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HEALING FACTORS FOR THE SOCIAL ORGANISM, July 17, 1920

8-4/67

I should like to recall once again those things I mentioned at the end yesterday about the paradox in the character of our present time. It seems to me that no time has had to be characterised in this way, in its outstanding representatives, as just our own present time. Just think for a moment - let us properly state the facts once again - yesterday I have to speak of an outstanding man of the present, a man of whom I could say that he has developed completely out of the so-called spiritual substance of the present - Oswald Spengler. Without a doubt he is immediately one of those who have won the greatest possible influence over the youth in Central Europe, and that one will have to reckon with this influence. But one sees, as I mentioned yesterday, this influence reaching out for beyond Central Europe. The "Times" have published an article about that is in Oswald Spengler's The Decline of the West, and it is indeed an outstanding phenomenon that, with the decisiveness one is accustomed to today among the so-called professionals, a man who is equipped with 12 to 15 sciences which he has completely mastered, strictly proves that at the beginning of the 3rd millenium our western culture must fall into decadence and barbarism. It is a significant phenomenon that by the same means, the same way of thinking and research with which our times thinks itself to have achieved so much, someone proves clearly and distinctly that this civilisation will have to completely disappear in so short a time.

Here we have most definitely do not have to do with a view of things that is restricted to belles lettres or the Sunday supplements, as so often in the present; we have to do with something which appears with the heavy equipment of professional expertise and, above all, we have to do with a man of genius. This man of genius applies western

science for the purpose of laying the foundation for the view that the culture of the West is heading for destruction. And yesterday, so as to comprehensively characterise Oswald Spengler I had to tell you the most extreme paradox. I had to tell you that this Spengler, without a doubt, is a man of genius, but that he says the greatest foolishness. I have cited examples of this for you; so that we stand before the remarkable experience in the spiritual life of the present, that genius and foolishness are linked together. That is, in general something characteristic, that the most remote extremes are linked in the present, and one would most certainly get a feeling for this so disturbing linkage if, on the other hand, one did not live on in such a ^msonnolemt manner.

For I just imagine that if such things were spoken of, as I did yesterday about Oswald Spengler, at a gathering 130 years ago, in Central Europe, then such a gathering would have ended in a complete uproar, because at that time people were still awake! This is a general phenomenon, that the paradoxes interweave in our time, and that human beings are extremely dulled in regard to these paradoxes, because, fundamentally, the spiritual element makes absolutely no impression any more upon men of the present.

And I have to say a second thing to you, that this Oswald Spengler is an eminently intelligent man, that one has to be so intelligent as he is, so as to be able to produce such grandiose stupidities such as he has produced. I'll add to this remark, that there are enough dumb clowns around who have reproached me, saying for example, that regarding the one and the same phenomenon I have said now this, now that. I have taken the liberty yesterday to say on one and the same evening two things about one personality: that it is a genius and a ~~man~~ fool, intelligent and grandiosely stupid.

Today we are experiencing such things, And not until these things are understood earnestly, that we are able to experience such things today; that these things do rise up out of the depths of our present day consciousness - not until one gains such an insight into the necessities of our time - not until then will one really gain an insight into the deep significance of spiritual science as it is here intended.

There is connected with what I have had to characterise in this way, the change in the usages, the whole application, that one makes regarding supersensible knowledge. I have presented to you yesterday how for millenia in the mysteries the supersensible knowledge was protected, how it was taken for granted that one remained silent about them. I have told you that today something completely different has become necessary. In spite of the fact that it has just become clear that the remaining silent even in regard to the outer situation of protection of my lecture cycles could not be achieved, nonetheless we must strictly hold to the line, that certain truths, even those which reach to the highest levels, are to be dealt with quite openly in the public. We can no longer succeed in remaining silent as we have experienced it in the ancient secret societies or even in the mysteries, not in our present time in which there are so many people who have the "proofs" that we have "gloriously brought about so much progress."

Today it is absolutely necessary that we have a certain democracy. Since more than a century democracy has been a necessary demand of our time. And as little as it can be done away with that always only single spiritual researchers are able to exist, so much more will it also be necessary in order that the social life be

founded in the proper way, that just the wisdom gained from insights into the spiritual worlds are to be carried into the broadest circles. How necessary that is can become clear to you from the following consideration - a consideration which is again of the sort which many reactionary backwards but otherwise admirable representatives of certain secret societies find highly offensive when one communicates such things today.

You know of course that the traditional religious confessions actually speak only of immortality, that is, they think that in their sermons, in their theology they ought to speak only of the continuing of the soul after death. Indeed, in theology, and in the sermon not only is nothing else spoken of but the continuing existence after death, but also in the traditional European confessions it is even declared to be heathen and heretical if one speaks of pre-existence, of the life of the soul in the spiritual worlds before birth or even before conception. I have also characterised for you why that gradually developed in the course of the European spiritual streams. To what actually does the representative, the advocate of the traditional religious confessions speak? Fundamentally it only speaks to the refined egotism of the soul. They bring forth on behalf of immortality nothing other than what human beings want to hear from out of their egotism, because out of this egotism they long for, they yearn for life after death.

This covetousness is pandered to in thousands and thousands of sermons and theological and religious writings. Because human beings do not want to be obliterated in death, the appeal is made to the instincts of this refined soul egotism, and from this point of view human beings are brought up to believe in immortality. However,

for what is the actual eternal element in man, and about which one cannot speak if one does not speak of pre-existence, there is very little feeling for that. In the European languages we do not even have a word corresponding to it. We have the word "immortality," but ~~we~~ we do not have the word "unbornⁿess." We would just as much have to have the word "unbornⁿess" available, if we really pursue the eternal element in the human soul, as we do also have the word "immortality." We merely negate the passing away at the end of life, in that we place a negative prefix in front of mortality, and speak of "immortality." We have no accustomed word such as "unbornness." Some such word must however find its way into life. For if one speaks to the human being of "unbornness, then one cannot appeal to their egotistical soul instincts. I should like to say: immortality will become understood as a matter of course, if one grasps unbornness in the right way; but this unbornness makes life more uncomfortable than most human beings want to have it and, above all, as the representatives of the traditional religious confessions would like to have it.

All that does not have a mere theoretical significance, that also has a thoroughly practical and real significance. For such a truth as I have mentioned here several weeks ago we must not take too lightly. I told you: today one actually saw only in the theoretical academic doctrinary sense that human beings are materialistic. One actually means: they think materialistically. But what is actually meant when one says: human beings think materialistically? One thinks along these lines: people think wrongly because materialism is not right; human beings do indeed have an immortal soul, the actual being of man is spiritual, therefore materialism is false. Thus one must simply fight materialism and in theory strive for what is right.

That, however, is not what really counts, but the matter is to be considered in this way. Certainly, in the first place man's being is soul-spiritual. Let us suppose that this is the soul-spiritual being of man. (sketch outline of head & body). But after conception or birth, this soul-spiritual element builds up a complete imprint of the soul-spiritual element. Everything that is soul-spiritual is imprinted in the bodily physical. Now you can experience two things. You can experience that human beings become acquainted with such thoughts that are fetched out of the spiritual world, such as stand in our Anthroposophical books, thoughts with the materialists take for nonsense, as the materialists hold to be fantasies if one thinks such thoughts. One does not oneself have to be a spiritual researcher but if one thinks with the soul-spiritual element, then the bodily physical element is a faithful imprint of it. However, if one is a mature researcher in the present, and if in ordinary life one thinks in denial of the soul-spiritual element, then one thinks with the ordinary physical brain, and then one becomes only an imprint of the material element. If one denies the soul-spiritual element, then one really becomes a materialist. Thus, the materialism is right, it is not false! That is the essential thing! One can take things so far, that one does not represent a false view if one stands for materialism but, that one has fallen so far into matter that one really thinks materialistically; therefore the material theories are correct. The most essential character of our time therefore is not that people think incorrectly if they are materialistic, but the most essential characteristic is just that the majority of human beings become materialistic in that they deny the soul-spirit element and think merely with the physical body; they bring forth with the physical body

an imitation, a bogus image of the life of soul. In that we fight materialism, we do not have to do with a mere reversal of theory, but rather we have to do with a decision of the will to tear oneself loose from the material, so that we not become merely theoretical materialists, but rather so that we do not sink down into the material-element, so that materialism shall become incorrect. It is correct for our time; it must become incorrect! We must apply our power for this, that materialism became incorrect. Thus this is not dealing with mere reversal of theories, rather this is dealing with inner spiritual deeds which humanity in our time must carry through so as to tear itself loose from materialisation.

With this, however, a great and significant truth is connected. The traditional religious confessions speak merely of the post-mortem life, the life after death. We know from our literature and lectures and other presentations that it is completely justified to speak of this post-mortem life, this life after death. We also describe it faithfully in its details. But we do not speak out of the same spirit as do the traditional confessions; we speak out of a different spirit. We speak out of the spirit of knowledge, not merely out of the spirit of a stupid belief. However, the traditional confessions speak just to the egotism, the refined soul egotism, and they refuse with all their strength a pre-birthly life. Just look at how the traditional confessions look at the supposition of a life prior to conception in such an emphatically heretical way. Naturally, along with pre-existence there is necessarily connected the insight into repeated earth lives; but along with the fight against pre-existence there is naturally connected at the same time the fight against repeated earth lives. But in that only the post-mortem life, the life after

death is reflected upon in the theological and religious presentations, in the sermon, the human soul is worked upon in a certain way; feelings and sensings enter into the human soul.

The human soul is formed in a certain manner. It is not correct to say that a human soul through which thoughts have passed such as those in my OUTLINE OF OCCULT SCIENCE looks just the same, as a human soul to whose egotistical instincts one has appealed in the mere traditional religious way in regard to post-mortem life. I have often drawn your attention to the fact that real logic, the life of spiritual impulses is a different one than mere thought logic. I have often mentioned the example of Avenarius who has taught here in Switzerland at the University of Zurich. He was a very sincere solid bourgeois, a good citizen; he lectured in his materialistic philosophy, and no one could say anything other than that he has been a solid person who has fit himself into the ordinary citizen philistine customs. At the beginning of the 20th century if you had asked those people who then in Russia because the Bolsheviks what their official philosophy was, then you got the answer: the philosophy of Avenarius; that is the official philosophy of Bolshevism.

Naturally, is someone is a clever philosopher, a good logician, and he studies the philosophy of Avenarius and draws conclusions from it then most certainly Bolshevism is not the outcome - that comes from something completely different. However, life draws a different conclusion, than the conclusions of logical thinking. In life, when the third generation has arrived, then Bolshevism appears ^{as} ~~of~~ the philosophy of Avenarius. That is the logic of life. One penetrates into that when one takes up spiritual scientific knowledge. With merely abstract intellectual logic one remains static, if one only

takes up what results from present day natural scientific or religious world views.

Such a difference, as in the both kinds of logic, also exists for the working of the traditional religious confessions, and for the working of spiritual science, such as is anthroposophically intended here. For people who spice their base attacks on Anthroposophy with a few pithy phrases - that our Anthroposophists then usually fall for - they often say: we theologians fight just as much for the supersensible as the Anthroposophists, and therefore in a certain way we are comrades in arms. Often, after the basest attacks have been made, this phrase is added, by those who in our own circles are taken to be the ones with goodwill. Indeed, one has the striving not to really seriously look at what is really at work here. Nonetheless, the logic of facts is quite a different one. If you draw the conclusion from the logic of facts from what is said about post-mortem life in the pulpits in that one appeals to the refined soul instincts, the refined egotism, then it could look as though a life was striven for beyond that of the senses, a life through which the soul, after it has passed through death, is to enter into the supersensible world. But that is not so. Rather, just through the fact that in a one-sided way, theoretically, the religious confessions have nurtured the idea of the mere post-mortem life through centuries and millenia, just through that the denial of the supersensible world has been gradually generated, in terms of real logic - just through that, in reality, materialism has been brought about. For even though in the head, one lets oneself be instructed by faith regarding life after death, the subconsciousness strives toward concluding this life with earthly mortality. And whereas the churches have decided to merely speak to

the convenience of the instincts of human beings regarding immortality, that materialism was applied in European culture and its American offspring, which actually in the inner being strives entirely in the direction of closing life with earthly death. But those materialists who today strive theoretically, and socially, in that they want to make arrangements, social arrangements which are only reckoning with life up until death, these pure materialists draw the faithful logical consequences, right on into Bolshevism, which the religious confessions have furthered in the human beings within occidental culture. For merely to talk about immortality after death, means to generate, in the subconscious, the yearning also to die in the soul along with physical death. That is the truth of which I wanted to speak to you today. This yearning, to want to know nothing of a life in the supersensible realm, has been magnified just through this one-sided speaking about the eternal after death.

If one does not seriously take in this truth, then one does not have an insight into the connections in which the present European and American civilisation stands in regard to the past. Because standing for a mere life after death, is to educate in the direction of the subconscious yearning, to conclude life with physical death. As one has to say: there are already a large number of human beings in the so-called civilised world, who actually in their subconscious bear the very intense yearning to want to have nothing to do with the ideology of a life after death, and want life to conclude with physical death. All those human beings, from whose hearts their issues forth the materialistic world view, have in their subconscious actually the most intense striving to be obliterated in physical death. Even if in their upper consciousness they subscribe to the

illusion, because their egotism cannot bear anything else but the desire to life after death, their subconscious strives to be obliterated in physical death.

The reality, in truth, is even more serious. Namely, if the human being with sufficient intensity, for a sufficiently long time develops this subconscious yearning that he will be destroyed by physical death, then he will be destroyed by physical death. Then what is present as the soul-spiritual element and had created its own image will cease to have a significance; then it once again unites itself with the spiritual worlds and loses its egohood. The image of the egohood becomes Ahrimanicly transformed, and the Ahrimanic powers get what they want; they take over the earthly life. This means that a large portion of the present civilised world is striving towards not continuing the civilisation of the earth, but towards making people really die and handing over earthly life to very different beings than what human beings are.

It is of no use today not to point out these things. It is of course uncomfortable to have to accept these things, and it is much more comfortable if one only had to say - materialism is false; so one gradually converts oneself to a better view of the world. No, such things are of no use to us. What human thoughts are, become realities, and material thoughts gradually become material realities. However in our spiritual science we are not concerned just with theories, but with things that are realities in the human being, and as long as one does not fully grasp that we are concerned with matters that are realities in human beings - just so long does one not grasp either the depth of Anthroposophically intended spiritual science, nor the great seriousness concerning the cultural necessities that have to be looked at in our time.

Thus you see that our time is in danger of destroying the culture of our earth - not merely nurturing false views, but bringing forth images of these false views in the human beings themselves, and leading humanity away from its eternal existence.

I know how strong the longing of human beings is ever and again not to look at such truths, for when one makes clear some such truths, then people repeatedly come and say: but isn't there also the possibility that also those who do not directly want it may be saved? Certain representatives of religious confessions have an easier time with this. They impart, to those who really only want a kind of "nice old aunt" religion, that indeed, not through their own inner deeds to they become participants in the spiritual world, but that they only have to submit themselves passively to their belief in Christ, then Christ will save them. That is just the great difficulty that one has when one seriously wants to stand for spiritual science, that one may not speak to what is "so comfortable" in human beings.

For many a person would like to be a good Anthroposophist; but then his aunt does not want him to do that, and he does not wish that the aunt should lose her individuality; and then at the very least, the intensity of his Anthroposophical conviction is very strongly curbed. Many of you will know how very much I point to reality in these things, which hinder that that earnestness is connected with Anthroposophical spiritual science, that must be connected with it. I have also already said here; materialism is not damaging merely for the reason that it cannot lead people theoretically to spirit knowledge - but also, firstly for the reason that I have mentioned today that the human being in fact becomes increasingly material when he allows the materialistic thoughts to work upon himself, and also,

secondly, that in the further course of cultural materialism is condemned to not be able to research the secrets of matter. We have held a course here for doctors and medical students. It consisted in this, that Anthroposophical science was applied in the concrete sense, so as to demonstrate what the knowledge of the healthy human being and of the sick human being is. One showed, at least as a beginning, that out of a spiritual manner of consideration, one can know the being of the brain, the being of the teeth, the being of the bones, the spleen and the liver. Material science cannot do this. Materialistic science cannot come to a knowledge just of matter and of material existence. You can really see this in a single symptom.

Look at present day psychiatry. Psychiatry currently is nothing else than a description of abnormal soul life as it appears in the life of the soul. Now every so-called mental illness has ^tis correlated in a material element. If someone has this or that confused idea, then the spleen or the lung is not in order; but the connection between the soul-spiritual element and the material element (which itself in reality, is also a soul-spiritual element) is only to be recognised through spiritual science, not through materialistic science. This materialistic science is simply condemned to make able to cognise the being of matter itself, therefore also, for instance in medicine many people they cannot help, because then one must help them with an essence of matter. One must even be able to help the mentally ill with a material essence. If one would seriously gain the knowledge that rests in the depths of Anthroposophically oriented spiritual science, then one would even bring about the streaming of spiritual scientific knowledge into the material existence, and therewith also into the social life. Therefore it was something to be

taken for granted that the view of the threefold social order would result from this spiritual science, for all other knowledge of the present time is simply too little intensive, is too much mere thought knowledge and does not take hold of the realities - and therefore it can also not work into the social life. Just in connection with the social considerations I have often said: one speaks today of social ideals; one says that whole countries are to be set up socially; one speaks of nothing else today but socialism. Yet at the same time no period were so antisocial, at no time in their instincts were human beings so antisocial as today. Indeed, today people bypass each other without taking notice of anything. In a certain degree no one sees into the other person. Why, then?

One can either recognise, as is the case in our Anthroposophically oriented spiritual science, a supersensible world above our world. You know that we do not speak like the vexatious pantheists of a spirituality "in general." We talk just the same as here upon earth of an animal, a plant, or a mineral; thus we talk, raising ourselves up from the realm of man to a realm above men, to a realm of angels, a realm of archangels etc. We talk of concrete spiritual beings, that is, we raise ourselves to the knowledge, to the insight into the essence of beings in the spirit. One can either do that - or one cannot do that. But if one does not do that, as we have done in occidental culture for centuries, what then results from this in terms of the logic of reality, not just with thought logic? The consequence is that one has no more sense, no more feeling for the soul-spiritual element; for in its actual configuration the soul-spiritual element can after all only be thought by us in the supersensible element. One loses the feeling for the soul-spiritual. But

if one meets another human being if one wants to know the whole man one should indeed also reach out to the soul-spiritual in man, reach out to a soul-spiritual element! One can, however, not find the soul-spiritual in the physical human being, if he has not first acquired the sense for the soul-spiritual element through thinking in the supersensible element. Whoever shys away from intercourse with the gods also loses intercourse with the supra-physical human being, with the human beings who live here on earth. For whoever has no sense for intercourse with the gods, he will only see the physical body, not the soul-spiritual element - that is, he will come to no unfolding of the soul-spiritual life. We need, simply, the intercourse with the gods so as to be able to fulfill the intercourse with our fellow men in the proper manner, and we need this intercourse with the gods, so that our soul-spiritual component turns to these gods - not just our thoughts, where we become pantheistic or something - but our entire human nature has to turn to them.

This last truth the Catholic Church, in its way, has understood very well, for what does it do? It does not limit itself merely to instruction in the catechism, which one can bring about in man through abstract theological conceptions, but also it serves out the altar sacrament as a sacrament, and it faithfully inculcates in its believers, that Christ is really contained in the sanctissimum, that Christ actually goes the way that otherwise the metabolism goes, when the altar sacrament is consumed. There are among you perhaps all too few who can properly evaluate the whole significance of what I now say, because perhaps only the least of you know in what form the altar sacrament is brought to meet the Catholics. There really lives in the altar sacrament something of the Original Wisdom, of the giving over

of the entire human being to the divine. Therefore it can occur that such a letter to the faithful comes about such as that one which was issued not long ago by an archbishop that contains the explanation that the priest is mightier than God, because the priest is in a position to force God to be present in the altar sacrament, the sanctissimum. God has to be in the host, if the priest wills it. This it stands in the letter to the faithful by an archbishop which was issued just a few years ago. That is the Catholic attitude. The Protestant or Evangelical finds this to be completely unmentionable. The Brahmins in India would have taken this for granted from his viewpoint. Here there lives on in Catholicism something which belongs to the most ancient constituent parts of the original world wisdom and only has to be properly understood, and naturally may not be transformed from white magic into black magic, as it has happened in that letter to the faithful. But it lives in everything which, I should like to say has developed as the aura of the altar sacrament in Catholicism, there lives the impulse: you should not only in your thinking, in your abstract thinking, turn to the divine; you should also, for example turn yourself with the same longing that lives in hunger. You go toward God not only in that you think; you go towards God in that you eat at the altar, and the God who lives in matter takes the way through your body, that everything in your metabolism takes. You unite yourself, materially, with your God! In the spreading of this attitude there lies the secret of a tremendous power. This secret of a tremendous power must not be overlooked, most certainly not now when the Catholic Church has the intent to direct its victory parade through the entire occident and the American arm.

In one of the first of my writings, THE THEORY OF KNOWLEDGE

IMPLICIT IN GOETHE'S WORLD CONCEPTION, you will find knowledge described, and in a particular passage of the next appearing OUTLINE TO THE SECOND VOLUME OF GOETHE'S NATURAL SCIENTIFIC WRITINGS, you will find knowledge (thus, for what is a spiritual occurrence) described by the word "communion": knowledge is the spiritual communion of humanity. I do not know how many people have understood the entire historical and cultural significance of this word, this sentence in one of my very first writings. For in this sentence this was given the leading over of the materialistic grasp of community with God, to a spiritual grasp of community with God. The transformation from bread into the soul substance of cognition.

If one would recognise the overall connections of what it was attempted to give, since this little book, THE THEORY OF KNOWLEDGE, with what then has been given in Anthroposophically oriented spiritual science, then one would have an insight into what has to be held as necessary from the Anthroposophical side, in order to really permeate with understanding what must stream into the present social life for its healing. But this earnestness that recognises such connections is lacking very often in the sleeping souls of the present, thus one takes little account of what paradoxes the life of our time actually brings, and what ~~was~~ makes these paradoxes necessary in life.

Yesterday I had to speak to you of the paradoxes in life out of the characteristics of our present age. Now I ask you to become acquainted with speeches that were given by outstanding bishops or archbishops at prominent events of the present in the general sense. Then you find how for instance in the recent speeches of an archbishop in Munich. Friessing, which truly are very interesting to read, its presented how the workers of the present are ~~guy~~ again to be won over

for Catholicism, the intelligensia and the workers. There you find a speaking, to be sure, out of the decadence of a spiritual substance in decay, and yet even so out of a spiritual substance, and at first you must connect to something which at first appears to be abstract, if you want to bet behind what the reality is here. That archbishop of Munich, Friesing says, for instance: Catholicism must one again win over the workers. And he then mentions the various conditions concerning how Catholicism can win over the workers of the present for the Catholic Church. One must not counter such speeches today with the confrontation. Indeed, you have certainly had time enough to win over the workers since, according to your view, Catholicism through the pontificate of Peter in Rome was founded. It today you find it necessary to speak of again winning the workers and the intelligensia, then that confirms that with what you have presented for centuries, you have lost them. If you thus still want to present the same things, can you then subscribe to any other view as to say to yourself, that you will again attain the same as you have previously attained - namely that you will lose those whom you wish to attain for yourselves? Does not one implicitly confirm that one did not act correctly, if one finds it necessary to speak in this way today about the winning again of the uneducated as well as of the intelligensia?

However, present day humanity does not see such contradictions. Just that is what is necessary, that one sees such real contradictions. Therefore it is absolutely necessary that one has a deep insight into such things. It is true, man does have a soul-spiritual element, but we live in an age in which it can be denied. It is not that the materialistic theory that the brain thinks is incorrect. No, but when the human being denies his soul-spiritual element, then the

brain begins to think like a robot. But if man does not want that his brain thinks, if he wants the soul-spiritual element to think, then he has to turn to a spirit-soul element that tears this thinking loose from matter. However, the tearing loose from matter, from this true materialism, is not merely the taking on of a different world ~~View~~, but it is something that has to be taken hold of by the entire human being; it has to be torn loose from mere material existence by the whole human being. For man does not become only materialistic when he denies the spiritual element; he becomes himself more materialised when he denies the spirit. He becomes merely an image of the spiritual, he becomes materialised, which Ahriman can simply dissolve into the Ahrimanic universe, and will merely continue to work on further as a dependent impersonal member of it - whereas if he ~~x~~ understands the Mystery of Golgotha in the right way, he is called upon to maintain his ego and to continue the progress of earthly civilisation.

From Rev. Richard D.

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HEALING FACTORS FOR THE SOCIAL ORGANISM, July 18, 1920

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Yesterday I attempted to roll out before you the overall significance of the earnestness of anthroposophically oriented spiritual science through the fact that I made the effort to show you what a difference exists between the overly abstract representations and conceptions, and that which also comes about in the soul in the form of representations and concepts - which also takes on the configuration of representations and concepts - but then is reality, effective working. We are concerned with the fact that man has the strong insight, how the human being, in his increasingly materialistic attitude (through the fact that he completely turns away from spiritual concepts) only concerns himself with concepts of the natural realm etc., makes himself evermore similar to the element of matter, how he in fact climbs down into this matter element, so that in the end it is no longer false when he maintains that the matter of his body thinks, his brain thinks - but that that is even correct that man becomes in fact a robot of the universe - and gradually, bit by bit, through the denial of the soul-spiritual element, the actual losing of this soul-spiritual element occurs. I said that this is naturally an uncomfortable new of the world for many people, and that many take to be something that they do not wish to accept for the reason that they believe that the human being, without his own input, will somehow in the long run be able to have his soul-spiritual element saved. This however, is not the case. The human being can also so strongly immerse himself into the material element that he cuts himself off from the soul-spiritual element, that he sinks himself into the Ahrimanic powers and continues on with these Ahrimanic powers in a world stream alien to our world, but without his ego, which indeed cannot belong to the Ahrimanic world, but which can only find

its actually intended development when man follows the normal progressive element, that is, when he joins himself to everything that is connected to the Mystery of Golgotha, when he, above all else, recognises that in our time one has to seek the connection to what can be brought to all mankind in the way of spiritual research. In this evolution of humanity that has taken place for the occident since the middle of the 15th century, the period has begun in which the human being, when he looks out into his environment perceives only the sense world. And when he looks into himself since the middle of the 15th century he has been increasingly misled in the direction of intellectualising, abstracting, making thin his inner soul experiences.

What we experience today as concepts, what we receive for our view of the world out of the customary official professions, that contains, basically, absolutely no relationship to existence. That also cannot be used to penetrate into the true realities. It is only a prejudice when one believes that the human being, in that he makes the usual abstract thoughts, actually has a life of soul. These abstract thoughts are actually an element alien to reality, they are merely a sum of images; so that we can say: outside himself man sees the sense world, and ~~inside~~^{inside} man sees that which, fundamentally is only a world of images which basically has no real connection to existence. - That is actually the destiny of mankind since the middle of the 15th century; to perceive the sense world outside - we shall soon see what significance this sense world has in regard to a universal world view - and to experience "inside" a soul element that increasingly becomes a mere image element. One can raise the question: why is it then that mankind of the civilixed world since the 15th century, in regard to soul existence, has become increasingly mere

images? That is so, so that man, through this, can ascend to a true freedom.

So as to understand that, lets look at our world more closely as it is for us today and as we ourselves stand within it. Let us disregard the human being himself in the whole of the wide world; look upon all that can be found in all the wide world, shall we say as clouds, mountains, rivers, as structures of the mineral, plant, and animal kingdoms, and let us ask ourselves: what is then actually in the whole surrounding, of what one may so describe as I have done it? Let us just schematically sketch what we are concerned about. Shall we say: everything above us, everything spread out around us as the minerals, the plants, and to a certain degree the animals - the human beings we shall disregard, which naturally in reality we cannot do, but which we may do hypothetically - thus we imagine that that is nature without the human being. Here, in this entire nature, without the human being, there are no gods. That is what has to be seen and understood! In this nature devoid of humans the gods do not exist, just as in the ~~shucked~~ ^{shucked} oyster shell the oyster does not exist or in a separated snail shell the snail does not exist. This entire world devoid of humans which I have spoken of hypothetically, it is what the divine beings have separated from in the course of development, just as the oyster separates from its shell. The gods, the divine beings are no longer within it, as little as the oyster or the snail are in their separated and shed shells. What we have around us as world as I have described it is in the past. In that we look out upon the nature, we look upon the past of the spiritual element, and upon what has remained as a leftover from the past of the spiritual element. Therefore, there also no longer exists the possibility of

truly coming to a religious consciousness merely through looking upon the outer world, for one should by no means believe that in this outer world there is present anything consisting of the actual humanity - creating spiritual divine beings. Elemental beings, certainly: a lower order of spiritual beings, that is another matter; but what the actual creative spiritual beings are that belong to the consciousness of religion as such, that belongs to this world only insofar as it is the shell, the residue, what is left behind.

Such things as we have just touched upon are indeed sometimes felt as earnest truths by single outstanding personalities. Truths that arise in the souls of such personalities. The one who, in the spiritual development of the 19th century, felt most deeply how what surrounds man as nature is the remainder of a divine spiritual development is Phillip Mainlaender, who through the overburdening heaviness of this knowledge arrived at his philosophy of suicide, and then also ended his life in suicide. Sometimes it is the destiny of human beings through their karma, to have to go very deeply into such one-sided truths. Then this destiny itself becomes for one incarnation one-sided and difficult, as it did for Phillip Mainlaender, the unfortunate German philosopher.

After you have taken that up into yourselves which we had to say about this hypothetical outer nature, you can now ask yourself: indeed, where are then the gods, those gods of which we speak as the actual creative ones? Here I would have to make the schematic sketch a little different, here I have to sketch the human being, and within the human being the gods. If I may put it this way: within the human skin, in the human organs are the actual creative gods. The human beings, in their being, are the bearers of the Divine Spiritual Being

at present. Thus the divine-spiritual, that is also the actual creative element in the present, is within the human being. And if today you imagine the entire outer nature, and then imagine a future of several thousand years lying before us, nothing will then exist of these clouds, minerals, plants, and even the animals. Nothing of all that will exist, that now lives outside the human skin. But what gives the inner human organisation its permeating spirit and soul, that will find its continuing development, that will be the future.

If I were to sketch this schematically, then I would have to say: if this large outside circle is nature, and the smaller one within it is man, and the smaller kernel within it is the human-divine element, then, in the future nature will be shattered and disbursed (shown by outraying beams). The human being will be expanded into a world, and that which today is his inner core will be his outer surroundings, the nature itself.

The "insight" into the fact that the divine-spiritual, which we have to address as the really creative element in the present, lies within the human skin, is a uniquely serious bit of knowledge. For that lays a responsibility upon the human being in regard to the whole cosmos. This enables the human being to understand such a thing as the Christ word: "Heaven and earth shall pass away," that is, the outer world, "but my words will not pass away." And if the word of Paul is fulfilled in the single human being: "Not I, but the Christ in me," then again the words of Christ live in the single human being: "Heaven and earth will pass away, but my words" in the single human being, that is, what is within the skin and is taken up by Christ, "will not pass away."

But what does what I have said indicate? It indicates that

man through his abstract concepts, through what he has intellectualised, has so to speak, made himself empty in his inner being ever since the middle of the 15th century. For what purpose then has he made himself empty? He has made himself empty, just so that he can take up the Christ impulse, that is to take up the creative-divine into his own inner being. We look into the outer world, I said: we look only into the sense element. There we see only the divine past. Among those things that have remained out of this divine past are also the elemental spirits etc. which have remained at a lower stage. We look into our inner being, and in this inner being we see at first the mere imaged abstract concepts that are increasingly intellectualised - which only thereby become something concrete and real, in that the human being takes up the spirit-impulse through spiritual science and joins it to his inner life. Man has the choice - and this choice becomes an ever more serious matter since the middle of the 15th century - either to remain static with the intellectualised abstract concepts, or to take up the vitalising content of spiritual science. If he stays with the intellectual abstract concepts, then he will further develop a brilliant natural science - for these concepts are dead, and he will grasp the dead nature with the dead concepts in a remarkable way. But all that makes a mummy out of him, all that similarises him to the element of matter, all that leads to the fact that he succumbs to the Ahrimanic element. For the continuing progress of earthly affairs, for the progressive continuation of the entire earth development he needs the taking up of the spiritual element - which today does not approach the the human being in an atavistic instinctive way, but rather which has to be worked for, worked hard for, by the human being. Thus the taking up of the

science of the spirit is not a theory, but rather is the working out, the working for, of something real. It is the filling out, of the otherwise empty inner soul life, with a spiritual and spiritualised content. With an empty inner life, confronting the past in what is outside, thus will humanity in its mass remain today in that it only wants to give real meaning to thought-logic along with experimentation and does not want to take up what is a vitalising spiritual life. The world today stands not only in danger of succumbing to the Ahrimanic element, but it is also in danger of losing the mission of the earth as a whole.

Whoever thinks this through and feels this through will only first properly sense the deep earnestness that is to be connected to the acquisition of spiritual science. And he will then not underestimate this knowledge, which is the knowledge of the human being. The knowledge of the human being does not actually exist within present day natural science or within the old religious traditions. What do the old religious traditions offer? They direct the gaze of the human beings up into abstract, world-estranged heights; they do not speak of how the gods indeed live, organically, in the inner life of man's being. These thoughts they would declare to be heretical to the highest degree. If today one wanted to bring the traditional European and American religious confessions to an understanding that the gods live in human beings, and that this ancient word is a truth: the human body is the temple of the gods - they would rise up in indignation and wrath against such heresy. Thus, this is on the one hand.

On the other hand we have a materialistically oriented natural science which, just because it is materialistic, does not

understand matter. What does natural science understand about the function of the human brain? What does natural science understand about the function of the heart, etc.? I have often showed you, and have also expressed it publically that material science holds the view, for instance, that the human heart is a kind of pump that pumps the blood in the body. This general heart science taught as university science is simply nonsense, no more or less than simple nonsense. It is really not the case that the heart is a pump that presses the blood out in all directions and again allows it to return, but the actual vitalising element is the circulating of the blood itself. There is in the blood, in the circulating blood itself, there lives what just in human existence is the actual mover of the circulation in the human organism, and the heart is only the expression of this and nothing else. The circulating movement is evident. Whoever says, in the sense of today's natural science that the heart drives the blood into the body he speaks in approximately the same way, as though one would say: when it was ten minutes to nine the one hand was close to nine, and the other hand was over ten, and these hands along with the whole clock works have driven me up here to the podium. But that is, indeed, not so: the clock is only the expression for that which has happened. Just as little is the heart the pump works that brings it about that the blood is driven through the body; it is only the expression for it; it is a concomitant part of this entire blood system, and is the expression for the blood system.

Natural science as it is generally practised today also leads just as little into the inner life of the human being; at the very most it makes the inner into something external in that it dissects corpses. However, through this one does not come into the inner

life, one comes thereby only to making the inner into something external, for at the moment when one anatomises the interior of the human being, one makes what one achieves into something external. Thus we are concerned with the fact that in the entire spiritual life today there is tendency present to really penetrate into the inner life of the human being. This is just what spiritual science has to bring; here spiritual science has to bring the knowledge of the human being. However, most of our contemporaries are frightened away from this knowledge of man. Why, then? Because the religious traditions for centuries have expressly surrounded man in a far regarding all real striving for knowledge. One needs only to consider what nebulosity, what a swimming in words the traditional confessions have presented to man, which they then bring to a climax in the sermon, that the human being ought not to cognise the super-sensible element, but just believe it, merely feel it in a darkling way. All that bears within it the tendency that man, even out of his arrogance, his having too high an opinion of himself, and yet at the same time out of his tendency to inertia, brings to birth the idea: one does not need to think about the divine, that must rise up out of the depths in dim feelings and instincts. Then, however, there rises up nothing other than the dim miasma of the organic element, which is then transposed into illusions, which then again are transformed by the practitioners and theologians (who are working toward comfortably convenient practices) into all sorts of nebulous things.

Through many centuries the instinct for knowledge was suppressed which solely and alone can bring humanity forwards, on the course of earthly development, and then onwards in the course of spiritual development. Today, human beings downright get gooseflesh when they

are to begin to develop real cognition and are to live up into the spiritual world. But to the degree that one gets this gooseflesh, to that same degree one cuts oneself off from the spiritual-soul beings, and similarises oneself to the element of matter.

One can say that when such things are to be undertaken seriously, then human beings immediately withdraw in fright, because today everything is considered only externally. I should like to intersperse something here which I have recently noticed again. We have founded the Waldorf School in Stuttgart. This Waldorf School was founded entirely out of the spirit of anthroposophically oriented spiritual science, that is to say, a pedagogy and didactics was given in lectures to those who were expressly chosen for this school. Here we are concerned with spirit that has permeated into this pedagogy and didactics. Today it is already even happening - for everything that is founded by us becomes a sensation - that people want to visit this Waldorf School and observe it for a couple of hours, in order to see whether in this couple of hours something or other could be observed that is somewhat different than in other schools - thus, again, only a sensation! However, the spirit of the Waldorf School one can become acquainted with only through anthroposophically oriented spiritual science, not in that one sits down so as to audit the lessons, and disturbs the instruction to a lesser or greater degree. To take up anthroposophically oriented spiritual science is just more inconvenient and less sensational, than it is to audit - that is to say, basically to make it more convenient and comfortable for oneself.

The pedagogy and didactics we are dealing with here reckon with spiritual worlds and above all with the pre-existence of the

human being. How is it then with the pre-existence of the human being? Well, we think back to the earthly year of our birth. Let us suppose we were descended to earthly life in this period of time (a short red line is drawn). Children who are born quite a bit later, during this same time, have still been above in the spiritual world (a longer red line above). We were already on the earth during the time when those children were still above. They bring something to us that has been experienced in the spiritual world during the time when we were already down in the physical world.

One can see that consciously in the children that are before one, if one instructs with the pedagogy and didactics in such a way as the instruction should be in the Waldorf School. One should vividly place oneself into the spirit of the child, that is, develop the practice in daily life, for the reality of what must be given in representations and ideas from out of anthroposophically oriented spiritual science. But just from such things people were kept away through the traditions of the traditional religious confessions, who above all else, did not want that the inner activity would be more highly developed in human beings, which then also leads to real knowledge of man, and which brings about the deep truth that the location of the gods is itself within the skin of the human being.

Let us look upon our planets from outside. In all of what otherwise is in the planets, there is no divine-spiritual element. From out of the human-like beings that are upon them, there radiates the divine element out from the planet. Are the planets thereby diminished, because this radiates out from the bodies of the human beings? You will also become formally friendly with this thought, if you take it away from earthly life and transpose it onto another planet

In that you stand here upon the earth, you will to be sure, find that this thought has something preserved and oppressive about it, the thought that you and your fellow human beings are the bearers of the divine-spiritual element, But if ⁹₄ sulfully you direct your gaze to another planet, then you shall more easily be able to conceive the thought, that among those beings who constitute the highest kingdom of nature there, is the location from which the divine-spiritual element gleams down toward you.

The thought which we have developed today supplements from a particular side the other earnest thoughts which we have yesterday allowed to appear before our souls.

Yesterday we have allowed the thought to appear before our soul, that in the interior of the human being that is developed, which is to bring forth the further reality of the earth development which is to carry the earth development forward, whereas it also lies within the will of the human being to hinder this earth development: to take up the Ahrimanic stream alone. And today we place alongside this the other thought, that actually everything that is around us is transitory outer nature, for it today represents only a leftover of the divine-spiritual creating. Divine-spiritual creating which hold sway in the present and will hold sway in the future: that is what is present within the human skin; so that it appears to be paradoxical, and yet is true, when one says: everything which the eyes see, which the ears hear from out of the human surroundings, that passes away with the earth. That alone which lives in the spaces that are enclosed in the human skin that lives over into Jupiter, that carries earth existence into the future planetary development. One will again receive an urge to man really become acquainted with

the relationship of the human being to the cosmos, when one places the tremendously serious necessity before one's gaze, to learn the real knowledge about the human being.

The human being indeed actually lives between two extremes. We have called these extremes the luciferic stream and the ahrimanic stream. We can also grasp them, I should like to say, in a more elementary way. The philosophers have always spoken of the fact that man cannot actually ^{grasp his} Being going out from the thoughts. That is also actually true; for, what it is that man has as the feeling of Being; from whence does that actually come? The human being exists in the ~~e~~spiritual world before he enters, through conception or birth, into the physical existence. He comes down out of supersensible worlds into his earthly, physical, sensory existence. Here he experiences, above all, something new that he has not experienced in the supersensible worlds, which actually encompasses when he has descended. That is what one - but only representatively - can call gravity, the attractive force of the earth, which one can call "having weight." Now, you know: the expression "having weight" is only actually taken from the most important phenomenon of gravity. For what we have, for example, as "being tired" is also something similar to "having weight" and what we feel in our extremities when we exercise them is also something that is related to "having weight." But because "having weight" is the most representative of these things, we can say: the human being places himself into gravity. And in a concealed way the human being always perceives something of this gravity when he designates something or other on the earth as real.

In the opposite sense, if the human being is between death and a new birth, there, just as on earth he is joined to gravity, he is

then joined to the light. For light also has a sense: "to the light" is again used in a representative way, for we receive through the eyes most of our higher sense perceptions, when we have vision, and then we speak of light. But that which lives in the sense-feeling of the eyes as light, is the same as what lives as sound for the sensing-feeling of the ear and gives evidence of itself in single tones, as the light gives evidence of itself in single colors. And this it is also for the other senses. Fundamentally speaking it is the stimulation by all the senses which one designates representatively as light, just as one designates gravity in a representative way. We are taken up into the extreme of gravity when we descend to the earth. We are taken up into the extreme of light when we transpose ourselves through death into the world between death and a new birth. And we are always, actually fitted into the middle condition between light and gravity, and every sense-feeling, in that we experience here, is fundamentally half light and half gravity. At the moment ~~when~~ we, perhaps through something pathological or through a dream, experience ourselves without our gravity, we experience the mere spiritual element as just in ~~about~~ of fever or in a dream. The bout of fever, in regard to the soul, consists in this, that man has experiences, ~~xxx~~ without being aware of his own gravity while experiencing them. This balance between gravity and light, into which we are spanned, that is, for a great deal of what we experience in the world in that we as men are spiritual-physical beings, just that which is intimately with the world riddles. But ~~neither~~ the world stream that lives itself out in the traditional religious confessions, more that which lives itself out in the fantasies of natural science, arrives at the

break-through: from the abstract concepts into the light or ~~from~~ the sense-feelings down into gravity. Human beings have indeed become blind, deaf, and stupid regarding these things.

Let us take a crystal; that gives itself its own form. What then is in that as a force? In that is the same force man feels pressing down upon him, the same force that gives form to the entire earth. Just look there where the earth can give form: in the whole surface of the sea, in water; here gravity gives the form. Then the same force gives the crystal the form, only here it works from within. The scientific fantasies move in the direction of saying: what lies behind matter, or in matter, one does not know, that is a world riddle. What lies behind the surface of matter we experience, when we experience our own gravity, for in regard to the whole earth we are placed within the same forces which, for example, work in the ~~small~~^{mg} entities and hold the single parts together. One must just be in the position to recognise the great in the small, and the small in the great, and not just speculate what may stand behind matter. What goes beyond matter, the divine-spiritual element that holds sway in the beings, that must be recognised through the fact that one stokes up the fires that can be stoked in the inner element, which brings one to higher inner experiencing, that brings to understanding the concepts and representations that are really related to what dwells in the temple, which is represented by old traditions as being man himself.

There is something within old atavistic wisdom, as I have often emphasized, which one can experience with deep devotion. In the present, one is called upon again in full consciousness to fetch it up again out of the depths of being, and also to make this a guideline for the spiritual and social actions, and for life.