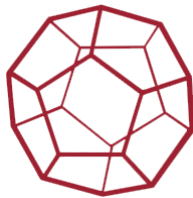


**The Bridge between  
Cosmic Spirituality  
and the  
Physical Constitution of  
Humans**

GA 202



# The Bridge between Cosmic Spirituality and the Physical Constitution of Humans

GA 202

by

*Rudolf Steiner*

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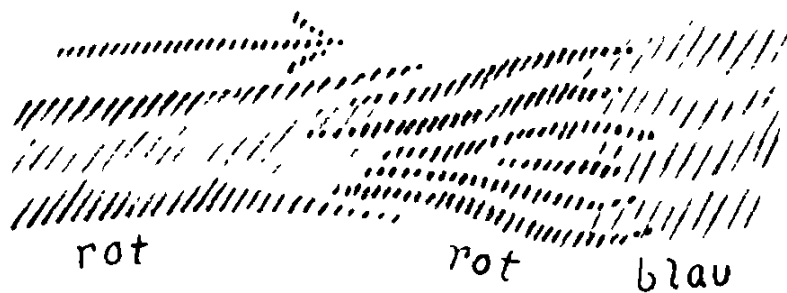
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# The Bridge Between Morality and Nature

*11 December 1920, Dornach*

We would like to point out something concerning human morality in order to indicate tomorrow how this can be approached in the human soul-moral aspect flowing over to the macrocosm. It involves evaluating two human aspects in the right manner towards arriving at a profound assessment of the human being as a moral-soul being.

The human being is to some extent hemmed in between two extremes, two polar opposites. These opposites come to his awareness as the law of nature and the order of the moral world. We have pointed out how, during the last hundred years, every world view which has become increasingly popular has failed to build a bridge between nature's laws and the moral order in the universe. Two aspects in the human being need to be scrutinized when we want to approach life- and world riddles in connection with these polarized opposites in nature and, let's say, the spiritual or even the moral world laws. Nature is undeniably a part of the human being; he or she is to a certain extent dependent upon the laws of nature in relation to his or her soul, but also upon their moral being. When wanting to experience oneself as truly human, one has to rely on being extracted from purely nature's laws, to sense oneself as standing in the world order, not just rising out of nature. Actually one needs the spiritual scientific approach to reach a clear understanding of the actual basis of what we are talking about. Let's point consequently to a, I might say, far-reaching mistaken observation, which prevents people from discovering an answer to the corresponding riddle lying hidden here. Traditionally it is believed people could reach an understanding of their own human reality (Wesenheit) by searching, if I may say so, for a relationship between the soul-spiritual and the bodily-physical within the human being as if it is somehow present there. People imagine that somehow within this bodily physical human existence the spiritual-physical exists and then they search for how the two are connected.



Much searching is done to find these connections, and a large part of philosophic endeavours regarding humanity is directed towards answering this question: which kind of connection exists between the soul-spiritual and the physical body?

You know of course, in spiritual science most questions arise in a totally different manner than questions tossed up in the popular fashion. In spiritual science the actual phrasing of a question has to be quite different to the often trivial manner in which they are composed today. It is extraordinary that in the 19<sup>th</sup> century, theoretically, quite strong points of view arose, and quite a firm idea was established that a soul-spiritual element was nowhere to be found in the physical bodily nature, and that the soul-spiritual could be regarded as a kind of consequence of the physical body. This point of view became something exceptionally fascinating for those individuals who were familiar with natural scientific research. We only need to be reminded of the utter dependency the human being actually has in his or her life between birth and death on physical origins, on the entire physical organisation. Materialistic science stresses repeatedly that the same measure is to be applied to the development of the outer body from the first days of childhood, as to the development of the soul-spiritual abilities; how the human being, when not cared for physically, will accordingly be retarded in his or her soul-spiritual nature. It is pointed out how with advanced age, with physical bodily degeneration, likewise the spirit-soul abilities will diminish. It is pointed out how the human being with some kind of underlying injury will show a soul-spiritual abnormality indicating that the human being is dependent on the shape and manner of his or her existence within the physical bodily nature. It is pointed out how the human being can imbibe certain poisons which to some extent have a chemical effect on him and despite this, can in specific cases have an effect on his spiritual normality, stimulated by the soul-spiritual paralysing conditions through physical substances administered to his body, and so on. It was also shown, that whatever is available as

physical research, proves that in all acts of violence the soul-spiritual element is basically only a function of the physical bodily nature. Yes, those researchers who developed an inclination for such phenomena, I might say, also pointed to minute facts of this kind. One of these kinds of phenomena, the degeneration of the thyroid influencing soul-spiritual abilities, was an example of the researcher *Gley* who said that the highest talents in human beings, the soul-spiritual, are exclusively dependant on chemical processes which develop from the thyroid. All these things are somewhat captivating in the manner in which the scientific art of thought had developed in the recent times. Actually one can't say anything other than that the more people refer to this scientific manner of thinking, concepts of soul-spiritual nature are ever more pushed to the background; that the spiritual-soul element would be increasingly seen as something which has no substantial meaning. With intensity it creates so to speak an opposition under the populations of civilised regions: on the one side stand those who are more or less infected by the scientific thought pattern present in the more modern times, who consider it great progress for their spiritual development, if they speak about such a thing at all, declining reference to an individual spiritual soul. On the other side stand the portion of the population who want to continue living in the old religious wisdom, in old ideas of the soul-spiritual, from a moral divine world order, which actually under scrutiny has been handed down from ancient times and is only surviving through keeping it away from those mindsets which scientific thinking has brought about.

Thus we have on the one side numerous populations who are regarded by others as retarded, as people who know nothing of the laws of nature and therefore could remain with old religious ideas. Certainly something else has appeared more and more in the last while. This fascinating power of persuasion, I'd like to say, which for the greatest part of mankind had as the scientific ideas in the middle or beginning of the last third of the nineteenth century, this fascinating power of persuasion has gradually decreased. It has diminished with many scientific a mindset and people have become more tolerant towards that which had earlier been regarded as still contained by retarded, uninformed people, and that it must disappear. These latest phenomena are actually only referred back to because of the general sleepiness of the modern soul. Basically it is impossible to have on one side an almighty order of nature and on the other side some kind of real moral spiritual world order. Just as the order of nature was once regarded in recent times, it doesn't tolerate a moral world order and now only when mankind doesn't think efficiently, can one place today's natural observation below that which has come out of old

traditional declarations. Consequently it is basically only those people who lived in the middle of the nineteenth century and the fifties and sixties who decidedly pointed out that the human being is a physical bodily being, and out of the physical body as precursor appeared the soul spiritual and that any opposition to this idea should gradually be eradicated. I have also remarked once in an open lecture in Basel and also other places, that there are people who with great intensity have repulsed the idea that one must be entitled to decline from a moral mindset and that basically a criminal has just as much right to run free as those who live according to a moral idea.

These were the consistent people on the one side. One can't remain stuck with courage to this consistency. One would become careless, sleepy and as a result give over that which I have just characterized. The others are certainly also consistent and act as if somewhat more Jesuit-minded in the catholic church, who say: Away with all science who want to enforce outer facts more than anything else — it dents people's belief in a spirit soul world order and through all possible outer force want to hang on to it. Both things cannot be maintained in relation to the further evolution of mankind.

Whatever comes from unclear, confused concepts of olden times cannot be maintained either. Above all it can't be maintained that human beings are to be imagined as bodily physical beings with a soul inside and that human beings can search for the spirit-soul in relation to the body by only looking at the present moment. Without expanding one's manner of observation, without calling on the past in order to understand the human being, will bring one no further. This scheme for humanity's being is quite impossible. Solely and only by following the next ideas could a clear conception be reached, which then, as we will see, will go further to build the bridge between the moral world view and the physical world view.

We know that the human being, before he or she enters their physical earthly existence, live in a spiritual world between death and a new birth. Taking this line as characteristic (arrow) depicting time, we get a spirit-soul life between death and a new birth which moves evenly in the stream of time.



Now something develops in connection with these things, which I tried to explain yesterday, something within this soul spiritual being of mankind in the course of time, during which people developed without physical bodies through the previous events in the spiritual world, something within them which we can call a desire for physical birth. This self-development becomes gradually a desire for physical birth (red = rot). Upon really understanding these ideas of metamorphosed thought, one arrives at this: the desire actually flows over into the physical bodily (blue = blau) in order to, when one meets a child, we must say: what appears to us in the child is the fulfilment of a desire for physical incarnation, which the spirit soul had before it entered the physical existence. — We should not as it were see a duality between the physical body and the soul spirit. We should not merely see in the physical bodily so to speak the spirit soul dragged in, but we should see something in the physical body which is actually being transformed by the soul spiritual.

This of course gives problems for scientifically orientated thought. The modern scientific way of thinking clings most closely to how the point of germination develops in the mother's body, in the belief that the human being simply grows out of the mother's body after fertilisation because the



mother's body has the inherent forces to make the embryo grow. But actually it is not like this. Such a solution only considers the shortest route. The human is a being who stands in the world in relation to the entire cosmos and who is in a continuous interaction with the totality of the cosmos. How would you respond if someone were to say: A particular quota of air which is within you at a particular time, has grown out of your body. It hasn't grown out of your body, you have breathed it in, and as a result have it in you to create a whole out of the entire environment. Only because one doesn't look externally at the cooperation of the entire macrocosm, only because the human embryo develops in the mother's body, only because one sees that there is also an influence happening from outside which surely connects a person to the entire cosmos, does one believe that the embryo simply comes out of the mother's body by itself. This human germ actually clearly comes out of the spiritual world. It uses that place in which it can gradually find a door to enter into the physical world. It is within that which spreads itself out in space, where there is no door for the human being who has lived between death and a new birth, to enter into the physical world. It is only within the human body itself where there is such a door. The forces working there are not the forces of the father and mother, but are cosmic forces which through the motherly body search after the conception for entry into the physical world, after it had developed a desire as a soul spiritual being.

So a person develops into a physical being; but this physical being is only the outer form of the spiritual. Observe how the child has, I would like to call it undifferentiated traits which develop more and more into the human form. We do the right thing when we look back from the child to what happened prenatally, what was happening for its arrival, and what still works and now expresses itself. That in which we observe in the child from day to day, from week to week, year to year, we see as an influence of the past, in the experiences of the soul spiritual being before his birth or before his conception. We only do the right thing when we observe the child to say: Here is the childlike organisation. We observe how the child develops certain qualities. These we don't search for in his inner being as it rays out to a certain extent, but to an earlier time when he or she was allowing the rays to work inwardly. Our reluctance to do this is the biggest disaster of our modern mindset. To take time in search of that which has gone before and how it works in our present thoughts, that is what it all comes down to. As we develop or lives further into time (blue, right) we are moving backwards again; what is physicality, which we gradually enter, turns around again from the physical-bodily into the soul spiritual (red, right).



In the act of becoming physical individuals, our soul-spiritual side has been transformed in the physical body and we transform the physical body again back into the soul spiritual. You may object by saying here we encounter a difficulty. One will soon understand how the physical bodily nature can again be transformed back into the soul spiritual, if it so gradually happened when one could take the example of how a person, reaching the age of thirty five, has become quite physical, but from then onwards he or she gradually again becomes spiritual, so much so that by the end of their life he or she has become so spiritual that death is a gradual transition into the soul spiritual. Inwardly this is the case, although outwardly not — appearances are deceptive. It is namely so, that during the descending half of our life — the somewhat older people who sit here, may not give me credit for this awful truth — by becoming older, our bodies seem like something to drag along and doesn't feel as if it really belongs to us anymore. We slowly become a body, and death is actually the reason due to this body becoming heavy, its weight overpowering when we wake in the morning and return to it with our soul. By focussing on outer appearance the actual changes can't be observed as to how the second half of one's life is actually a slow dying.

It is not about considering the soul-spiritual on the one side and the physical body on the other, but that we learn to understand how, when we employ the concept of time in which the soul-spiritual is transformed in the physical bodily nature, that the physical bodily nature again is transformed back into the soul-spiritual. Despite its apparent only exterior expression in human development, this is connected with two important human qualities. Through what can we develop ourselves out of a spiritual-soul element gradually metamorphosing into a physical-bodily form, into uniting with the physical body? This one can grasp through learning to understand the moral quality of love. A principal, important truth is this: the human being goes into the world through love, by pouring itself into the physical bodily nature. How does a person exit? He or she takes their physical bodily nature and metamorphoses back again, change backwards and no other power gives them a greater possibility than freedom. That we can say we

develop further and go through death is possible due to freedom. We are born through cosmic love, we go through death's door into the soul-spiritual world through the power of freedom which we have within us. If we develop love in the world then this love is basically a resounding, an echo of our soul spiritual being as we experienced it before our birth, or we can say before our reception. By developing freedom in our existence between birth and death, we develop the soul-spiritual within us as that which prophetically appeared as a power, our most important power, when we would leave the body through death.

What do we mean by a free being, understood in a cosmic sense? A free being is one who is able to revert out of its physical bodily nature into the soul-spiritual, it means basically, to be able to die; while love means to be able to develop out of the soul-spiritual into the physical. To love could mean to be able to live, understood cosmically.

Here we see how foregoing events without doubt may be grasped quite naturally: to be born and be incorporated as a human being, birth and death, can be understood by outer natural science merely as acceptable precursors, manifestations, revelations of love and freedom. By developing soul-spiritual love out of our will forces, what are we actually accomplishing? We are creating a soul-spiritual after-image in us, within our skin, from which our entire being originates before we are conceived. Before our conception we live in the cosmos through the power of love. Gradually, in a kind of feeling-will memory of this cosmic life, comes the unfolding of love as a moral virtue during our life between birth and death. Like a refinement in the microcosm appears the virtue of love, which extends macrocosmically before our birth, and the awareness of our freedom appears through this which we carry in us as soul-spiritual during our lives between birth and death, which will work like natural forces throughout the cosmos, when we have gone through death's door. They are nothing other than the human echoes of cosmic forces, because every birth is connected with cosmic love, and all dying connected to cosmic freedom. We talk about all kinds of natural forces like light, warmth, electricity and so on, since natural science has celebrated her triumph; we however don't talk about those forces of nature or more adequately expressed, cosmic forces, which we as people in a physical existence control and drive out in the physical sensory existence again. The thing is, you can take physics, chemistry, the biological sciences and take that which are depicted as forces which constitutes the world. Out of these forces which constitute the world, you will understand everything which is not human, but people don't. For human beings to exist there must be freedom

and love, despite what exists in the world like electricity, light, heat and so on. You come, when you enter into such an examination to really understand the human being, to concepts of nature beings, which are simultaneously moral concepts and principles of nature, and it doesn't go undecidedly to the one side without a relationship to the nature of moral world order or to the other side without a relationship with the morality of the order of nature.

During the world's development something happened to humanity, which certainly had a deep inner lawfulness, which however in a particular way still had to be conquered by humanity in the course of their future earthly development, if humanity didn't want to fall into decline. Humanity's development on earth originated from the kind of spiritual development originated in the East, having blossomed in the East, as we know in ancient times, during the post Atlantean time, which was higher still than the appearance of the later poems of the Vedas or the philosophy of the Vedas. However this was an opinion which was actually only targeted as moral-spiritual world order. This moral-spiritual world order was great and brilliant in a particular past age of evolution, but slowly it has fallen into decadence in the East. It couldn't bring about an order of nature.

In recent times a new way of thinking has started regarding the world's natural order. Originating from the West it is regarded as emerging out of forces of external nature which can only be perceived by our senses. There is — we have already examined this from various points of view — the enormous contrast of the East with the West. In the East mankind is inclined towards a one-sided view of the soul-spiritual, in the West mankind turns to the only concept of the physical bodily element. That is applied to all human observation. Normally no one considers how radically different concepts about mankind are all over the world. The considerations real westerners enter into when considering mankind, is something quite foreign to easterners. When an easterner talks about mankind then the argument implies something non-existent on earth. The easterner directs his gaze, actually his soul glance on to that which basically is untouched by the earth. If one has the prehistoric oriental world view then no consideration would be given to anyone who is born and anything which is regulated by evolution of mankind or anything which has a physical sensory existence. A person is entirely a spiritual soul being and doesn't develop any right sense for a physical sensory existence. This has an important influence on everything the oriental thinks about. Today this has fallen into decadence but in olden times it was openly expressed regarding the way oriental thought related to human beings as social beings.

How do westerners think? Let's take an outstanding, honest social thinker of the West, for example *Adam Smith*. Just as natural science of the West does not include people — they include anything but humanity — so also social science doesn't consider people. Just study Adam Smith: he doesn't speak about people at all in his national economics but refers to a particular piece of earth, what grows and what stands on it, and then he talks about a machine which sows the seed, allows germination and so on. So you have a piece of earth, and you have a machine (a drawing is made) which only through its automation must freely be able to alter this piece of earth. Thus everything happening on this piece of earth must be properly directed by this machine. Adam Smith mainly spoke about these two elements and stressed that the principal qualities of the machine would be called economic freedom, and the piece of earth he called private property. Here we have the actual original cell of the social being: a piece of private property with an economic machine, which is independent from other machines and other private properties. The concepts of Adam Smith only dealt with cultivated land, with private property and with such economic machines with economic freedom. These are his actual concepts. If he comes across a person, he sees him not as a human being but says: this represents a piece of private property and an economic machine, and it is only formed by having a head, a trunk in the middle and some limbs, to which is added on top, a phantom. — However, one doesn't think like this, no one understands it. This only appears on the private property. By activating the economic machine it externally takes on the form of the phantom's endowments of head, trunk and limbs. Nowhere will you discover any kind of understanding for the human being amongst Adam Smith's ideas. Just try it out for once! You will find combinations of private property with an economic machine, but you will never find a concept of the human being. Gradually you will discover things around the human being, but never the human being itself. What is characterised regarding freedom is but a last shadow which is transferred on to the machine. Human freedom is not spoken about, what rises with spiritual content out of moral fantasy to make people fully human is not mentioned — because one must think like in my *Philosophy of Freedom*” (*Philosophy of Spiritual Activity*) — but instead the subject is the relationship between private property and economic machines. We have on the one side the wisdom which has remained behind from the East, the inability of the human soul-spiritual to come out of the physical world. We have from the lands of the West the ability to say: Yes, here is something real in the world because something is on earth and can be automated; his lordship has great

bounty, his Lordship has outer power through the management and hunt of goods. Through this one sees the Lordship has something. Yet, what rises from this is actually only a human phantom.

You see what has to be looked for: the human being as such. One must enter into a soul frame of mind with lively observation to regard the human being as such. We are in a western science with its chart of animals. First we have simple animals then ever more complicated animals up to the last most complicated ones on four legs, then they stand up, become upright instead of horizontal, and now we have the highest animal, the human being. One only has a row of animals and the human being is the highest member in this row. The human being is seldom considered in natural science and also seldom from social sciences, because here he or she is part of private property, namely the economic machine. The human being falls out of the social examination, out of the social examination of nature. The extraordinary thing about modern people is that they don't notice that there is nothing human here. There is absolutely nothing human here. Out of this a specific need arises. Just consider how people live in their outer social life. Let's accept that they live in the way Adam Smith sees them, because he has uttered the observation coming from that which he said, originating from the thought tendencies of numerous people. Just think of a person's outer social life. Let's accept they exist as Adam Smith suggests, because his expression of this observation does not come from there; he even expressed the thought tendencies of numerous people. Think to yourself, people see themselves as "Westerners" in their social existence: they are actually not! Private property and the economic unit exist; people do not exist here! How can one find in this concept of mankind what lies on the other side of birth and death? This must be handed over to what authorities are allowed to say. As a result of such concepts receding further and further from their flowering it has come about that with reference to the spiritual everything gradually is placed under an authority, instigating a certain aversion to even think about spirituality. In the modern proletarian science this has been taken up further. Only then seriousness took it up and said: Yes, the middle class has thought about it but actually it doesn't involve people; we have private property and the economic machine. Therefore we will not consider this trinket of special people, we are talking about pure scientific forces; this produces everything. Let's be serious about this point of view! The others are not serious; the entire week they talk about private property and economic freedom which the machine gives, and on Sunday they allow themselves to be also preached at about an immortal soul.

This is something which must be grasped in total awareness. If one doesn't have the courage to see things in complete alertness then there can be no progress. It is understandable that many powers exist at present which not everyone wants thoroughly illuminated. It is unpleasant when it is pointed out how social science should be understood in harmony with people, but how it actually knows nothing about people, merely about private property and about economic freedom through economic machines.

I have tried to show you a method of observation which is really built on lively observation which goes through metamorphosis, and how a method of observation can develop which does not want to know about such a metamorphic observation. Tomorrow we will consider deeper reasons which lead to something which people hardly allow to approach them, the macrocosmic results arising out of necessity. Tomorrow we will develop, I'd like to say, the macrocosmic echo of today's presented facts and we will go over to the human results of one and other world views.



## 2 The Soul's Progress Through Repeated Earth Lives

*14 December 1920, Bern*

Translated by Elly Havas

It is our intention today to begin by considering the soul's progress through successive earth lives. You are already familiar with the outer phenomena connected with this as a result of your anthroposophical studies; but today it is our intention to speak of certain things that require a still more detailed study.

As you know, when the human being goes through the portal of death, he first lays aside his physical body; then he is in possession of what we call the ego. Besides this he has his astral body, and at the beginning, although only for a short time, the etheric body also. This brief period during which the human being still has an etheric body is devoted to a retrospective view of his last earth life, which appears before his soul like a panorama. This period ends when the etheric body is, one might say, pushed upward into cosmic space, just as the physical body is pushed downward towards the earth.

The human being is then left with his astral body. In this astral body we still find the after-effects of the etheric body, that is to say, all that this astral body has experienced by being linked in the last earth life with the etheric body, and also with the physical body. As you know, considerable time elapses before the astral body is also stripped off.

I have already drawn attention in our literature to the fact that one cannot simply speak sweepingly of dissolution of the etheric and the astral bodies, but that this dissolution is in reality a releasing into the cosmos of those forces which the human being has within himself. The etheric body bears within itself, as it were, the imprints of all that the human being has gone through in life. This is an aggregate of what I would call form structures. This aggregate of form structures, becoming ever more widely diffused, actually stamps itself upon the cosmos; what has thus happened in our life and what has imprinted itself upon the etheric body actually



continues to work within the cosmos as forces. We commit to the cosmos the nature and mode of our behavior towards the etheric body. Our life is not without moment for the entire universe. It is precisely through the knowledge of anthroposophical spiritual science that the human being acquires a strong feeling of responsibility, because he is compelled to realize how that which he incorporates into his etheric body by means of his intellectual life, his feeling life, his will, that is, by means of his morality, is imparted to the whole cosmos. In the cosmos is contained, if I may put it that way, the conduct of those human beings who have lived in former times. That which through our conduct in life contributes to the configuration of the etheric body, detaches itself in a certain way only to be gathered up into the whole great universe. In reality we participate in the making of the world! And we must develop this sense of responsibility that makes us feel ourselves as participants in the creation of the world.

That which we continue to bear as our astral body must not be looked upon as something merely to be dispersed later on, merely to be dissolved in the cosmos. This is not the case. The astral body also imparts itself to the universe, though to be sure, to the spirit-soul part of the universe.

And when the ego has freed itself from this astral body, after the transition through the soul world has been accomplished, then what we have incorporated into our astral body is to be found outside in the universe, — only now the ego and the astral body take separate paths. The astral body, divided from the ego, now goes its own way, and in a similar manner the ego takes its own course. We cannot, however, speak of the destruction of the astral body; on the contrary, this astral body continues to evolve. Through its interrelationship with the universe, it continues to evolve simply as a result of our having implanted into it the effects of certain moral impulses; and with the form it has acquired as the result of these moral impulses, it imparts itself to the cosmos, — it inserts itself, so to speak, into the spirit-soul part of the universe with which it enters into reciprocal activity. Indeed one can even put it this way (although half figurative, it, nevertheless, corresponds to the facts): the astral body expands more and more, but it reaches a certain limit in this expansion; and when it can expand no further, it begins to contract. And the speed or slowness with which it expands or contracts depends essentially upon what has been incorporated into it in the course of life. One can thus say that the astral body imparts itself to the universe; if I may use the expression, it strikes against the outer limits of our spiritual-soul cosmos and is thrown back again.

The ego follows its path in a world very different from that of the astral body. As I expressed it in yesterday's lecture, (Bern, December 13, 1920; *The Results of Spiritual Science and Their Relationships to Art and Religion*) the ego develops a certain kind of inward craving. And it is chiefly this craving that makes the ego feel attracted to just this particular returning astral body, which however has now become something different. Indeed there takes place a kind of union between the metamorphosed, transformed astral body and the ego. It thus comes about that when the human being approaches the time for his return to earth, he acquires certain inclinations, I might say, in divers directions.

I have indicated how the astral body expands into the universe, then returns, and how the ego in a certain way finds it again. We can follow this up in the outer human form, if we look at the being of man in its totality.

For we must imagine that the human being, as he appears when he is born on earth, is really formed from two directions. I have described to you just now how the astral body expands into the universe and how it returns again; this astral body, so to speak, now meets the ego. Figuratively speaking, it approaches in the form of a hollow sphere, — a sort of hollow sphere that grows ever smaller and smaller. Thus it approaches the ego. It has kinship with the planetary system. The ego on its way between death and a new birth develops quite another kind of longing. Although it has a longing for the astral body, it develops an even greater longing for a certain spot on earth, for a certain people, a certain family. On the other hand there is a drawing together of what comes from without as the transformed astral body, and the ego after having completed the period between death and a new birth with its strong inclination toward the earthly realm, toward a people, a family, and so forth. If we look at the human being after birth with special reference to the outer surface of his body, we can see just what is subject to the forces of the metamorphosed astral body. What is organized from without, from the skin inwards, including the sense organs, is built for us from out of the cosmos. But what is brought forth organically through the ego's feeling itself linked with the earth, feeling itself drawn toward the earth, creates the organization from within outwards, which is counter to the other organization; it creates rather the bone-muscle organization, and so forth, the part which radiates from within, so to speak, against what radiates inward from the skin and the senses. So far as the outer periphery of our body is concerned, we are organized by the macrocosm, but what streams through our ego, what grows from within outward against the skin-sense formation, is organized by the earth.

Thus the human being is really born out of the universe. And his sojourn in the maternal body provides only the opportunity for these two forces, one a macrocosmic and the other an earthly force, to unite. But man is definitely a being who does not spring from one point alone, from the germ. He is rather the fusion of the extra-earthly forces, which are held together by his metamorphosed astral body, and that force which, bearing the influence of the earth, grows counter to these extra-earthly forces. What we call our mental faculty, our intellect, our power of forming mental pictures, is deeply akin and intimately connected with what comes to us from the cosmos. Our power of forming mental pictures points in fact to our previous earth life. We acquire this power of forming mental pictures by virtue of the fact that what we have woven into our astral body in our previous earth life has expanded into the cosmos, has come back again, and now chooses our head, so to speak, as its chief organ, our head which has been formed from without as a skin-sense organ. The rest of the skin-sense organization is, so to speak, only an appendage of the head. Our will organization, however, expresses itself in what is related to the earth forces, because the human ego on approaching birth feels attracted to a particular spot on earth. So we can say that when we are reborn, we receive our mind from the heavens; our will from the earth. Between the two lies feeling, which is given to us neither by heaven nor by earth, but is based on a kind of continuous swinging back and forth between earth and heaven, and which has its outward organ chiefly in the rhythmic system of man, the breathing system, the blood circulation, and so forth. It stands in the middle between the head organization proper, which is essentially the product of the macrocosm acting upon the great circuit of the former astral body, and our will organization, which comes to us from the earth. Between these two stands our rhythmic system, stands our feeling life, which can develop on the foundation of this rhythmic system and which, I might say, we also bring to outer visible expression between heaven and earth. Our head points more to our extra-earthly origin; our will is intimately related to what is ours from the earth. Between the two stands our feeling life and, from a physical point of view, our circulation, our breathing life.

No thorough and comprehensive view of man can be taken one-sidedly either from the soul aspect or from the physical aspect, for these two, the soul and the physical nature in such a total view, must interpenetrate one another.

Furthermore, because we are connected with the entire macrocosm, bearing within us just in our head organization something formed by the macrocosm, we can see that we are directed back to our past through our intellect; only, with our ordinary consciousness we do not discover how we are thus referred to our former earth lives.

In the ancient oriental striving for wisdom, the pupils of the initiates tried to establish a connection between their rhythmic life and their head life. For the epoch in which the ancient oriental wisdom flourished, it was natural to seek a higher stage of human development by making breathing a conscious process, and thereby also the process of circulation; breathing in accordance with definite rules raised the breathing process as well as the circulation to consciousness. The old Oriental could do that because his soul and spirit were not yet so intensely linked to the body as they are in the man of today. If, applying a sort of anachronism, anyone were simply to practice this old oriental method today, without attaining to higher knowledge, he would, more or less, ruin his human body; for it would be interfering too much with the health of the physical body, now that the human being is so much more intimately connected with his body than was once the case, for instance, at the time when the ancient Indian sought after wisdom.

But what did a student acquire by going through these exercises in ancient India? He made the breathing process into something conscious, that is, he inhaled consciously. Through these exercises he gradually acquired the possibility of following the process that takes place when the pressure of inhalation causes the brain fluid to oscillate toward the brain through the spinal canal, and to strike, as it were, against the brain. It is this impact of the brain fluid against the solid parts of the brain (this brain fluid, which rushes upward during inhalation, falling again during exhalation), it is this impact that causes mental pictures to arise. The production of mental pictures is something much more complicated than is imagined today, when everything is thought out materialistically. Today it is thought — or at least it was until recently, for today people are no longer interested in thinking in clear concepts — it is thought that some kind of evolution, some nerves underlie the forming of mental pictures. This is nonsense. The real fact is that there is actually a constant striking of the brain fluid against the nerve system taking place which starts off those processes underlying the forces of the nervous system. The ancient Indian student of wisdom raised this activity to consciousness. What did he learn by following this whole process consciously? He learned from it how the underlying processes which had formed his brain really point back to

former earth lives. Through his present rhythmic system he experienced, so to speak, his former earth life; this past earth life became a certainty to him. For such a student of wisdom it was simply self-evident that he had had a previous earth life. He could perceive it, you understand, by raising his breathing process to consciousness. Today this must be accomplished in another way. It cannot be brought about today by meditation that arises from a special way of shaping the breathing process; for this method must not be used by the modern human being. Quite the contrary, meditation today should proceed from a quiet dwelling on mental pictures: thus it starts out from the opposite side, and thereby takes into consideration the fact that modern man is much more closely united with his physical body. But by dwelling quietly on a mental picture, we learn to know this nuance of the rhythmic system from the other side, from the spirit-soul side. We come to know the process from the other side; in such a way, however, that we do not penetrate deeper into our body, as did the ancient Indian, — indeed we must not do so, because we have already penetrated into it deeply enough; but by freeing ourselves from the corporeal nature, we trace out the whole cosmos in the realm of spirit and soul, and the cosmos teaches us how the former earth life is connected with this life.

You can see, my dear friends, the statements made in Anthroposophy are not abstract and fanatical, but are founded upon a penetrating knowledge of the human organization as seen from within; they are not based on an external examination of the organism as a corpse, — or, even if not as a corpse, still from without — but upon a knowledge of it coming from within, from intimate contact with both aspects, the reciprocal action between the rhythmic and nerve-sense systems on the one hand and on the other between the rhythmic and metabolic systems (for the rhythmic system also has an impact upon the metabolism). And by coming to know from the other side this interweaving of the rhythmic with the metabolic processes, we become certain that the germ of the next earth life lies buried within us, for the metabolism in its spiritual aspect contains the germ of the next earth life. Even though it is the lowest part of the human organism for this earth life, from the spiritual aspect it contains the germ of the next earth life. Thus we rise to a consideration of the human being as a whole.

You see, in this respect those people especially who are living within the realm of western civilization are often really like a blind man confronting color. Perhaps what I am about to say is far from the thoughts of many of you, but I should like to call your attention to the following: All that we conceive as mathematics, all that comes into play in linear or angular

forms, in the vertical or the horizontal, as well as all that we measure, all that we conceive mathematically, we develop really out of our inner being; it is the foundation of our inner life. The moment we learn to perceive what underlies our inner being, we no longer speak in the Kantian fashion, simply pouring that which springs up within the inner being of man into some kind of unintelligible expression. Mathematics is said to be "knowledge a priori." *A priori!* Now, that is a word for you, is it not? It means "there from the very beginning," *a priori*. But if one learns to see inwardly, then one knows whence this curious mathematical knowledge springs. The astral body has gone through the mathematics of the whole universe, and all this has condensed again. We simply let that rise out of the soul which we have experienced in a former incarnation, which has then passed through the whole cosmos, only to emerge once more in the purity of mathematical-geometrical lines.

You thus see that in this *a priori* conception of the world is expressed analogous to the blind man's conception of color, Otherwise one would have to say that what is called in the Kantian sense "*a priori*" arises out of our former incarnations and appears in this incarnation in a metamorphosed form, after having gone through the entire macrocosm.

I have been speaking to you here, my dear friends, about the laws underlying the whole human being which reveal themselves when we consider life as it passes through repeated incarnations. Our modern age is very reluctant in giving heed to such things. That is why our present world conception remains external. I should like to make this clear to you by an illustration.

Let us assume that we are now examining — according to the prevailing method — a people belonging to a certain locality on earth. Now what do we do today as historians? We say: there lives the present generation; another preceded it; this generation was in turn preceded by one still further back. We thus go back to former centuries, back to the Middle Ages, and, I might say, we follow the blood streams down through the generations, follow all that is transmitted down through external heredity, and come to the conclusion that what lives in the present people can be traced back to the earlier phases of development of this people.

Thus is history regarded today. If a typical historian wishes to follow German, French, or English history as far back as possible, he does so by going back through the chain of ancestors according to their physically inheritable characteristics. What a present-day generation of a certain

people manifests in life is supposed to be understood from what former generations of this people have experienced, that is, from what can be inherited physically; this is the way people talk. This is, however, nothing but materialistic thinking applied to history. For if you consider what anthroposophical spiritual science offers you, not as a mere theory, but as something to carry over into your view of life, then you must not be content to speculate upon the repetition of earth lives, to consider as something isolated the fact that your soul has gone through previous earth lives, and will go through others in the future, but you must also consider with this in mind what takes place all over the earth. For if we look at one or another generation living today, we can certainly trace it back to former generations through the blood — through external, physically inheritable characteristics; these former generations may have lived in the same part of the earth or, if we consider the streams of migrations, they may be traced back to ancestors who at an earlier age lived in another part of the earth; but in doing all this we remain entirely in the realm of the physical-material.

There is, however, more to it. In this present age we have before us a generation of people who, in regard to what concerns its physical bodily nature, descends from its ancestors; but the *souls* that dwell in the individual human beings need not at all be related to these ancestors. In fact the soul has not co-experienced with them on earth what has happened in the course of the many generations, and what outwardly represents the destiny of these ancestors; this the soul has experienced in the spirit-soul world during life between death and a new birth.

We look back upon our grandfather, great-grandfather, great-great-grandfather. Well, we were then not yet born; our soul was still in the spiritual world. Our body has inherited from all of them, but our soul — nothing! It has lived in an entirely different world during all this time; in its own experiences it need have nothing to do with what our body has inherited from our forefathers. And if research into these things is made in the realm of the spirit, the results often appear paradoxical to outer observance. In general one must clearly realize that speculation or philosophizing on the true facts of life usually gives rise to absurdity. Spiritual perception alone reveals the truth. And a spiritual researcher is often himself astonished at his own results. Indeed he finds in the very surprise awakened by his results a sort of verification of them; for, if he found only what he had already anticipated in his thoughts, he might not feel so strong a confirmation. Just the fact that things are, for the most

part, different from what one imagines, usually makes it possible to see that, by being devoted to true spiritual research, one is working not in a subjective, but in an objective realm.

From this source, you will see, something comes to light relating to the historical in humanity. I have pointed to it before, and what I have said will not in any sense be corrected here, but only amplified, for we are moving in a very complicated realm. We have said on an earlier occasion, and this is in a certain respect perfectly true, that we have for instance among the peoples of Europe numerous personalities who as souls previously lived in the south during the first Christian centuries, and now live more in the north — they are, to be sure, incarnated in Europe, but more in the north, This is entirely true, but it does not apply to the majority of the population. In regard to this, we must seek elsewhere in order to learn the actual facts. In the case of the majority, chiefly of the present western, but also of the middle, European peoples, and even part of the Russian population, spiritual scientific research leads us back to those times at which the conquistadors subdued the aborigines of America. These original Americans, these American Indians had strange inner soul qualities. As a rule we fail to do justice to such things, if we, egotistically boasting of our "higher culture," regard all this as mere barbarism; we fail to do justice, if we do not take into account the entirely different characteristics of those people who were conquered and exterminated after the discovery of America; if we do not regard them as having special qualities of their own, but merely look down upon them from the bird's-eye view of a higher culture. These early inhabitants of America, the American Indians had, for instance, remarkable pantheistic feelings. They worshipped the "Great Spirit" who pervaded all being. Their souls were permeated by the belief in this all-pervading Great Spirit. Through all that was bound up with this belief in the feeling-life of these people, these souls were predestined to go through a relatively short existence between death and a new birth. But the relationship that had developed, on the one hand, between them and their whole environment, their native land, and on the other between them and the destiny they suffered in being exterminated was decisive for their life between death and a new birth. And from this it has happened that the majority — no matter how paradoxical it may sound, it is simply a fact — that the majority of the western, the middle, and even a part of the eastern Europeans (not all, but a great part of them) have souls that once dwelt in the bodies of the old American Indians, although they certainly descend from physical forbears in the Middle Ages as far as their blood is concerned. Although this may sound paradoxical, it is, nevertheless, true in regard to the majority of the European population. This feeling, once



experienced for the Great Spirit, reacted with that which admittedly lies in the external historical development of lineal descent, and which we take up with the first feelings of love in childhood, especially when we practice this out of our inner being through imitation. What we thus take up is to a great extent something absorbed from without. It enters into reciprocal activity with what arises in the soul from former incarnations. And European life is not understood rightly if it is considered only one-sidedly from a point of view lacking in reality, that is, according to inherited characteristics. It can be understood only when we know whence come the souls who have united themselves with these inherited characteristics in order to bring about a reciprocal activity. And what has now become reality in European history was formed only as a result of this cooperation between what the souls are through their former earth lives and what they have received in this life through inheritance; also through education, but education in its broadest sense.

These peoples have been extensively intermingled with souls who lived in the south during the first centuries of Christianity and who then also reincarnated in this western and eastern Europe; but all that has taken place in social life, and especially what is taking place more and more now in these catastrophic days, hints at the fact that the reality of this European life is a complicated one. And the spiritual researcher finds that it is made especially complicated because the reincarnated American-Indian souls unite with what appears as inherited characteristics in the various nationalities.

We must contrast this with another European population, which we find in the first Christian centuries, at the time of the migrations of peoples — speaking in terms of outer history. I refer to that European population of the past which as barbarians absorbed Christianity as it advanced from the south, transforming it into something entirely different from what in the first centuries had developed as Christianity in the Greek and Roman world. These souls who belonged to the time of the migrations of the peoples and also those of the following centuries were so constituted that, in addition to their original tendencies, they showed themselves deeply impressed by Christianity as it made its way northward from the south. We must clearly realize that this population of Europe which absorbed Christianity at the time of the folk migrations brought to the surface very special qualities. There was in this people a notably strong tendency to form the physical organism in a way that made the ego-consciousness appear with a special vigor. And the ego-consciousness that thus manifested itself was united with the selflessness of Christianity. As a result the soul was shaped in a

special manner. These then were souls who, so to speak, absorbed Christianity a few centuries after it had come into existence. Although the souls who have incarnated in the majority of the European population of today have learned about Christianity in an external way through education, as well as through what can be inherited as feelings, they had not in their former lives in America, as Indians, absorbed anything of Christianity. We can easily understand the relation of the present day European population to Christianity once we have discovered that these souls for the most part have experienced nothing of Christianity in their former incarnations; that Christianity with them is merely a matter of education, of a tradition handed down through generations, — a tradition perpetuated by education.

But there is yet another aspect: those souls who came to know Christianity in Europe, that is, in its early development, incarnated, as the present times approached, more toward the east, more toward Asia. So that in fact those souls who were once somewhat permeated with Christianity now swing in the other direction, and absorb what has remained in the Orient of the old oriental traditions and which has fallen there into decadence. The Japanese, if studied in a spiritual-scientific way, are often typical reincarnations of souls who once lived in Europe at the time of the migrations.

What is more, we can develop an understanding for prominent personalities if we know such facts. Try to understand the strange personality of Rabindranath Tagore from this point of view.' What was educated into him of Orientalism, especially of Indian tradition, comes to him through heredity. Thus what is given to him through heredity, through education, comes to him from outside. This is for the most part decadent, and for this reason has such an "artful" character. For in a certain way, what one hears from Rabindranath Tagore is formulated in an extremely "artful" fashion. But at the same time the European feels something in Tagore that glows warmly through all that is presented in such an artful manner. And that comes from the fact that this soul lived in a former incarnation among a people who had accepted Christianity.

You can see that it is no less abstract to observe the external world from a merely materialistic viewpoint than it is to develop some other unreal life conception. What do we know of present day humanity if we know only about its blood relationship, about its blood descent, if we are not able to

take into consideration what the souls have brought with them from a former incarnation? This element, you can see, merges with the external elements of heredity and education into a single totality.

Those souls who dwelt in Middle Europe at the time of the folk migrations were predestined through the entire configuration of their souls, and, above all, through their inward permeation with Christianity, to remain longer than usual in the spirit world between death and a new birth, in order to experience this realm more intensely.

When the spiritual researcher investigates the present, he is led back to the time of the Mystery of Golgotha, or shortly before or shortly after the event. In Asia, the population had absorbed nothing of this Mystery of Golgotha. Oriental wisdom, nevertheless, that wisdom which blossomed in the oriental character as a result of devotion, laid the foundation for whatever understanding was brought to Christianity in its earliest times. The Mystery of Golgotha stands there for us as a unique fact. When viewed from the various epochs, it can be understood in the most varied ways. The people of the first centuries of Greek and Roman development approached this Mystery by applying to it the wisdom coming to them from the Orient. From oriental wisdom they received the concepts through which they understood the incarnation of Christ in the man, Jesus of Nazareth.

The people, however, who lived in Asia *before, at the time of, and even after* the Mystery of Golgotha, were still endowed with a far more active creative force than can be found in the present-day Orient, although it had already at that time become somewhat tenuous. These people, who then dwelt in Asia, at least a large part of them, are incarnated today in the greater part of the American population. As a result of their specially developed oriental culture, just this part of humanity had to spend a long time in the life between death and a new birth; they are thus in reality old souls. They are being born in America in bodies in which, if I may say so, they do not feel very comfortable, and which they, therefore, prefer to consider more from the outside than from the inside. That is why we find in America today a special predilection for an external view of life. Thus the curious paradox reveals itself: those souls who lived in the Orient, who had not yet accepted Christianity, but who had a fine spiritual culture, live now in American bodies. A part of these, I should say, shows in an isolated phenomenon how these things really work. The Oriental had an inclination toward the spiritual in the world. As these souls appear again today in America, they develop a special predilection for the spiritual world, but this has now become abstract, has no more the inward, living quality. In times

gone by, in previous incarnations, all experiences dealing with the spirit world were connected with a neglect of the physical world, with a disregard for things physical. Among the adherents of Christian Science this appears in a decadent form; the existence of matter is denied, they do not wish to look at matter. One feels that these people, in a certain way, continue to pay homage to the old, but once living spirituality, which has now become more deadened, more corpse-like, has now taken on a spiritually corpse-like form. But this applies only to a distinguishable few among the population. In general, one can see in the American point of view how the souls do not sit quite solidly within their bodies, how they consequently try to apprehend the body from without, how even the science of psychology in America takes on a character in which there is no true concept of the ego. Because the soul was once accustomed to feel itself in the super-earthly, this embodiment of the ego, as it now takes place in the west, is not carried out as it should be. From this it comes about that one thought is not properly linked to another. This then is called the "psychology of association." In it the human being becomes a sort of plaything, tossed about by the thoughts as they associate with one another. And here, curiously enough, something crops up that could be expressed by a phrase often used disparagingly by certain people in referring to our doctrine of repeated earth lives; they speak of the "transmigration of the soul." But we must not use the phrase: "transmigration of the soul" when referring to repeated earth lives, unless we do, indeed, intend to speak disparagingly. For in speaking of repeated earth lives, we are dealing with an evolution, with a development of the soul, not with what we are accused of teaching, But in another sense we can speak of soul-transmigrations, for in fact the souls who inhabit one part of the earth during a certain period, do not remain on the same spot on earth in the next epoch, but are at a different place. Hence we find the souls who were incarnated in the south during the first Christian centuries now incarnated in western, middle, and eastern Europe, more toward the north; but this population is now interspersed with other souls who were incarnated in American Indian bodies. Over in Asia we find the souls who lived in Europe at the time of the folk migrations, or even before and afterward; and in America are to be found those souls who lived in Asia at the very time the Mystery of Golgotha took place.

We are now undoubtedly facing an era in which people will develop a longing to penetrate full reality. Today there still exists a strong opposition to this penetration of full reality, not only in the theoretical realm, but also in the realm of outer life. Only consider how I have had to characterize again and again from the most various angles this illness of intellectualism,

which has appeared in the last years. Often even in public lectures I have had to point in sharp terms to this deception of a large part of humanity by intellectualism. In this we also find something hinted at, but in an already quite abstract form, which has of course appeared gradually in social thinking as the outcome of materialism. Slowly in the course of the nineteenth century the principle of nationality arose, this emphasizing of the nationality, this wish to live only in the nationality. This represents the antithesis of the soul-spirit nature; for this soul-spirit nature does not trouble itself with nationality. Many of the souls who today live in Europe were formerly incarnated in America. The souls who today live chiefly in Japanese bodies should not point to their ancestors, as far as their souls are concerned, but to the time of the folk migrations in Europe. Yes, indeed, the Americans should not pride themselves on their forebears, their European blood ancestry. Rather they should point to the fact that they once lived in Asia at the time of the Mystery of Golgotha, and there went through a culture which was not yet permeated by Christianity; thus they are also those who accept Christianity through external tradition and external education. There is still a strong opposition from this quarter to a soul-spiritual conception of the world.

It is not only in science that we find materialism, but throughout all external civilization. And what politicians want to make of Europe today, this new map of Europe, is entirely created out of materialistic feeling, out of materialistic impulses. Humanity will only awaken, when it adds to these nationalistic impulses — which are materialistic, based solely on an observation of the external continuity of the generations — the social-historical consideration of life in its true reality. We shall then see the souls, as well, who live in present day bodies. These souls have only as an outer sheath what is transmitted through successive generations by means of physical heredity or what is handed down to them through tradition as spiritual culture and merely accepted as such through education.

In the depths of human souls, the longing is already prevalent to go beyond what a purely materialistic conception can provide. Of course, the results of true spiritual research, when compared with the customary thinking of today, often seem paradoxical. But anyone who wishes to look deeply into life, especially into present-day life, (which is indeed full of hardships) will see, for instance, that many a thing becomes understandable when he is willing to listen to what the spiritual researcher says out of his exact, conscientious research. People are accustomed to attach some value to what is communicated to them by astronomical observatories or the like. If somewhere an astronomical discovery has been

made, people do not say they accept it upon authority. They are not conscious that they do indeed accept it upon authority — although in connection with sound human reasoning which considers that what is given out to the rest of the world by an observatory is not senseless; that things are organized in a sensible way, so that there is no reason for people to doubt the truth of what is communicated to them. The fabric of life is such that we need not say that we accept something merely on authority. But we should also think the same way when occasional spiritual researchers appear, as do occasional astronomers, and announce the results of their spiritual research; for we shall find these results verified everywhere in life if we are willing to apply sound common sense.

Anthroposophical spiritual science would certainly remain theoretical and abstract in reference to life, if it did not permeate each separate branch of human life. You must not imagine that history, for example, ought to be influenced by spiritual science in such a way that we now develop only — although somewhat more profoundly — the history of epochs, of generations or the like; that is not the intention. But spiritual research should be combined with the outer facts of the pragmatic or other view of history, and from this should spring a vision of the complete reality.

However great the longing may be in the unconscious depths of human life for such a vision of life, one corresponding with reality, there exists nonetheless just as strongly, and indeed in the more conscious part of human life, the opposition to our views. And in order to give the appearance of justification, these opponents of ours seek out all ways and means. They do not shrink from any sort of defamation. I showed you yesterday in an example how untruthfully these opponents proceed, how they simply lie, stating the objective untruth. [\*Bern, December 13, 1920, public lecture: *The Results of Spiritual Science and Their Relationships to Art and Religion*. (In this lecture reference is made to the falsity of certain statements made by theologians in Basel concerning the plastic group at the Goetheanum.)] Quite apart from the fact that these are attacks on anthroposophical spiritual science — which does not concern us much — what human qualities are thus revealed to us!

All the more, my dear friends, must we draw strength from sources which, in spite of all this, give us a picture of the world needed by humanity at present, and which will need it even more in the near future, especially that part of it which is still in its prime today. It will no longer be able to live with the old picture of the world! We should draw strength from such a vision of the world as it broadens the historical outlook, and speaks

of the origin of souls, not merely of the origin of bodies. And in addition, we should acquire the strength to stand up for Anthroposophy, wherever we can. Anthroposophy, my dear friends, will need people who stand up for it. What appears today as opposition to our work will not diminish and will not assume pleasanter forms in the future. On the contrary, this opposition will embrace worse and worse forms. Whoever is conscious of what Anthroposophy signifies will be able through this very awareness really to find the basis from which he, in his position in life, can work in an adequate way. For what is done through Anthroposophy is really not for any personal ends; it is done for the good of *humanity*. And we must not let ourselves be disheartened by the fact that our opponents are going to become stronger and stronger and ever more vicious — by the fact that already today many unsavory methods are employed. The meanness of our opponents will continue to increase. If, for this reason, we lose courage, we do not really understand what Anthroposophy means for the future development of mankind.

With these last words it was my wish to draw your attention to something which ought to be considered within our Movement. I have purposely connected these last words with the important study we have undertaken today concerning the progress of the souls through repeated earth lives, and the way our human organization is being built up from two directions, from the great universe and from the earth. What external science knows about these things is indeed very little. This external science has limited itself to the consideration of what is, after all, only the final picture of the really active forces — *ectoderm, endoderm*, and so forth — without knowing what macrocosmic significance the ectoderm has, what telluric significance the endoderm has, how these, again, are connected with mental image and will. Having no regard for these far-reaching interrelationships, a materialistic method of perception really considers only externalities, only facts which are external to the last degree. And the same applies in the historical field, where the eye is fixed on what, I might say, streams through the blood of the generations, and is to be observed through tradition in the course of the linear continuity of historical development in any territory you might name. Whereas the fact is that the full reality can be understood, if we ask ourselves not only what blood flows in a person's veins, but whence comes the soul which only uses this blood. We must strive after a total consideration of humanity, after a true vision of reality; for this is what is demanded by the world and will be demanded more and more. Anthroposophy is ready to give this.

This is what I wished to say to you today. Let us hope that we shall soon see each other again so that we can continue such studies, which can lead up to an understanding of the present and of the future, to an understanding of human nature and of the universe in so far as man is born out of it.





### 3

## Soul-and-Spirit in Man's Physical Constitution

*17 December 1920, Dornach*

Today I want to interpolate a theme which may possibly seem to you somewhat remote, but it will be of importance for the further development of subjects we are studying at the present time. We have been able to gather together many essential details which are essential for a knowledge of man's being. On the one side, we are gradually discovering man's place in the life of the cosmos, and on the other, his place in the social life. But it will be necessary today to consider certain matters which make for a better understanding of man's being and nature.

When man is studied by modern scientific thinking, one part only of the being is taken into consideration. No account whatever is taken of the fact that in addition to his physical body, man also has higher members. But we will leave this aside today and think about something that is more or less recognized in science and has also made its way into the general consciousness.

In studying the human being, only those elements which can be pictured as solid, or solid-fluidic, are regarded as belonging to his organism. It is, of course, acknowledged that the fluid and the aeriform elements pass into and out of the human being, but these are not in themselves considered to be integral members of the human organism. The warmth within man which is greater than that of his environment is regarded as a state or condition of his organism, but not as an actual member of his constitution. We shall presently see what I mean by saying this. I have already drawn attention to the fact that when we study the rising and falling of the cerebral fluid through the spinal canal, we can observe a regular up-and-down oscillatory movement caused by inhalation and exhalation; when we breathe in, the cerebral fluid is driven upwards and strikes, as it were, against the brain-structure; when we breathe out, the fluid sinks again. These processes in the purely liquid components of the human organism are not considered to be part and parcel of the organism itself. The general idea is that man, as a physical structure, consists of the more or less solid, or at most solid-fluid, substances found in him.

Man is pictured as a structure built up from these more or less solid substances (see Diagram I). The other elements, the fluid element, as I have shown by the example of the cerebral fluid, and the aeriform element, are not regarded by anatomy and physiology as belonging to the human organism as such. It is said: Yes, the human being draws in the air which follows certain paths in his body and also has certain definite functions. This air is breathed out again. — Then people speak of the warmth condition of the body, but in reality they regard the solid element as the only organizing factor and do not realize that in addition to this solid structure they should also see the whole man as a column of fluid (Diagram II, blue), as being permeated with air (red) and as a being in whom there is a definite degree of warmth (yellow). More exact study shows that just as the solid or solid-fluid constituents are to be considered as an integral part or member of the organism, so the actual fluidity should not be thought of as so much uniform fluid, but as being differentiated and organized — though the process here is a more fluctuating one — and having its own particular significance.



Figure 1

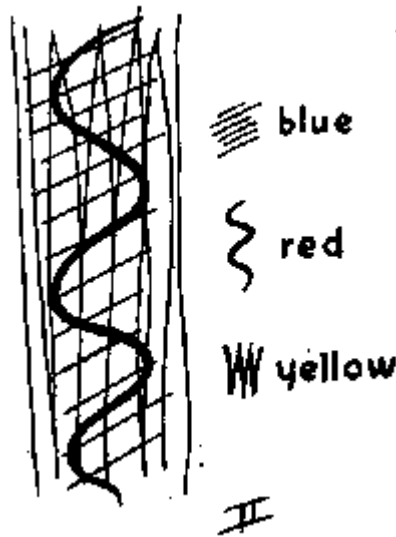


Figure 2

In addition to the solid man, therefore, we must bear in mind the 'fluid man' and also the 'aeriform man.' For the air that is within us, in regard to its organization and its differentiations, is an organism in the same sense as the solid organism, only it is gaseous, aeriform, and in motion. And finally, the warmth in us is not a uniform warmth extending over the whole human being, but is also delicately organized. As soon, however, as we begin to speak of the fluid organism which fills the same space that is occupied by the solid organism, we realize immediately that we cannot speak of this fluid organism in earthly man without speaking of the etheric body which permeates this fluid organism and fills it with forces. The physical organism exists for itself, as it were; it is the physical body; in so far as we consider it in its entirety, we regard it, to begin with, as a solid organism. This is the physical body.

We then come to consider the fluid organism, which cannot, of course, be investigated in the same way as the solid organism, by dissection, but which must be conceived as an inwardly mobile, fluidic organism. It cannot be studied unless we think of it as permeated by the etheric body.

Thirdly, there is the aeriform organism which again cannot be studied unless we think of it as permeated with forces by the astral body.

Fourthly, there is the warmth-organism with all its inner differentiation. It is permeated by the forces of the Ego. — That is how the human as earthly being today is constituted.

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*Physical organism: Physical body*

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Man regarded in a different way:

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*Solid organism: Physical body*

*Fluid organism: Etheric body*

*Aeriform organism: Astral body*

*Warmth-organism: Ego*

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Let us think, for example, of the blood. Inasmuch as it is mainly fluid, inasmuch as this blood belongs to the fluid organism, we find in the blood the etheric body which permeates it with its forces. But in the blood there is also present what is generally called the warmth condition. But that 'organism' is by no means identical with the organism of the fluid blood as such. If we were to investigate this — and it can also be done with physical methods of investigation — we should find in registering the warmth in the different parts of the human organism that the warmth cannot be identified with the fluid organism or with any other.

Directly we reflect about man in this way we find that it is impossible for our thought to come to a standstill within the limits of the human organism itself. We can remain within these limits only if we are thinking merely of the solid organism which is shut off by the skin from what is outside it. Even this, however, is only apparently so. The solid structure is generally regarded as if it were a firm, self-enclosed block; but it is also inwardly differentiated and is related in manifold ways to the solid earth as a whole. This is obvious from the fact that the different solid substances have, for example, different weights; this alone shows that the solids within the human organism are differentiated, have different specific weights in man. In regard to the physical organism, therefore, the human being is related to the earth as a whole. Nevertheless it is possible, according at least to external evidence, to place spatial limits around the physical organism.

It is different when we come to the second, the fluid organism that is permeated by the etheric body. This fluid organism cannot be strictly demarcated from the environment. Whatever is fluid in any area of space adjoins the fluidic element in the environment. Although the fluid element

as such is present in the world outside us in a rarefied state, we cannot make such a definite demarcation between the fluid element within man and the fluid element outside man, as in the case of the solid organism. The boundary between man's inner fluid organism and the fluid element in the external world must therefore be left indefinite.

This is even more emphatically the case when we come to consider the aeriform organism which is permeated by the forces of the astral body. The air within us at a certain moment was outside us a moment before, and it will soon be outside again. We are drawing in and giving out the aeriform element all the time. We can really think of the air as such which surrounds our earth, and say: it penetrates into our organism and withdraws again; but by penetrating into our organism it becomes an integral part of us. In our aeriform organism we actually have something that constantly builds itself up out of the whole atmosphere and then withdraws again into the atmosphere. Whenever we breathe in, something is built up within us, or, at the very least, each indrawn breath causes a change, a modification, in an upbuilding process within us. Similarly, a destructive, partially destructive, process takes place whenever we breathe out. Our aeriform organism undergoes a certain change with every indrawn breath; it is not exactly newly born, but it undergoes a change, both when we breathe in and when we breathe out. When we breathe out, the aeriform organism does not, of course, die, it merely undergoes a change; but there is constant interaction between the aeriform organism within us and the air outside. The usual trivial conceptions of the human organism can only be due to the failure to realize that there is but a slight degree of difference between the aeriform organism and the solid organism.

And now we come to the warmth-organism. It is of course quite in keeping with materialistic-mechanistic thought to study only the solid organism and to ignore the fluid organism, the aeriform organism, and the warmth-organism. But no real knowledge of man's being can be acquired unless we are willing to acknowledge this membership into a warmth-organism, an aeriform organism, a fluid organism, and an earth organism (solid).

The warmth-organism is paramountly the field of the Ego. The Ego itself is that spirit-organization which imbues with its own forces the warmth that is within us, and governs and gives it configuration, not only externally but also inwardly. We cannot understand the life and activity of the soul unless we remember that the Ego works directly upon the warmth. It is primarily the Ego in man which activates the will, generates impulses of will. — How

does the Ego generate impulses of will? From a different point of view we have spoken of how impulses of will are connected with the earthly sphere, in contrast to the impulses of thought and ideation which are connected with forces outside and beyond the earthly sphere. But how does the Ego, which holds together the impulses of will, send these impulses into the organism, into the whole being of man? This is achieved through the fact that the will works primarily in the warmth-organism. An impulse of will proceeding from the Ego works upon the warmth-organism. Under present earthly conditions it is not possible for what I shall now describe to you to be there as a concrete reality. Nevertheless it can be envisaged as something that is essentially present in man. It can be envisaged if we disregard the physical organization within the space bounded by the human skin. We disregard this, also the fluid organism, and the aeriform organism. The space then remains filled with nothing but warmth which is, of course, in communication with the warmth outside. But what is active in this warmth, what sets it in flow, stirs it into movement, makes it into an organism — is the *Ego*.

The astral body of man contains within it the forces of feeling. The astral body brings these forces of feeling into physical operation in man's aeriform organism.

As an earthly being, man's constitution is such that, by way of the warmth-organism, his Ego gives rise to what comes to expression when he acts in the world as a being of will. The feelings experienced in the astral body and coming to expression in the earthly organization manifest in the aeriform organism. And when we come to the etheric organism, to the etheric body, we find within it the *conceptual* process, in so far as this has a pictorial character — more strongly pictorial than we are consciously aware of to begin with, for the physical body still intrudes and tones down the pictures into mental concepts. This process works upon the fluid organism.

This shows us that by taking these different organisms in man into account we come nearer to the life of *soul*. Materialistic observation, which stops short at the solid structure and insists that in the very nature of things water cannot become an organism, is bound to confront the life of soul with complete lack of understanding; for it is precisely in these other organisms that the life of soul comes to immediate expression. The solid organism itself is, in reality, only that which provides support for the other organisms. The solid organism stands there as a supporting structure composed of bones, muscles, and so forth. Into this supporting structure is

membered the fluid organism with its own inner differentiation and configuration; in this fluid organism vibrates the etheric body, and within this fluid organism the thoughts are produced. How are the thoughts produced? Through the fact that within the fluid organism something asserts itself in a particular metamorphosis — namely, what we know in the external world as *tone*.

Tone is, in reality, something that leads the ordinary mode of observation very much astray. As earthly human beings we perceive the tone as being borne to us by the air. But in point of fact the air is only the transmitter of the tone, which actually weaves in the air. And anyone who assumes that the tone in its essence is merely a matter of air-vibrations is like a person who says: Man has only his physical organism, and there is no soul in it. If the air-vibrations are thought to constitute the essence of the tone, whereas they are in truth merely its external expression, this is the same as seeing only the physical organism with no soul in it. The tone which lives in the air is essentially an *etheric* reality. And the tone we hear by way of the air arises through the fact that the air is permeated by the *Tone Ether* (see Diagram III) which is the same as the *Chemical Ether*. In permeating the air, this Chemical Ether imparts what lives within it to the air, and we become aware of what we call the tone.



Figure 3

This Tone Ether or Chemical Ether is essentially active in our fluid organism. We can therefore make the following distinction: In our fluid organism lives our own etheric body; but in addition there penetrates into

it (the fluid organism) from every direction the Tone Ether which underlies the tone. Please distinguish carefully here. We have within us our etheric body; it works and is active by giving rise to thoughts in our fluid organism. But what may be called the Chemical Ether continually streams in and out of our fluid organism. Thus we have an etheric organism complete in itself, consisting of Chemical Ether, Warmth-Ether, Light-Ether, Life-Ether, and in addition we find in it, in a very special sense, the Chemical Ether which streams in and out by way of the fluid organism.

The astral body which comes to expression in feeling operates through the air organism. But still another kind of Ether by which the air is permeated is connected especially with the air organism. It is the Light-Ether. Earlier conceptions of the world always emphasized this affinity of the outspreading physical air with the Light-Ether which pervades it. This Light-Ether that is borne, as it were, by the air and is related to the air even more intimately than tone, also penetrates into our air organism, and it underlies what there passes into and out of it. Thus we have our astral body which is the bearer of feeling, is especially active in the air organism, and is in constant contact there with the Light-Ether.

And now we come to the Ego. This human Ego, which by way of the will is active in the warmth-organism, is again connected with the outer warmth, with the instreaming and outstreaming Warmth-Ether.

Now consider the following. The etheric body remains in us also during sleep, from the moment of falling asleep to the moment of waking; therefore the interworking of the Chemical Ether and the etheric body continues within our being, via the fluid organism, also while we are asleep. It is different in the case of the astral body and feeling. From the moment of falling asleep to the moment of waking, the astral body is outside the human organism; the astral body and feeling do not then work upon the air organism, but the air organism that is connected with the whole surrounding world — is sustained from outside during sleep. And the human being himself, with his astral body and feeling, goes out of the body and passes into a world with which it is related primarily through the Light-Ether. While he is asleep man lives directly in an element that is transmitted to his astral body by the air organism during waking life. We can speak in a similar way of the Ego and the warmth-organism.

It is obvious from this that an understanding of man's connection with the surrounding universe is possible only as the result of thorough study of these members of being, of which ordinary, mechanistic thinking takes no



account at all. But everything in us interpenetrates, and because the Ego is in the warmth-organism it also permeates the air organism, the fluid organism, and the solid organism, it permeates them with the warmth which is all-pervading. Thus the warmth-organism lives within the air organism; the warmth-organism, permeated as it is with the forces of the Ego, also works in the fluid organism.

This indicates how, for example, we should look for the way in which the Ego works in the circulating blood. It works in the circulating blood by way of the warmth-organism — works as the spiritual entity which, as it were, sends down the will out of the warmth, via the air, into the fluid organism. Thus everything in the human organism works upon everything else. But we get nowhere if we have only general, abstract ideas of this interpenetration; we will reach a result only if we can evolve a concrete idea of the constitution of man and of how everything that is around us participates in our make-up.

The condition of sleep, too, can be understood only if we go much more closely into these matters. During sleep it is only the physical body and the etheric body that remain as they are during the waking state; the Ego and the astral body are outside. But in the sleeping human being the forces that are within the physical and etheric bodies can also be active — on the aeriform organism and the warmth-organism as well.

When we turn to consider waking life, from what has been said we shall understand the connection of the Ego with the astral body and with the whole organism. During sleep, when the Ego and the astral body are outside, the four elements are nevertheless within the human organism: the solid supporting structure, the fluid organism, but also the air organism in which the astral body otherwise works, and the warmth-organism in which the Ego otherwise works. These elements are within the human organism and they work in just as regularly organized a way during sleep as during the waking state, when the Ego and the astral body are active within them.

During the sleeping state we have within us, instead of the Ego — which is now outside — the spirit which permeates the cosmos and which in waking life we have driven out through our Ego which is part of that spirit. During sleep our warmth body is pervaded by cosmic spirituality, our air organism by what may be called cosmic astrality (or world-soul), which we also drive out while we are awake.

Waking life and sleeping life may therefore also be studied from this point of view. When we are asleep our warmth-organism is permeated by the cosmic spirituality which on waking we drive out through our Ego, for in waking life it is the Ego that brings about in the warmth-organism what is otherwise brought about by the cosmic spirituality. It is the same with the cosmic astrality; we drive it out when we wake up and readmit it into our organism when we fall asleep. Thus we can say: In that we leave our body during sleep, we allow the cosmic spirit to draw into our warmth-organism, and the world-soul, or the cosmic astrality, into our aeriform organism.

If we study the man without preconceived ideas, we acquire understanding not only of his relation to the surrounding physical world, but also of his relation to the cosmic spirituality and to the cosmic astrality.

This is one aspect of the subject. We can now consider it also from the aspect of knowledge, of cognition, and you will see how the two aspects tally with each other. It is customary to call 'knowledge' only what man experiences through perception and the intellectual elaboration of perceptions from the moment of waking to that of falling asleep. But thereby we come to know man's physical environment only. If we adhere to the principles of spiritual-scientific thinking and do not indulge in fantasy, we shall not, of course, regard the pictures of dream-life as immediate realities in themselves, neither shall we seek in dreams for knowledge as we seek it in waking mental activity and perception. Nevertheless at a certain lower level, dreaming is a form of knowledge. It is a particular form of physical self-knowledge. Roughly, it can be obvious that a man has been 'dreaming' inner conditions when, let us say, he wakes up with the dream of having endured the heat of an intensely hot stove and then, on waking, finds that he is feverish or is suffering from some kind of inflammatory condition. In other ways too, dreams assume definite configuration. A man may dream of coiling snakes when something is out of order in the intestines; or he may dream of caves into which he is obliged to creep, and then wakes up with a headache, and so on. Obscurely and dimly, dreams point to our inner organic life, and we can certainly speak of a kind of lower knowledge as being present in dreams. There is merely an enhancement of this when the dreams of particularly sensitive people present very exact reflections of the organism.

It is generally believed that deep, dreamless sleep contributes nothing at all in the way of knowledge, that dreamless sleep is quite worthless as far as knowledge is concerned. But this is not the case. Dreamless sleep has its definite task to perform for knowledge — knowledge that has an

individual-personal bearing. If we did not sleep, if our life were not continually interrupted by periods of sleep, we would be incapable of reaching a clear concept of the 'I,' the Ego; we could have no clear realization of our identity. We should experience nothing except the world outside and lose ourselves entirely in it. Insufficient attention is paid to this, because people are not in the habit of thinking in a really unprejudiced way about what is experienced in the life of soul and in the bodily life.

We look back over our life, at the series of pictures of our experiences to the point to which memory extends. But this whole stream of remembrances is interrupted every night by sleep. In the backward survey of our life the intervals of sleep are ignored. It does not occur to us that the stream of memories is ever and again interrupted by periods of sleep. The fact that it is so interrupted means that, without being conscious of it, we look into a void, a nothingness, as well as into a sphere that is filled with content. If here (Diagram IV) we have a white sphere with a black area in the middle, we see the white and in the middle the black, which, compared with the white, is a void, a nothingness. (This is not absolutely accurate but we need not think of that at the moment.) We see the black area, we see that in the white sphere something has been left free, but this is equally a positive impression although not identical with the impressions of the white sphere. The black area also gives a positive impression. In the same way the experience is a positive one when we are looking back over our life and nothing flows into this retrospective survey from the periods of sleep. What we slept through is actually included in the retrospective survey, although we are not directly conscious of it because consciousness is focused entirely on the pictures left by waking life. But this consciousness is inwardly strengthened through the fact that in the field of retrospective vision there are also empty places; this constitutes the source of our consciousness in so far as it is inward consciousness. We would lose ourselves entirely in the external world if we were always awake, if this waking state were not continually interrupted by sleep. But whereas dream-filled sleep mirrors back to us in chaotic pictures certain fragments of our inner, organic conditions, dreamless sleep imparts to us the consciousness of our organization as man — again, therefore, knowledge. Through waking consciousness we perceive the external world. Through dreams we perceive — but dimly and without firm definition — single fragments of our inner, organic conditions. Through dreamless sleep we come to know our organization in its totality, although dimly and obscurely. Thus we have already considered three stages of knowledge: dreamless sleep, dream-filled sleep, the waking state.

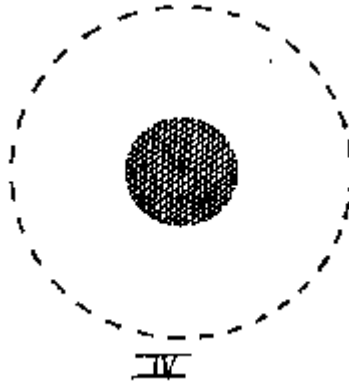


Figure 4

Then we come to the three higher forms of knowledge: Imagination, Inspiration, Intuition. These are the stages which lie *above* the waking consciousness and as states of consciousness become ever clearer, yielding more and more data of knowledge; whereas *below* the ordinary consciousness we come to those chaotic fragments of knowledge which are nevertheless necessary for ordinary forms of experience.

This is how we must think of the field of consciousness. We should not speak of having only the ordinary waking consciousness any more than we should speak of having only the familiar solid organism. We must speak to the effect that the solid organism is something that exists within a clearly demarcated space, so that if we think in an entirely materialistic way, we shall take this to be the human organism itself. We must remember that ordinary consciousness is actually present, that its ideas and mental pictures come to us in definite outlines. But we should neither think that we have the solid body only, nor that we have this day-consciousness only. For the solid body is permeated by the fluid body which has an inwardly fluctuating organization, and again the clear day-consciousness is permeated by the dream-consciousness, yielding pictures which have no sharp outlines but fluctuating outlines, for consciousness here itself becomes 'fluid' in a certain sense. And as well as the fluid organism we have the air organism, which during the sleeping state is sustained by something that is not ourselves, and hence is not entirely, but only partially and transiently, connected with our own life of soul — namely in waking life only; nevertheless we have it within us as an actual organism.

We have also a third state of consciousness, the dark consciousness of dreamless sleep, in which ideas and thought-pictures become not only hazy but dulled to the degree of inner darkness; in dreamless sleep we cease altogether to experience consciousness itself, just as under certain circumstances, while we are asleep, we cease to experience the aeriform body. (Diagram V)

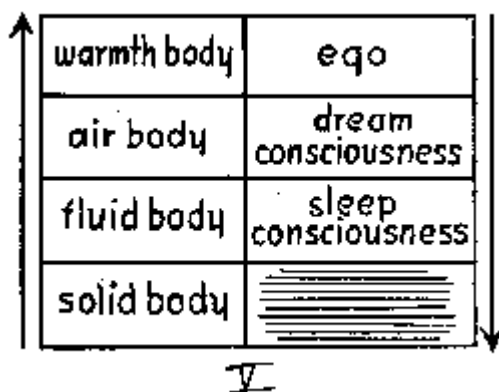


Figure 5

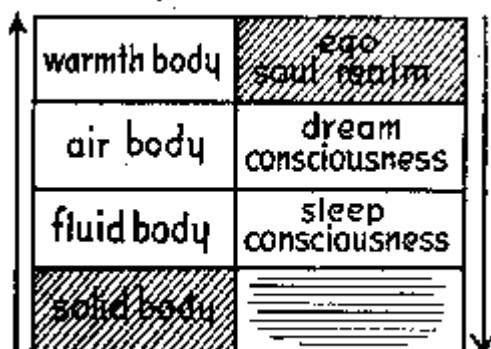
So you see, no matter whether we study the man from the inner or the outer aspect, we reach an ever fuller and wider conception of his being and constitution. Passing from the solid body to the fluid body to the air body to the warmth body, we come to the life of *soul*. Passing from the clear day-consciousness to the dream-consciousness, we come to the *body*. And we come to the body in a still deeper sense through the knowledge of being within it through dreamless sleep. When we carry the waking consciousness right down into the consciousness of dreamless sleep and observe the human being in the members of his consciousness, we come to the bodily constitution. When we consider the bodily constitution itself, from its solid state up to its warmth-state, we pass out of the bodily constitution.

This shows you how necessary it is not simply to accept what is presented to biased, external observation. There, on the one side, is the solid body, to which materialistic-mechanistic thought is anchored; and on the other side there is the life of soul which to modern consciousness appears endowed with content only in the form of experiences belonging to the clear day-consciousness. Thought based on external observation alone does not go downwards from this state of consciousness. (See Diagram V: Ego), for if it did it would come to the body. It does not go downwards

from the spiritual body (warmth-body), for if it did it would be led to the solid body. This kind of thinking studies the solid body without either the fluid body, the air body or the warmth-body, and the day-consciousness without that which in reality reflects the inner bodily nature — without the dream-consciousness and the consciousness of dreamless sleep.

On the basis of academic psychology, the question is asked: How does the soul-and-spirit live in the physical man? — In reality we have the solid body, the fluid body, the air body and the warmth-body. (Diagram V.) By way of the warmth-body the Ego unfolds the clear day-consciousness. But coming downwards we have the dream-consciousness, and still farther downwards the consciousness of dreamless sleep. Descending even farther (Diagram V, horizontal shading), we come — as you know from the book *Occult Science* — to still another state of consciousness which we need not consider now. If we ask how what is here on the right (Diagram V) is related to what is on the left, we shall find that they harmonize, for *here* (arrow at left side), ascending from below upwards, we come to the soul-realm; and *here* (arrow at right side) we come to the bodily constitution: the right and the left harmonize.

But fundamentally speaking, the externalized thinking of today takes account only of the solid body, and again only of *this* state of consciousness (Ego). The Ego hovers in the clouds and the solid body stands on the ground — and no relation is found between the two. If you read the literature of modern psychology you will find the most incredible hypotheses of how the soul works upon the body. But this is all due to the fact that only one *part* of the body is taken into account, and then something that is entirely separated from it — one *part* of the soul. (Diagram VI, oblique shading.)



VI

Figure 6

That Spiritual Science aims everywhere for wholeness of view, that it must in very truth build the bridge between the bodily constitution on the one side and the life of soul on the other, that it draws attention to states of being where the soul-element becomes a bodily element, the bodily element a soul-element — all this riles our contemporaries, who insist upon not going beyond what presents itself to external, prejudiced contemplation.



## 4

# Moral as the Source of World-Creative Power

*18 December 1920, Dornach*

I tried yesterday to give certain indications about the constitution of man, and at the end it was possible to show that a really penetrating study of human nature is able to build a bridge between man's external constitution and what it unfolds, through self-consciousness, in his inner life. As a rule no such bridge is built, or only very inadequately built, particularly in the science current today. It became clear to us that in order to build this bridge we must know how man's constitution is to be regarded. We saw that the solid or solid fluid organism — which is the sole object of study today and is alone recognized by modern science as organic in the real sense — we saw that this must be regarded as only one of the organisms in the human constitution; that the existence of a fluid organism, an aeriform organism, and a warmth-organism must also be recognized. This makes it possible for us also to perceive how those members of man's nature which we are accustomed to regard as such, penetrate into this delicately organized constitution. Naturally, up to the warmth-organism itself, everything is to be conceived as physical body. But it is paramountly the etheric body that takes hold of the fluid body, of everything that is fluid in the human organism; in everything aeriform, the astral body is paramountly active, and in the warmth-organism, the Ego. By recognizing this we can as it were remain in the physical but at the same time reach up to the spiritual.

We also studied consciousness at its different levels. As I said yesterday, it is usual to take account only of the consciousness known to us in waking life from the moment of waking to the moment of falling asleep. We perceive the objects around us, reason about these perceptions with our intellect; we also have feelings in connection with these perceptions, and we have our will-impulses. But we experience this whole nexus of consciousness as something which, in its qualities, differs completely from the physical which alone is taken account of by ordinary science. It is not possible, without further ado, to build a bridge from these imponderable, incorporeal experiences in the domain of consciousness to the other objects of perception studied in physiology or physical anatomy. But in regard to consciousness too, we know from ordinary life that in addition to



the waking consciousness, there is dream-consciousness, and we heard yesterday that dreams are essentially pictures or symbols of inner organic processes. Something is going on within us all the time, and in our dreams it comes to expression in pictures. I said that we may dream of coiling snakes when we have some intestinal disorder, or we may dream of an excessively hot stove and wake up with palpitations of the heart. The overheated stove symbolized irregular beating of the heart, the snakes symbolized the intestines, and so forth. Dreams point us to our organism; the consciousness of dreamless sleep is, as it were, an experience of nullity, of the void. But I explained that this experience of the void is necessary in order that man shall feel himself connected with his bodily nature. As an Ego he would feel no connection with his body if he did not leave it during sleep and seek for it again on waking. It is through the deprivation undergone between falling asleep and waking that he is able to feel himself united with the body. So from the ordinary consciousness which has really nothing to do with our own essential being beyond the fact that it enables us to have perceptions and ideas, we are led to the dream-consciousness which has to do with actual bodily processes. We are therefore led to the body. And we are led to the body even more strongly when we pass into the consciousness of dreamless sleep. Thus we can say: On the one hand our conception of the life of soul is such that it leads us to the body. And our conception of the bodily constitution, comprising as it does the fluid organism, the aeriform organism, the warmth-organism and thus becoming by degrees more rarefied, leads us to the realm of soul. It is absolutely necessary to take these things into consideration if we are to reach a view of the world that can really satisfy us.

The great question with which we have been concerning ourselves for weeks, the cardinal question in man's conception of the world, is this: How is the moral world-order connected with the physical world-order? As has been said so often, the prevailing world-view — which relies entirely upon natural science for knowledge of the outer physical world and can only resort to earlier religious beliefs when it is a matter of any comprehensive understanding of the life of soul, for in modern psychology there really is no longer any such understanding — this world-view is unable to build a bridge. There, on the one side, is the physical world. According to the modern world view, this is a conglomeration from a primeval nebula, and everything will eventually become a kind of slag-heap in the universe. This is the picture of the evolutionary process presented to us by the science of today, and it is the one and only picture in which a really honest modern scientist can find reality.

Within this picture a moral world-order has no place. It is there on its own. Man receives the moral impulses into himself as impulses of soul. But if the assertions of natural science are true, everything that is astir with life, and finally man himself came out of the primeval nebula and the moral ideals well up in him. And when, as is alleged, the world becomes a slag-heap, this will also be the graveyard of all moral ideals. They will have vanished. — No bridge can possibly be built, and what is worse, modern science cannot, without being inconsistent, admit the existence of morality in the world-order. Only if modern science is inconsistent can it accept the moral world-order as valid. It cannot do so if it is consistent. The root of all this is that the only kind of anatomy in existence is concerned exclusively with the solid organism, and no account is taken of the fact that man also has within him a fluid organism, an aeriform organism, and a warmth-organism. If you picture to yourselves that as well as the solid organism with its configuration into bones, muscles, nerve-fibres and so forth, you also have a fluid organism and an aeriform organism — though these are of course fluctuating and inwardly mobile — and a warmth-organism, if you picture this you will more easily understand what I shall now have to say on the basis of spiritual-scientific observation.

Think of a person whose soul is fired with enthusiasm for a high moral ideal, for the ideal of generosity, of freedom, of goodness, of love, or whatever it may be. He may also feel enthusiasm for examples of the practical expression of these ideals. But nobody can conceive that the enthusiasm which fires the soul penetrates into the bones and muscles as described by modern physiology or anatomy. If you really take counsel with yourself, however, you will find it quite possible to conceive that when one has enthusiasm for a high moral ideal, this enthusiasm has an effect upon the warmth organism. — There, you see, we have come from the realm of soul into the physical!

Taking this as an example, we may say: Moral ideals come to expression in an enhancement of warmth in the warmth-organism. Not only is man warmed in soul through what he experiences in the way of moral ideals, but he becomes organically warmer as well — though this is not so easy to prove with physical instruments. Moral ideals, then, have a stimulating, invigorating effect upon the warmth-organism.

You must think of this as a real and concrete happening: enthusiasm for a moral ideal — stimulation of the warmth-organism. There is more vigorous activity in the warmth-organism when the soul is fired by a moral ideal. Neither does this remain without effect upon the rest of one's constitution.

As well as the warmth-organism he also has the air-organism. He inhales and exhales the air; but during the inbreathing and outbreathing process the air is within him. It is of course inwardly in movement, in fluctuation, but equally with the warmth-organism it is an actual air-organism in man. Warmth, quickened by a moral ideal, works in turn upon the air-organism, because warmth pervades the whole human organism, pervades every part of it. The effect upon the air-organism is not that of warming only, for when the warmth, stimulated by the warmth-organism, works upon the air-organism, it imparts to it something that I can only call a *source of light*. Sources of light, as it were, are imparted to the air-organism, so that moral ideals which have a stimulating effect upon the warmth-organism produce sources of light in the air-organism. To external perception and for ordinary consciousness these sources of light are not in themselves luminous, but they manifest in man's astral body. To begin with, they are curbed — if I may use this expression — through the air that is within man. They are, so to speak, still dark light, in the sense that the seed of a plant is not yet the developed plant. Nevertheless man has a source of light within him through the fact that he can be fired with enthusiasm for moral ideals, for moral impulses.

We also have within us the fluid organism. Warmth, stimulated in the warmth organism by moral ideals, produces in the air-organism what may be called a source of light which remains, to begin with, curbed and hidden. Within the fluid organism — because everything in the human constitution interpenetrates — a process takes place which I said yesterday actually underlies the outer tone conveyed in the air. I said that the air is only the body of the tone, and anyone who regards the essential reality of tone as a matter of vibrations of the air, speaks of tones just as he would speak of a man as having nothing except the outwardly visible physical body. The air with its vibrating waves is nothing but the outer body of the tone. In the human being this tone, this *spiritual* tone, is not produced in the air-organism through the moral ideal, but in the fluid organism. The sources of tone, therefore, arise in the fluid organism.

We regard the solid organism as the densest of all, as the one that supports and bears all the others. Within it, too, something is produced as in the case of the other organisms. In the solid organism there is produced what we call a *seed of life* — but it is an *etheric*, not a physical seed of life such as issues from the female organism at a birth. This etheric seed which lies in the deepest levels of subconsciousness is actually the primal source of tone and, in a certain sense, even the source of light. This is entirely hidden from ordinary consciousness, but it is there within the human being.

Think of all the experiences in your life that came from aspiration for moral ideas — be it that they attracted you merely as ideas, or that you saw them coming to expression in others, or that you felt inwardly satisfied by having put such impulses into practice, by letting your deeds be fired by moral ideals ... all this goes down into the air-organism as a source of *light*, into the fluid organism as a source of *tone*, into the solid organism as a source of *life*.

These processes are withdrawn from the field of man's consciousness but they operate within him nevertheless. They become free when he lays aside his physical body at death. What is thus produced in us through moral ideals, or through the loftiest and purest ideas, does not bear immediate fruit. For during the life between birth and death, moral ideas as such become fruitful only in so far as we remain in the life of ideas, and in so far as we feel a certain satisfaction in moral deeds performed. But this is merely a matter of remembrance, and has nothing to do with what actually penetrates down into the different organisms as the result of enthusiasm for moral ideals.

So we see that our whole constitution, beginning with the warmth-organism, is, in very fact, permeated by moral ideals. And when at death the etheric body, the astral body, and the Ego emerge from the physical body, these higher members of our human nature are filled with all the impressions we have had. Our Ego was living in the warmth-organism when it was quickened by moral ideas. We were living in our air-organism, into which were implanted sources of *light* which now, after death, go forth into the cosmos together with us. In our fluid organism, *tone* was kindled which now becomes part of the Music of the Spheres, resounding from us into the cosmos. And we bring *life* with us when we pass out into the cosmos through the portal of death.

You will now begin to have an inkling of what the life that pervades the universe really is. Where are the sources of life? They lie in that which quickens those moral ideals which fire man with enthusiasm. We come to the point of saying to ourselves that if today we allow ourselves to be inspired by moral ideals, these will carry forth life, tone and light into the universe and will become *world-creative*. We carry out into the universe world-creative power, and the source of this power is the moral element.

So when we study the *whole* man we find a bridge between moral ideals and what works as life-giving force in the physical world, even in the chemical sense. For tone works in the chemical sense by assembling

substances and dispersing them again. Light in the world has its source in the moral stimuli, in the warmth-organisms of men. Thus we look into the future — new worlds take shape. And as in the case of the plant we must go back to the seed, so in the case of these future worlds that will come into being, we must go back to the seeds which lie in us as moral ideals.

And now think of theoretical ideas in contrast to moral ideals. In the case of theoretical ideas everything is different, no matter how significant these ideas may be, for theoretical ideas produce the very opposite effect to that of stimulus. They *cool down* the warmth-organism — that is the difference.

Moral ideas, or ideas of a moral-religious character, which fire us with enthusiasm and become impulses for deeds, work as world-creative powers. Theoretical ideas and speculation's have a cooling, subduing effect upon the warmth-organism. Because this is so, they also have a *paralyzing* effect upon the air-organism and upon the source of light within it; they have a *deadening* effect upon tone, and an *extinguishing* effect upon life. In our theoretical ideas the creations of the pre-existing world come to their end. When we formulate theoretical ideas a universe dies in them. Thus do we bear within us the death of a universe and the dawn of a universe.

Here we come to the point where he who is initiated into the secrets of the universe cannot speak, as so many speak today, of the conservation of energy or the conservation of matter. [e.Ed: The law propounded by Julius Robert Mayer (1814-1878)]. It is simply not true that matter is conserved forever. Matter dies to the point of nullity, to a zero-point. In our own organism, energy dies to the point of nullity through the fact that we formulate theoretical thoughts. But if we did not do so, if the universe did not continually die in us, we should not be man in the true sense. Because the universe dies in us, we are endowed with self-consciousness and are able to think about the universe. But these thoughts are the corpse of the universe. We become conscious of the universe as a corpse only, and it is this that makes us Man.

A past world dies within us, down to its very matter and energy. It is only because a new universe at once begins to dawn that we do not notice this dying of matter and its immediate rebirth. Through man's theoretical thinking, matter — substantiality — is brought to its end; through his *moral* thinking, matter and cosmic energy are imbued with new life. Thus what goes on inside the boundary of the human skin is connected with the dying

and birth of worlds. This is how the moral order and the natural order are connected. The natural world dies away in man; in the realm of the moral a new natural world comes to birth.

Moral Ideals:

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*stimulate the warmth-organism.*  
*producing in the air organism — sources of Light.*  
*producing in the fluid organism — sources of Tone.*  
*producing in the solid organism — seeds of Life. (etheric)*

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Theoretical thoughts:

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*cool down the warmth organism.*  
*paralyze the sources of Light.*  
*deaden the sources of Tone.*  
*extinguish Life.*

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Because of unwillingness to consider these things, the ideas of the imperishability of matter and energy were invented. If energy were imperishable and matter were imperishable there would be no moral world-order. But today it is desired to keep this truth concealed and modern thought has every reason to do so, because otherwise it would have to eliminate the moral world-order — which in actual fact it does by speaking of the law of the conservation of matter and energy. If matter is conserved, or energy is conserved, the moral world order is nothing but an illusion, a mirage. We can understand the course of the world's development only if we grasp how out of this 'illusory' moral world-order — for so it is when it is grasped in thoughts — new worlds come into being.

Nothing of this can be grasped if we study only the solid component of man's constitution. To understand it we must pass from the solid organism through the fluid and aeriform organisms to the warmth-organism. Man's connection with the universe can be understood only if the physical is traced upwards to that rarefied state wherein the soul can be directly active in the rarefied physical element, as for example in warmth. Then it is possible to find the connection between body and soul.

However many treatises on psychology may be written — if they are based upon what is studied today in anatomy and physiology it will not be possible to find any transition to the life of soul from this solid, or solid-fluid bodily constitution. The life of soul will not be revealed as such. But if the bodily substance is traced back to warmth, a bridge can be built from what exists in the body as warmth to what works from out of the soul into the warmth in the human organism. There is warmth both without and within the human organism. As we have heard, in man's constitution warmth is an organism; the soul, the soul-and-spirit, takes hold of this warmth-organism and by way of the warmth all that becomes active which we inwardly experience as the moral. By the 'moral' I do not of course mean what philistines mean by it, but I mean the moral in its totality, that is to say, all those impulses that come to us, for example when we contemplate the majesty of the universe, when we say to ourselves: We are born out of the cosmos and we are responsible for what goes on in the world. — I mean the impulses that come to us when the knowledge yielded by Spiritual Science inspires us to work for the sake of the future. When we regard Spiritual Science itself as a source of the moral, this, more than anything else, can fill us with enthusiasm for the moral, and this enthusiasm, born of spiritual-scientific knowledge, becomes in itself a source of morality in the higher sense. But what is generally called 'moral' represents no more than a subordinate sphere of the moral in the universal sense. — All the ideas we evolve about the external world, about Nature in her finished array, are theoretical ideas. No matter with what exactitude we envisage a machine in terms of mathematics and the principles of mechanics, or the universe in the sense of the Copernican system — this is nothing but theoretical thinking, and the ideas thus formulated constitute a force of death within us; a corpse of the universe is within us in the form of thoughts, of ideas.

These matters create deeper and deeper insight into the universe in its totality. There are not two orders, a natural order and a moral order in juxtaposition, but the two are one. This is a truth that must be realized by the man of today. Otherwise he must ever and again be asking himself: How can my moral impulses take effect in a world in which a natural order alone prevails? — This indeed was the terrible problem that weighed upon men in the nineteenth century and early twentieth century: How is it possible to conceive of any transition from the natural world into the moral world, from the moral world into the natural world? — The fact is that nothing can help to solve this perplexing, fateful problem except spiritual-scientific insight into Nature on the one side and Spirit on the other.

With the premises yielded by this knowledge we shall also be able to get to the root of something that is presented as a branch of science today and has already penetrated into the general consciousness of men. Our world-view today is based upon Copernicanism. Until the year 1827 the Copernican conception of the universe which was elaborated by Kepler and then diluted into theory by Newton, was tabooed by the Roman Catholic Church. No orthodox Catholic was allowed to believe it. Since that year the prohibition has been lifted and the Copernican view of the universe has taken root so strongly in the general consciousness that anyone who does not base his own world-view upon it is regarded as a fool.

What is this Copernican picture of the universe? — It is in reality a picture built up purely on the basis of mathematical principles, mathematical-mechanical principles. The rudiments of it began, very gradually, to be unfolded in Greece, [e.Ed: Particularly by Aristarchos of Samos, the Greek astronomer, circa 250 B.C.] where, however, echoes of earlier thought — for example in the Ptolemaic view of the universe — still persisted. And in course of time this developed into the Copernican system that is taught nowadays to every child.

We can look back from this world-conception to ancient times when man's picture of the universe was very different. All that has remained of it are those traditions which in the form in which they exist today — in astrology and the like — are sheer diletantism. That is what has remained of ancient astronomy, and it has also remained, ossified and paralyzed, in the symbols of certain secret societies, Masonic societies and the like. There is usually complete ignorance of the fact that these things are relics of an ancient astronomy. This ancient astronomy was quite different from that of today, for it was based, not upon mathematical principles but upon ancient clairvoyant vision.

Entirely false ideas prevail today of how an earlier humanity acquired its astronomical-astrological knowledge. This was acquired through an instinctive-clairvoyant vision of the universe. The earliest Post-Atlantean peoples saw the heavenly bodies as spirit forms, spirit entities, whereas we today regard them merely as physical structures. When the ancient peoples spoke of the celestial bodies, of the planets or of the fixed stars, they were speaking of *spiritual beings*. Today, the sun is pictured as a globe of burning gas which radiates light into the universe. But for the men of ancient times the sun was a living Being and they regarded the sun, which their eyes beheld, simply as the outward manifestation of this Spirit Being at the place where the sun stands in the universe; and it was the same in



regard to the other heavenly bodies — they were seen as Spirit Beings. We must think of an age which came to an end long before the time of the Mystery of Golgotha, when the sun out yonder in the universe and everything in the stars was conceived of as living spirit reality, living Being. Then came an intermediary period when people no longer had this vision, when they regarded the planets, at any rate, as physical, but still thought of them as pervaded by living souls. In times when it was no longer known how the physical passes over by stages into what is of the soul, how what is of the soul passes over by stages into the physical, how in reality the two are united, men postulated physical existence on the one side and soul existence on the other. They thought of the correspondences between these two realms just as most psychologists today — if they admit the existence of a soul at all — still think, namely that the soul and the physical nature of the man are identical. This, of course, leads thought to absurdity; or there is the so-called 'psycho-physical parallelism,' which again is nothing else than a stupid way of formulating something that is not understood.

Then came the age when the heavenly bodies were regarded as physical structures, circling or stationary, attracting or repelling one another in accordance with mathematical laws. To be sure, in every epoch there existed a knowledge — in earlier times a more instinctive knowledge — of how things are in reality. But in the present age this instinctive knowledge no longer suffices; what in earlier times was known instinctively must now be acquired by *conscious effort*. And if we enquire how those who were able to view the universe in its totality — that is to say, in its physical, psychical and spiritual aspects — if we enquire how these men pictured the sun, we must say: They pictured it first and foremost as a Spirit-Being. Those who were initiated conceived of this Spirit-Being as the source of the moral. In my *Philosophy of Spiritual Activity* I have said that 'moral intuitions' are drawn from this source — but drawn from it in the earthly world, for the moral intuitions shine forth from *man*, from what can live in him as enthusiasm for the moral.

Think of how greatly our responsibility is increased when we realize: If here on the earth there were no soul capable of being with enthusiasm for true and genuine morality, for the spiritual moral order in general, nothing could be contributed towards the progress of our world, towards a new creation; our world would be led towards its death.

This force of light that is on the earth (Diagram VII) rays out into the universe. This is, to begin with, imperceptible to ordinary vision; we do not perceive how human moral impulses in man ray out from the earth into the universe. If a grievous age were to dawn over the earth, an age when millions and millions of men would perish through lack of spirituality — spirituality conceived of here as including the moral, which indeed it does — if there were only a dozen men filled with moral enthusiasm, the earth would *still* ray out a spiritual, sun-like force! This force rays out only to a certain distance. At this point it mirrors itself, as it were, in itself, so that here (Diagram VIII) there arises the reflection of what radiates from *man*. And in every epoch the initiates regarded this reflection as the sun. For as I have so often said, there is nothing physical here. Where ordinary astronomy speaks of the existence of an incandescent globe of gas, there is merely the reflection of a spiritual reality in physical appearance.

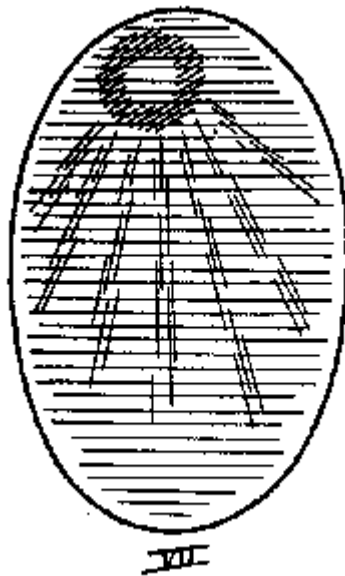


Figure 7

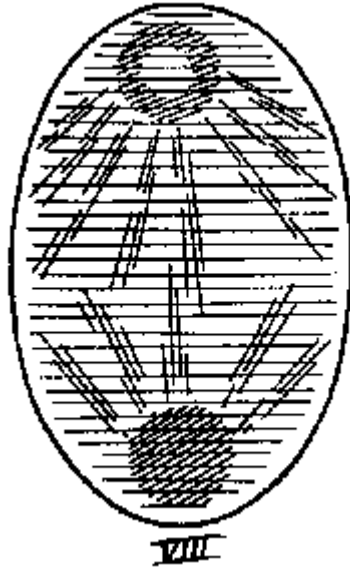


Figure 8

You see, therefore, how great is the distance separating the Copernican view of the world, and even the old astrology, from what was the inmost secret of Initiation. The best illustration of these things is provided by the fact that in an epoch when great power was vested in the hands of groups of men, who, as they declared, considered that such truths were dangerous for the masses and did not wish them to be communicated, one who was an idealist — the Emperor Julian (called for this reason 'the Apostate') — wanted to impart these truths to the world and was then brought to his death by cunning means. There are reasons which induce certain occult societies to withhold vital secrets of world-existence, because by so doing they are able to wield a certain power. If in the days of the Emperor Julian certain occult societies guarded their secrets so strictly that they acquiesced in his murder, it need not surprise us if those who are the custodians of certain secrets today do not reveal them but want to withhold them from the masses in order to enhance their power — it need not surprise us if such people hate to realize that at least the beginnings of such secrets are being unveiled. And now you will understand some of the deeper reasons for the bitter hatred that is leveled against Spiritual Science, against what Spiritual Science feels it a duty to bring to mankind at the present time. But we are living in an age when either earthly civilization will be doomed to perish, or certain secrets will be restored to mankind — truths which hitherto have in a certain way been guarded as

secrets, which were once revealed to people through instinctive clairvoyance but must now be reacquired by fully conscious vision, not only of the physical but also of the spiritual that is within the physical.

What was the real aim of Julian the Apostate? — He wished to make clear to the people: 'You are becoming more and more accustomed to look only at the physical sun; but there is a spiritual Sun of which the physical sun is only the mirror-image!' In his own way he wished to communicate the Christ-Secret to the world. But in our age it is desired that the connection of Christ, the spiritual Sun, with the physical sun, shall be kept hidden. That is why certain authorities rage most violently of all when we speak of the Christ Mystery in connection with the Sun Mystery. All kinds of calumnies are then spread abroad. — But Spiritual Science is assuredly a matter of importance in the present age, and those alone who regard it as such view it with the earnestness that is its due.



## 5

# The Path to Freedom and Love and Their Significance in World-Events

*19 December 1920, Dornach*

Man stands in the world as thinking, contemplative being on the one hand, and as a doer, a being of action, on the other; with his feelings he lives within both these spheres. With his feeling he responds, on the one side, to what is presented to his observation; on the other side, feeling enters into his actions, his deeds. We need only consider how a man may be satisfied or dissatisfied with the success or lack of success of our deeds, how in truth all action is accompanied by impulses of feeling, and we shall see that feeling links the two poles of our being: the pole of thinking and the pole of deed, of action. Only through the fact that we are thinking beings are we *Man* in the truest sense. Consider too, how everything that gives us the consciousness of our essential manhood is connected with the fact that we can inwardly picture the world around us; we live in this world and can contemplate it. To imagine that we cannot contemplate the world would entail forfeiting our essential manhood. As doers, as men of action, we have our place in social life and fundamentally speaking, everything we accomplish between birth and death has a certain significance in this social life.

In so far as we are contemplative beings, *thought* operates in us; in so far as we are doers, that is to say, social beings, *will* operates in us. It is not the case in human nature, nor is it ever so, that things can simply be thought of intellectually side by side with one another; the truth is that whatever is an active factor in life can be characterized from one aspect or another; the forces of the world interpenetrate, flow into each other. Mentally, we can picture ourselves as beings of thought, also as beings of will. But even when we are entirely engrossed in contemplation, when the outer world is completely stilled, the will is continually active. And again, when we are performing deeds, thought is active in us. It is inconceivable that anything should proceed from us in the way of actions or deeds — which may also take effect in the realm of social life — without our identifying ourselves in thought with what thus takes place. In everything that is of the nature of will, the element of thought is contained; and in everything that is of the nature of thought, will is present. It is essential to

be quite clear about what is involved here if we seriously want to build the bridge between the moral-spiritual world-order and natural-physical world-order.

Imagine that you are living for a time purely in reflection as usually understood, that you are engaging in no kind of outward activity at all, but are wholly engrossed in thought. You must realize, however, that in this life of thought, *will* is also active; will is then at work in your inner being, raying out its forces into the realm of thought. When we picture the thinking human being in this way, when we realize that the will is radiating all the time into his thoughts, something will certainly strike us concerning life and its realities. If we review all the thoughts we have formulated, we shall find in every case that they are linked with something in our environment, something that we ourselves have experienced. Between birth and death we have, in a certain respect, no thoughts other than those brought to us by life. If our life has been rich in experiences we have a rich thought-content; if our life experiences have been meagre, we have a meagre thought-content. The thought-content represents our inner destiny — to a certain extent. But within this life of thought there is something that is inherently our own; what is inherently our own is *how* we connect thoughts with one another and dissociate them again, *how* we elaborate them inwardly, *how* we arrive at judgments and draw conclusions, *how* we orientate ourselves in the life of thought — all this is inherently our own. The will in our life of thought is our own.

If we study this life of thought in careful self-examination we shall certainly realize that thoughts, as far as their actual content is concerned, come to us from outside, but that it is we ourselves who elaborate these thoughts. — Fundamentally speaking, therefore, in respect of our world of thought we are entirely dependent upon the experiences brought to us by our birth, by our destiny. But through the will, which rays out from the depths of the soul, we carry into what thus comes to us from the outer world, something that is inherently our own. For the fulfillment of what self-knowledge demands of us it is highly important to keep separate in our minds how, on the one side, the thought content comes to us from the surrounding world and how, on the other, the force of the will, coming from within our being, rays into the world of thought.

How, in reality, do we become inwardly more and more spiritual? — Not by taking in as many thoughts as possible from the surrounding world, for these thoughts merely reproduce in pictures this outer world, which is a physical, material world. Constantly to be running in pursuit of sensations

does not make us more spiritual. We become more spiritual through the inner, will-permeated work we carry out in our thoughts. This is why meditation, too, consists in not indulging in haphazard thoughts but in holding certain easily envisaged thoughts in the very centre of our consciousness, drawing them there with a strong effort of will. And the greater the strength and intensity of this inner radiation of will into the sphere of thinking, the more spiritual we become. When we take in thoughts from the outer material world — and between birth and death we can take in only such thoughts — we become, as you can easily realize, unfree; for we are given over to the concatenations of things and events in the external world; as far as the actual content of the thoughts is concerned, we are obliged to think as the external world prescribes; only when we elaborate the thoughts do we become free in the real sense.

Now it is possible to attain complete freedom of our inner life if we increasingly efface and exclude the actual thought content, in so far as this comes from outside, and kindle into greater activity the element of will which streams through our thoughts when we form judgments, draw conclusions and the like. Thereby, however, our thinking becomes what I have called in my *Philosophy of Spiritual Activity*: *purethinking*. We think, but in our thinking there is nothing but will. I have laid particular emphasis on this in the new edition of the book (1918). What is thus within us lies in the sphere of thinking. But pure thinking may equally be called pure *will*. Thus from the realm of thinking we reach the realm of will, when we become inwardly free; our thinking attains such maturity that it is entirely irradiated by will; it no longer takes anything in from outside, but its very life is of the nature of will. By progressively strengthening the impulse of will in our thinking we prepare ourselves for what I have called in the *Philosophy of Spiritual Activity*, "Moral Imagination." Moral Imagination rises to the Moral Intuitions which then pervade and illuminate our will that has now become thought, or our thinking that has now become will. In this way we raise ourselves above the sway of the 'necessity' prevailing in the material world, permeate ourselves with the force that is inherently our own, and prepare for Moral Intuition. And everything that can stream into man from the spiritual world has its foundation, primarily, in these Moral Intuitions. Therefore *freedom* dawns when we enable the will to become an ever mightier and mightier force in our thinking.

Now let us consider the human being from the opposite pole, that of the will. When does the will present itself with particular clarity through what we do? — When we sneeze, let us say, we are also doing something, but we cannot, surely, ascribe to ourselves any definite impulse of will when we

sneeze! When we speak, we are doing something in which will is undoubtedly contained. But think how, in speaking, deliberate intent and absence of intent, volition and absence of volition, intermingle. You have to *learn* to speak, and in such a way that you are no longer obliged to formulate each single word by dint of an effort of will; an element of instinct enters into speech. In ordinary life at least, it is so, and it is emphatically so in the case of those who do not strive for spirituality. Garrulous people, who are always opening their mouths in order to say something or other in which very little thought is contained, give others an opportunity of noticing — they themselves, of course, do *not* notice — how much there is in speech that is instinctive and involuntary. But the more we go out beyond our organic life and pass over to activity that is liberated, as it were, from organic processes, the more do we carry thoughts into our actions and deeds. Sneezing is still entirely a matter of organic life; speaking is largely connected with organic life; walking really very little; what we do with the hands, also very little. And so we come by degrees to actions which are more and more emancipated from our organic life. We accompany such actions with our thoughts, although we do not know how the will streams into these thoughts. If we are not somnambulists and do not go about in this condition, our actions will always be accompanied by our thoughts. We carry our thoughts into our actions, and the more our actions evolve towards perfection, the more are our thoughts being carried into them.

Our inner life is constantly deepened when we send will — our own inherent force — into our thinking, when we permeate our thinking with will. We bring will into thinking and thereby attain freedom. As we gradually perfect our actions we finally succeed in sending thoughts into these actions; we irradiate our actions — which proceed from our will — with thoughts. On the one side (inwards) we live a life of thought; we permeate this with the will and thus find freedom. On the other side (outwards) our actions stream forth from our will, and we permeate them with our thoughts. (Diagram IX)





Figure 9

But by what means do our actions evolve to greater perfection? To use an invariably controversial expression — How do we achieve greater perfection in our actions? We achieve this by developing in ourselves the force which can only be designated by the words: *devotion to the outer world*. — The more our devotion to the outer world grows and intensifies, the more does this outer world stir us to action. But it is just through unfolding devotion to the outer world that we succeed in permeating our actions with thoughts. What, in reality, *is* devotion to the outer world? Devotion to the outer world, which pervades our actions with thoughts, is nothing else than *love*.

Just as we attain freedom by irradiating the life of thought with will, so do we attain *love* by permeating the life of will with thoughts. We unfold love in our actions by letting thoughts radiate into the realm of the will; we develop freedom in our thinking by letting what is of the nature of will radiate into our thoughts. And because, as man, we are a unified whole, when we reach the point where we find freedom in the life of thought and love in the life of will, there will be freedom in our actions and love in our

thinking. Each irradiates the other: action filled with thought is wrought in love; thinking that is permeated with will gives rise to actions and deeds that are truly free.

Thus you see how in the human being the two great ideals, freedom and love, grow together. Freedom and love are also that which man, standing in the world, can bring to realization in himself in such a way that, through him, the one unites with the other for the good of the world.

We must now ask: How is the ideal, the highest ideal, to be attained in the will-permeated life of thought? — Now if the life of thought were something that represented material processes, the will could never penetrate fully into the realm of the thoughts and increasingly take root there. The will would at most be able to ray into these material processes as an organizing force. Will can take real effect only if the life of thought is something that has no outer, physical reality. What, then, must it be?

You will be able to envisage what it must be if you take a picture as a starting-point. If you have here a mirror and here an object, the object is reflected in the mirror; if you then go behind the mirror, you find nothing. In other words, you have a picture — nothing more. Our thoughts are pictures in this same sense. (Diagram X) How is this to be explained? — In a previous lecture I said that the life of thought *as such* is in truth not a reality of the immediate moment. The life of thought rays in from our existence before birth, or rather, before conception. The life of thought has its reality between death and a new birth. And just as here the object stands before the mirror and what it presents is a picture — only that and nothing more — so what we unfold as the life of thought is lived through in the real sense between death and a new birth, and merely rays into our life since birth. As thinking beings, we have within us a mirror-reality only. Because this is so, the other reality which, as you know, rays up from the metabolic process, can permeate the mirror-pictures of the life of thought. If, as is very rarely the case today, we make sincere endeavors to develop unbiased thinking, it will be clear to us that the life of thought consists of mirror-pictures if we turn to thinking in its purest form — in *mathematics*. Mathematical thinking streams up entirely from our inner being, but it has a mirror-existence only. Through mathematics the make-up of external objects can, it is true, be analyzed and determined; but the mathematical thoughts in themselves are only thoughts, they exist merely as pictures. They have not been acquired from any outer reality.

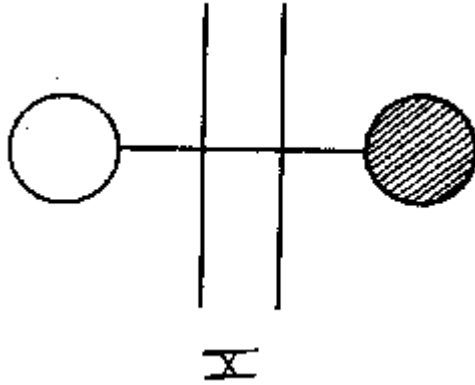


Figure 10

Abstract thinkers such as Kant also employ an abstract expression. They say: mathematical concepts are *a priori*. — *A priori, apriority*, means "from what is before." But why are mathematical concepts *a priori*? Because they stream in from the existence preceding birth, or rather, preceding conception. It is this that constitutes their 'apriority.' And the reason why they appear real to our consciousness is because they are irradiated by the will. This is what makes them real. Just think how abstract modern thinking has become when it uses abstract words for something which, in its reality, is not understood! Men such as Kant had a dim inkling that we bring mathematics with us from our existence before birth, and therefore they called the findings of mathematics 'a priori.' But the term 'a priori' really tells us nothing, for it points to no reality, it points to something merely formal.

In regard to the life of thought, which with its mirror-existence must be irradiated by the will in order to become reality, ancient traditions speak of *Semblance*. (Diagram XI, *Schein*.)

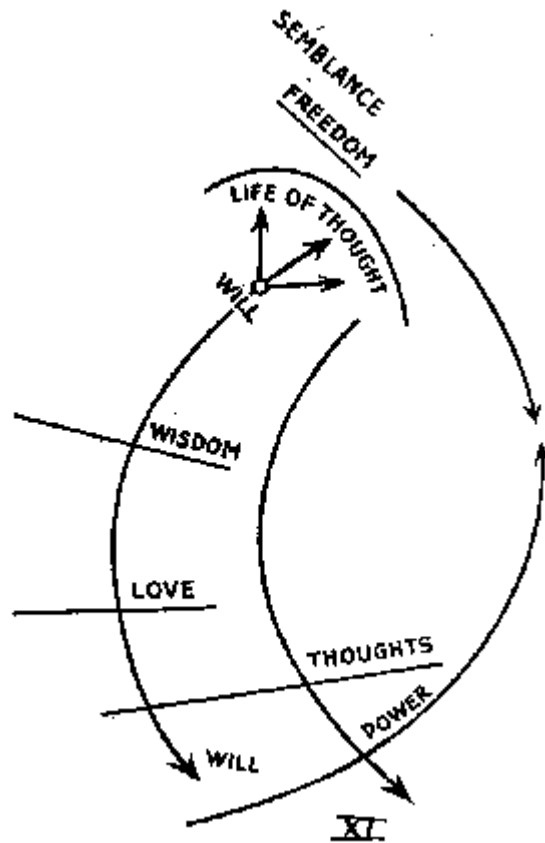


Figure 11

Let us now consider the other pole of man's nature, where the thoughts stream down towards the sphere of will, where deeds are performed in *love*. Here our consciousness is, so to speak, held at bay, it rebounds from reality. We cannot look into that realm of darkness — a realm of darkness for our consciousness — where the will unfolds whenever we raise an arm or turn the head, unless we take super-sensible conceptions to our aid. We move an arm; but the complicated process in operation there remains just as hidden from ordinary consciousness as what takes place in deep sleep, in dreamless sleep. We perceive our arm; we perceive how our hand grasps some object. This is because we permeate the action with thoughts. But the thoughts themselves that are in our consciousness are still only semblance. We live in what is real, but it does not ray into our ordinary consciousness. Ancient traditions spoke here of *Power (Gewalt)*, because the reality in which we are living is indeed permeated by thought, but thought has nevertheless rebounded from it in a certain sense, during the life between birth and death. (Diagram XI.)

Between these two poles lies the balancing factor that unites the two — unites the will that rays towards the head with the thoughts which, as they flow into deeds wrought with love, are, so to say, felt with the heart. This means of union is the life of feeling, which is able to direct itself towards the will as well as towards the thoughts. In our ordinary consciousness we live in an element by means of which we grasp, on the one side, what comes to expression in our will-permeated thought with its predisposition to freedom, while on the other side, we try to ensure that what passes over into our deeds is filled more and more with thoughts. And what forms the bridge connecting both has since ancient times been called *Wisdom*. (Diagram XI.)

In his fairy-tale, *The Green Snake and the Beautiful Lily*, Goethe has given indications of these ancient traditions in the figures of the Golden King, the Silver King, and the Brazen King. We have already shown from other points of view how these three elements must come to life again, but in an entirely different form — these three elements to which ancient instinctive knowledge pointed and which can come to life again only if man acquires the knowledge yielded by Imagination, Inspiration, Intuition.

But what is it that is actually taking place as man unfolds his life of thought? — *Reality* is becoming *semblance*! It is very important to be clear about this. We carry about with us our head, which with its hard skull and tendency to ossification, presents, even outwardly, a picture of what is dead, in contrast to the rest of the living organism. Between birth and death we bear in our head that which, from an earlier time when it was reality, comes into us as semblance, and from the rest of our organism we pervade this semblance with the element issuing from our metabolic processes, we permeate it with the *real* element of the will. There we have within us a seed, a germinating entity which, first and foremost, is part of our manhood, but also means something in the cosmos. Think of it — a man is born in a particular year; before then he was in the spiritual world. When he passes out of the spiritual world, thought which there is reality, becomes semblance, and he leads over into this semblance the forces of his will which come from an entirely different direction, rising up from parts of his organism other than the head. That is how the past, dying away into semblance, is kindled again to become reality of the future.

Let us understand this rightly. What happens when man rises to pure thinking, to thinking that is irradiated by will? — On the foundation of the past that has dissolved into semblance, through fructification by the will which rises up from his egohood, there unfolds within him a new reality

leading into the future. He is the bearer of the seed into the future. The thoughts of the past, as realities, are as it were the mother-soil; into this mother-soil is laid that which comes from the individual egohood, and the seed is sent on into the future for future life.

On the other side, man evolves by permeating his deeds and actions, his will-nature, with thoughts; deeds are performed in love. Such deeds detach themselves from him. Our deeds do not remain confined to ourselves. They become world-happenings; and if they are permeated by love, then love goes with them. As far as the cosmos is concerned, an egotistical action is different from an action permeated by love. When, out of semblance, through fructification by the will, we unfold that which proceeds from our inmost being, then what streams forth into the world from our head encounters our thought-permeated deeds. Just as when a plant unfolds it contains in its blossom the seed to which the light of the sun, the air outside, and so on, must come, to which something must be brought from the cosmos in order that it may grow, so what is unfolded through freedom must find an element in which to grow through the love that lives in our deeds.

Thus does man stand within the great process of world-evolution, and what takes place inside the boundary of his skin and flows out beyond his skin in the form of deeds, has significance not only for him but for the world, the universe. He has his place in the arena of cosmic happenings, world-happenings. In that what was reality in earlier times becomes semblance in man, reality is ever and again dissolved, and in that his semblance is quickened again by the will, new reality arises. Here we have — as if spiritually we could put our very finger upon it — what has also been spoken of from other points of view. — There is no eternal conservation of matter! Matter is transformed into semblance and semblance is transformed to reality by the will. The law of the conservation of matter and energy affirmed by physics is a delusion, because account is taken of the natural world only. The truth is that matter is continually passing away in that it is transformed into semblance; and a new creation takes place in that through Man, who stands before us as the supreme achievement of the cosmos, semblance is again transformed into *Being* (*Sein*.)

We can also see this if we look at the other pole — only there it is not so easy to perceive. The processes which finally lead to freedom can certainly be grasped by unbiased thinking. But to see rightly in the case of this other pole needs a certain degree of spiritual-scientific development. For here, to

begin with, ordinary consciousness rebounds when confronted by what ancient traditions called *Power*. What is living itself out as Power, as Force, is indeed permeated by thoughts; but the ordinary consciousness does not perceive that just as more and more will, a greater and greater faculty of judgment, comes into the world of thought, so, when we bring thoughts into the will-nature, when we overcome the element of Power more and more completely, we also pervade what is merely Power with the *light* of thought. At the one pole of man's being we see the overcoming of matter; at the other pole, the new birth of matter.

As I have indicated briefly in my book, *Riddles of the Soul*, man is a threefold being: as nerve-and-sense man he is the bearer of the life of thought, of perception; as rhythmic being (breathing, circulating blood), he is the bearer of the life of feeling; as metabolic being, he is the bearer of the life of will. But how, then, does the metabolic process operate in man when will is ever more and more unfolded in love? It operates in that, as man performs such deeds, matter is continually overcome. — And what is it that unfolds in man when, as a free being, he finds his way into pure thinking, which is, however, really of the nature of will? — Matter is born! — We behold the coming-into-being of matter! We bear in ourselves that which brings matter to birth: our head; and we bear in ourselves that which destroys matter, where we can see how matter is destroyed: our limb-and-metabolic organism.

This is the way in which to study the *whole* man. We see how what consciousness conceives of in abstractions is an actual factor in the process of World-Becoming; and we see how that which is contained in this process of World-Becoming and to which the ordinary consciousness clings so firmly that it can do no other than conceive it to be reality — we see how this is dissolved away to nullity. It is reality for the ordinary consciousness, and when it obviously does not tally with outer realities, then recourse has to be taken to the atoms, which are considered to be firmly fixed realities. And because man cannot free himself in his thoughts from these firmly fixed realities, one lets them mingle with each other, now in this way, now in that. At one time they mingle to form hydrogen, at another, oxygen; they are merely differently grouped. This is simply because people are incapable of any other belief than that what has once been firmly fixed in thought must also be as firmly fixed in reality.

It is nothing else than feebleness of thought into which one lapses when he accepts the existence of fixed, ever-enduring atoms. What reveals itself to us through thinking that is in accordance with reality is that matter is

continually dissolved away to nullity and continually rebuilt out of nullity. It is only because whenever matter dies away, new matter comes into being, that people speak of the conservation of matter. They fall into the same error into which they would fall, let us say, if a number of documents were carried into a house, copied there, but the originals burned and the copies brought out again, and then they were to believe that what was carried in had been carried out — that it is the same thing. The reality is that the old documents have been burned and new ones written. It is the same with what comes into being in the world, and it is important for our knowledge to advance to this point. For in that realm of man's being, where matter dies away into semblance and new matter arises, *there* lies the possibility of freedom, and *there* lies the possibility of love. And freedom and love belong together, as I have already indicated in my *Philosophy of Spiritual Activity*.

Those who on the basis of some particular conception of the world speak of the imperishability of matter, annul freedom on the one side and the full development of love on the other. For only through the fact that in man the past dies away, becomes semblance, and the future is a new creation in the condition of a seed, does there arise in us the feeling of love — devotion to something to which we are not coerced by the past — and freedom — action that is not predetermined. Freedom and love are, in reality, comprehensible only to a spiritual-scientific conception of the world, not to any other. Those who are conversant with the picture of the world that has appeared in the course of the last few centuries will be able to assess the difficulties that will have to be overcome before the habits of thought prevailing in modern humanity can be induced to give way to this unbiased, spiritual-scientific thinking. For in the picture of the world existing in natural science there are really no points from which we can go forward to a true understanding of freedom and love.

How the natural-scientific picture of the world on the one side, and on the other, the ancient, traditional picture of the world, are related to a truly progressive, spiritual-scientific development of humanity — of this we will speak on some other occasion.





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