beforehand, if it were not conceived at the same time as the body, then the parents would only produce a "little animal" which later receives a soul. That to him is an uncomfortable concept. (I have introduced this as a note in my "Riddles of the Soul".) But it is not so. When we know the fact that man is connected for more than thirty generations with the blood running through the generations, we cannot say that the parents only produce a little animal; for the whole process of the spirit which passes through more than thirty generations, belongs to it. Only one must become conscious of this.

Thus in the future men will not only turn their minds to the question of whether this life lasts after death; they will be able to say, if they study the physical earth-life correctly, that this physical earth-life is the continuation of a spiritual life! Close attention will be directed to this in future. It will be recognised that the spiritual life continues into the mortal one, and the mortal into the immortal one; and when men recognise the mortal in the immortal, they will have therewith a sure foundation for the knowledge of the immortal. If they understand this earth-life properly, they will no longer try to explain it out of itself alone. Of course it would then be necessary to acquire other ideas such as I have just now set forth. It is indeed necessary to correct many an idea. One acquires with much difficulty ideas which count in life, and

popular language is a great hindrance in this respect. We must indeed reckon with popular language first of all, because otherwise we should not be understood at all. But it is a great hindrance to think that we acquire a "likeness" direct from the parents. That is nonsense. I have said in the public lecture that our method of science is suffering very much because what is acknowledged in regard to the science of the inorganic is not also applied to the organic. No one will seek to refer the magnetic power in the magnet to the Horseshoe-shaped piece of iron, but will explain the magnetism in the magnet or in the magnetic needle by what pertains to the Cosmos; but the origin of the egg in the hen or the embryo in man - these are not to be explained from the Cosmos! The Cosmos, however, works everywhere. And strange as it may appear, just as through a sense-impression a canal is bored into the eye in order to open the door for the Ego to come out, so does propagation rest on the fact that in reality room is made for it. What happens is that the organism of the mother is so prepared that room is created and what originates therein is derived from the Cosmos, from the whole Macrocosm. It is a complicated process; but in the being of the mother the room only is prepared; the organisation of the mother is so far disturbed as to provide a cavity into which the macrocosmic can enter. That is the essential point and even embryology will grasp this beforehand. It will understand that the most important part connected with the embryo is where there is

nothing, where the substance of the mother is pushed back because the macrocosmic wishes to enter. But man is already united with and beholds the forces which work from the Cosmos through this macrocosmic element, which prepared itself ever since he was intuitively bound up with his ancestors - in the longest case from 32 to 35 generations ago. From the sphere of his stars, to which he is assigned, man beholds the ray fall upon the Earth, he beholds the place where he will be incarnated. Then he gradually approaches the Earth.

These are things which - as I think - can fill our minds with a significant impression. We cannot take up Spiritual Science as we might perhaps take up mathematics, but we shall accept it as something deeply connected with our higher feelings, which makes us in reality different beings, and which deeply enriches human life and lays the foundation of a real cosmic consciousness. This vivifying, in the best sense of the word "quickenning" effect of spiritually-scientific knowledge is both essential and important. We certainly should not fail to recognise that at the present time we are to a certain extent in a state of transition with regard to the things here meant. Our Age must take this upon itself, as its Karma. Today people still say lightly: "Must I indeed accept such complicated ideas in order to understand your teaching of the destiny of man? Other teaching makes it easier for people." The point is that we are living in a time of transition and these ideas are still

strange to people; but they will have to become accustomed to them. The time must come when these things will even be taught to children and thereby the discovery will be made that children will understand ~~it~~^{them} surprisingly well. They will understand much better than others what comes from the pictures of Spiritual Science, for they bring much imaginative faculty with them out of the spiritual world, which we set to work to drive out of them, do not take into account and sometimes brutally ignore; otherwise we should admit that many a child says uncommonly clever things, much cleverer than grown-up people. Sometimes what a child says is much more interesting than what a professor says, because it is more connected with the real being of the world. These things should really be taken with a certain colouring, then it will no longer be difficult to introduce things in a suitable manner to the child-mind. The transition to this is naturally not easy and therefore people very willingly abandon the thought. But just from many questions of the child-mind we can recognise, if we pay attention to the direction and tone of the questions, that reminiscences of a former life are present in the child.

We must take what is called Spiritual Science absolutely in earnest and must be of the opinion that it must find its way into the social life to which education and instruction also belong. In this respect much more might be done today than is usually considered possible. For what I recently

remarked is absolutely true: when those who wish to become teachers or educators are examined today, attention is paid above all to what they have acquired in the way of knowledge - which really is quite unnecessary, for when they are preparing themselves, they can always read up in a suitable compendium what it is necessary for them to have for teaching purposes. What is learnt for an examination is very soon forgotten again. We can see this best when we remember how *our* own school life was carried on. I once had to go through an examination. At the appointed time the professor was ill. I went to the assistant who said: "Yes, the Professor is ill, and his illness may last another week; I can sympathise with you; if you have to go about in this crammed condition for a week, you will have forgotten everything, but there is no help for it." It is therefore reckoned that what one has to give out in the examination will very soon be forgotten! It is simply a comedy! But what will have to be taken into account will be to consider what sort of man is being let loose on the young. The question is to study the human being in each one, not only what he has squeezed into the mechanism of his life of ideas. The question is whether the real man is in a position to establish that mysterious relationship to youth which is necessary. It will then not be at all so difficult really to bring to youth what Spiritual Science can evolve for it.

I wanted chiefly to draw your attention today to such facts of the human collective life as can make clear to your

consciousness that we must not only preserve old ideas, but that man needs new ideas, that our legacy of ideas must be enriched by many things. You will see how it will be sought after when once such a thing as Spiritual Science is spread abroad. Mankind has been longing for it for a long time. Most people wish to spare themselves from taking in too many ideas; for that reason they go so willingly to lime-light lectures, or other illustrative lectures, where they can look on and need not take in many ideas. As a rule when something new is offered to people they ask: "Now what does he really want?" But what do these people themselves want when they ask: "What is he really after?" They would like the matter to be translated into what they already know! But in the domain of Spiritual Science there can be no question of that; there one must take up new ideas which do not already exist, which once in olden times were partly present in another form, but which are not yet here today. One must resolve to penetrate into new ideas. This is often very difficult, for if men would really take up new ideas they would not ask: "What is he really after?", but would accept it. In future a much more useful question will be: "What ought I really to think?" and not "What does he really want?" Then we should see how that which is developed as "opinion", also sets free life-forces within us, so that we come to the truth; we should see that although vision is certainly subtle, it is not at all so far away. First, however,

prejudices will have to be overcome. There is, for example, a popular little book called "Introduction to Philosophy". In it are ideas which I criticised both yesterday and today. But the compiler is specially remarkable when he speaks about "Supernaturalism". He considers the supernatural, the supersensible as particularly harmful, for the reason that he is of opinion that "what is natural" is something which every man can judge and test for himself, but with the supersensible, supernatural, the danger would be in the fact that everybody would not be able to judge for himself but would have to accept a thing on the authority of others. Of course this is related to the other statement, that the priesthood of all times had made use of this and that men had become spoiled by supernaturalism, because they thereby became dependent on the belief in authority. If however we observe the true circumstances, we can say that when the official philosophies of today come to speak of the supersensible, they simply become childish. For it is a childish conception, and implies that the man had no idea of how universally prevalent the belief in authority is, just as in our present time, even though people wish to hold themselves free from it. How many people are there who know upon what the Copernican teaching is based? They learn it by someone illustrating it to them by placing some spirit or other on a chair as it were in the universe and showing from there how the Sun moves and how the planets revolve

around it. All that is nonsense. If men were shown all that really can be disclosed to them, they would have a quite different concept and would see how uncertain all the hypotheses are. But just think what an enormous amount men believe in authority today! How happy they are today in another sphere (to remind you of a side-phenomenon) when secret acts are discovered through a Bolshevik Government, upon which the fate of countless people depend! There is a proof of the matter as regards what is "natural", everyone can prove it; but as regards the supernatural, it is believed that men would lose their independence! This is really turning things upside down. And one of the tasks of Spiritual Science will in many a respect consist in setting things on their feet again. That things should have been turned upside down is quite natural, for the Consciousness Soul had to be developed. Now however they must again be set on their feet, in a proper manner.

In the next lecture we will follow this up and we shall see that this picture of "setting things on their feet" is by no means untrue, but has indeed an even deeper significance.

Lecture IV

The Eternal and the Imperishable

Berlin, 9th April 1918.

In the course of these lectures I have of late often drawn your attention to the fact that occult truths, though coming from other sources, were always known to a few individuals through all periods of mankind's evolution; but that these persons always took great care that those who had been initiated into occult Mysteries should communicate nothing to those outside who were not initiated. Now we know that such things are still transmitted even when, in the further evolution of ordinary human life, they have lost their significance, and even their justification. Thus, certain truths are even today still strictly guarded by those who know them. We know, however, that certain things simply must be referred to today, they must not remain in secrecy any longer; but like other scientific truths, they too as spiritually scientific truths, must be made accessible to mankind in general.

Now this can only happen with respect to certain elementary things, but as regards these it must happen. Among the things of which we have spoken for a long time, much can certainly be reckoned as belonging to such truths, to such knowledge, as was guarded carefully in many quarters. Nevertheless an endeavour

must be made to continue, in the spirit of these lectures, to link on to much which pertains to that which is guarded. Those who today hear these truths simply announced, should recognise in the truths themselves that they should be regarded with a certain great earnestness and reverence. For one of the reasons which make the Initiates afraid to communicate them is the fear of the want of reverence towards these truths in the man of today. Certainly we cannot pay much respect to what the materialistic sense of today regards as truth, nor are those things very much profaned by our not paying respect to them, at least not apparently. But certain things must be treated tenderly and reverentially if they are to be incorporated in the proper manner into the spiritual life of mankind.

To these belongs above all the knowledge about man himself; knowledge which at first seems simple when it approaches our soul, but which is of immensely important productiveness and range. These very considerations which have occupied us of late, and which all more or less culminate in bringing us near to the secret concerned with the connection between life in the physical body and the life between death and rebirth, just these very truths may lead man's observation very, very far, and serve to form a connection with much of a like nature which is intimately connected with the knowledge of man. We will now first of all direct our spiritual sight to things of which we have already spoken from other points of view; we will today observe such

things, but in one direction only, so as to keep to the point of view described in these lectures.

Natural science of modern times has, as we know, brought man very close to the animal. But we have already declared that what really differentiates man from the animal in the real sense of the word, is not taken into consideration at all by this modern natural science. It draws our attention, for instance, to the forms of the bones in man and in the higher animals and finds a great resemblance between them: it finds a great resemblance in construction, in morphology in general. So far it is certainly right, but it makes no reference to the most important thing. This which I have already pointed out once this winter, and indeed in a public lecture, at first presents itself from such a point of view that one can say: "He who with the necessary reverence and depth so approaches the observation of human life as to allow himself to be influenced by the great and important contrast between a man living physically here on the Earth and a human corpse, has set up a mystery before his soul in the impression of the contrast between the living man and a corpse." What cannot then fail to strike him first of all is that the corpse is claimed by the forces of external Earth-nature, to which it was not subject in the time between conception or birth up to death, and from which it was immune by virtue of the fact that the living soul-element was connected with this combination of substances which confronts us in the corpse. Let

us follow in thought what becomes of a corpse, whether disintegrated quickly by cremation or more slowly through decomposition (the two processes are exactly the same and only differ in rapidity). The substances combined materially in man will be dissolved in a more or less short space of time into the collective substance of our Earth; they pass over into it. Man can in fact follow with his ordinary senses and indeed with his ordinary thoughts all that becomes of the component parts of a corpse.

In this respect the spiritually-scientific investigator can go further. He can discover that what is present in the corpse immediately after death gradually passes over into an enormous realm of substance; this process is of course spread over centuries, but it passes into a great enormous realm of substance and dissolves, as it were, into the totality of our visible, outwardly perceptible world.

Now it is interesting to follow up the connection which exists between our Ego-consciousness here in physical life and this disintegrating corpse. Curiously enough the disintegrating corpse and the Ego-consciousness are connected in a certain respect. I say the Ego-consciousness: not of course the real, true Ego, for that passes of course through the portal of death and continues its life between death and rebirth. But what here in physical life floats before man as a picture of the Ego - for he has no consciousness of the Ego, only a picture of it in his

consciousness - that is bound to the corpse, and indeed to that combination of substances which is dissolved into the Universe after death. The dissolution of the corpse into the Universe is nothing but the external picture of the collective Ego-consciousness; for in truth our Ego-consciousness belongs to the Universe into which our corpse is dissolved. The reason that between birth and death we maintain the opinion - a strange one for the occultist but a comprehensible and obvious one for ordinary man - that we are here, confined within the boundaries of our skin, is only because the substances in our body are held together between birth and death. It is also because of this cohesion that we believe ourselves to be in this content of space which we fill out with our flesh and blood. This is really absurd, we are not there at all. We are really everywhere; and between sleeping and waking we even try to be where the particles of matter in our body will be after death. Only between our birth and death does this Maya-consciousness come to us, of being within that content of space which is limited by our skin. But that is a Maya-consciousness which is produced in us. And death among many other things also disproves this Maya-consciousness concerning the physical material world. It leads the particles of our corpse where in reality our Ego-consciousness always dwells. This is already a very far-reaching concept.


But now you may ask: What is it then that when we are

dead really carries our Ego-consciousness and its external image, the particles of substance of our body, out into the wide world? What forces are these?

There are three of these forces, which we can demonstrate somewhat in the following manner. One of these forces manifests during life in that in the very earliest time of our life we "crawl on all fours" and then lift ourselves upright. While we are transforming ourselves from the crawling child to the man who walks upright, we are following a certain line of force, within which we place ourselves, and with which we identify ourselves. This line of force, from a spiritually-scientific point of view, is very clearly visible in man. From below runs a line which goes from the centre of the Earth into the Universe. In olden times this was described simply by saying that a line goes from the centre of the Earth into the Universe, which line differs for each human being, and differs indeed in each epoch, but always goes from the middle of the Earth into the Universe. That is one of the important lines of force in man. The way it works in our physical life only continues as long as this life, for the physical force of gravity of our body equalises this force. The moment this physical force of gravity no longer works as it does in the living body, the moment the living body becomes a corpse, this line of force from the centre of the Earth to the Universe discloses itself as that which chiefly ^{pushes} moves and carries our particles of matter. Of course they are always driven on

further by their own weight; but if we were to follow up what becomes of them through a long period of time, we should find that they disperse in the direction of this force, even if this takes centuries to achieve.

The second force which here comes into consideration is one which chiefly comes to expression in human speech. We talk, or at least we can talk. There is always a certain impulse in articulate speech. A certain centrifugal force lies in the air we breathe out when we speak. The spiritually-scientific investigator sees this force as slung round the first line. It has essentially a spiral form, twining around the vertical force. This force alters somewhat the pure force of repulsion; it brings it into play. Not only is this active, but a third force must also be reckoned with, which proceeds from the following. Whereas speech develops a certain centrifugal force in an outward direction, thought, through which man is distinguished from the animal, works against this force which comes to expression in speech. This constitutes the third force. If we wished to draw it, we might do so in the following manner (see diagram). Through these three forces: the vertical force, the force working in speech and the force working in thought - the particles of the human corpse are slowly and gradually carried out into the Universe.



In opposition to these, of course, works gravity and other forces, such as chemical forces, etc. But these three forces overcome the opposing forces. These three forces, which are held together during physical life when we as men stand on our two feet, are set free at death and disperse what is here held together in form. In particular what we call the Etheric or Formative-forces Body follows these three forces. Immediately after death - during the first days - what we have often described as the dissolution of the Etheric or Formative-forces Body takes place in advance, and also in the direction of these forces. The other process, the dispersion of the physical body, is of less importance to the dead man; it is only in so far operative that it fixes the moment of death in his mind, it preserves for him the memory of his earthly Ego. But what is more important is that these forces show him the permanent results of this dissolution of the Etheric or Formative Body. But if there were nothing there but these three forces, the dead man could not know that it is his own form coming forth from him. He would perceive it, but as something foreign to him. Therefore what is important is that he should not only perceive what is disintegrating, but that he should be able to know that it proceeds from him, that it is the remainder of what he held together on Earth within his form. And that leads us to something else.

Here I must refer to something which in our dry, barren,

soulless Age is really not treated with the necessary reverence, although it is always and everywhere before us. It is something which really works in the physical world at the most mysterious thing of all, which is present in everyone in the physical world, although its mysterious character is not realised. I refer to the colour of the human flesh, as it reveals itself externally in man. You have only to think of the abundant variety expressed in each man we see in the flesh; how these flesh tints differ essentially in every person, in fact we see as many different tints as there are people. He who busies himself with solving the secrets of flesh-tints, as has already been attempted, will acquire a feeling for what is expressed in the colour of the flesh, in the tints of the human skin. Something very mysterious expresses itself in the colour of the complexion. To one who approaches this from a spiritually-scientific point of view, the question: "What is really the meaning of this flesh-colour?" is of very great significance. For this peculiar colouring of the skin depends on two opposing forces; we might say on two counteracting forces of pressure which are active in man and which work against one another in the form. Indeed in a certain sense the Etheric or Formative-forces body works with an outward pressure, the Astral body works in opposition with an inward pressure; and this opposition goes on at all points. If the Astral body wishes to contract, to press from without inwards, the Etheric or Formative-forces

body wishes to press from within outwards, to expand; and the result of these two forces of pressure from without and within, meeting in the human surface, plays a part in what is revealed in the colour of a man's flesh-tints. What the etheric and astral bodies have to say to each other is expressed in a mysterious manner in the colour of the skin.

When we look at man, as he is here on the physical plane, we see the colour of his complexion. But this colour would appear different if one could behold it as seen from within. Seen from within you, an average Central European, would not have a flesh-coloured, pinkish colour, but greenish blue. This greeny-blue colour shows itself in its after-effects after death. When the body of Formative-forces or etheric body expands in the sense of the three forces already characterised, and the dead man looks upon this image, he sees his flesh-colour as, in a sense, representing the after effects coming from the other side. He sees it glimmering a greenish blue after death. Besides this there is something in a man's colouring which is essentially different from that we see when we look at it in physical life from outside. Strictly speaking, this mysterious flesh-colour is not only individually different in every different person, but it also alters in one and the same being in the course of his life, though only in minute shades of colour. Not only in certain diseased conditions do we sometimes look blooming and sometimes palid, for those conditions

are of course abnormal, but apart from these greater alterations the colour of the skin is continually changing. If this is seen "from the other side", as the dead man sees it, something else is to be observed besides. It then discloses our entire memory-world, as though painted on tapestry. Thus, speaking pictorially, we must picture this flesh-coloured tapestry as a dress, as a very fine garment, but now turned inside out as one turns a dress or a glove. We should then see from the other side what is otherwise turned inwards; of which, because it is turned inwards, we can only become conscious when it comes into the consciousness as memory; not as the content of thought, but as thoughts differing in their aura, vibrating thoughts. We learn to know only the outer life of what we drive down into our subconsciousness; we here do not learn to know how it glimmers through our skin, but the dead man learns to know this because of the after effects of the colouring, after death. When a dead man looks back upon the dissolution of the etheric body, he retains it as "memory" behind him; he knows that is himself - "That is I, myself." The investigations of Spiritual Science show that what in natural science is taken less into consideration - the great distinctions between man and the animal, viz., the vertical position, the power of speech; articulated language; the power of thought - these are the forces which after death carry man into the Universe, and the colouring of man's flesh is the physical expression on Earth for what works on after death

as a residue of memory. Thus we distribute ourselves into the Universe after death and bear the outer signs of our Cosmic identity in what we show in our physical body here on Earth. Hence the feeling, which we connect with something so mysterious as the flesh-tints, that by reason of such a wonderful thing as the colour of his complexion more than through anything else, man must be a microcosm in relation to the macrocosm; we feel the universal significance of what thus confronts us in man. The basic colouring of a man is of great significance, for that is to some extent the colour of the tapestry upon which his memory appears to him after death; greenish, greenish-blue for the white races; violet-reddish for the Japanese; and just flesh-coloured for the black races.

These are things intimately and significantly connected with life between death and rebirth, for they prepare the new incarnation. An enormous amount lies in these things. In them lies the determining factor which leads a man to a certain race and so on in his next incarnation. The observation of the spiritual life does not only mean the satisfaction of our curiosity or of an inquisitive desire for knowledge; for life, as lived in the physical world, with all these things which make mysterious impressions on our mind, can only be correctly explained when we can observe it in connection with the spiritual one.

Now you can imagine from the things which I have explained

from a more or less elementary standpoint and which can be developed further, that an intimate introspection into human nature and its evolution is certainly connected with such a development. People of the present day are specially apt to shrink back from this introspection into human nature and its development. They do not desire it. On the other hand, just such persons as those to whom I have today and at other times called your attention, who keep guard over certain occult truths, would like to gain power by having an exclusive possession of such things. This is of extraordinary importance. For there are men, though it may be difficult to believe this today, who in a certain sense, take part in the realisation of the world-plan by trying to understand from their occult sanctuaries, how the evolution of the world can best be realised, and how best to work powerfully upon mankind during the next 30, 40, 50 or 100 years! Nations, which have men among them who thus investigate the process of man's evolution and direct the political life in this sense, are of course in this respect in advance of others which do not enter into such things. These things play a great part in the life of mankind. We live today in an age when it will be necessary for men to pay attention to the fact that such things exist. I only wish to draw your attention to one thing in this direction today.

However calamitous the present events may be, however much, from a purely external, superficial point of view they surpass

everything of a like nature since the historical life of mankind has been recorded, they are nevertheless part of a great comprehensive happening, a happening which can only be properly grasped by one who observes it with the necessary reverence and earnestness. Such a thing must be looked in the face. In certain abodes of our earthly humanity a great deal is known about the evolution of humanity. But that part of knowledge which could deliver power into the hands of those who know is very carefully guarded. I do not know to what extent you will believe this; but the things to which I refer are said in a way which leaves each one free to accept as much as he holds worthy of belief. The English-speaking population of today is striving after universal world-dominion from certain impulses which we may perhaps go into more particularly at some other time. This is not said from any chauvinistic Central-European feeling, but is the result of quite objective occult investigations, and it would least of all be denied by those members of the Anglo-American population who are in the know. It might be disavowed perhaps, but not denied; but the wise ones wish it on no account to be known to the people. These men are also aware of the following, which I shall make apparent to you by probing a little deeper.

In the course of human evolution, as we passed from the third and fourth into the materialism of the fifth Post-Atlantean epoch, many things which formerly expressed truths

were counted of no value, are really depreciated. If you search the old traditions you find everywhere the profoundest truths clothed in picture-form. Today men tolerate myths, pictures and images as "poetic licence". They tolerate it in Strindberg, for example, because he apparently wishes to give out poetry. But men modestly say that one need not believe it - and we are not supposed to see anything therein expressing the real truth of things. Mythical, pictorial expression is depreciated. Men do not feel that there is anything concealed behind the Imagination. This process will in the course of the Fifth Post-Atlantean epoch of culture extend as far as language, especially among the English-speaking population. Not only are "pictures" counted of no value as a means of expression, but the "word" as such is also depreciated. As today the materialistic consciousness disputes the picture, so in the future it will dispute the word. It will be said: The word is not of itself adapted to express anything at all. Fritz Mauthner has already tried in his "Criticism of Language" to impute to language all the superstition which exists among mankind. Perhaps he may not have "an appropriate instrument" to work with; but his critical side is an appropriate tool, for he has to work with "unsuitable material": the German language. There he deceives himself. The English-speaking occultists however have a suitable material in the English language. Its evolutionary impulse is to depreciate the full sense and content of the word

and gradually to accept merely its degenerate meaning. Consider how much vagueness of meaning there is in the English language today and how much is merely scamped. Anyone studying English philosophy must notice that the language no longer yields a richness of words, full of content. Study, for example, John Stuart Mill, Herbert Spencer and others; their language gives forth nothing by means of which one can get into the spirit. We can see how big a part language plays when the problem of language is taken up by English-speaking occultists, for this lies in the impulse of the times. Therefore with them it is a question of thinking out means and ways from occult sources to exercise world-dominion without the help of language. That is the great contrast between East and West: the East with its uncommonly living intensity of language - the West with its throwing aside of the inner meaning of language. Here again the Central-European is placed between the two extremes. What takes place there has its symbol in something which is today proclaimed as loudly as possible, but is as untruthful as possible; it is done to cover up the reality, which is to gain the mastery over a realm in which language is losing its power in the process of its own development. This again is not said from any chauvinistic feeling but as the result of the most objective discovery in Spiritual Science.

That is something of which the great incisive catastrophic events of the present time are special features; it must bring

about a great world-embracing struggle which must come to expression among mankind on earth in many different forms in the near future. In this respect we cannot think that things will be the same as in other wars; there have also been wars in former times, and peace made, and all went on as before. But this is something we must regard as perpetual. For we can only get reliable ideas concerning the incisive events of the present if we take such things into account. We must make up our minds today no longer to think superficially about certain relationships, but to go into their depths, otherwise there will be no important result from what we try to undertake. It will however be very difficult for the present time to become accustomed to what must flow out in this respect from spiritually-scientific observation. Just recently a mere detail showed me this, in a very ridiculous way; and just because it had a specially kindly origin it was the more absurd. I had been recently busy with bringing out the new edition of the "Philosophy of ^{Spiritual Activity} Freedom" which is to appear shortly. It is now a long time ago that, as a young man, I wrote the "Philosophy of ^{Spiritual Activity} Freedom"; I was at the time about 32 or 33 years old, so it is really a very long time ago! Such an interval brings many things to the surface of the soul. Now in regard to this book I had at that time a great satisfaction, as I set forth in the magazine "Das Reich". I corresponded much then with Eduard von Hartmann, author of the "Philosophy of the Subconscious", and when he received my

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"Philosophy of Freedom" he wrote in his copy some remarks which he then placed at my disposal. I took down these remarks at the time and still have them today. You see, a really aimable motive which aroused my gratitude underlies what I now have to relate.

Spiritual Activity

In the "Philosophy of Freedom" I began by representing spiritual reality in the form of thought which grasps itself, because one can only attain to an understanding of the spiritual by really learning and really experiencing what first approaches man as the spiritual: the thought which understands itself and is dependent upon itself. But in coming to this result, I was obliged to speak about many things in sentences different from those used by persons speaking from different points of view. Thus on one page I had for instance the sentence: "The idea is an individualised concept, the concept is experienced in the spirit by means of intuition. The idea is an individualised concept and is brought into relation with the object outside through the Ego." Among the sentences through which Eduard von Hartmann drew his pencil at that time was this one, and he added the remark: "This is an unusual form of speech." You see this was a very aimable objection, but very characteristic; for if we may compare the great with the small, we might cite the following: When Copernicus expressed the thought that the sun does not revolve around the Earth but the Earth around the sun, if someone had written on the margin: "This is an unusual form

of speech", how strange that would have appeared! Of course a form of speech to which one is not accustomed must appear when something new makes its first appearance. But you see how, from a quarter in which one might expect absolute understanding, one is greeted with the words: "That is an unusual form of speech!" If men had never decided to have unusual forms of speech there would be no progress at all, and this not only in the spiritual domain. This is an example, which clearly shows how such things are to be met with. You will find in all directions what aversion exists towards the use of the language which Spiritual Science employs. The form in which the old world philosophies are presented today is like a worn-out dress, it could not even be any longer used by the old-world philosophers themselves; it is ^{worn} so/ out that even the "Old Clothes Shop" would no longer accept the dress! But when it appears as a "world conception" which lives in the inner soul, people do not notice it! One must acquire a feeling for this, for that is part of what men of the present day need in order to understand the times; and the times must be understood.

This is what must ever again be taken to heart, otherwise the individual initiates and those keeping guard over their knowledge for the service of humanity will very easily gain the upper hand. Care must be taken that a certain knowledge is not placed at the service of one part of mankind, but at the service of mankind as a whole. As soon as man does not permeate the best knowledge with this sentiment it will become harmful to mankind.

Lecture V

Thoughts on Life and Death

Berlin, 16th April 1918.

In the public lecture given yesterday, "The Human Kingdom and the Animal Kingdom", I alluded among many other things to an idea which one may have concerning the life of the soul and which of course is in no sense hypothetical, but one which directly corresponds to the reality of the soul-life. I called your attention to the fact that what forms the beginning and end of life in the animal world, and in a sense only comprises two moments - the entrance into physical life and the leaving it, conception and death - stands in such a relation to the animal life that one might say: animal life might be represented as a ladder, at the beginning of which there is conception, and at the end, death. I called your attention to the fact that these two experiences really run through the whole soul-life of the human being; at every moment the soul-life of man gathers into a whole that which is experienced in the animal kingdom, whilst the Group-Soul - which really never quite descends on to the physical plane - is establishing a reciprocal relation with the physical being through conception. And something like a touch of Ego-consciousness appears in the animal at the single moment of death. I called your attention yesterday to the fact that one who is able to observe the death of animals can gain an idea

of how in reality the Ego-consciousness, which runs through the whole life of man, is only present in the animal at the moment of passing out of life. But the important thing is this: that the two moments, which in animal life are really only "two moments", are gathered together into one, in a synthesis as it were, and go through human life in such a way that the human head, the peculiar kind of organisation which I have described, can develop a continuous becoming-pregnant and dying, gently reminding one of the fact that this human soul-life continuously proceeds from the interweaving of conception and death. Such is the life of the human soul, and this gives rise to the justifiable thought of human immortality.

In addition I said: Every time that we have a thought, the thought is born of the will; and every time we will, the thought fades into the will. I said that Schopenhauer represented this in a very one-sided manner, for he represented the will alone as something real. He did not see that "will" is only one side of the matter, that in a certain sense it is simply dying thought, whereas the thought is the will being brought to birth. To describe as Schopenhauer does is like describing a human life only from the thirty-fifth year to the end, whereas every man who reaches the age of 35 must have attained some other age before this, for the time from birth up to the 35th year must also be taken into account. Schopenhauer only depicts the will, he considers thought or the idea as an illusion. That

however is only the other side of the question: the thought of the will which strives to be born; whereas the thought is the expiring will. And through the fact that in our soul-life we have a continual interweaving of thought and will, we thus have birth, which refers back to conception (for perception is conception) - and death.

This idea is one for which nothing further is necessary - even if we wish to establish it anatomically and physiologically - but present-day science and the will, the good-will, really to observe the phenomena of the soul. Anyone who does not take the experiences made with the human brain in the manner of official science today, but really tests free from prejudice, what physiology and biology have to say of it will find what I have just said borne out scientifically. If instead of all the hocus-pocus carried on today at the universities for the purpose of investigating all sorts of things in the psychological-physiological laboratories (for anatomists have no thoughts but, instead of thinking, sit down before their instruments in order to maltreat the soul life of the person to be studied and then to "investigate"), if people would not put up with this, a real observation of the soul-life would be possible and it would be possible also to gain an idea of the continuous coming to birth and dying which goes on in the human soul-life itself, that metamorphosis which is only an intensification of Goethe's theory of metamorphosis. But the science of today has not yet even

come to the point of understanding Goethe's metamorphosis after the lapse of a hundred years, let alone really carrying such a thought, once given to mankind, further.

Such thoughts as I tried to sketch for you in the last lecture are nothing more nor less than Goethe's teaching on metamorphosis carried further. These things can all be established without any sort of clairvoyant consciousness. Real science and psycho-observation are alone necessary. If a number of students were brought to understand such things, instead of the many absurdities to which official science leads, the time would not then be far off when Spiritual Science would be impressed on the culture of mankind. For it is just such thoughts, which could be scientifically established today, and which need nothing else to make them fertile for the soul-life but the good-will to observe and to think - such ideas, such concepts might form the bridge from the outer materialistic science to Spiritual Science; which is not kept from spreading lest it would not be understood by those who ^{have} no clairvoyance, but because such a thing as this, which comes fresh into existence, cannot spread at all on account of the aggressiveness of the present-day scientific mind. It is my firm conviction that it will do no harm if these things are sometimes really called by their true names and described as they really are. We may say that the effect of a thought on the human soul-life is more important than the spreading of it abroad as a thought. It is

much less important what sort of thought we have, than which forces we must use in order to grasp this or some other thought. The constitution of the human soul must be quite different, according to whether one grasps some entirely dead thought of the so-called science of to-day, or a living thought of Spiritual Science. In the case of the latter the whole inner nature of man is brought into play; he is inwardly quickened and placed in the Cosmos; on the other hand through what present-day science produces, especially when carried beyond its own narrowest limits, he is pushed out spiritually from any connection with the Cosmos.

We must understand that. It is that which must really be introduced to mankind, through Spiritual Science. For just in those things that begin to be important for our immediate life, for example, education, instruction and everything connected with that, it is of immeasurable importance that living ideas, which really lead straight into life, should penetrate human souls. It will become clear to the soul when it tries to view things in this manner, what are the tasks and what the essential point in the understanding of Spiritual Science for the whole spiritual culture of our time. That ought really to be grasped in its full significance. Then only would people see how necessary it is to look with unprejudiced eyes upon the almost entirely disjointed thinking which sometimes lies at the bottom of the present-day practice of life. The symptoms of this disjointed

thinking are by no means so easy to grasp.

I drew your attention to one thing yesterday. In our manner of life it is necessary that nothing of what we might call sluggishness or idleness of thought should be developed. For just imagine if inactivity of thought were to be developed amongst us! I have recently sung the praises everywhere of Oskar Hertwig's book "The Growth of Organisms". I have called it the "best book of recent times" as regards scientific achievements. I spoke without restraint, for a man who stands at the height of the scientific methods of his time has undertaken to disentangle the theories of Darwin and relegate them to their own boundaries! One could agree with him from beginning to end. Now comes his latest book, "In Defence of the Technical, Social and Political Darwinism". As I have already said, one might really speak scathingly against the limitations of this book. For once, the natural-scientific investigator forsakes his narrow sphere - and talks real nonsense! I gave an example and mentioned that the good man says the following about the methods of natural science: "In the last resort all natural science should be constructed on the pattern of astronomy." Of course that is not even original! Du Bois Reymond already said this in the year 1876, in speaking of the structure of the atomic world. We are to observe the realities round about us; then the astronomical theory, which is as far removed as possible from man, is set up as a pattern! Logically this is of no more value than if

one were to explain the inner life to a family living in poverty somewhere in the country, by telling them: You need not consider how your own father and mother, son and daughter behave, but study the family life of a count's household; from that you can deduce how family rules and regulations should be constituted! Today such things are taken very superficially, and not even noticed; with us not only should there be no belief in authority but also no bed of idleness. We must understand that because an opinion is once formed about a person, one cannot thereafter rely on everything which might come from this same person. Herein is the question, and that must really be carried out practically, even down to the details of our conduct. Therefore no one should wonder if the one activity in Oskar Hertwig is praised to the skies and another found fault with; that must happen; we must accustom ourselves to look at life without prejudice. For he who does not practise this does not notice on the one hand the direct realities of life, and on the other hand where he may find the entrance to the spiritual world. I should like to give a little example of this. I do not know how many people have noticed this, that is, have noticed it so as to draw forth the practical application of it to life.

Some time ago there appeared in the "Berliner Tageblatt" an article by Fritz Mauthner in which he indulged in the most incredibly trivial, really dreadfully trivial strictures on a man who had written a book referring among other things to

Goethe's horoscope. The critic of language, Fritz Mauthner, wrote long columns in an uncommonly complacent manner, and tried to show what wrong the author is committing against the present age by writing about Goethe's horoscope and things like that, especially in a book which appeared in such a popular collection as "From Nature and the World of Spirit". As regards this article of Fritz Mauthner's, one felt that really there was a little too much frivolity in it; but apart from that, the compiler of this book in the "From Nature and the World of Spirit" collection, is really a fairly average scholar of the present day, and it did not seem that there was anything about which one was compelled to feel especially excited. Really one did not see why Fritz Mauthner should excite himself. One could understand it even less, considering that the compiler of this little book laughs at all those who take the things treated therein seriously, and Fritz Mauthner only abuses this man because he speaks of the "horoscope". Now he who compiled this little book justified himself and explained in the "Berliner Tageblatt" that it had not in the least been his intention to speak in favour of astrology. Thus the author really fulfilled all the conditions that even Fritz Mauthner, in his position, could demand. The two are thoroughly at one; but Fritz Mauthner attacked the man because he considered it extremely dangerous socially that a book of this kind should appear in such a collection. And the "Berliner Tageblatt" adds the remark that

it could not but think that Fritz Mauthner had not understood the matter, for it was quite in agreement with what Mauthner himself had written. This is a particularly striking example of that degree of spiritual feeble-mindedness which really lies at the bottom of all these things. If on the other hand we bear in mind how greatly life is stimulated by what is expressed by such inferior mental activity, we are struck by the thoughts characteristic of the present-day spiritual culture. And we must really take note of these thoughts. That is a necessity, if we wish to gain understanding of the tasks which may really fall to Spiritual Science. What we must above all be aware of is that such things as deceit, lies, are real powers, and we cannot imagine worse deceit than when such a thing as this happens: one man writes a book on astrology, and another assails him because/about such subjects. The first man then justifies himself by saying: "Come, I was only joking." If he had said beforehand, "I am only joking when I am talking about Goethe's horoscope", Mauthner would have been satisfied.

These things are absolutely serious and are connected with the most serious tendencies of the present day, above all with that which we must also perceive, that Spiritual Science must of necessity find it difficult in our present time to work its way through and to attain something of what it is really incumbent on it to attain. It really demands strong and courageous thinking. The field for this has been in many ways prepared,

and to understand how this has been done leads us to see that not alone were earthly, human beings active in this work, but that for centuries the great Ahrimanic forces of mankind have been at work. Besides all the things undertaken by the Ahrimanic beings in order to bring mankind into such confusion, out of which the way has again to be found, must be added the fact that men have been rendered incapable of perceiving that everything material is rooted in the spiritual and that everything spiritual desires to reveal itself materially. The world has been torn in pieces, its continuity destroyed. Above all, if we look at the outer history of the continuous Christian impulse - not of Christianity - we find Ahrimanic powers working through humanity, and particularly in this Christian development. One thing among others should be specially observed: the tearing asunder of what on the one hand is Sun and Sun-force, from what on the other is Christ and Christ-force. If the connection between these forces is not again recognised, the world will not easily be linked to the spiritual. One of the principal tasks of Spiritual Science is that we must rediscover, in another way - in a way which entails the spiritualisation of mankind through the Christ Mystery - the great Sun-Mystery, which throughout the ages before the Mystery of Golgotha was not then the Christ-Mystery but which afterwards became the Christ-Mystery. Julian, the recreant, the apostate, only knew the Sun-Mystery in the old form; he did not yet understand that it was the Christ-

Mystery. That was his tragic fate; he was overtaken by the world-historic delusion of seeking to communicate to humanity the secret of the spiritual power of the Sun. This led to his being murdered on his march through Persia.

In the 19th century we have to record another spiritual undertaking which was directed by Ahrimanic powers to prevent mankind from knowing that of which I am now speaking: the Sun-Mystery in its connection with the other Mysteries. We must look these things thoroughly in the face. What I am about to say would, if I were to mention it in any scientific society or thelike, instead of to persons prepared for it, of course be counted as madness. But we need not consider that. The point is that the truth must be spoken; for the decision as to whether we or others are deluded must not come into the question. In the 19th century a concept was first fundamentally established which now dominates the whole of science and which, if it still continues to do so to an increasing extent, will never allow healthy concepts about the spiritual life to find a place. To the ideas disseminated concerning the basic principles of physics and chemistry belongs the fundamental concept of the "conservation of force", of the "conservation of energy", as accepted today. Wherever you investigate today you will hear it said that forces are simply converted. (The examples quoted are of course justified in every respect.) When I stretch out my hand over the table I use pressure, but the force expended

is not consumed thereby; it is transmuted into warmth. Thus are all forces transmuted. A transmutation of force, of energy, takes place. "Conservation of substance and force" is indeed a favourite expression, used more particularly by all scientific thought today. It is considered an axiom that nothing originates nor passes away as regards matter, energy, and force. If this is kept within its proper limits nothing can be said against it; but the sciences do not keep it within its limits but reduce it to a dogma, a scientific dogma.

Just in the 19th century a remarkable Ahrimanic practice of coarsening the concepts has come about. A wonderful and extremely brilliant essay on the "Conservation of energy" has appeared by Julius Robert Mayer. This essay, which appeared in the year 1844, was rejected at that time by most of the cultured thinkers in Germany; it was considered amateurish. Julius Robert Mayer was indeed later confined in an asylum. Today we know that he made a fundamental scientific discovery. But it had no effect, and we can easily prove that those who mention him in connection with this scientific law have not themselves read his work. There is a History of Philosophy by Überweg, in which Mayer is also mentioned; he is spoken of in a few lines only. But he who reads those few lines is at once aware that this classical writer of the History of Philosophy, which all students must plough through, has entirely misunderstood him. The subject has not entered men's souls in the fine

intellectual manner in which it was treated by Mayer, but in a much coarser manner. That principally comes about because, not the thoughts of Julius Robert Mayer himself, but those of the English brewer Joule and of the physicist Hemholtz, ignoring completely the thoughts of Julius Robert Mayer, have permeated science. It is not always considered necessary nowadays to look these things in the face. These relationships ought, however, to be pointed out in our higher teaching institutions. People really ought to learn why Darwinism found such quick circulation. For, believe me, if Darwin's book "The Origin of Species and Natural Selection" had simply appeared as a book given to the public, it would not have gained popularity in all circles, and these opinions would have vanished in the clouds. No, the thought which is at the base of Darwinism was already prepared beforehand. In 1844, a long time before Darwin, a book of gleanings was compiled, which mentions in the most trivial manner all the things which Lamarck and others have said. It was a purely book-selling speculative enterprise inaugurated by Robert Chambers in Edinburgh, knowing that the instincts of the 19th century could be relied upon to push such a thing through. Into this pregnant atmosphere, Darwin threw his ideas. All he did was to connect and combine the theory of selection with the ideas of Lamarck, for these things had been known to English practitioners for a long time. A book had previously appeared "Ship-building and Tree-culture" by Patrick Matthew, in which

the theory of selection is openly pronounced. The ways along which these things penetrated the culture of the 19th century had to be disclosed sometime. History, as it is presented, is a myth; and in most spheres a great deception. We must really look at what actually happened. For it makes a difference whether a young man learns that he has to deal with a scientific reality, or merely with the thoughts of an English brewer, Joule; whether something was really established by the scientific observations of the 19th century, or whether he has to deal with an enterprise of the Edinburgh publisher and bookseller, Robert Chambers. The truth is then discovered aright. Mankind must above all take its stand on truth.

This concept of the absolute - not relative - imperishability of matter and force prevents men - and what I am saying might be established physiologically today, it is only the dogma of the "Conservation of Energy" which keeps men back from seeing it - this concept prevents them from recognising where substance really does disappear into nothingness and new substance begins. And this unique place in the world - there are many such - is the human body. Substance does not merely pass through the human body, but during the process experienced in the soul in the synthesis of conception and dying, it happens physically that a certain substance which is taken by us in fact disappears, that forces pass away and are generated anew. The things which come into consideration in this connection are really older than

one thinks; but no value is placed on these observations. If we carefully study the circulation of the blood inside the eye with the instruments which are perfect enough today to enable us to see such things externally, we shall be able to corroborate that I have just said, externally and physically. For it will be proved that the blood goes to the periphery of an organ, disappears into it, and is again generated out of it, in order to flow back again; so that we are not concerned with a "circulation of the blood", but with an arising and a passing away. These things exist, but the dogmatic concepts of present-day science prevent one from recognising the cause underlying them, and the men of today are thus prevented from observing in their true reality certain processes and happenings which are absolutely real.

What does it mean to present-day science when men die, purely as physical beings? No notice is taken of this by science. On the other hand science is constantly studying the dead because it cannot get at the living, but it takes no notice of the fact of dying. An example of this was given to me only yesterday. In the year 1889 Hammerling was temporarily entombed in Graz. Later on he was transferred to another vault. The gentleman who made the discovery told me only yesterday that during the transference of the body from the temporary vault, the skull disappeared. He investigated the matter and found out that in the University-Museum a plaster cast had been taken of the skull. The skull, wrapped in newspaper, had been left

somewhere and was only restored to the rest of the body in its grave because the matter was then discovered. Thus we concern ourselves with the death, but not with the fact of death. Yet this fact of death likewise leads to the perception of important things. I have already pointed to the fact, in one of my last lectures that this human dust takes quite a particular course. I pointed out that it really tries to take an upward path. The dust that comes from human beings, unlike other dust, would be dispersed into the whole Cosmos - no matter whether the corpse is cremated or decays - were it not taken possession of by the power of the Sun, by the force which is in the Sun. In fact that force, which shines from the surface of a brilliant stone, or which we see in the colours of the plants, is only one of the Sun forces, it is that force which Julian the Apostate called the 'visible Sun'. We also have the 'invisible Sun' which lies at the back of the visible one, as does the soul behind the outer physical human body. This force, which of course does not come down with the streams of physical ether but only lives again in it, animates the human dust in quite a special way; quite distinct from the way it animates anything else, either mineral, vegetable or animal dust. A continuous interaction takes place after death between what remains of the purely external, physical man and the forces which stream down from the Sun - they encounter each other. The forces which stream down to act upon the human dust are indeed those forces

which the dead man, now become a soul-and-spirit individuality, himself discovers after death. Whereas we, when we are incarnated in the physical body, see the physical Sun, the dead man, when he has passed through the gate of death, discovers the Sun first as the Cosmic Being who animates human dust on the Earth below. This is one discovery among many others which the dead man makes after death. He learns of the interweaving of the Sun-force, the spiritual Sun-force, and the human dust. When he learns to know this web composed of human dust and Sun-force, he first really becomes acquainted with the secret of reincarnation; seen from the other side, the next incarnation is being prepared and woven out of the Cosmos. Besides this he learns to know from the other side certain facts upon which the secret of reincarnation depends, and of which we will also speak in the near future.

This enables us to grasp the concept of how very different the ideas of the inner life of the human soul are when the soul has passed through the gate of death, as compared with the experiences which it has here. After death these are quite different in the whole configuration of the soul. Just as here on Earth we alternate between sleeping and waking, so does the dead man alternate between different states of consciousness. I have already called your attention to this in these lectures, but I will once more characterise it briefly from another point of view.

Among other things we live here in the inner thoughts of our soul. The dead man enters a world of reality. This reality consists of what to us are merely thoughts. Whereas in physical life we perceive the external, mineral, vegetable and animal world^s, and have our own physical world besides, that of which we only experience the shadowy reflection in our thought is immediately present to the dead man when he has passed through the gate of death. The world he then enters really bears the same relation to the physical world as do objects to their shadows here. In our thoughts we have only the shadow of what the dead experience; but they experience it differently from the way we experience our thoughts. They learn something more concerning thoughts from what man on earth does, at least in our present-day epoch. For we usually dream in respect to our thoughts. But the dead man experiences that while he thinks, he lives in his thoughts as in realities; he grows, he expands, he flourishes; but to the extent to which he ceases to think and no longer lives in thought, he declines, becomes thinner and sparer. Even coming into being and passing away are, after death, connected with living in thought and living outside thought. If it were the case here that men who did not wish to think became thinner, a remarkable world might be seen. But we only experience the ineffectual shadows of thought, which have no real results. The dead man experiences thoughts as realities; which neither nourish or devour him in his existence as soul and spirit. The time in which the thoughts either nourish or

devour him is at the same time that in which he develops his supersensible life of perception. He sees how thoughts stream into him and pass out again. It is not such a perception as we have in our ordinary consciousness, where we have only finished perceptions; but a passing stream of thought life, which always connects itself with his own being. No matter how many things a human being on earth can see, yet, when he has seen everything, he is still exactly the same as before: except that afterwards he generally knows something of what he was before, but at least his organisation has not altered to any considerable extent. With the dead man it is different; he sees himself in continuous interchange with that which he perceives. That is one of his conditions; the perception of the flowing-in and the continuous flowing-out of a living stream of thought. The other is that this ceases, and a quiet recollection of what has flowed through him comes about; an intense and far-reaching memory, not our abstract memory, but one connected with the whole of the Universe. These two conditions alternate. For that reason the dead are really only receptive to thoughts such as those brought to them from Spiritual Science, or from a spiritual point of view. The thought-organisation usually possessed by men of today does not really reach the dead; and the kind of thought which does penetrate to the dead is not much appreciated by the men of today. They like thoughts which they can gather in some way from the outer world. But

thoughts which we can only have by working upon them inwardly, which inwardly and spiritually have already a trace of that which thoughts have after death - this mobility and life is not liked by man. It is far too difficult for the men of today. Therefore they are nicely seated in their laboratory, and are able to have a microscope and to study the cells under the microscope, they can make the necessary incision with the knife; they can study the incision and are able to work out other observations in some way or other. They can then write remarkable books such as Oskar Hertwig's "The Birth of Organisms". But the moment they begin to think, they can write senseless books such as those of the present Oskar Hertwig. The only difference is that for such a book as his second one, even "thought corpses" would not have been necessary. For natural-scientific books, thought corpses are necessary; but for books like his second one, living thoughts would have been necessary, and these he has not got! It is necessary really to love such thoughts and to be able to live them. The moment a man left behind on Earth wishes to build a bridge to the friend who has passed through the gate of death, with whom he is linked by karma, he needs at least a disposition of mind which inclines towards the life of thought. If we have this disposition of mind our thoughts are really quite a considerable addition to the life of our dead friends, and make a great difference to the existence of those who stand between death and rebirth. But if

a vague feeling lives in men's souls about everything which the dead consider should be different on the Earth from what it is, the living have but little satisfaction in this thought. Such vague feelings exist; men fear that the opinion of the dead might prevail over such that men think, feel and do in physical life. They are not conscious of this fear; but it holds them chained to materialism. For the unconscious, though we may not be aware of it, is still active. With the courage of the thinker we must not only put soul into the conscious life of idea, but also into the profoundest depths of the human being. This must be said again and again, if Spiritual Science is to be taken in full earnest. For the question is not that we should accept some sentence or other which some one or other finds interesting or important for himself, but that just as an organism moulds itself together out of many units, so all the units should form together in man a whole attitude of soul, which for our time can only be characterised from the most varied points of view, as I have attempted to do. It is absolutely necessary that there should be some people at the present day who know how to take Spiritual Science seriously from this point of view, realising that it gives to our time an active, living thought-life; so that one person does not fall out with another when they are both really quite in agreement; that there is therefore no reason for us to adopt the tendency of crying out when someone says something about a horoscope. That is not looking at the matter properly.

An age in which such an attitude of soul prevails brings forth much more besides from its depths. Unfortunately one can only allude to this briefly; but the possibility had to be created of really looking that in the face which arises out of the necessities of the time, and which is expressing itself sufficiently in such a catastrophic manner. Some people are indeed beginning today to have serious thoughts. But one sees how difficult it is for people to free themselves from the unreal situation towards the world and mankind in which the souls of today are enmeshed. How frequently the question arises which I have referred to briefly today and which I will go into further in the near future, the question: What is the position occupied by Christianity during the past centuries and thousands of years, seeing that although it has been working for hundreds of years, yet the present-day conditions are possible? This question has been touched upon at different points. It can be seen that the materials necessary to answer it are not yet to be found among what mankind calls today the scientific or religious or any other kind of studies. Spiritual Science alone will be able to produce these materials. For it is indeed an earnest question: How is the present-day man to regard Christianity? - considering that it has indeed worked for a long time in the past and yet has allowed such conditions to come about today. Those men are certainly peculiar who demand that Christianity should go back again to some of the forms existing before these conditions, who thus have no feeling for the fact that if we go back to the same thing, the same must again come out of it. These people will certainly not very easily admit that something new of a penetrating and intense nature must strike into spiritual life. More as to this in our next lecture.

Lecture VI

Spiritual Science, the Practice of Life and the Destinies of Souls.

Berlin, 14th May, 1918.

Spiritual Science should above all things be conceived of, by those who have already known it for a long time, in the sense that the question should come before the soul as to how Spiritual Science can be most intensely effective for human life. This has certainly often been emphasised, but we cannot often enough bring forward this side of the reality of Spiritual Science and its significance for our age. Spiritual Science is certainly in a sense a Science, and as such it is, we may say, still in a "fragmentary" stage at the present day, only partly established; what it may eventually become can really only be present in its first beginnings at the present time.

What I mean by this is the content of Spiritual Science, through which we can learn something of man in so far as this has its life on the other side of the gates of physical life: which are birth, or conception, and death. Through Spiritual Science we can also learn something about the evolution of the Earth and the Cosmos, and as to how this evolution of Earth and the Cosmos is connected with man, and so on. Thus, through Spiritual Science the human desire for knowledge can be satisfied in a more comprehensive and complete manner than is possible through external

sensible science. We can answer the questions which weigh on man's soul and so on.

Besides this significance of Spiritual Science from the view of 'content' there is another very essential one. This can be observed if we keep in view what we can become, what can be made of our soul-life, our soul-disposition, our soul-constitution, when we busy ourselves with the thoughts and ideas which come to us from Spiritual Science. It might even be - in what science has this not been the case in the course of the development of mankind! - that much of what can and must be proclaimed today quite conscientiously from the sources of Spiritual Science might have to be corrected; that much may appear in another form in the future through the further progress of Spiritual Science. Then perhaps there may be a different content in one or other department of this Spiritual Science. But what it may become for the disposition and constitution of our soul through its ideas and its thoughts, would not be affected thereby, and this is fundamentally connected with certain basic qualities of our present day. We will today review certain basic characteristics of our time, particularly as regards the constitution of the soul of man. We will dwell on the four most important soul-activities which we know well from our observations: the perception of man ^{with} respect to outer sense-processes; the imagination (the forming of ideas) through which we then work upon these outer sense-impressions; our feeling; and our willing. Our soul-life runs

its course from waking till going to sleep in perception, imagination, feeling and willing.

First we will consider perception. When the soul's eye is sharpened by Spiritual Science we can observe what has of necessity developed as the basic cultural characteristic of the human soul in the course of the last three or four centuries, in those countries which come into our consideration. (What I say is not said in criticism: it is only a characterisation.) It may be asked what this is. It/^{only}needs a superficial observer of life to discover that men, in regard to their faculty of perception (in respect to the immediate relation of the soul to the outer world through the senses), have come to a point when they constantly need livelier, more violent, more fascinating impressions, to satisfy the faculty of perception of their senses. Those of you who are somewhat older may think back to your youth; just compare many of the phenomena of life in your youth, which you could perceive around you, with similar phenomena of life now - the further you go back the more striking this is - and ask yourselves to what a high degree that which is known as the impulse, the tendency to the 'sensational', has not gained the upper hand! What is really this sensational element? It rests on the fact that man needs today forceful, exaggeratedly quick-changing and purely sensuous impressions, so that he may be thrilled and carried away from the outer world; he wants to be taken hold of and fascinated. The sensational has gained the

upper hand to an uncommon extent. But something significant is connected with this. Through the domination of the sensational, the strength and energy of the human Ego is modified. Spiritual Science alone can lead to an understanding of what comes under consideration here; for it shows what perception of the outer world really is.

If we search through philosophical literature we find nothing more spoken of than the nature of external perception, or 'sensing' as it is called. All sorts of theories have been set up as to what sensing, perceiving really is, within the human physical soul life. I need not enlighten you as to that. But the point of view of Spiritual Science in this respect shall be indicated.

I have already mentioned here in Berlin, in a public lecture, that the development of natural science in the 19th century and into our own times has accomplished great things, great things in regard to the understanding of certain sensible connections of the external world of realities. But it conceives the evolution of man in particular as far too direct and simple. It simply imagines that at one time there were only the lower animals, then higher animals, then still higher ones, and out of these man finally developed as, in a sense, the highest animal of all. The evolution of man, however, is not so simple as this. We have often pointed out that man, who must appear to us in his external bodily form as an image of the divine reality

of the Cosmos, can be thought of as represented in the most varied manner. He can even be thought of, in regard to certain natural-scientific points of view, as being divided into three parts: first, the head-or senses-man (this is not exact but as the most important senses lie in the head, we may say 'head-man'). Secondly, the trunk-man; and thirdly, the extremities-man. Of these three members of the human organisation, the trunk-man, the heart- and lung-man, alone is really formed as natural science imagines him today. The head-man is really not in process of progressive development but of a retrogressive one. The head of man arrests the progressive development at a certain stage and turns it back again. It has been repeatedly said that such an idea is difficult, and it has been asked how one can simplify it for oneself. I have pointed out in several places how even the external rightly understood facts of natural science confirm my statements - only one must be a real natural scientist and not merely follow the pattern of certain scholars of the present day. Observe the human eye, and compare it with the eye of animals which have reached a certain stage of evolution. We cannot say that the human eye is more complicated in its outer form than the eyes of these animals, for that would not be true. There are animals which have, for example, in the inside of their eye - where we, from an outer physical point of view, have nothing at all - the 'cell apophysis' and the 'sword apophysis'. These are certain organs in the inside of the eye

which are continuations of the blood vessels into the inside of the eye. Through these an intimate connection between the whole life of feeling of the animal and his perceptive life is established in the eye. The animal feels much more intensely in the eye than man does. In man there is no 'cell apophysis' or 'sword apophysis'. The human eye is simplified. In its form it is not merely progressive, it is retrogressive. One could prove in the smallest details of the human head-organism that man is really retrograding in respect to his head, especially compared with the rest of his human make-up, which is progressive.

Someone who thought that this backward development of the head was difficult to imagine asked me whether I could point to any significant fact or clue by which one could understand this better. I told him to think of the following: In the process of development of the different animals ending with man, it comes about at a certain period of the embryonic stage that the human being turns back to the hairy state. Man himself is not hairy, but the head belongs to the hairy portions, in general; the fact that man, as regards the formation of his head, reverts to the rank of the animal, likewise shows the retrograde development of the head. This is a superficial, external indication. The inner signs speak much more distinctly. I beg you to keep in mind the vast importance of these facts.

For the very reason that the head is retrogressing, that evolution does not progress in a straight line but is retro-

gressive in the head, is dammed up and turned back, room is thereby created for the psycho-spiritual development of man. Those natural scientists who are of the opinion that the psycho-spiritual life of man is only a result of his physical organism, do not understand their own natural science aright. They do not understand that in order to bring his soul and spirit nature into being it is necessary that the physical organisation of man should not shoot and sprout, but that it should withdraw. It flags and is turned back and makes room for the psycho-spiritual development. Where man most develops his soul and spirit nature, there the physical development draws back.

One becomes inwardly aware, when one has gone through a psycho-spiritual development, that, simply through inner observation, one can get an answer to the question: What really is ordinary imagination and perception? What is the ordinary waking life, in which imagination and perception are mingled?

As regards the head of man, perception and imagination and the waking life in general is a state of 'hungering'. Man is so peculiarly organised that, in his inner equipoise, from waking till sleeping, the head, that is his inner organisation, is continually 'hungry' as compared with the rest of the body. Certain ascetics who seek an increase of psycho-spiritual life have made use of this; they allow the whole body to be hungry, because the hunger-process, extended to the whole body, is said to bring about certain inner illumination. This is false. The

normal state is that our head in the waking state is nourished less through the inner processes than the rest of the organism, and we can only be awake and perceive because the head is less nourished than the rest of the body.

Now the question arises: If our head hungers whilst we are undergoing this backward development of the head - in sleep there is an attempt to arrest this process - what then do we perceive? Through Spiritual Science we learn to distinguish between two things which in practice are always linked together, but which are two quite different things. There is first the mere waking life, and then the outer perceptions and the ordinary concept of memory. What then goes on when in waking consciousness we are hungering in our head?

First of all we are aware on the one hand of our Ego from the last incarnation. When we are merely awake we are aware of what we brought with us from the spiritual world, and with which we entered into existence through birth or conception. That enters and fills the space made for it in our organism; but when we perceive outer sensible objects, these external objects step into the space of the Ego, which otherwise we perceive when we have no external impression but are merely awake. In ordinary life these two things are intermingled: we are continually perceiving external objects, and are very seldom in such a state of soul that we are merely awake. The state of soul directed to external things is however always interwoven with an inclination

to perceive our former Ego and to replace it by something, by external colours and sounds; then again, to perceive the former Ego and then again the external things. As soon as we perceive externally, as soon as an outer object works upon us, it suppresses our tendency, our power, to perceive the Ego of our last incarnation. It remains unconscious, we know nothing of it; but in this sense-perceiving there is really a conflict between the object which now stands before us and the Ego from our last incarnation.

Now you can imagine what it means when we develop a striving after the sensational, when we wish to give ourselves up to the outer world. That never makes us stronger in life, but always weaker; for in so doing we weaken our Ego from the past incarnation, which in a certain sense constitutes our strength. Thus you can clearly see that with the inclination of man towards the sensational, a certain weakening of the human nature appears, and the Ego becomes weaker.

Now when we do not perceive, but think, imagine, what process takes place? Either our thoughts are silent or - which is not so frequent in present-day man - they link on to some external perception. When they are silent in waking-life, all we have gone through between the last incarnation and the present one works in us, in that which is able to work where room has been made for it by our body. Thus the last incarnation works in the place where perception arises; and in the place where

conceptions arise, works the life which we have spent between death and the present birth. If we develop powerful thoughts within ourselves, it means that we are trying to develop these out of what we brought with us from the last birth, upon which we must take our stand. If we only evolve thoughts which are called up within us from an external stimulus, which only revolve in our soul because we receive them from outside, we continually weaken what we have brought over from the time between death and birth, that is to say, our Ego. The search for sensation weakens our present life. The desire to animate our Club evenings with dusky pints of beer so that we need make as little demand as possible on ourselves, or the excitement of playing games, in short all this seeking for excitement from without, is not a strengthening but a weakening of the Ego, and it rests fundamentally on the fact that we do not feel strong enough to occupy ourselves with something pertaining to our soul-life. Through Spiritual Science we can clearly see the underlying reason why people are so desirous of sensation and in need of stimulus at the present time. What enters from this side into our present-day culture can be designated by a common name. Do not be offended by this name; it betokens a fundamental feature of many of the currents in the life of the present day: a limitation and narrowness of outlook. No one can deny, even taking present-day science and other activities into consideration, that one of the chief characteristics of the present-day man is

his limited outlook, that limitation which prevents him from seeking the rich material in his own soul which comes from his past life and from his pre-natal life. He does not believe, and he would have first to believe it, that one could be incited to do this through Spiritual Science.

Let us observe from this point of view what the thoughts and ideas of Spiritual Science can be for the mood and disposition of the soul. They are certainly not external stimuli, nor anything sensational, and they decidedly do not aim at this. They do not take possession of the senses through external sensations. Many people miss this. In matters of Spiritual Science people must themselves reflect, and if they do not bring forth anything from the fund of their own soul, they are likely to fall asleep over Spiritual Science.

Spiritual Science gives us just this animation and shaking up of the soul-life, so that we gain the possibility of developing thoughts from our own inner self. It works against the sensational. It does this especially by giving us the possibility of thinking much about a few impressions of the senses. We need not hasten from sensation to sensation. We can give much thought to all possible sorts of sense-impressions. All the simple things which approach us personally become a riddle. Every detail makes us think a great deal; and the thoughts about Saturn, Sun, Moon, the different Earth periods and so on, which many find so complicated, make the mind active and mobile

and do not allow of narrow-mindedness to any extent. Thus does our Spiritual Science work against a certain attribute of culture; it fights against a narrow outlook in the realm of perception and imagination. That is different again from the content which one can get from Spiritual Science; it is something that it can make of our soul, and we should take note of that.

Now in regard to the life of feeling. What is the most noticeable thing about a person who approaches Spiritual Science in any way? And what is the most noticeable thing about most people who do not wish to know anything about it, and who turn aside from it altogether? In the latter it is lack of interest in the great circumstances of the world. We must first of all enlarge our interests beyond what lies nearest, if we are to become interested in Spiritual Science. For what do most people in our time care about what the Earth was before it became "Earth"? What do most people of the present day care what civilisation was before our own time? To do so one must develop more comprehensive interests. It is a question of extending one's interests beyond the thing lying nearest. Our age has the tendency to narrow the sphere of our interests as much as possible. What is really the tendency of our age? Allow me to use the following expression: it is not at all flattering, but I do not wish to criticise, only to characterise. Our time is striving in all ways towards narrow-mindedness, towards Philistinism, and if this takes hold of the majority of people, the

consequence will be that Philistinism will gradually be introduced into the most public departments. In this respect we have a remarkable example, which in respect to the things of the present day, must have a most depressing effect on those who can see through things.

In the East we have a nation which today is certainly in its infancy as regards the basic forces of its soul, but which possesses basic forces which in the future - in the sixth Post-Atlantean epoch of culture - are to develop to a remarkable height; basic soul forces which will work spiritually and have a spiritual character, and which we ought to recognise and cultivate as such. But what has established itself as public life in a remarkable manner today over a great part of this national force? Leninism! One cannot imagine anything more grotesque than the coupling together - I do not now refer to the man but to the thing - of this "aping of the civilisation of the West" with the prophetic civilisation of the East. There are no two things more opposite, and yet they are coupled together here. It is the most grotesque expression of materialistic striving; for out of the Folk-Spirit of the East something absolutely anti-philistine will be formed; but Leninism is the most absolute basic force of philistinism, the negation of all cultural interests of a far-reaching nature and the limitation of the interests of civilisation to the narrowest realm of philistinism. We must clearly understand that. Nothing can better help us to penetrate

these things, than the knowledge of Spiritual Science. Spiritual Science also works against philistinism, by appealing to the wide comprehensive interests of man. For one cannot possibly become a Spiritual Scientist without taking an interest in what binds man to the Cosmos, in what passes beyond all that is narrow and pulses into all that is great. So, in the realm of the life of feeling, spiritual knowledge is also the opponent of philistinism and of narrow-mindedness, which must inevitably result from materialism; as in the realm of the perceptive and conceptual life it is also the opponent of narrow-mindedness and limitation.

In the domain of the will-life also, he who observes life even but to a small extent, can make noteworthy observations. In respect to the expressions of the will, not materialism itself but what it brings in its train leads to the development of something remarkable in collective human life. The will must indeed always express itself with the help of the bodily nature, if it is to have an effect on the outer world. In regard to the will, present-day materialism makes man awkward. By reason of man's directing his bodily forces only into quite distinct channels in his earliest youth and wielding them only in some particular directions, he ^{be-}comes awkward in wider spheres. There are men today who, when they find themselves in need of it, cannot even sew on a trouser-button for themselves, let alone anything else, strange as this may sound. If a man does not

regard Spiritual Science as theory or doctrine but as something that works warmly within him and is taken into his whole personality, he will find that this passes over into the muscles and the pulsation of the blood and makes him dexterous. If we imparted a spiritually-scientific way of picturing things to our children, we should see the result; we should see that they would become adroit, that they would be able to do things more easily, their fingers would become more flexible. The possibility of making the ideas more mobile, occasions the will also to become more active in its methods of expression. Thus in the sphere of the will-life, Spiritual Science fights against that which threatens mankind: awkwardness. This is a characteristic of our time to a far greater extent than we realise. Just observe how little fitted men are today to do anything at all outside the narrow concerns of their professions; they are no longer able to do anything else besides; and they only do more or less work in their professions for the reason that their soul's course has been laid out for them. Confront a man who is thoroughly routined in his profession with something different, and you will see how very one-sided our present-day culture is. That cannot be obviated by external means; for the whole political economy tends towards specialising everything. To try to fight against this would be absurd. It is possible, however, so to fortify men's inner nature that they would receive the impulse of dexterity from the centre of their being. For that

it is necessary however to be quite permeated, thoroughly permeated, with the knowledge of the supersensible world, and chiefly of the supersensible nature of man. We cannot understand perception and conception, even from a spiritually-scientific point of view, if we do not know what I have said before, that the human organism makes room, through the backward activity of the head-organism, for the past life and also the life between death and rebirth to flow in. The life after death also flows into our organism.

The opinions of natural science about the human organisation are, as I have already said, far too one-sided. The trunk-man alone might be thus one-sidedly observed, but not so the extremities-man. If we observe the extremities: arms, hands, feet, legs (which organism is continued inwardly), this extremity-organism is seen to be the reverse of the head-organism: an over-development exists there which forces the development beyond the normal. If we accurately study man's development in regard to these relations we shall see that it shoots beyond what he needs between birth and death. Let us consider only what is external: the arm organism in connection with the breasts; the secondary organs which serve propagation; the legs in connection with the primary sexual organs - the extremities in connection physically with that whereby man even physically looks out beyond himself. The extremities organism at its centre serves not merely what is poured out over the

individual human life, but that by means of which his vision extends beyond himself: the psycho-spiritual. What lies - as soul and spirit - behind the extremities extends beyond what serves human life between birth and death. Thus, just as man physically out of his own organism functions into that of the child through the centre of his extremities, so that is present in him spiritually as imagination which he carries through the portal of death by virtue of his being an arm- and leg-man. Through imaginative cognition it can be very clearly seen that man bears quite distinctly - and even anatomically - his future state after death, spiritually in his extremities-organism. If we study natural science properly, we shall gradually cease to say that Spiritual Science is something that we cannot understand. If we really observe the human organism not as rectilinear, for that it is not, but as it really is, then natural science itself will make it necessary to turn to Spiritual Science. Mankind will of course have to overcome something - the belief in the similarity of all outer sense-impressions. The similarity of all external sense-impressions is believed today, not only by the unlearned, but also by the scientific investigator who has a man before him in the clinic and examines him anatomically. To him the heart is a similar organism to the head, but this is not correct; the head as compared with the heart stands at the retrogressive stage in its whole organisation. Only we do not know how to observe; that is the

the trouble. If we want to learn to observe correctly, we can gain from natural science itself the fundamental conviction of the spiritual in man, which passes through births and deaths. When however we arrive at this, we shall also take into account this soul and spirit nature in the whole movement and growth of culture and we shall then understand the importance of the struggle against having a narrow outlook, against philistinism, and gaucherie, and we shall comprehend much else as well. Above all we shall learn to reckon with the spirit in practical life. The physicist is allowed to speak freely today of positive and negative electricity, of positive and negative magnetism; and yet it is taken amiss when the spiritual scientist in his domain speaks of two currents of force in the human soul, the Luciferic and the Ahrimanic. But these two currents of force are just as much a polarity for the human soul as positive and negative magnetism or electricity in the physical. If we wish to understand humanity in its development we must take the trouble to observe what is at work in regard to the Luciferic and Ahrimanic element in life. An example:

Our social structure was for a long period of time influenced in a one-sided manner by Luciferic beings. Yet we could not simply eradicate the Luciferic element from life! A person who is always saying, "I will protect myself from the Luciferic element" is the very one to fall into it. There can only be a question of conceding it the right place in life and of knowing

what is Luciferic and what is Ahrimanic: then we shall not exaggerate their effects and not put them in a false light. For centuries our social structure in Europe and also in other parts of the world has been ruled by strong one-sided Luciferic impulses. These strong Luciferic impulses lay hold of the instincts and habits of man, of that which works from within. All this is not criticism, only a characterisation of these times. How did this Luciferic element work? Till now great consideration has been given to determining the social culture, the position of a man in life by laying great value on his vanity, on his ambition. These are Luciferic impulses. The vanity and ambition of a man have been stimulated. I would remind you how much weight is attached to pride and ambition in schools, even up to our times; and pride and ambition has led a man in many respects to acquire this or that, in order to gain an important place in life.

We have now reached an important point in life. It can scarcely escape the notice of a close observer that these Luciferic impulses are on the decline. To use a superficial expression, they no longer draw. But now something else is to be brought in, something essentially Ahrimanic; and one Ahrimanic feature is creeping into the customs of our present day. Our beloved populace so free from authority, which never wants to believe in authority, and which therefore, as a matter of course, falls a victim to all authorities, will again unsuspect-

ingly allow to pass unobserved what is now about to take root as a one-sided Ahrimanic power in regard to the form of the social structure. Something quite remarkable is now making itself felt, the so-called "Intelligence tests". Experimental psychology, which at the universities is doubtless to a certain extent justifiable, can discover many things as regards the working of the human body and as to how it expresses various things. But this psychology desires to have a certain occupation, and testing is easier than any other examination of the soul. The experimenter has a certain instrument which makes records on an electrical course; he places students at certain points and notes how long it takes for an impression to be received and to be brought to their consciousness. He thus works, from an external clinical point of view, in a business-like way. That is easier than to investigate inwardly. For certain things the value of this experimental psychology is undeniable, but it wants to have a wider field. It now wants to take in hand "Intelligence tests". For that, a number of children are taken from various grades of school classes and are tested as regards their "talents", their memory, their power of observation, and so on; but the way in which the test is carried out by the method of experimental psychology is very remarkable. Memory, for instance, is tested in the following way: On the blackboard two rows of words are written which have no connection with one another; for example, "head" and "crystal", then two other disconnected words, and so

on. After they have all been rubbed out again, the first word only is written down and the child has quickly to add the second one from memory. Those children who have best observed which word came next are considered to have the best memories, and the others who can recollect nothing at all or need a longer time are supposed to have a worse one. That is how the memory or the intelligence is tested. I will read a prize example of this (from the newspaper "German Politics", 1918: "The discovery of the psycho-technique in Germany during the war" by Dr. Curt Piorkowski):

"For instance, in giving the concepts of 'mirror', 'murderer', 'escape', a whole row of different connections between the mirror and the escape assert themselves, for the discovery of which no sort of special knowledge is necessary, only a distinct combination. The obvious connection (which will be made by the less intelligent persons) is of course that the person threatened sees in the mirror the murderer creeping along. Yet quite other suggestions are also possible! A stealthy murderer can for instance knock up against a mirror and awaken the threatened sleeper by the clatter, so that he can escape; or the designing murderer may be blinded by a reflecting mirror."

Imagine how intelligent a boy or girl must be if they are to hit upon such an idea!

"But motives of feeling may also be related. So for instance the murderer may be so terrified at his own image, indistinctly seen in the mirror in the semi-darkness, that he desists from the carrying-out of the deed, be it that horror or prickings of conscience seize him at the sight of himself in the mirror, or that in the dim light he takes his own reflected image for that of another."

It is considered quite especially intelligent if the person under examination thinks that the murderer might see himself in the mirror, and take his own face for that of another.

"Another idea is the discovery of the stealthy murderer reflected in the water of the calm peaceful forest lake near the threatened man, and so on."

Just according to whether the examinee interpolates the obvious thing or not is he considered more or less intelligent, and the child who is shown to be the more intelligent in this respect will be supported by scholarships or in some other way; while the one who could think of nothing further than that one might see a murderer in the mirror receives no scholarships. In such a way is the intelligence to be tested today and with regard to these tests there is enthusiasm. By this means the social order is to be influenced even if not arranged. The dear public however will welcome such things with all their hearts as the issue of the true and sincere science of the present day, for these things create a great stir today. In this way it is sought to find ways and means of methodically "putting the right man in the right place", and essays are written beginning as follows: "More than almost any other science has applied psychology blossomed during the war. It is not a chance appearance, for war with its waste of men and its various requirements has proved the importance of not using human forces extravagantly and aimlessly; but of using them to the best advantage. Up till now pedagogy alone dealt practically with exact psychology; now three new questions are added: For what vocation is a man best suited? (Problem of the suitability of a profession) How is a substitute to be found for the many intelligences that

have been destroyed? (Selection of talent); What possibilities of healing are there for those wounded in the head or those with otherwise damaged nerves? (Practice of psychical therapy)." - And so it goes on, in this style. An error of the times is coupled with a significant phrase and the matter will be less noticed, because there are, of course, vocations which must be conducted according to this method. It is quite obvious that airmen for instance have to be examined in a similar way, with a certain justification. But this should not be applied to all. For in such a one-sided development something Ahrimanic will thereby be brought into our social structure. All that comes from the soul-nature, from the elemental, impulsive soul-nature, would thus be eliminated from human aspirations and endeavour. To put the matter roughly: Do we believe that if such intelligence tests could really be determinative, a phrase like "Joy and Love are the wings of great deeds" could still have significance? If people would only think of their own great men! We can be quite sure that if such an examiner had to examine Helmholtz he would have represented him quite certainly as a fellow without talent. Read the biography of Helmholtz!

That is an Ahrimanic feature. Things appear disguised as well. If people are not able to observe things through Spiritual Science, they cannot see where the harm is. It does not suffice that in our time people like to wallow in all kinds of sensual

feelings, it is necessary they should wake up in regard to their judgment of life. A great deal would be gained in regard to this nonsense of intelligence tests if there were at least a few people who formed an objective opinion about it. For it will blossom and flourish, you may be quite sure of that! It will become what the "prejudice-free soul-test" has at last made it, and it will be glorified as one of the finest outcomes of that philosophical tendency which has at last stripped off the old idealistic prejudices and methods and now goes in for "the real". Spiritual Science must work practically in this sense.

Now much is connected with these things, and above all this, that breadth of interest and reality must at last become fundamental attributes of the human soul. I should like to give you two pretty examples of the way in which reality works in our day, and how a certain interest is not present. If I choose personal examples I take it for granted that you will not take it amiss, for you indeed know that I do not do so from any personal foolishness. Recently I held a lecture in Munich on the experiences which the seer makes in art. I have never supposed that any newspaper reporter would be able to understand the subject of Spiritual Science or to write anything in praise of it. If a newspaper reporter should begin to write about Spiritual Science in a flattering manner I should think that something was not in order; but we may study some examples of

their work. In the lecture mentioned I also spoke of the art of music and of how musical experience affects the whole man in a remarkable way, that really whenever there is a musical experience a rhythm is set up in the inner man. I then spoke on the one hand in reference to the physiological side, explaining the flowing to and fro of the brain-fluid through the arachnoidal space and further demonstrated how the spinal-marrow canal is elastic to a greater or less degree and how a wonderful inner rhythm is in fact brought about thereby. Musical experiences create a glorious rhythm in life; I mentioned these rhythmical movements of the brain-fluid as being connected with inspiration and expiration; and as I also spoke in this lecture of symbolic ideas, the newspaper reporter wrote that I myself used symbolic ideas which were untenable: the idea of 'brain-fluid'! We need only recollect that without the 'brain-fluid' the brain, which according to the principle of Archimedes becomes lighter than the brain-fluid, would compress and crush to pieces the blood vessels lying beneath it. Thus the 'brain-fluid' is a very real thing. But thus do matters stand with respect to the interests which men have, and such is the nonsense written in consequence.

Then an example, only a small illustration, of truth and untruth. I have often mentioned that the remarkable scholar Max Dessoir has also written a chapter about anthroposophy in his book "The Other Side of the Soul". I tried to point out to

him the many different misrepresentations. Even from an external point of view his method of relating is really very comical by reason of its absolute superficiality. Thus for instance he mentioned my "Philosophy of ^{Spiritual Activity} ~~Freedom~~" and said of it that it was my first literary production. I could not do otherwise than reply, although it was out of place to do so, that for ten years before it appeared I had already written and had my books published. But "The Other Side of the Soul" by Max Dessoir aroused attention; it was discussed everywhere by the journalists (who consider the brain-fluid as a symbolical idea). It caught on, and now a second edition has appeared. In the preface to this, Max Dessoir tries to justify himself, and again in the same fashion. He cannot get out of it and says the context proved quite clearly that I did not grasp what he meant; he meant that the "Philosophy of ^{Spiritual Activity} ~~Freedom~~" was my first "theosophical" book. Thus apart from the fact that everyone must smile at his statement that he did not mean my first literary work, everyone must again laugh when the "Philosophy of ^{Spiritual Activity} ~~Freedom~~" is called my first "theosophical" book. For a far-reaching discussion exists as to whether I abandoned philosophical authorship in my theosophical works. That is how far veracity is regarded, and it is necessary to attract people's notice to it. But without veracity we cannot progress, and we dare not let such things simply pass in this manner. To anyone who has knowledge of the things concerned, the whole book of Max Dessoir

is compiled like the chapter on Anthroposophy. And yet, what happened? A newspaper, the "Kant Studien", which regards itself as extremely serious (I mention this because in this paper no attack is made on Anthroposophy) - the "Kant Studien" - which prides itself tremendously on its purely scholarly scientific bent, speaks of this product of Dessoir as a serious scientific book in many ways. One of the saddest experiences one can have is to find a book which evinces the greatest superficiality considered by a philosophical magazine as a "serious scientific book", as it is called there. Now I ask: What then is the public, the public which has no belief in authority, to do today? It takes such works as the "Kant Studien" (Studies of Kant) and so on, as a matter of course out of the libraries. And yet such things are to be found in it.

We must go back to what lies at the base of human nature through the spirit if the will be present. And this foundation is only touched by the strivings of Spiritual Science today. In this one cannot do otherwise than work towards reality, breadth of interest, towards anti-philistinism and activity as regards life. I wished to speak to you again of these things so that our consciousness may not grow faint; in Spiritual Science it is not merely the content that matters, but also the special nature of the concept, ideas and thought in our soul, so that it may be raised out of limitations, philistinism and awkwardness. That is something which the observer of the special impulses

which lie in Spiritual Science must consider more and more. We must grasp the practical value of Spiritual Science. In the next lecture we shall speak further of these things.



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Lecture VII.

Whitsuntide Lecture.

Berlin, 21st May 1918.

In former years we have always at this season studied subjects connected with the Festival of Whitsuntide. I have often stated that we are now living at a time when the events which affect the march of humanity are so significant and so different from the ordinary trend of life in human history, that there is scarcely a possibility of making the ordinary festival observations - although indeed, even at the present, such are all too frequently made - if indeed, not for the definite object of forgetting what is now happening around us in such a catastrophic manner for humanity, yet with some such purpose in mind. We may however be allowed just to refer to the meaning of the revelation of Whitsuntide.

From former lectures on Whitsuntide we know that the most important feature in the Whitsuntide event is, that the communal life of those who had taken part in the great Easter Event of mankind became individualised. The "fiery tongues" descended on the heads of each of them, and each one learnt in that language, which is like none other and for that reason comprehensible to all, to grasp what has streamed through the evolution of mankind as the Mystery of Golgotha. The fiery tongues

descended on the head of each one. Formerly the souls of the individual disciples felt themselves - one might say - in the collective aura of the Mystery of Golgotha. Then through the event of Whitsuntide, that which they only comprehended through the life they led in common, so passed over into their separate souls that each one gained illumination within himself. That is the most important thing, though naturally expressed in abstract form. We must realise this individualising of the Easter message in the soul through the revelation of Whitsuntide, if we wish to understand it in the right sense. There is then the possibility to conceive, in the sense of this Whitsuntide proclamation, what Spiritual Science intends to do. For, in this Spiritual Science it is desired first and foremost that every human soul should find the spiritual germ of his own being within himself, which is able to illuminate it as regards the cosmic aims for which we must strive. The future life of mankind should so develop that men shall become less inclined to turn their minds always towards the social structure which all have in common. We hope that every man will become ripe and capable of leading such a life of his own initiative, that his neighbour may be able to lead a similar life. Then an inner tolerance will prevail in the souls, and in the social structure "liberty" may be realised. In no other way can liberty be realised in the world; in no other way than by the message of Whitsuntide passing into the individual human souls.

We must work and co-operate in our souls, and must grasp what is offered by Spiritual Science in accordance with the model given in this Whitsuntide message. For that reason it may be said that in a certain sense Spiritual Science is a perennial, continuous and lasting Whitsuntide proclamation.

What the present time teaches us above all, if we wish to draw this teaching from it, is that we must furnish ourselves with patience. There are friends sitting here who have worked inwardly almost from the beginning of what we call our spiritual scientific movement. This is now more than 15 or 16, perhaps even 17 years ago; and really the thought should remain continually before our soul, how little, how very, very little has been really attained in these 15-17 years. This should give rise to another thought; how greatly we should arm ourselves with patience, when we reflect what Spiritual Science might be to us, what it can become through us, that it can really lead to a kind of fresh impulse for human existence.

We should always compare what Spiritual Science may become, with what we have so scantily achieved in this decade and a half. Certainly, many have accepted what has been offered to mankind through Spiritual Science. But that is but the merest beginning, as has been stated in the numerous lectures which have been given. Spiritual Science is still faced with the other task - of really flowing into the social structure, into the whole life of the humanity of the present age. But if

we wish to grasp this thought we must connect it with another which sounds forth to us today at every hour, from all the happenings of the world, which presents a certain conflict into which the human soul is driven and which just in our present age - one might say - reaches a certain climax.

If we recollect the principal points of our spiritually scientific investigation, we shall everywhere find that it rests on the fact that supersensible spiritual reality flows into the soul of man. Spiritual Science teaches us that in the course of humanity spiritual life continually streams into men, but that nevertheless what happens on Earth is only an "advance", in so far as men understand how to awaken into external being what streams into them from the spiritual world. Such a thought should really be able to penetrate our whole feeling and experience. We must, above all, be able to bring it into connection with what is known to us, for instance, as the Science of History; and we should be able to apply it to the present day from this point of view. We ought to be able to ask ourselves seriously (these things are of course hypotheses but they lead to realities in a true life of thought): What would have happened if Columbus, or anyone else fundamentally connected with the evolution of modern humanity - for instance Gutenberg, discoverer of the art of printing, or even Luther - had been born in the 8th or 9th century or at some other time in history? What would have become of those personalities who

bear these names? They would certainly not have figured as they do in history today if they had been born in other times. Of course that could not have happened, for the evolution of the world has its karma; but the hypothetical consideration of such a possibility leads to realities. They would in all probability have become persons of whom external history does not speak. Yet, on the other hand, can you imagine that in such a case, at the approach of the modern age, the art of printing for instance would not have been discovered? Can you imagine that the Reformation would not have come about with the approach of this newer time? You can see from this that the principal thing is that we should look at the objective facts, at what has been imparted to mankind from the spiritual world, and that we should learn to a still greater degree than the present time can yet do, to look at man as an instrument, throughwhom reality may enter into Earth life from the spiritual world.

I said that just at the present time man, in regard to these things, is placed in a sharp conflict. The present day does not recognise that such a thing as the streaming down of a spiritual stream of evolution into the events of the Earth can take place; ^{it does not recognise that man is only an "instrument";} and it wishes to build up a social order which does not recognise this. It wishes to build up a social order which really only reckons with the quite personal man standing here on the Earth, and to fix attention on him. The most extreme caricature of the plan of only viewing man from the

most individual point of view, is Leninism or Trotzkyism, to which I have already alluded. This conception of society only recognises the man who stands here on the Earth. I do not only mean by this the theoretical side alone - that would be the least harmful - I am referring to the consequences in life of this view. Men like Lenin or Trotzky seek - even in a sphere where it is least suitable - so to establish the framework of society as if nothing else came into consideration but the individual man of flesh and blood. That however is an ideal which has been forming for decades in the sphere of so-called socialism, and Leninism and Trotzkyism are indeed only the latest grotesque flutterings of such a conception, which has been forming for a long time.

You see what our object must be? To find the way back again to the feeling of the Whitsuntide Event. Certainly, individual spiritual life was to arise illuminatingly in the different disciples on whose heads the flames descended; but that was to be spiritual life; for the greatest imaginable impulse towards the essential thing, as regards which man is but an instrument, was divided among the individual members.

There is also another meaning to this Whitsuntide proclamation, and it is the most important - the strengthening of the realisation that a man does not lose his value when he allows the other aspect to count; viz, that the spirit is continually flowing into mankind, and that man has to form the instrument

for the spirit streaming down into humanity. Man retains his personal value notwithstanding. That is something which we can not only see theoretically today, but for which it is necessary to draw the consequences for life and to carry over into our way of thinking about the construction of the state, about moral and social life. The point is that a thought should have an awakening effect, and an "awakening" it certainly was when the flames descended on the head of each one of the disciples. To be asleep today to the events of the time, a state which is only too prevalent today, is a sinning against the events of the time. But in the cycle of evolution which we are now entering, we cannot possibly be awake to the events if we do not observe them with a certain inner mobility of soul-life, if we are not able to distinguish the essential, the right thing, from what is unessential and wrong. What floods us today, especially in reading the newspapers, cannot be regarded as all of like value; for in the columns of a thousand books and newspapers there may be two lines which are of tremendous fundamental importance, pointing in a highly indicative way to the "origin of the phenomena", to use the expression of Goethe - to what is really going on. The rest may all be a waste of printer's ink. It is a question of awakening an inner feeling in oneself as to what is important and essential, and what is unimportant and unessential. This feeling arises in the soul, if a man unconsciously acquires a vision for the great world perspectives of the

present day, which Spiritual Science can disclose; only he must absorb this into his feeling, must try gradually to feel as he will when Spiritual Science becomes alive in him. It is certainly necessary to create an inner trust in what one feels inwardly, to a much greater degree than men are accustomed to do today. Anyone who expects that what he acquires today points immediately to far-reaching events tomorrow, will not as a rule attain a true observation. It may be something right and correct, but events may so discount this that perhaps it may only come to expression in a distant future. It is necessary for us to have the right attitude to the world, and have correct ideas as to what is taking place.

Thus, in the present stream of evolution extraordinarily important things are happening, which are already to be observed in external occurrences if we grasp these in the manner just indicated: viz. by distinguishing the essential from the non-essential, and by having the courage to do so.

What is happening today - I will only mention one thing - is the lessening importance of the outer British Empire, as such. What the world has up till now really known historically as Britain itself and which was specifically British, is now merging into Pan-Anglo-Americanism. That such a thing actually forms part of the developments which we have already indicated in different ways, does not contradict these developments. On the other hand it is of tremendous importance to grasp such a

significant thought, for much depends on whether we take correct or false forces into our life of idea. The times can teach us much in this respect; that must be pointed out again and again. Certainly, the men at the fronts have become different. Everyone who is familiar with the facts is aware of that. This is not the place to discuss in what way they have changed. But among those who have lived at the front there are still many who think just as they did in July 1914, who have learned nothing since, who use exactly the same concepts as were used then. When you talk with the men, they say just the same things as they might have said in July 1914. Yet no man today can be really awake if all his ideas have not acquired a different impression, a different value. For this reason the question will have to be put - everyone should put it to himself, as a quite serious and I might say Christian question of conscience: Where are the men to be found today who, before July 1914, held the possibility in view that that might happen which has come to pass up to the present day? I might formulate the question differently. In the cycle of lectures which I held before the war in Vienna, there is among other things an expression which runs thus: The human social life bears something within it which can be compared to a cancer; a cancerous disease is in the life of humanity. That had to be realised at that time; but there are many people who have not yet realised it at the present time. I ask: In how profound a sense has it been

understood that a "cancer" in human development was spoken of just at that time?

By this I only wish to point to the seriousness with which Spiritual Science ought to be taken if it is to be applied to the events of the present. Indeed one great reason why Spiritual Science is rejected is the fact that this seriousness required for Spiritual Science is frightfully inconvenient. The "theories" of Spiritual Science please many people, but the serious demands it makes on life is very, very inconvenient to many who otherwise like the theories. All this leads us perhaps to understand better what I must now introduce into these observations, and which it is important to grasp, if one wishes to understand Spiritual Science in its essentials.

If a man wishes to understand something in the world today, he really always has the feeling that the means to this understanding must somehow be sought in what belongs to the present day. But the spiritual element cannot be sought in the present alone. For instance, if one wishes to become acquainted with the spiritual aspect of the human being - the being of man, even between birth and death, can never be fathomed merely through knowledge of the man of today. Why? Suppose you have reached the age of fifty and you develop some kind of soul-life connected with the powers of the sentient soul. You will unconsciously conceive of it according to the ideas of the present day: "That is my sentient soul, which I have within me; it

expresses itself when the sentient life of the soul is externalised." That however is not the case. Now your sentient soul developed between your 21st and 28th year, and what was in your soul at that time came to an end with the 28th year, but the after-effects continue; they go on working; you use them today when reviewing the powers of the sentient soul. You do not use the present powers of the sentient soul but the powers existing within it at that age. The past works on. It is not the case that the present time includes the whole of what is at work, for the past continues to work on. The spiritual world must be conceived as music, but as real music. You could not possibly grasp a melody if, when you heard the third note, you had lost the first; the first works on in the third, it works within it. In spiritual action something goes on working, not only because we hold it in our memory, but through its after-effects it works on in reality. The effects of former forces of spiritual life in the different parts of the soul are continually at work, as part of the spirit and soul nature, and in yet another sense. Our 21st to 22nd year works on within us still later; it is there because it was there in the past, not because it is there in the present. To form new ideas is uncomfortable to man, and what I have just disclosed is a new idea; it is nowhere to be found among the concepts of the present day. For instance you do not want to admit: "When I am old and grey-headed, or bald, I still speak and think with the forces of my youth, of my

childhood." Yet it is absolute truth that what you learnt at school, the way you spent your time from your 18th to your 28th year, works on through your whole life. You cannot replace it later by other powers, except as you make use of those sources which Spiritual Science opens up; that is the only means by which many things in life can be replaced. You will not find it difficult to understand that many people nowadays remain essentially unfruitful. That is connected with the present system of education. We can develop nothing except what was placed in us during our childhood, nothing but just what was placed in us through the ordinary powers by which we turn to man himself.

Much is required before we can grasp such ideas aright. I must declare over and over again from many different aspects that for this it is necessary above all for men once more to learn, in a much higher sense than they wish to today, to believe in life, to believe in the spiritual side of life. Today it may perhaps occur to man to believe in his spiritual origin. It will be relatively easy to get him to believe that a spiritual element which proceeds from a spiritual world has united with what developed materially through heredity in the course of generations; but that does not suffice. What is necessary is that we should not only believe in the spiritual origin of a "part" of our life, but in the spiritual origin of our whole life. What does this imply?

Today we indeed believe from the evolutionary tendencies of mankind to which I have often referred that, as a rule, with the 20th year of our life we have brought our life to its perfection. We believe that we are then ready to be elected to a municipal assembly, to Parliament and so forth, because we are then capable of deciding on all subjects. Men believe they have long ago outgrown those bygone times when people waited for the fulness of years, in the belief that each new year of life brings new revelations. Today we expect that when the age of puberty is reached the soul-powers of the child are also transformed. For the other years of childhood we may have a like expectation, though perhaps not in such a strong degree. We look at evolution and are convinced that human life develops up to the twenties. From then we cease to believe in further development. We then believe ourselves to be ready for anything. We no longer expect the later years of life to bring new revelations. We cannot do so if we keep the usual ideas. We know however that humanity becomes younger in the course of evolution, that at the present day it never grows older than 27. The bodily development produces nothing further after that. Therefore what constitutes the further development must be drawn from the spirit. But when it is drawn from the spirit it unites with our soul. Just consider how few people today at the age of 22 admit that when they reach the age of 45, something can come about through inner revelation which could not

have come earlier, for the simple reason that at an advanced age one has different experiences from those of youth. Who now believes in the productivity, the fruitfulness of old age? But although it is not believed in, it is ^{none} ~~not~~ the less there; only people do not pay attention to the new revelations each new year brings. Just consider how much would be altered in human life, if the belief really became general, if all men believed that they must wait for old age, when they will learn things through their own experience which they could not have learnt before. Where is life full of expectation, full of hope to be found today? But if such a thought, such a feeling were carried into the everyday life of the community, just imagine what a tremendous significance this would have! What a tremendous significance it would have if in the life of men that consciousness were added to all the different "struggles for equality" which play such a part at the present time - the consciousness that for the simple reason that a man has reached the age of forty he may have learnt something which he could not have learnt at 27. Imagine how a young man of 27 would regard one of 40 if that were a natural feeling! Of course it cannot be so today, because often today the men of seventy have not grown beyond the age of twenty-seven, and often just the most representative men are no older, though they are not aware of it. Thus one cannot demand this as a real requirement today.

What life must bring forth and what the future requires is

that people should begin to look upon the spiritual as a reality. What is alone known to man today as "spirit"? On the whole, nothing but a mass of abstract concepts. Man acquires a mass of abstract concepts, such as are characterised by the fact that they can be quite well received up to the 27th year. But besides the fact that we live here on the Earth between birth and death and have at first a sprouting and budding life, then with our 28th year stand still in our development and then begin our descending life, we have also a real concrete spirituality, which changes just as the exterior man changes, but undergoes a reverse process to that of the outer man. The outer man grows old and wrinkled; but his etheric body, his formative-forces body, becomes ever younger; only man does not trouble himself today about this formative-forces body which grows younger in old age. Men go about with bald heads and grey hairs and do not know that they have a body of formative forces, which has a sprouting and budding life just when they begin to get grey, and which only then can give them certain things which could not be given earlier. Certainly this depends upon the character of the times. But the times in this respect need a reversal. The times need a change of ideas. One thing which must especially be brought about by the change is that thoughts should become more forceful and healthy and not cling to what only comes from outside; otherwise we shall become frightfully one-sided in all spheres. What we must do is to penetrate

reality with our thought in all spheres. We cannot understand the historic life of man unless we are able to bring inner wisdom to bear on what is considered externally as wisdom. For various reasons connected with the schism, with the rent which is going on in human evolution, we have ceased to understand much that is great and which has still been found in an atavistic way. In many domains men today believe themselves to be original.

A long time ago I put a query in a lecture in Dornach as to what the public would say if at a performance of "Faust", after Faust has risen against the Spirit of the Earth, the manager were to allow Wagner to appear in slightly altered form but otherwise exactly like Faust in external appearance. And yet something of the sort must be done some day. I will tell you the reason why. What do we read today in the books on Faust, what have people in their mind when they speak of this to which I refer about Wagner and Faust? You need only recollect the absurd declamations made by many 'Fausts', and the insipid tones which come from Wagner, to gain an idea of what lies before us; if beside this we think of the great Faust towering up to the heavens and the pedantic Wagner, who is always represented on the stage as limping a little, and so on. But what is really in question here? Faust despairs of the various sciences - it is already considered trivial today by many people who are not very "deep". What strange things are

considered "deep" today! How often among many other demands for an elucidation of the world of spirit, does one hear this: that one should consider among the deepest thoughts of Faust that of the "Omnipotent One" who "holds and contains me and thee and Himself", in the conversation with Gretchen? People forget that Faust says this to the sixteen-year old Gretchen, and coins it for her intellect and sentiments. All humanity is willing to be catechised by being reduced to the standpoint of the sixteen-year old Gretchen! I have ^{even} known professors of philosophy who consider these Gretchen-catechisms as the height of wisdom. At the beginning of the poem, Faust does not despair of all the sciences. But the main point lies in the fact that he turns from what is revealed to him through the sign of the macrocosm, of the cosmos. First of all he does not wish to know anything of the relations of man to the whole comprehensive great universe. He turns to the Earth-spirit, to that which wishes to reveal to him that which man has from the forces of the Earth alone. What reveals itself to him out of the macrocosm is only a drama to him. He turns away from it. But the Earth-spirit dismisses him. Faust believed he would be able to grasp through the Earth-spirit something connected with his deepest being. The Earth-spirit brings about his overthrow. Then come the words: "Thou resemblest the spirit whom thou understandest, not me!"

Now let us ask: Who is it whom Faust understands? He

says himself: "Not thee - whom then?" - whereupon Wagner enters. "All that thou hast developed till now is only a desire for feeling; what thou art already carrying within thee, behold it is Wagner!" That is the other nature of Faust. That is the dramatic, real answer! In the drama the development is shown by the facts. It had to be made comprehensible to Faust that in everything concrete which he had till then developed he is as yet nothing more than a Famulus, and just through this stage of self-knowledge he is to be led a step further. The reality might be represented if the two were to step on to the stage at the same time, side by side. That would need the courage to take much more seriously than before such words as: "Thou resemblest the spirit ^{whom} when thou understandest, not me! - Not thee - whom then?" One would have to enter thoroughly into the situation in thought. Thus is it represented in the drama.

And again - let us consider something else. Faust has turned away from the sign of the macrocosm; he does not wish to experience the forces which bind man to the macrocosm, to the great cosmos. That was how the thoughts lived in the soul of Goethe himself, when he had written the first part of his Faust. When Faust had retrieved what he neglected in his youth - at least in the retrospect through the Easter-walk and all through the Easter-night - he passes beyond the stage of self-knowledge which he encountered in Wagner, and reaches the point of regaining what he had allowed to pass him by, which may be the Easter

message to him. Read the sentences: Wagner does not wish it. The separate words are extraordinarily pregnant, for instance:

"As not all hope vanishes from the head
 Which clings to empty husks,
 Which digs for treasures with greedy hand
 And is content if he finds earth-worms."

It cannot possibly be otherwise: "all hope vanishes" from this head. That is the "motive" of self-observation. Faust only suffers the consequences, but he regains what he has neglected in his youth. He tries to regain it, and does regain it. Through this he is led a step higher. This justifies his asking once more the question: "Whom then?" The one who approaches him ^{in the form of a poodle:} ~~as a shaggy-haired apparition:~~ Mephistopheles. But what is this? It is the counterforce of the human striving forces, which opposes man as Faust opposes the Earth-spirit when he does not wish to have anything to do with the macrocosm. These are the Luciferic forces which come from the inner soul of man. For that reason Mephistopheles is at first decked out with Luciferic features, and the Mephistopheles of the first part of Faust's poem is essentially a Luciferic being.

But even at the end of the nineties Goethe was ready to grow out of what dated from his youth. Read the prologue in Heaven. What is developed therein is no longer connected with the revelations of the Earth-spirit; there Goethe already busies himself with the impulse which comes from the macrocosm. Goethe has grown beyond his own beginning, and now something

enters his soul which is tremendously significant and important, and which, when we recognise it, allows us to look deeply into his soul. Goethe had the tradition of the Faust-legend, the tradition of the North-German myth. Mephistopheles was one of the characters in that. But when, compelled by Schiller, he further develops his Faust, then Mephistopheles - Goethe himself is not properly conscious of this - becomes a figure which worries him inwardly, with which he does not really come to rights. Jacob Minor, also an interpreter of Faust, who said many intelligent things, had a remarkable explanation for the fact that Goethe could not get on at all when he took up Faust again. He thinks that Goethe at about 50 years of age had grown "old"! I should like to know how anyone could write "Faust" at all if poetic power is exhausted at 50 and yet one has to bring into poetry the forces belonging to the years after 50 - unless the powers of youth could flourish in a life such as Goethe understood how to lead. But his soul has worried about Mephistopheles, instinctively worried, and it did not allow him to go any further, because the conflict of Faust and Mephistopheles did not go well. Goethe had introduced Faust to the biggest questions of humanity and that did not now fit in with Mephistopheles, who had taken on a Luciferic character. In that character, one only has to contend with the forces which proceed from the sentient life, the life of feeling. As soon as Goethe develops the Prologue in Heaven, Faust is confronted with the macro-

cosm. It would be no longer possible to allow Faust to fight only with the powers living in the inner soul of man; it is no longer possible to give Mephistopheles only a Luciferic character: Goethe perceived this; and really not in order to be pedantic, but only to point out some important things, I should like to draw your attention to some little details.

"Of all Spirits who deny
Is the rogue the least burdensome to me."

Then there must be other spirits who deny! Yet in Faust there is but one: Mephistopheles. And consider how Mephistopheles says in the Prologue:

"Dearest to me are full, fresh cheeks,
To a corpse I am not at home."

And recollect the end, when he really busies himself earnestly enough about the corpse. What does this mean? It signifies that Goethe perceived that what he had received from the myth, from the Faust-legend as the unitary Mephistopheles-figure, when one goes out into the macrocosm divides into two. Goethe possessed the power of feeling the twofold nature of Lucifer and Ahriman. He did not then get any further because there was not yet any Spiritual Science in his day. He was brought to a standstill. As, however, he had later to unite macrocosmic happenings with human happenings in the classical Walpurgis-night, and at the end where macrocosmic happenings and humanity's experiences became woven into one, he had to make his Mephistopheles take on an Ahrimanic character. To a great extent he

succeeded in this. But really everything that Goethe himself said concerning his own personal relationship to his Faust is said under the impression that he would not be able to go on with it. If the Faust of the pedantic but nevertheless popular national drama of the Middle Ages is to be placed on the great cosmic stage, then it is necessary to divide Mephistopheles into a Luciferic and an Ahrimanic being. For that reason Goethe could go no further. He then succeeded, as he was nearing the second part of the poem, by giving his Mephistopheles Ahrimanic features. A Luciferic being loves "fresh and rounded cheeks"; an Ahrimanic one has to do with the corpse, because it permeates our consciousness between birth and death with what we experience in our perceptive life. When we contemplate a personality like that of Goethe we recognise how it preserves the forces of youth, and with these he has constantly new and fresh life-experiences. Not because he had grown old did that appear which can be seen in such a remarkable manner in Goethe's life-history at the end of the nineties of the 18th century, but because he had passed through a crisis which brought certain forces of his youth to life again, made them arise anew, and made him experience them as a Whitsuntide miracle.

What I have just said about Faust is further developed in the pamphlet which is just about to be published: "Goethe's Faust as image of his esoteric cosmic conception". This is to form the first part of a little book about to appear: "Goethe's

Standard of the Soul" (Goethes Geistesart). The second part is to give Goethe's thoughts about his Faust, and the third part some development of thoughts on the "Fairy Tale of the Green Snake and the Beautiful Lily".

I mention this because I wish to draw your attention to the fact that it is really necessary to grasp with penetrative thoughts what is contained in the spiritual substance of humanity - also as regards the past; that we should take seriously what is to be found there. For the last four or five decades we have completely forgotten how to take in full earnest what is greatest in the past of humanity. A tremendous amount has been missed and lost in the last 40-50 years, and it is necessary for what was there spiritually to reappear, though certainly in a new form; for it was in some respects atavistic and could not break through a certain crust.

Goethe could not rise to the division of the Mephistophelian figure into two, a Luciferic and an Ahrimanic, the time was not yet ripe for that. But the sense of this cleavage lived in Goethe's nature. In that we must learn to believe in the whole of man's life, not only in his childhood. We must learn to be able to lead a life full of expectation. Imagine if one were curious and were to ask: What shall I be like when I am 50? How many people foster such thoughts today? How many lead a life in which they believe that ever new content streams into the human soul? What alterations would come about in the social

life of mankind if this belief in the whole life were held! What simple thought could lead to this belief in the whole life of man. The thought contained in the question: ~~Would there~~ be any sense in living to the age of 70, if we had finished our development at 28. If that were so why then should we grow older? But for that some assistance from natural science is certainly necessary, so that what appears as Spiritual Science can be connected with what is by science today taken seriously.

Spiritual Science has really achieved very little in our movement; and yet it is not without prospects. One notices that on many occasions. One sees it best when (as not infrequently happens) young people, who are busy with their university studies come forward to find something which can link up their special studies with Spiritual Science. Young people, who are novices in life today, feel from their study of the sciences that each science can be led over into Spiritual Science. This may perhaps become the most fruitful germ possible; for people would then have to take things seriously. But difficulties arise immediately if these young people wish to write an essay for their Doctor's degree on what they learn from Spiritual Science and which might well be introduced into their studies. They are not allowed to do so; they cannot do what they want. Spiritual Science is really something essentially rich in prospects, but people are kept away from it, they are forced away from it. We must understand this too in

the fullest sense of the words. I know a case in Berlin (it is so long ago that I can now mention it; more recent cases of the present day would not be so permissible) in which a Doctor's thesis was handed in, with which no other fault was found than that my "Christianity as Mystical Fact" was mentioned in it. It was a dissertation on philosophy, not on theology. The writer said: "What shall I do now? Paulsen will not take it; he said: 'You cannot introduce Steiner here'." I could only answer: "Go to Munster and take your Doctor's degree under Gideon Spicker, perhaps you can pass there." It came off. We must look at things as they really are, must examine them closely. The points of view developed when a man seeks to build up his career on an academic basis are sometimes extremely remarkable. Thus a young University teacher, who certainly overcame this obstacle as you will hear immediately, became one in the following manner, of which he told me himself. He had written an aesthetic treatise on the works of a certain poet (I will not mention his name or the story might come out in some way or other); he then wrote a treatise on Schopenhauer, besides his Doctor's thesis, of course. Now he wished to become a University teacher. He went to the suggested University, to the Professor mentioned, who liked him well and considered him a very able man; and he thought that this Professor could easily arrange for him to become a teacher. This Professor said: "I am afraid this will not be possible. - You have written a treatise

on a poet, on an aesthetic question, but this poet lived in the 19th century; that is too recent. Then you have written one on Schopenhauer, that cannot be regarded as scientific." Thereupon the young man said: "Then what am I to do?" The Professor replied: "Take any old catalogue of books of a former century and look up an aesthetician as unknown as possible, whom nobody knows - this will be very easy, for as there is no literature on the subject you will not need to study hard, write what will be easy to write, for you will simply look it up in a book-catalogue." The prospective teacher did so, looked up an old Italian Aesthetician about whom nothing had yet been written, and composed a treatise, which he considered extremely inadequate, and which the man who had to judge it also considered very poor, but it was a sufficient foundation for becoming a teacher in the University! I do not mention this to blacken any one particular person. It is not a question of persons, I am only mentioning an example. For the man who had to judge the treatise laughed at what he had to recommend the other man to do on account of the prejudices of the times. The other who wished to become a teacher in the University laughed also! Two extremely nice people, one old and the other young, but the fault was not theirs! It lies in the mental substance in which our age is firmly fixed, against which one can only prevail with strong and powerful thoughts. And strong and powerful thoughts are only possible today if mankind is

replenished from out the spirit, if it will build on what Spiritual Science can give. Thus whether we direct our attention to Goethe or to the immediate present, this ever sounds forth to us from the immediate circumstances of the times; we must renew our world of ideas, we must renew our thoughts, so that they may oppose the present in a powerful manner. It depends on the Whitsuntide Mystery fulfilling itself in the soul of every individual and in all humanity in our catastrophic times, revealing itself as a renewal of life; when men, illumined by the Spirit, so stand to one another as individual beings that through their combined willing, thinking and growing, a spiritual structure of mankind can be formed. From man, from the individual man, must come what is necessary for the future. We must not wait for a universal message which mankind should follow. There will be no such message. But there will be the possibility of every single human soul being illumined by what can come from the spiritual world. Then through the social life of man will arise what is to arise and must arise.

The first thing that strikes me is the fact that the
 world is not what it seems. It is a vast, mysterious
 place, full of wonders and dangers. We are here for a
 purpose, and it is our duty to discover it. The
 journey is long and arduous, but the rewards are
 great. We must have faith and courage, for the
 path is not always clear. There are many who
 have given up, but we will not. We will go on
 until we reach the end of the world. For that
 is where the truth lies.