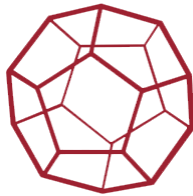


# The Responsibility of Man for World Evolution

GA 203



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by

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# Lecture 1

*29 January 1921, Dornach*

You will have observed from our various studies that a connection exists, even though an inner connection, between a principal being inhabiting a planetary body at a certain period and this celestial body itself. One can consider this link between the human being and all that belongs to the whole earth from most varied aspects. We will study the subject today from a single aspect and thence again form ideas about the actual being of man.

We know, of course, that man goes through his earthly life in successive incarnations, and that these bring him into a more intimate relation with the actual planet Earth than the periods which lie between death and a new birth. The periods that man lives through between death and a new birth represent for him more of a spiritual existence; at such times, he is more withdrawn from the Earth itself than in the time between birth and death.

To be more withdrawn from the Earth or to be more closely connected with it, means, however, from time to time to stand in a certain relationship to other beings. For what we call the regions of the world outwardly perceptible to the senses is, after all, only the expression for certain connections between spiritual beings. Though our Earth may look to physical sight what the geologists imagine, may seem to be only a mineral mass surrounded by a sheath of air, yet in the last resort that is only the outer semblance. What actually appears as this mineral mass is nevertheless the bodily nature of certain spiritual beings. And again what we behold beyond the Earth, shining down as the world of stars, that too as we see it is only the outer sense expression for a certain association of Spiritual Beings, of Hierarchies. It is by virtue of the solid Earth, the firm ground upon which we live between birth and death, this physical external earth, it is through this that in the main we develop our life between birth and death. Through all that shines down to us from cosmic space, that sparkles to us as the star-world and that seems to concern us so little, with this we have a greater connection between death and a new birth. It is more than a picture, it is a reality of deepest significance if one says: Man descends from star- worlds to physical birth that he may pass through his existence between birth and death. We must not think, however, that the

appearance of the universe which we have here on earth when we talk of the star-world is the same as what meets our spiritual vision in the period between death and a new birth. That which appears externally to man living upon earth as the star-world is then displayed in its inner being, its spirit-nature. There we have to do with the inner nature of what is outer nature for our earthly existence here. In fact we must say to ourselves: Whether we look down to the earth or up to the cosmos, what meets our sense-perception is always but a kind of illusory picture, and we only reach the truth if we go back to the Beings who underlie this semblance with the different grades of cosmic self-consciousness.

Thus it is semblance, illusion, whether one looks upwards or down: the truth, the essentiality, lies behind the semblance. That illusion meets us above and beneath is connected with the fact that our life between birth and death, on the one hand, and between death and a new birth, on the other hand, is always threatened with the possibility of leaving the path of full humanity. Here on earth between birth and death we can become too closely related to the earth, can unfold an urge to find too great an affinity with the earthly powers. And likewise between death and a new birth we can develop an urge to become too closely allied to the cosmic powers outside the earth. For here on earth we stand too near the external symbolic expression, to what is clothed in physical materiality, we stand here, as it were, estranged from the inner spirituality. When we evolve between death and a new birth we stand fully within the spirituality, we live with it, and again we are threatened with the possibility of being swallowed up, of being dissolved in it. Whereas here on earth we are exposed to the threat of growing hardened in physical existence, between death and a new birth we are exposed to the possibility of drowning in spiritual existence.

These two possibilities are due to the fact that besides those powers that are meant when speaking of the normal orders of the Hierarchies, other beings are also in existence. Just as the elemental beings are to be found in the three kingdoms of nature, just as man exists, as the nearer hierarchies exist of whom a genuine spiritual science says that they are there "according to their cosmic time," so there exist other beings, who, as it were, unfold their nature at the wrong time. They are the Luciferic and Ahrimanic beings of whom we have often spoken. You will have already realised that the Luciferic beings are essentially those who as they now present themselves should have lived in an earlier cosmic epoch. On the other hand, the Ahrimanic beings as they now present themselves should live in a later cosmic epoch. Retarded cosmic beings are the Luciferic

beings, premature cosmic beings are the Ahrimanic beings. The Luciferic beings disdained to take part with others in the age that was appointed to them; they are retarded, because they scorned to take full part in evolution. When they manifest themselves today, therefore, they are revealed as having stayed behind at earlier stages of existence.

The Ahrimanic beings cannot, so to say, wait till a later age in cosmic evolution to develop the qualities implanted in them. They want to forestall the time. And so they harden in their present existence and reveal themselves to us now in the form they should reach only in a later development of cosmic life.

When we look out into cosmic space and behold the totality of the stars — what is this sight? Why do we have this view? We have this special sight, the appearance of the Milky Way, the appearance of the rest of the star-strewn heavens, because it is the manifestation of the Luciferic nature of the world. All that surrounds us shining and radiating is the manifestation of the Luciferic nature of the world, it appears as it does because it has remained behind at an earlier stage of its existence. And when we walk over the solid ground of the earth it is hard and solid because conglomerated within it are the Ahrimanic beings, beings which should only possess at a later time of their evolution the stage that they now provide for themselves artificially.

Thus it is possible that if we surrender ourselves to the sense world by gazing at the aspect of the sky, we make ourselves more and more Luciferic. When in the life between birth and death we have this inclination to gaze upon the heaven, this means nothing actually immediate and direct; it means a sort of instinct that has remained in us from the time before birth or conception when we were in the spiritual world and lived with the stars. We have entered then into too close a relationship with the cosmic worlds and we have retained this inclination — though indeed to surrender oneself to gazing at the physical star-world is not a particularly noticeable tendency of mankind. We develop this tendency when through our karma — which we always draw to us between birth and death — we have too deeply slept away the time between death and a new birth, when we have developed too little inclination to live there in full consciousness.

If we immerse ourselves in the earthly life, on the other hand, that is directly developed here between birth and death. That is the actual Ahrimanic possibility in man's life. The Luciferic possibility is connected with what we acquire through our relationship to the illusory spirit-world; the

Ahrimanic relationship which we form is due to our developing too great an inclination between birth and death towards the surrounding physical external world.

If we grow too strongly into a connection with the earth, so strongly that we never turn our thoughts to the super-sensible that lies beyond the merely terrestrial, then the Ahrimanic affinity appears in us.

Now all this has a deeper significance for the whole development of man's being. If between death and a new birth we are swallowed up, as it were, in the spiritual world and then later do not find the right balance between the spiritual and the material world, evolving with too strong an affinity to the extra-earthly, we can gradually come to an earth existence — can come even in the next incarnation to an existence in which we cannot grow old. Such things are now, in this age, reaching a critical point. That is the one possibility that confronts us as a danger — the not being able to age. We can be reborn and the Luciferic powers can hold us back at the stage of childhood, they can condemn us in some way not to become mature. Those people who give themselves up all too easily to an ardent enthusiasm, a nebulous mysticism, who have a disinclination for severely contoured thinking and scorn to form clear concepts of the world, those people, that is to say, who scorn to develop inner activity of soul and go through life more or less in dream — they are exposing themselves to the danger in their next incarnation of not being able to grow old, of remaining childish in the bad sense of the word. It is a Luciferic attack that will break into humanity in this way.

Such human beings would then not descend rightly into earthly life in the next incarnation, they would not leave the spiritual world sufficiently in order to enter earthly life. The Luciferic powers, who at one time formed a connection with our earth, endeavour to unfold instincts in man that would make his earthly evolution come to a stage where men remain children, where they do not grow old. The Luciferic powers would like to bring about a condition where no aged people walked about on earth but only those who spent their life in a sort of illusory youth. In this way, the Luciferic powers would gradually bring the earth planet to the point of becoming one body with one common soul, in which the separate souls, so to say, were swimming. A common soul-nature of the earth, and a common bodily-nature of the earth, that is Lucifer's aim for humanity's evolution. He would make of the earth a great organic being with a common soul in which the single souls would lose their individuality,

I have often explained that the course of earthly evolution does not depend on the mineral, plant, animal kingdoms, which are all, in fact, waste products of evolution, but on what takes place within the boundary of the human skin. The evolutionary forces of our planet lie within the organisation of man. If you remember this you will understand that what finally becomes of the earth cannot be learnt by forming physical concepts, such concepts have only a narrow, limited interest for us. In order to realise what will become of the earth we must know the human being itself. But the human being can enter into a union, a relation of forces with the Luciferic power that has united itself with the earth, and then the earth can carry too few individualised beings; it can become a collective being with a common soul-nature. That is what the Luciferic powers are striving for. If you take the picture that many nebulous mystics describe as a desirable future state, where they want to merge into the ALL, to vanish in some kind of pantheistic Whole, you will be able to see how this Luciferic tendency is already living in many human souls.

On the other hand, the Ahrimanic beings have also entered into a connection with our earth. They have the opposite tendency. They act above all through the forces that drew our organism, into itself between birth and death, that permeate our organism through and through with spirituality, that is, make us more and more intellectual, imbue us increasingly with reasoning and intelligence. Our waking intelligence depends on the connection of the soul with the physical body, and when this is exaggerated and becomes too strong, then we become too similar to physical existence and likewise lose the balance. The inclination then arises which hinders man in future from alternating in the right way between earthly life and the spiritual life that lies between death and a new birth.

That is the goal for which Ahriman strives; he would hold men back in the coming earthly age from passing in the right way through earthly life and super-earthly life. Ahriman wishes to hold man back from going through future incarnations. He would like even now, in this incarnation, to cause man to live through everything that he can live through on earth. But that can only be done intellectually, one cannot do that in full humanity. It is, however, possible for man to become so clever that in his cleverness he can conceive of all that still may be on earth. In fact, many men have just such an ideal, that is, to form an intellectual concept of all that may yet come about on earth, But one cannot acquire the experiences that are still to be passed through in future lives. In this life, one can only acquire the pictures, the intellectual pictures, and these then become hardened in the



physical body. And then man reaches a profound disinclination to go through future incarnations. He positively sees a sort of blessedness in not wanting to appear on earth again.

I have often pointed out that oriental culture has fallen into decadence and Ahriman is particularly able to create this deviation in the decadent East. While the Orientals are inwardly under the influence of Lucifer, Ahriman can approach their nature and implant in them the inclination in a definite incarnation to wish to have done with earth existence and not appear again in a physical body. The Ahrimanic approach is the more easily accomplished since the Oriental is already under the power of Lucifer. It can then even be placed before men as an ideal by certain teachers, who are in the service of Ahriman, that in a certain incarnation, before the earth itself has reached its goal, they should have finished with physical existence on earth.

Certain theosophical teachings have slavishly borrowed various things from the modern decadent Orient. Among these tenets appears one which has never in any way been taken over into our anthroposophical conception, namely, that it even denotes a special grade of perfection for a human being to appear no more in an earthly life. That is an Ahrimanic impulse and one in fact, that can also bring about something of a terrible nature. The earth could reach the point not, as desired by Lucifer of becoming a great unitary organisation with a unitary soul-nature, but of becoming over-individualised. Men would someday reach a stage of Ahrimanic development where they would, certainly die, but the terrible part would be that, after they had died, they would become as like the earth as possible, would continue to cling to the earth, so that the earth itself would become merely an expression of separate individual human beings. The earth would become a sort of colony of the single individual human souls.

This is what Ahriman strives to do with the earth: to make it entirely an expression of intellectuality, to intellectualise it completely. It is absolutely essential for mankind to realise today that earthly destiny depends on man's own will. The Earth will become what the human being makes of it. It will not be what physical forces make of it. These physical forces will die out and have no significance for the Earth's future. The Earth will be what man makes of it.

We are living in a decisive hour of earthly evolution in which humanity can choose one of three paths. One can live in nebulous mysticism, in dreaming, in an infatuation for things of the physical, senses, that is, in going along in a muse — for life in material nature is indeed only musing and brooding — in a sleep condition in which one passes through life without clear ideas. That is one of the tendencies to which man may incline.

A second tendency would be for men to permeate themselves entirely with intellect and intelligence, to gather together as it were everything that intellect can gather together, to scorn all that poetry and phantasy can spread over earthly existence, to turn everywhere to the mechanical and to dried-up pedantry. Men stand today before the decision either to become spiritual voluptuaries entirely sunk in their own existence — for whether one submerges in one's own existence through nebulous mysticism or material desolation is ultimately only two sides of the same thing — or else to consider everything prosaically, to bring everything into a routine scheme, to classify and correlate everything. Those are two of the possibilities.

The third possibility is to seek for the balance, the equilibrium between the two. One cannot speak of the equilibrium in so definite a way as of the two extremes. One must strive for equilibrium by not being too strongly attracted by either, but pass through the two in a proper balance of life, letting the one be regulated and ordered by the other.

This cosmic hour of decision stands before the human soul today. Man can decide to follow the Luciferic temptation and not let the earth complete its evolution, to let the earth resemble the Old Moon, or rather make it a caricature of the Old Moon, a great organism with an individualised dreamy soul, in which the human beings are contained as in a common Nirvana. Or man can become over-intellectualised, give up the common possession of the earth, desire to have nothing in common, but ossify the body and make it sclerotic by permeating it with too much intellect. Man can decide whether to make the body a sponge through nebulous mysticism and sensuality, or make it a stone through over-intellectuality, over-self-sufficiency. And modern humanity looks as if it did not desire the balance between the two alternatives, but wanted the one or the other.

We see on the one hand an ever-increasing expansion of the Western instincts which aim at intellectuality, self-sufficiency, pedantry, and form opinions in such a way that intellectualism is pressed too strongly into the

body. On the other hand, we see the danger threaten from the East that men burn up and consume the body. We see it in the conceptions of the decadent Orient and we see it — only another aspect — in the frightful social developments arising in Eastern Europe. The hour of decision has already arrived. Mankind must decide today to find the equilibrium. And the actual task set before man can only be recognised from the depths of spiritual-scientific knowledge. One must study those ideas that can show what possibilities of evolution lie before mankind in two directions, On the one hand we have the merging in Nirvana which has in fact become a "sacred doctrine of the Orient" — though far removed from the ancient conception of Nirvana which meant a striving for equilibrium out of the old clairvoyance. The Nirvana as now conceived by the decadent Oriental is the world of Lucifer. On the other hand, what the modern Western civilisation is striving for — in so far as it does not fill itself with the knowledge of Spiritual Science — is the mechanising of the world, a continuous striving to make the processes of human existence mechanical. Ahrimanising on the one hand — Luciferising on the other hand.

I described lately from a certain aspect the chaotic, unorientated life of recent times and if this should continue then undoubtedly humanity would become Ahrimanised. This process can only be checked if the conception of the spiritual world is brought into the over-intellectual life, the over-individualised human existence completely saturated with egoism. This concept of the spiritual world is needed everywhere, but above all it is necessary for a spiritual impulse to enter the different sciences. Otherwise it will gradually come to the point where the various sciences rule mankind like some abstract authority. Humanity will become totally Ahrimanised by these different sciences which encircle man with authoritative power. It is especially important at the present day when social life problems are so thrusting at human evolution to lift up the gaze to the connection of man with his planetary life.

Within the old religious Faiths man's conception of this connection with the spiritual world is outworn and stunted. It is stunted to a merely abstract intellectual acknowledgment as, for instance, the evangelical Confession threatens to become, or stunted to an external power-principle as the Roman Faith. Those are in fact only other expressions for what is drawing near man to seduce him. It is essential, however, for man to find his inner orientation and to acquire an inner impulse so that the view may be unimpeded of what links him to his planet and through his planet to the whole cosmos. Men must feel again that Geology is not knowledge of the earth. A colossal mineral mass on which are watery oceans and which is

surrounded by air is not the earth, and what surrounds us as Milky Way and suns, that is not the universe, The universe is Ahrimanic beings beneath, Luciferic beings above, which appear through the outer sense-illusion, and Beings of the normal Hierarchies to whom man raises himself when through both sense-illusions he comes to the truth; for the actual Beings do not appear in the external sense-illusion, they only manifest themselves through it.

The man of today must recognise this: I can consider the earth. If I am able to interpret what appears on the earth below as the emanation of Spiritual Beings then I perceive what lives in Cherubim, Seraphim, Thrones. But if I am unable to form a spiritual picture of what lives on the earth, if I surrender myself to the illusion of its material appearance, then I remain geologist. I cannot swing myself up to geosophist, then my being becomes Ahrimanic. And if I gaze up to the star-worlds and only form concepts of what I see physically, then I make myself Luciferic. If I am able to read the Spirit in what appears to me in outer semblance. if I can say to myself: Yes, I behold stars, I behold a Milky Way and suns, they inform me of Kyriotetes, Exusiai, Dynamis — Spirits of Wisdom. Powers, Might — then I find the equilibrium.

It is not a question of talking of cosmic beings as superior to earthly beings, the point is everywhere to penetrate the sense-appearance to the genuine essentiality, to that essentiality with which we as men are really connected. Sense-appearance of itself does not deceive us. If we interpret sense-appearance in the right way, then the Spiritual Beings are there, then we have them. Sense-appearance as such is not deceptive, it is our concept of it that can be deceptive, through our too close relationship with the earthly between birth and death on the one hand, through our too close relationship on the other hand with the extra-earthly while we dwell there between death and new birth.

If man confines himself to what has gradually formed within our civilisation he experiences hardly anything of such views. And our civilisation has totally forgotten that it was once different. People read today even with a certain eagerness what was written about Nature in the twelfth, thirteenth centuries but they do not read it with enough discernment. If they read with discernment they would realise that the time in which man thinks as he does now is only a few centuries old. They would see that people thought differently about things of the outer world in the eleventh, twelfth, thirteenth centuries, even in the fourteenth century; that in the stone, in the earth, they did not see stone, earth, but the body

of the divine-spiritual. And in the stars they certainly did not see what one sees today but the revelation of the divine-spiritual. It is only in recent centuries that man has merely a geology and a cosmology but not a geosophy and a cosmosophy! Under the cosmology he would become Luciferised, under the geology he would become Ahrimanised, unless he saved himself by finding the equilibrium through a geosophy and a cosmosophy, And, in fact, since man is born out of the whole universe all this together is needed to give Anthroposophy. Anthroposophy consists of these different "sophies," cosmosophy, geosophy, and so on. We only understand man aright when we know how to bring him into a spiritual connection with the universe. Then we shall not look for him in a one-sided way in his relationship with light, levity, which would mean servitude to Lucifer, nor one-sidedly in his relationship with gravity, a servitude to the Ahrimanic powers, but endeavour to pour into his will the impulse to find the equilibrium between levity and gravity, between inclining to the earthly and inclining to the Luciferic. Man must reach this balance and he can do so only by again acquiring the super-sensible in addition to his sense-concepts.

Now, still something of a complete paradox: Bring before your soul what has just been said, and how man must know of it so that he can come to a decision in this world-age; assume that one must actually speak of a possible Ahrimanising and Luciferising of the world. Bring this before your soul as a weighty matter for humanity. Then take what you read today in popular literature, what reaches your mind from lecture rooms and other educational institutions, and observe the immense disparity, then you will see what is required if men are to come out of the present decadent life to what is of urgent importance. Serious work in spiritual fields is urgently necessary and this can only be accomplished if one resolves to take earnestly such ideas as we have again discussed today.

Tomorrow we will continue further.



## Lecture 2

*30 January 1921, Dornach*

The ideas which we have drawn from various sources concerning man's inclination to the Luciferic nature on the one hand, and to the Ahrimanic on the other hand, have shown us how essential it is for him to find a balance between them. Both tendencies, the Ahrimanic and the Luciferic, are false paths and man must find the equilibrium. Now a question may arise which is a difficult problem of knowledge and conscience for modern humanity. The question is this: how does one find this equilibrium, this state of balance, so that one need not succumb to the Luciferic danger or to the Ahrimanic?

The answer to this question must be given in different ways for the differing periods of human evolution; for we must know how in a particular epoch men are drawn more to the one or the other side. We have a general idea of what attracts man to the Luciferic tendency or the Ahrimanic, but we must bring it once more definitely to mind in relation to our own age.

Since the beginning of the Fifth post-Atlantean period, that is, since the fifteenth century, both the intellectual life and the social life among civilised peoples have essentially changed in comparison with earlier times. Intellectual life has increasingly acquired a character where the human being himself is definitely excluded from a world-conception. Man examines nature, and the greatest progress has been made by modern mankind in natural science. But the characteristic element is this, namely, that the actual knowledge of the human being has not only made no advance through the knowledge of nature, but has in a certain sense been cast out of human knowledge. Man has an excellent knowledge of everything else in the world, but he no longer knows himself. He has studied the stages in the animal kingdom, has founded his evolutionary theory on this, and believes that he understands how the different orders have evolved from the most elementary to the more perfect. He then adds man to the sequence, applying to the human being all that he has learnt about the animals. People arrive at nothing new that would explain the being of man, they seek the elements of explanation within the animal world and simply say: Man is just the highest stage. Nothing particular is said about the

human being; he is just the highest stage. And this includes all human characteristics and is said with an instinctive obviousness. The result is that there is absolutely no real knowledge of man.

This particular sort of knowledge prevails not only in the various sciences but has already become accepted in the widest circles throughout the world. It has become something that the man of today absorbs with his newspaper reading. And if he does not absorb it with his newspaper, then in some other way, for in fact it is already inoculated into children at school. This character of modern science has more and more become general property and it fills people with ideas and concepts that constitute their general state of mind. Man reaches a certain consciousness of the world but in this consciousness he himself is omitted, That is the one thing.

The other is modern social life. You need only study the social life that obtained in times that preceded the fifteenth century. The world was filled, so to say, with judgments that were derived from an ancient and honoured social wisdom, and were the property of all men in common. One did not judge for oneself what was good or bad. Nor had one any doubt about it, for one grew up in a social order that possessed a common judgment on good and bad, whether it had reference to the people or to religion. Man decided whether he should do this or that out of this common judgment, out of something hovering authoritatively over the social order.

Much of what was at one time far more intensely established in the social order of humanity, we have today merely in our language, and since our language has in many respects become phrases we have it in the phrase. Just recollect in how many cases and to what an extent people are accustomed to use the little word "one" — "one" thinks so, "one" does this, "one" says this, and so on, although in most cases it is merely a phrase and means nothing at all. The little pronoun "one" really has meaning only in the speech which still belongs to a people in which the separate member has not become such a strong individuality as in our time, in which the words of a single person express with a certain right a common judgment.

The contents of the human soul which are gradually being given by the character of modern science and which have led man to forget himself in his world-conception, lead to the Ahrimanising of mankind in our age. And in social life that which leads man out of a life in common, which, for example, in industry has led him from the old interdependent life of the Guilds to the modern free economy, this leads to the Luciferising of man. Yet both are entirely necessary; both had to arise in the evolution of

humanity. For in the earlier knowledge which man gained and which formed the constitution of his soul, man himself was always contained. In earlier times one could not gain knowledge of nature, for example, without at the same time gaining knowledge of man. One could not gain knowledge about Mars without at the same time getting to know in what way Mars has significance for human life. One could not gain knowledge about gold without gaining certain facts about man.

All that was human at that time has been thrust out. In this way one came to a pure concept of nature, freed from everything pertaining to man. This concept of nature had then to be the foundation for modern technics.

Modern technics can only furnish the great triumphs of recent times when it contains nothing but what a man can survey with his pure intellect. Look at any machine, look at any organisation of modern technical life, apart from the actual social life, and you will see that everything is organised in such a way as to exclude the human being from what is actually involved. Modern technology had therefore to have recourse to the expedient, although not conscious of it, of using merely the corpse of nature.

When we construct a machine, we break up the material that will form it, just as nature breaks up the human being when it makes a corpse out of the still animated organism. Everywhere in our mechanism we have the corpses of nature's existence. But man is not born from this corpse of nature of which our mechanical world consists, the world we have gradually produced as technics. He is born out of the nature that lives, that is alive even to the mineral kingdom. To this nature we have added in modern technics another nature, a corpse of nature, After the geological strata of the earth have been formed (see diagram, blue, orange) we have, as it were, superimposed a topmost geological stratum (green) over them, which consists of our machines and no longer contains anything of living nature. We work in the dead part of nature inasmuch as we have added modern technics to what was formerly there.



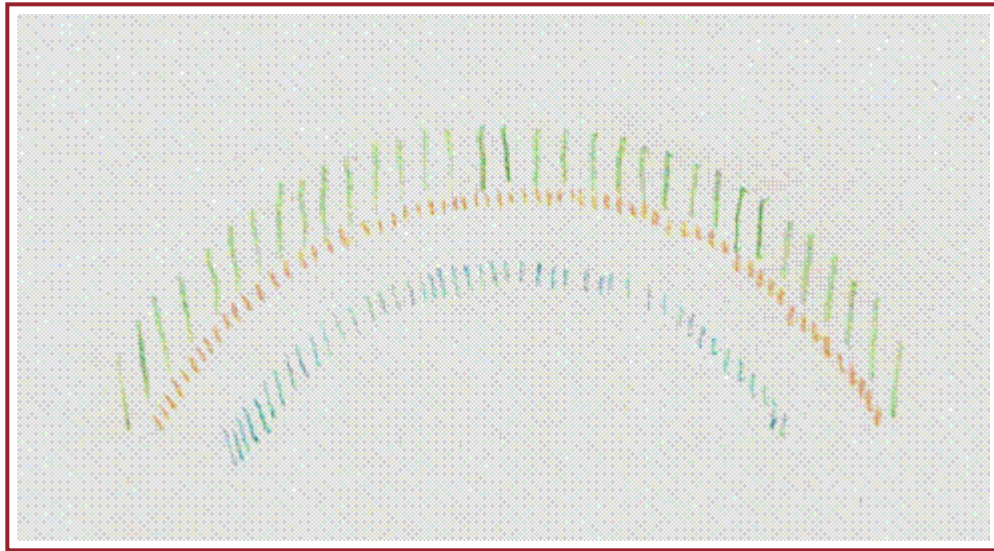


Diagram 1

This is something that makes a shattering impression on a man who considers it in its full extent, particularly when he realises how detached modern mankind has made life, not only through external mechanical technics, but through the technical mode of thought.

Consider something like the end of the war which took place between China and Japan towards the close of the nineteenth century. What took place after the conclusion of peace as the necessary settlement? The Chinese Minister wrote an immense sum in millions on a cheque. This cheque was taken to a bank. Some subordinate official accepted it and purely through Banking procedure the cheque was the occasion by which the Japanese envoy in China received the vast sum of millions which the Chinese Minister wrote upon the cheque. Something took place there in a corpse-like — externally of course — one might say, in a shadowy corpse-like manner. Nothing else has been brought about by it except that the credit of millions which the Chinese Empire up to then had had at the Bank of England had passed over to Japan through the writing and delivering of the cheque. What would it have meant if one had wanted by old procedure to pay these millions of war-damages which were simply credited to Japan through a cheque from China? I will even take the mildest form — paying in cash. What would it have meant if the whole of this money, supposing Chinese money to be what it is now, or was a short time ago, had had to be sent over from China to Japan? Thus, where one still has to do with realities the simplest form shows one what modern life has become relatively rapidly in the last third of the nineteenth century. Man's whole

mode of thinking has been taken hold of by such things and has familiarised itself quite naturally. Intellectualism, which in fact Ahrimanises humanity, has become a matter of course.

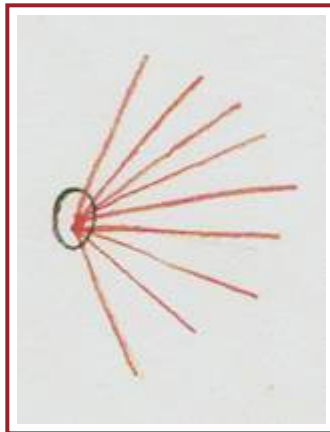


Diagram 2

On the other hand, man has had to experience in social life what has been experienced. Just as he could not have come to pure natural science without intellectualism, he would not have come to the consciousness of his freedom without what he has gone through in the social life. Man has been hollowed out through the nature of modern science. He no longer knows anything of himself, he cannot understand the being of man. But on the other hand there has arisen in him the greatest strain and tension, the great demand upon his being to act from his own original impulse, for man is to act as a free being.

If one wants a symbol for what has really come about one can only say this: Man has increasingly lost the fulness of his being and become a total cipher, a blank in his own eyes. For modern natural science contains nothing of man. He has become gradually a total cipher and now in the cipher the impulse of freedom must stream out (see diagram).

That is the discord in modern man. He is to be free, that is, find the impulses of his nature and his actions within himself, but when he tries to penetrate to where these impulses are to arise and understand them, he finds a blank, a cipher, he is inwardly hollowed out. It is necessary for this to have come about, but it is also a necessity for modern humanity to come out beyond it again. For in this freedom lies the Luciferic danger unless one finds the equilibrium, and in the modern scientific life lies the Ahrimanic danger if one does not reach the state of balance.

How does one come to the state of balance? Here we must indicate something that might be called "the Golden Rule" of modern Spiritual Science — that is good. Science had to arise in modern evolution, but it must be widened. It needs a knowledge of the human being, and this can alone be brought through Spiritual Science. It is no knowledge of man to dissect him and take the brain and the liver and the stomach and the heart, for then one only gets what is also to be found in the animal kingdom but in a somewhat other form. All that is of no real value for the knowledge of man as such. Only the knowledge of man gained from Spiritual Science has value. The moment one knows that the human being with his actual ego is rooted in the will, that his will-filled ego represents his actual earthly spirituality and that this in the earthly realm makes use of the metabolism, one has an essential fact from which one can proceed to study the human metabolism and its specification throughout the organism. One comes from the spiritual element to an understanding of the human bodily nature. One must learn to know the rhythmic system and how it is expressed in the shaping of the course of the breath, the course of the blood, and one must break with the superstition that the heart is a pump which somehow drives the blood through the organism like a flood. One must learn that the Spirit is at work in the blood-circulation and that therefore rhythm there lays hold of the metabolism, causes the blood-circulation and then, in the course of human development, in the very embryo, plastically moulds the heart out of the blood-circulation, so that the heart is formed out of the blood-circulation, out of the spiritual. If one then learns to know how in the nerves-senses-system the life of concepts breaks down again the metabolic process, if one recognises the nerve as something that is left behind from the conceptual life, then one sees into the human being in a way in which one cannot penetrate the animal, for in the animal all these things are quite different.



Diagram 3

The materialist imagines that here is a nerve (see diagram, red) and this nerve produces something as a picture. No, that is not the reality. In reality the conceptual life proceeds, and while it proceeds it destroys the organic matter, creates, as it were, a groove of waste matter within the nerve (black). That is a deposit created by the life of concepts, something excreted from the organism. And the nerve is the excretory organ for the conceptual life.

In the materialistic age people have used a materialistic comparison — that the brain excretes thoughts as the liver excretes gall. That is nonsense, for the reverse is true. The brain is excreted by the thoughts, separated off continually and continually replaced by the metabolic organism. A modern scientific man will not be able to find anything right in such an idea; he will say that it all refers equally to the animal, the animal has a brain and such and such organs, and so on. This shows, however, an ignorance of himself; anyone who speaks like this of man and animal makes the same mistake as a legislator would make if he had all the razors to be found at all the barbers of a town carried to the restaurants, since he connected with a knife solely the idea of eating and concluded that an instrument formed in a certain way could only have one purpose.

The important point is to recognise that the organ in man does not fulfil the same service as in the animal; moreover the whole mode of observation which I have just employed in its most elementary elements has not at all a similar meaning in the case of the animal. It is precisely the knowledge of what man possesses out of the spiritual as material organs that is so immensely important; this concrete self-knowledge is the essential point. All the idle talk and chatter of the various mysticisms of today which proclaim that man must grasp himself inwardly, all this dreaming is nothing; it leads not to a real self-knowledge but only to an inner pleasant feeling of wellbeing. Man must study with patience and industry how his different organs are plastically formed out of the spirit. Genuine science must be based on the spiritual. One must take man as he stands before us and imitatively model him plastically, as it were, out of the spirit. That is the one thing.

While humanity lives today as it does, letting authoritative sciences issue from the various establishments, there exists in the spiritual worlds a sacred decree; external science must be supplemented by the science of the knowledge of man' It will be disastrous for mankind if it receives only external science, The Mysteries existed in ancient times in order not to let anything harmful approach man, but that is not compatible with the modern spirit. Mankind therefore in its conscious members must care for what was formerly cared for by outside powers. Those personalities who have come to understand something of these things must take care that the different sciences cannot cast their shadows, by confronting the shadows, which would darken humanity, with the light of a real, genuine, concrete self- knowledge of man. Sciences without this self-knowledge are harmful, for they Ahrimanise humanity-, Sciences with the counterpart of human self-knowledge are beneficial, for they lead mankind in reality to what it must reach in the immediate future. There should be no science which in one respect or another is not brought back to the human being. There should be no science which is not followed up right into the inmost being of man, where, if it is thus followed up, it first acquires its true meaning.

Thus, through this actually concrete self-knowledge one arrives at the equilibrium that the sciences have destroyed. Present-day man is for the most part not in the least interested in what sort of being he is in the world. If he wants to be particularly profound he lets himself "prattle" about being some sort of little god or the like — without having any real idea of the god. It is of little interest to him, however, how his individual human form is formed out of the whole universe.

The social life becomes Luciferic if it leads purely to the promotion of freedom inside that which has become nil, blank. Man will not be a nil to himself if he comes to a real self-knowledge, for then he will know how the whole structure of the universe creates an image of itself in what is within his skin, how every human being carries inside his skin a product of the whole world, The impulse of freedom is brought to equilibrium in the social life if we learn what underlies the world as spirit, if we get beyond the merely material view of the world which is characteristic of the development of knowledge during recent centuries.

Man has been lost. The outer world has become empty of man. In external astronomy we observe the sun, the planets, the fixed stars, the comets; they seem to pass through space as some kind of objective bodies. We seek their laws of motion. There is nothing there of man. Read my "Occult Science" and bring before your mind the description given there of world evolution. Directly you read of Old Saturn you are reading nothing described by modern astronomy, but at once you read of what appears as the first rudiments of the human being. In the description of Saturn is contained all that existed as the first rudiments of humanity during the Saturn evolution. With the history of world evolution you follow at the same time the whole of human evolution. Nowhere do you find there a world devoid of man. What you yourselves are is to be found described stage for stage in the evolution of the world itself.

What is the consequence? If you go into what modern science gives you about some sort of ancient mist which then conglomerated into a ball from which our present world is supposed to have arisen, but in which the human being cannot be found, you have nothing human in it at all, it all remains purely intellectual. You find something there that can interest your head, but it does not grip your whole nature. Your whole human being can only be gripped by a knowledge which contains this human being. In fact it is only the indolence of modern man, who, when he takes in something, is not at all accustomed to develop feelings and will-impulse as well. If someone reads this evolution of Saturn, Sun, Moon to the Earth and then further reads the perspective for the future, it is indolence if, in spite of its all being given in pure concepts, he does not feel stimulated in his feelings, if he does not feel; There I stand in the world, there I am together with this whole world, there I know myself to be one with this whole world!

This knowledge of oneself as being one with the world distinguishes the knowledge of the world given through Spiritual Science from the view of the world that obtains today. But let that permeate the men of today in

whom it is lacking, let men be filled with the consciousness of belonging to the whole world, then a social spirit can emerge that can lead men forward. Whereas what has arisen and could indeed lead to the claiming of freedom, but gives no feeling of responsibility, this has only brought men to the point of producing the chaos in which we are now living. Luciferising can only be prevented if men recognise their position in the cosmos, if they penetrate not only the physical nature of the cosmos, that which is given to the senses, but the spiritual element as well, feel themselves as spirit in the spirit of the universe. This realisation of man's connection with the spiritual world gives rise to real social feeling, it enables man to fructify the social life on earth.

What the feeling of freedom has produced in man's social life has led above all to Luciferising, though modern men may feel nothing of it. But in the spiritual world in which we are all the time rooted, there stands again a sacred decree which proclaims to man: You must not allow the impulse of freedom to remain without a feeling of the cosmos! Just as the knowledge of man must be added to the external sciences, so must cosmic feeling be added to what has evolved as social life in our time.

These two, knowledge of humanity and feeling with the whole universe, give man equilibrium. And this he can find if in the most modern sense he really grasps the Christ-Mystery, grasps it as Spiritual Science can give it to him. For there we speak of the Christ as a cosmic Being Who has descended to earth out of the infinities of the universe. We learn to feel cosmically and must only seek to give this feeling a content. This we can do only through Anthroposophy, otherwise the Christ-concept too is empty for us. The Christ-concept becomes phrase unless it becomes something through which we understand the cosmos itself, humanly.

Just feel how from a universe that contains the Sun described by modern Astronomy and the spectral-analysis described by modern Physics — feel how from such a universe the Christ could not have descended to earth. One who adheres merely to this description of the cosmos as knowledge, can attach no meaning at all to any true, real Christ-Being. Such a Christ remains empty or becomes such as Harnack imagines. To learn to know and to feel the Christ today as Cosmic Being one needs the history of evolution that looks for man through the Saturn, Sun, Moon periods. There, where the human element is within the cosmos, one finds also the knowledge which permits the Christ to come forth from the cosmos. And if one learns to know how man's material part, what lies within his skin, is created out of the spiritual, then one learns to know him in such a way that

one learns to know the Mystery of Golgotha, the incarnating of the Cosmic Christ in the individual man. Such a human being as modern science — from mathematics to psychology — can describe would find it impossible to imagine that the Christ had in any way incorporated in him. In order to understand this one must come to real self-knowledge. There is no Christianity today which can be accepted by the modern mind except through the self-knowledge and the cosmic knowledge of man which are given by Spiritual Science.

The nature of these connections can be discovered throughout our anthroposophical literature, and they should be compared with what is essential in our time for the progress of mankind. What people have received up to now in various ways from education and custom, they like to have on the one hand as a sort of shadowy abstract knowledge for Sunday, but would then prefer to regard the rest of life as quite apart from this knowledge — not basing their life on it. Any deeper need of the soul is met by the Sunday pulpit, any external requirements, by the State. Both are accepted traditionally and no thought is given as to where one must come if this traditional acquiescence were to continue.

I have constantly and from very many aspects pointed out the gravity of our time. Today I wished to indicate how the whole course of scientific life must not be pursued further unless every science is illumined by self-knowledge, and how social development must not be tolerated unless a cosmic feeling is introduced, a conception of the universe in which the human being is present in the conception itself. It is characteristic of Anthroposophy that when we study it we perceive the whole universe in the single human being and when we contemplate the world we find that everywhere it contains man.

Such things are no doubt reminiscent of Inspirations and Imaginations which humanity has had in the past, but they are not renewals of an external kind, they are drawn forth from the consciousness to which mankind is actually summoned today out of the spiritual world itself. What man sees around him in this physical world does not simply happen of itself. Man is standing within the spiritual world just as he stands as physical organism within the physical world. And something is happening, something is going on in this spiritual world in which he stands. According to what man is has he a meaning for the events of the spiritual worlds.



Let us suppose that someone only considers what goes on around him in the physical world; at most he pays a certain heed to a traditional faith which, however, has no relation to the world and only talks abstractions, and that this man now engages in traditional science, He can pursue this science, empty as it is of man, he can fill his soul with it as millions and millions today cram themselves with it more or less consciously. In this way, however, men stand likewise in a world of the Spirit, for cramming ourselves full with this science is of significance too for the spiritual world. What significance has it for the spiritual world? If that goes on in the same way then Ahriman reaps his reward. For he is the spirit who slinks eagerly round modern educational establishments and would like to keep them as they are; for that serves his interests. The Ahrimanic being, this cold ossified, bald-pated Ahriman — to speak figuratively — slinks round our modern educational centres and would like them to remain as they are. He will certainly lend his assistance if it is a matter of destroying something like this Goetheanum.

On the other hand, in the social life in which men establish their earthly claims without a feeling of the cosmos, and inasmuch as they only speak of these earthly claims without being penetrated, inflamed and inspired with the cosmic consciousness — here actually the Luciferic beings come into their own. There we see how Lucifer lives. I cannot here use the picture, which is a picture but yet is born actually from genuine Ahrimanic concepts, the picture of the ossified, slinking, bald-pated Ahriman, who slinks round educational institutes and wants to preserve them as they are. This picture would not apply to the nature of Lucifer. But another picture would apply: Let opinions be expressed out of mere egoism, with no feeling of the cosmos, even with good will and well-meant social intentions, then the true nature of Lucifer breaks out from what is being expressed. With the social demands that are promoted in the world without cosmic feeling, man spits out of himself what then becomes the beautiful Lucifer. He lives in men themselves, in their stomachs, ruined through the social mis-instincts — understood spiritually — in their ruined lungs, there lives the Luciferic source. It wrests itself free, man spits it out of his whole being and hence our spiritual atmosphere is filled with this Luciferic nature — filled with social instincts that do not feel the connection of man with the cosmos. The bald Ahriman, lanky, skeleton-like, haggard, slinking round our abstract culture on the one hand, on the other hand that which extricates itself slimily out of man himself and assumes the semblance of beauty by which man is deluded, these are pictures — but they are the realities of our time. And only through self-knowledge and only through a feeling of the connection of man with the cosmos does man find the

balance between the ossified and the semblance of beauty, between the bony Being and the slimy Being, between that which slinks round him and that which wants to extricate itself out of him. And this equilibrium must be found. The fruit of the culture, the civilisation of modern times, is, in fact, nothing else than what one could call the marriage between the bony and the slimy. Man is living his life in such a way that civilisation is entering on the Spengler-prophesied downfall. As a matter of fact, Spengler could only describe the world in the way he does, for he has before him the world that has arisen out of the marriage of the bony with the one covered with slime. But man must find the equilibrium.

The times are grave, for man must become man. He must learn how to get rid of the bony as well as the slimy and become man, become man in such a way that the intellect is permeated by the heart and the heart warmed through by the intellect. Then he will find the equilibrium. And then in fact man will neither sink into — speaking spiritually — slimy mysticism nor bald-pated science, but will open himself to what is man, what I perhaps may call, after having characterised it, the Anthroposophical. That stands in the middle, the truly human, the Anthroposophical, it stands really in the midst between these two opposites into which civilisation has gradually come. The Anthropos is in truth when he really manifests his being, neither the ossified nor the slimy; he is the one who holds the balance between the intellect and the heart. That must be sought for.

What must be grasped today out of the very depth of human and cosmic existence, you will understand when you think over the two pictures which I have set before you, purely as pictures. They are meant as pictures, but as pictures that point to true realities.

We will speak further of this.



## Lecture 3

*11 MArch 1921, Dornach*

I should like today to put before you a kind of summary of facts that we already know from one aspect or another. They must, however, be brought to mind again and again if we would form impulses out of the depths of the knowledge of Spiritual Science for what is necessary to human activity in the present day.

I have often spoken to you of the different streams working together to form the whole world in which the human being is placed, and we know the terminology: Luciferic, Ahrimanic, and that which, as it were, is the state of balance between those two and which is best expressed by speaking of the Christ-stream. You know indeed that the central Group of our Building is to bring to expression this very mystery of the trinity of the three aspects — the Luciferic, the Ahrimanic, and that of the Christ.

When we consider man, who is ultimately the confluence of the forces of the cosmos, we can plainly see how these three streams work through him. We know that we have to distinguish what in the main — you know how that is to be understood — is the Head-organisation, the bearer of the nerves-senses system. We must then distinguish the Rhythmic-system which includes, as its most important part, the breathing rhythm and the blood circulation, that is to say, all that takes its course rhythmically. And then as the third principle of external man we must consider the Metabolic-system which is intimately connected with the development of the limb-system. We know moreover that we can conceive this trinity of man from the aspect of the soul. For the nerves-senses organisation is in essentials the bearer of the life of thought, of concepts. The rhythmic organisation is the bearer of the feeling-life, and the metabolic organisation is the bearer of the life of will. Now let us be clear about the following: We only possess a real day-consciousness, a consciousness fully permeated by light, by virtue of our nerves-senses system, and the life of concepts that develops in it. The rhythmic system, or we can also say the breast system, is the bearer of the feeling-life; feelings are developed in the middle part of the soul. And the bodily basis for the feelings is the rhythmic system. We have often shown that the feeling system is not permeated by clear bright consciousness in the same way as the conceptual life. If we examine the

soul-life of man without prejudice we can only say that the feeling-life has no greater clearness of consciousness than the dream. Dream-life with its pictures and feeling-life are equally conscious and equally unconscious. They only seem different because the life of feeling is not experienced in pictures but only in the quality of the soul which forms no pictures. Dreams live in pictures and they are thus differentiated; in intensity of consciousness, however, they do not differ from each other.

Completely wrapped in unconsciousness, like man's state between going to sleep and waking, is the will-life with its bodily basis of the metabolic-limb system. In respect of his life of will man is a completely sleeping being, even if wide awake. When he wills he really only sees what is brought about through his will, he has this before him as he has anything else. But what is actually active in the will, the inner soul-experience and willing, that is actually slept through, as the feeling life is dreamt through.

Now let us consider this sleeping will-life, consider it from the bodily aspect, this sleeping metabolic and limb-life. Man in his whole being stands not merely in the surrounding world of physical nature; he stands in a spiritual world as well. He stands with his whole being, no matter to what degree of consciousness this being has advanced, within the spiritual cosmos.

If we now look at the will, we can say something of this sort: If that is the spiritual cosmos (see diagram, circle) which, at the moment I will not characterise further — you know "spiritual cosmos" is very universal, one can always take only a part of it — then this (red) would be a certain part of the spiritual cosmos, namely, that to which our will- life, metabolic-limb-life, mainly belongs.

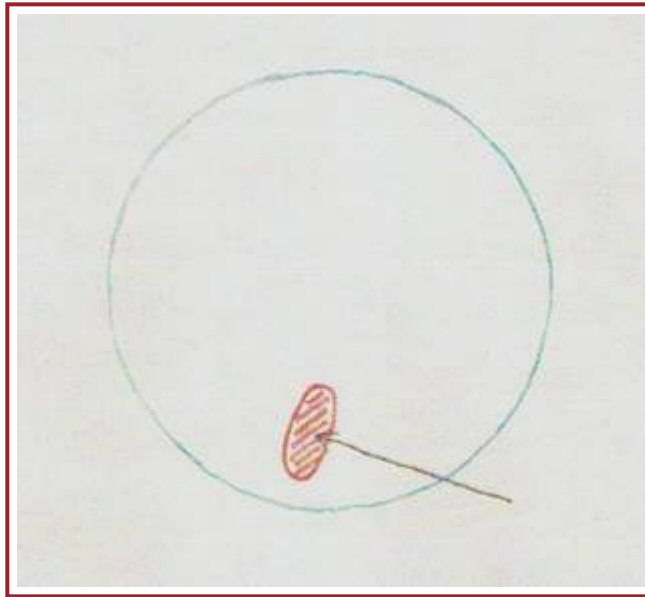


Diagram 1

If you think of the will-life separated out of man psychically and the metabolic-limb system bodily and ask how that is incorporated into a spiritual cosmos, then this whole relationship to a spiritual cosmos shall be represented to begin with through this diagram. And the question arises: What is this white? We know that the red is man's will regarded from the aspect of the soul, or the metabolic-limb life from the aspect of the body, but what is it to which this life belongs? I should like to express myself in another way. If you consider some member of the human organism, the liver, for instance, then you will say to yourself: this liver belongs to the whole organism and has a significance within the whole organism. In the same way, within a great organism, a world-organism, which is here represented white, we can consider as a member the whole human metabolic-limb system, the will-system. And then the question arises: What is this great cosmic organism in which is embedded, so to say, the human will-life, the metabolic-limb life?

You see, that in which man is embedded with regard to his third member is the cosmic life of those Beings whom the Bible calls the Elohim. Really and truly, just as we live in outer nature which we perceive through our senses, we live in the life of the Elohim with that part of our being whose activity we actually sleep through.

Now we will speak of these things more exactly; I want at first only to characterise them to you. Let us consider the life of the Elohim in the whole cosmic evolution. If you re-read my "[Occult Science](#)" you will find

that they are the Spirits of Form, and that they ascend from former stages of evolution, If we go back to the earlier evolutionary stage of the cosmic Moon-existence, these Spirits of Form were there Archai, Original Forces, Primal Beginnings. If we go back to the Sun-existence they are there Archangels; and if we go back to the Saturn existence, they were there Angels. Thus they have ascended since that time and have come to the Elohim existence, to the existence of the Spirits of Form.

When we look at our human evolution and say to ourselves: We too are evolving; when shall we reach the height at which these Spirits are now? We shall be at this height when we have gone through the Jupiter, Venus, Vulcan existence and are in that existence which follows after. If you add together what I have described in my "[Occult Science](#)," you have seven successive evolutionary stages, one could say seven successive evolutionary spheres. And the Spirits of Form have entered the eighth evolutionary sphere.

Saturn-existence		1	5	
Sun-existence		2	6	
Moon-existence		3	7	
Earth-existence	(Man)	4	8	(Elohim)
<hr/>				
Jupiter-Existence		5		
Venus-existence		6		
Vulcan-existence		7		
<hr/>				
	(Man)	8		

That characterises the position of the Elohim. As the Earth came into being they were at the stage which for us human beings is characterised as the Vulcan existence. They ascended into the eighth sphere. Wow the great question, the great cosmic question, was: How does it stand, or how did it stand within human beings during this Earth-existence? You see, as man was formerly a member in the evolution of the Elohim, he was in the position of remaining such a member. The Elohim evolved during the Saturn, Sun, Moon evolution to the stage which I have now described to you. There they carried in their womb, as it were, the human being as you find him depicted in my "[Occult Science](#)." But all that I described there rested in fact in the womb of the Elohim. It is described in the same way as if I were to describe to you the development of the liver. If it were described in its stages, it rests in fact in the womb of the human being. And the whole development of man, as I have described it, rested in the womb of the Elohim.

Now when the Earth came into existence, there was the question: Will man now remain simply an inseparable member in the great organism which mounts to its eighth sphere, the great organism of the Elohim, or will he develop to freedom and become independent? This question of whether men should become independent was decided through a most definite cosmic act. In respect of our will-system psychically and our metabolic-limb system we are indeed parts of the Elohim, there we are asleep. There we are not separate. We are separated, severed, in respect of our head-system.

What occasioned this severance? It came about through the fact that certain Spiritual Beings who by a normal evolution would also have become Elohim did not become Elohim, they remained behind at the stage of Archai or Archangeloi. We can say, therefore, that they are Beings who, if they had advanced normally, could have been Elohim. But they did not advance normally, they stayed behind. They belong, when we regard them occultly today, to the same sphere to which the Angels, the Archangels, belong; but they are not the same nature as the Angels or Archangels or Archaic. They are actually of the same nature as the Elohim, the Spirits of Form, but have remained behind in their evolution and have fallen into the hosts of Angels and Archangels, manifesting themselves in the same sphere. Their activity has had to confine itself; they do not work upon the whole man, nor on what man has pre-eminently acquired upon earth, the metabolic-limb system, but they work upon the head-system of man. I will draw here the head-system (see diagram, rose) as the counter-pole of the will-system, the metabolic-limb system. Here the great cosmic organism of the Elohim is

not active, but actively at work are the backward Elohim whom I will draw so (yellow), working in this sphere together with Angeloi, Archangeloi and Archai. These Beings, the laggard Elohim, are actually opponents of the other Elohim. The other Elohim have separated man off from themselves, but they would not have been able to give him freedom because they have an influence on the whole man. On the other hand, the laggard Spirits of Form restrict themselves to the head and gave man reason, intellect. They are essentially the Luciferic spirits and as you may see from what has been said, they are givers-of-will on a lower level. The Elohim give will to the whole man; they give will to the head. The head would otherwise be filled only with will-less concepts. Concepts only become rational by being penetrated with will and becoming the power of judgment. That has come about through these spirits.

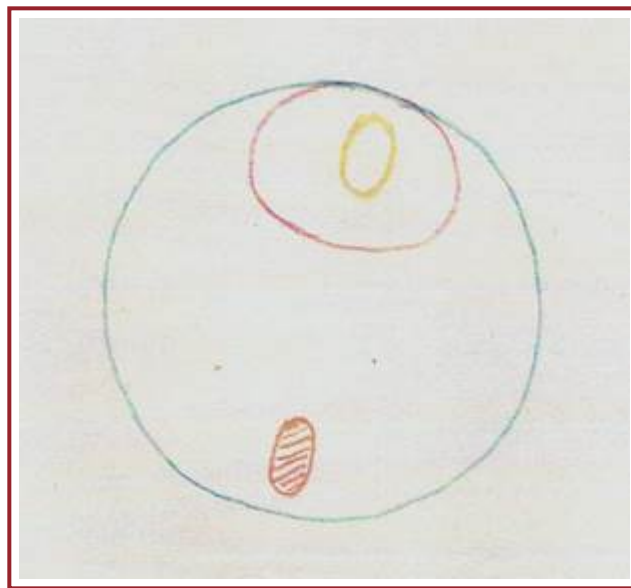


Diagram 2

You will perhaps realise from what has now been depicted from a certain aspect that one must not apply cut-and-dried ideas when one considers cosmic opposing forces. One must not simply treat the Luciferic spirits with scorn, turn a cold shoulder — if I may express myself so — but one must be clear that these spirits are of an essentially higher order than man himself. In fact, they are not actually opponents of man, they are opponents of the Elohim because they have remained behind in evolution and confine themselves to the human head. That is what we must bear in mind.



If you picture what these Spirits would really attain if they had an entirely free hand with human evolution one comes to the following. When the Earth came into existence, there were the Elohim risen to their high rank while the others had stayed behind at earlier stages of evolution. These are in this way the bearers of what was pre-eminently imprinted into man from the past, from the Saturn, Sun, Moon existence, the bearers of what is to be implanted into man of the sublime past which we went through in the three former metamorphoses of evolution.

Since they have remained behind and set themselves in opposition, as it were, to what the Elohim purposed for the human beings of the Earth we can say of them: These Beings who are really Spirits of Form but who meet us in the spiritual world among the ranks of the Angels, Archangels and Archai imprint into man all that would like to keep him from descending to a complete earth existence. They would really like to keep him above the mineral kingdom. They would prefer man to experience only what is in the sprouting plant world, what lives in the animal world and in the actually human world. But they do not want him to come down to the dead mineral world. And in particular they desire above all that he should have no contact with our technics. That enrages these Spirits. They would like to keep man in a spiritual sphere and not let him descend to the earth. In this way they are opponents of the Elohim, because the Elohim, who have made man solidly firm in the dust of the earth, as the Bible expresses it, have drawn him down into the mineral kingdom. But freedom, the freedom which man is to experience in the earthly element, actually does not depend on just those Spirits who would keep him free of the earthly,

Now, by means of the Elohim man has been established in the terrestrial mineral world and this has enabled still other spirits to gain access. Note carefully the difference between the Spirits of whom I have just spoken and the Spirits of whom I have still to speak. Those of whom I spoke earlier are in the spheres where the Angels, the Archangels and the Archai are to be found. We find them among the hosts of these Spirits and it is they who bring flexibility, mobile reasoning, into the human head, the activity of phantasy, art, and so on. But because man has been pressed down into the mineral kingdom, because the Elohim have given him an independence which is no full independence, for he experiences it asleep in his will and metabolic system — because of this, other Spirits have secured admittance. They smuggle themselves, as it were, into evolution. The Spirits of whom I spoke before have been present throughout evolution, they have only stayed behind; they were not able to share in it but they

are backward Elohim, present in the cosmos with the Elohim, only not willing to let man come quite down to earth. He has, however, come down to earth through the Elohim.

And now from outside came other Spirits. We find them if we direct the occult gaze to the Hosts of the Cherubim, Seraphim, Thrones. Of the Spirits actually belonging to this order some again have remained behind. They have not entered these hosts, they have only become Spirits of Wisdom. One can say of them that they would really like to begin quite a new creation' on the earth, they would like to preserve a thorough earth-man. He has been incorporated in the mineral kingdom through the Elohim and they would like to take this as a beginning and from then on carry evolution further. They would like to wipe out the whole past; "Oh dear, the past," they say, "that no longer bothers us; man has come down into the mineral kingdom, now let us tear him away from the Elohim, they do not need him, let us tear him away from the Elohim and begin a new evolution. Let him be the original member and then live on and on!" —

Those are the Ahrimanic Beings. They want to expunge the whole of the past and leave man with merely what he has gained directly on the earth.

You see how the Elohim take a middle stand; they would like to link the past with the future. The Spirits whom I described before would like to permeate man through and through with his lofty past. The other Spirits want to wipe out the entire past, take away from the Elohim what man is out of the dust of the earth and make a new beginning, make evolution only begin from the earth onwards, Away with this "balloon" of Saturn, Sun, Moon. None of that is to have any meaning for man. A new evolution is to begin with the Earth; this is to be the new Saturn, then a new Sun comes, and so on. That is the ideal of these Beings. They break into man's unconsciousness, into the will-life, the metabolic-limb-life, that is where they make their attack. They are that race among the Spiritual Beings who want to give man a special interest for the mineral-material, an interest in what is externally mechanistic. They would particularly like to destroy everything that the Earth has brought over from the Old Moon. They would like the animal world to disappear, the physical human world to disappear, the plant world to disappear, and of the mineral world only the physical laws to remain. Above all they would like human beings to be removed from the earth and to form a new Saturn out of machines, a new world purely of machines. In this way, the world should go on; that is actually

their ideal. In the domain of external science it is their ideal to reduce everything to matter, to mechanise. In the sphere of religion these two polarities are plainly to be perceived.

In former times, as you know from other lectures that I have given here, men were more exposed to the Spirits of the first kind who work on the head-nature. Even in the time of Plato you find that if one spoke of the eternity of the human soul, it was especially of the pre-natal existence and what one actually remembered of this previous existence. That ceased gradually the further we come into the Middle Ages, until the Church entirely prohibited a belief in pre-existence. Today this belief is held by the Church to be heresy. Thus on the one hand there is a tendency to the knowledge of pre-existence, on the other hand the Ahrimanised Church which continues man's life only beyond his death and makes his future existence merely the fruit of what he is here on earth.

You have that as an article of faith — what a human being experiences here in physical life he carries with him through death. His soul always looks back to that. The whole succeeding life is actually only the continuation of what was here between his birth and death. That is precisely the same as what the Ahrimanic Spirits want. This is just the important question that lies before mankind today: Shall the Ahrimanic faith go on flourishing as if there were only a life after death, or shall the consciousness of pre-existence re-awaken and shall it then come to a union of pre-existence and post-existence through a centre balance?

That is what Spiritual Science must seek, the Christ-principle, the equilibrium between the Luciferic-Ahrimanic — on the one side pre-existence and post-existence on the other. That is the weighty problem of the present day, namely, that after humanity has succumbed for a time to the Ahrimanic belief in a mere post-existence, we should unite with it the consciousness, the knowledge, of pre-existence, in order to come to a conception of full humanity.



## Lecture 4

*13 March 1921, Dornach*

From the whole character of these presentations of anthroposophical Spiritual Science you will see how essential it is to understand that in the various spheres of existence different Spiritual Beings have inserted themselves, taking part in the work of those spheres, giving force and direction. It is necessary that humanity in our present age should be fully alive to the knowledge of this — that different spheres of existence are guided and directed by different spiritual Beings; for our civilisation has in the course of recent years lost this consciousness of the presence of concrete Spirit in life. In general, people will willingly talk of the Divine permeating everything, but such talk does not help to an understanding of the world which can provide a sufficient basis for life. It is, of course, quite true that in the last resort, every recognition of the spiritual must tend towards a unity: but if one perceives that unity too soon, one simply loses all real insight into the course of world-happenings. It is necessary, therefore, to leave off speaking in general in such an abstract way about the Divine, and learn to know the concrete spiritual guiding Beings in Nature and History, as we have done over and over again in the course of time. It is from this point of view that I should like to point today to certain really important and significant things at the basis of the constitution of our world.

I pointed out in the last lecture that certain Beings find themselves together in the world for the purpose of building up and animating man, but that they find themselves in conflict. The old truth of the opposition coming from the Luciferic and Ahrimanic spiritual forces — this we put before our souls in the last lecture from a certain point of view, and now we will look at the matter once more from another aspect.

If we take our modern civilisation, which is now involved in such catastrophic events and manifests in such decadent forces, we shall find that what is essentially characteristic of it is the extension of intellectual thinking throughout the whole of humanity. One must really try to acquire an insight into the quite different constitution of man's soul throughout civilised Europe seven or eight centuries ago. It is intellectual thought which today is so prevalent everywhere, which permeates the entire soul-

life of man and, from a certain aspect, will still continue to permeate it. The point now is that one must seek to unite with what is externally comprehensible concepts that belong more to the soul and spirit; for it is well if, from the aspect of the spirit, one really seeks to grasp and permeate external and material existence itself.

That which underlies thought in our organism consists in purely mineral processes that take place within us. Please understand me aright; those processes in us which are specifically of a human character, and those which we have in common with the animal and plant-nature, these are all connected only indirectly, and not directly, with the fact that we have become intellectual thinking human beings according to the modern idea of the development of man. The fact that we have in us a firmly consolidated mineral constitution gives us the capacity for intellectual thought.

When we look at all those kingdoms of nature which are outside us in cosmic space, and which are also within us, we must say: Let us first of all contemplate the sphere of Warmth, of the warmth-Ether; we carry the effect of this Warmth-Ether in our own blood, and the activity of our blood consists essentially in the fact that our blood, as the carrier of warmth, guides these warmth-processes through our entire organism. Now our intellectual thinking does not depend in any way upon what happens in the sphere of warmth. Thus, when we consider the warmth-processes in the cosmos, we can say: These warmth-processes are also continued within the skin of our organism; but that which meets us in the cosmos as warmth-processes — and specially meets one who is able to regard the cosmos in the condition when it showed itself exclusively in warmth processes, during the Saturn evolution — none of that stimulates us to intellectual thinking. Then if we look to the kingdom of the Air, there too we find events taking place; these processes are continued in our organism through our breathing process; but that again has nothing directly to do with our intellectual thinking.

As a third sphere we can look to the phenomenon of water; we see outside in the cosmos the processes in the fluid sphere. These too are continued in our metabolism, in so far as it occurs in the fluids. Outside in nature we see the circulation of fluids, and in ourselves too we see a kind of circulation of fluids. All that takes place in us in that way has again nothing to do with what is our intellectual thinking. But when we look out into the cosmos and see how water condenses to ice, how certain mineral substances are deposited as sediments, how stones and crystals take form — in short, when we consider the processes of the mineral sphere and

their corresponding processes in our own organism, then we find that the mineral processes in us have to do with all that finally culminates in our intellectual thinking. We, therefore, as human beings, are incorporated into the cosmos in these various spheres; but if we were only incorporated in all these different spheres without being involved in any special degree with the mineral kingdom, with those forces which appear in crystallisation and in the deposits of salts, and which meet us in these manifestations in the external world, we should never have become the thinking beings we have become, especially since the middle of the fifteenth century. It is an absolute fact that since the middle of the fifteenth century, it is this working of the mineral forces in the human organism that has become predominant. Previous to that, other forces, those of water, air and so on, were dominant to a special degree in man. Hence intellectual thinking was not then the most significant element in human activity.

Now, in everything which surrounds us in the various realms in which we live, the realm of solid earth, of flowing water, of air and of warmth — for a moment we will disregard the higher kinds of ether — in all these are working divine spiritual beings. These realms consist not only in what we call material world-forces and entities, but they are all permeated by different spiritual beings. I will therefore make a diagram to represent this important fact in our connection with the cosmos. Suppose I sketch here (see diagram) the realm of the mineral world (black); I will then here characterise the realm of the water (red), the realm of the air here (blue), and then finally the warmth-ether (reddish-violet).

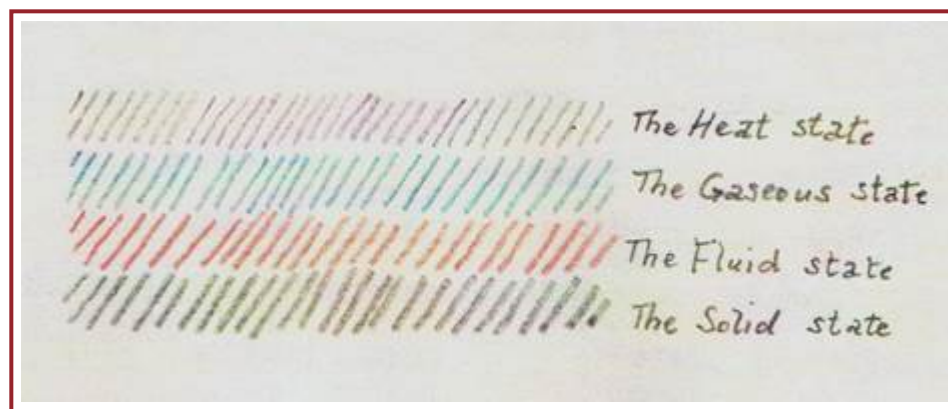


Diagram 1

Now this is the characteristic of all those spiritual beings whom the pre-Christian age — and especially pre-Christian Judaism — conceived as standing under the guidance of Jahve or Jehovah, and who were regarded

by the Hebrew initiates as belonging to the Realm of Jahve or Jehovah. They extended their dominion essentially over the three first realms — warmth, air, water. And so if I am to draw that region in the cosmos that was under the rulership of Jehovah, I must say: It is this region (the three upper layers). It was really the case that the Jehovah rulership embraced the realms of Nature as we have enumerated them, with the exception of the physical-mineral realm. You must be quite clear that when in the ancient Jewish writings, reference is made to the Divine, this always refers to the Jehovah realm of warmth-ether, air and water. That was a deep initiation-truth of the pre-Christian age, and is very cleverly indicated in the story of Creation. One has merely to understand the meaning of the Bible words aright to see how this is plainly brought to expression. Jehovah betook himself, so to speak, to the earth, and formed man out of the dust of the earth. He took that which was not his own kingdom, for the forming of external man. The Bible expresses that fact quite clearly. As I have said, in the pre-Christian Jewish initiation, it was known as an initiation-truth that Jehovah did not form external man out of his own sphere of power, but turned to the earth, and from out of the earthly dust, which was foreign to him, he formed the human sheath which could not come from his own kingdom. Then he breathed into it that which comes from him — the animal soul, the Nephesch. That it is which he gave forth from himself and it came from the three realms over which he ruled. The superficial Bible investigators really do not, for the most part, understand what stands in the Bible at all. If one understands the Bible, one sees that it speaks with extraordinary exactitude, one only has to take its sentences quite exactly. "Jehovah formed man out of the dust of the earth," that means out of the mineral kingdom foreign to him, and then he gave to man out of his own sphere the breath of the soul. Thus, what lives in man as an emanation from Jehovah is indicated when it is said that Jehovah breathed the living Odem into man.

Man developed, and as he evolved further in the mineral kingdom, he developed in an element foreign to Jehovah. And it was that kingdom which then, in more modern times, since the fifth post-Atlantean epoch, became especially dominant in man, because it formed the basis for his intellectual civilisation. We can say, therefore, that as long as the intellectual civilisation was not predominant in man, so long could a rulership prevail such as that of Jehovah. Then, however, the mineral nature began to make itself felt, from the founding of Christianity up to the beginning of the fifth post-Atlantean epoch. Humanity had then to be helped from another side. Now you can see how necessary it was for man

at the time when the mineral nature became so important to him that he should receive the Christ Impulse, because the old Jahve or Jehovah-impulse was no longer sufficient.

You must connect what I have just told you with certain definite facts. Just consider the fact that man would not think intellectually, with a fully waking consciousness, if he were merely subject to the Jehovah influence, which has no influence on his mineral nature. And so, if we wish chiefly to consider the activity of Jehovah in man, we must not look to what is in our external intellectual culture, but to what expresses itself in our dreams. That which is dreamt, which does not pass into sharply contoured intellectual concepts such as can be grasped by the soul but is dreamt — that is our Jehovah-life. Everything which moves in the fluidic elements of the more fantastic or imaginative nature, everything which can be compared externally with the Moon-influence on man, that is his Jehovah-nature. Opposed to the Jehovah-nature is man's clear-cut thinking; but that he owes to the circumstance that there are salt deposits in him, that there is in him a mineral activity.

Now just consider the fact that, fundamentally, the old Jehovah religion lost its significance with the Mystery of Golgotha. It had lost its significance because the time had come in the evolution of man when the mineral nature became predominant in him. But when the Mystery of Golgotha appeared, there was still enough left of the ancient Dream Wisdom through which it could be understood. And those persons who had somewhat transcended the ancient Dream-Wisdom and who through various kinds of initiation had, like Saul (Paul), already attained some intellectual culture — for them a special influence was necessary, such as Paul received through the Event of Damascus, in order to grasp the Mystery of Golgotha. It is of great and deep significance, that in the Christian tradition we are told that in order to understand the Mystery of Golgotha it was necessary for Saul, who had in a certain sense been initiated before the Mystery of Golgotha into the Hebraic Mysteries — it was necessary for him that he should be carried away into that knowledge which did not work in sharp contours, but which expressed itself in the more flowing element of the dream; for it was in this way that Paul experienced the certainty that Christ had been present in Jesus through the Mystery of Golgotha. With the old Dream Wisdom, it was still possible to grasp something of the Event of Golgotha, and if, through a special influence such as was the case with Paul, a man was snatched into that Dream region, he could then understand the Mystery of Golgotha. But now the old Dream Wisdom more and more decreased; it only remained in man's dreams, and even there in a completely decadent



form. As the fifteenth century approached, the culture of Europe was tending increasingly to the purely intellectual element; and under the influence of this intellectual element our modern natural science has developed.

Now consider the following. The old Jewish religion must not be grasped merely with reference to the external words — that would only be a materialistic understanding of religion; we must grasp it in its inner spirit. As an historical phenomenon the point that strikes us is that the Jehovah-God was simply the God of one people, and outside the borders of the Jewish people Jehovah was no longer the Jehovah-God. That is the essence of the Jehovah Divinity; he did not embrace the whole of humanity, but only one portion of mankind. In fact, this perception of God has passed over to our own age, and in particular one could, see it again during the World War when every nation spoke of how Divine Providence or, as many said, the Christ, was helping them. Each nation wanted, so to say, to go forth under the guidance of Christ against every other. But because one utters the Name of 'Christ', that does not mean that one has met, has contacted, the Christ; for the Christ is only contacted when in one's whole feeling one turns to that Being Who has the Christ Nature. One may say a thousand times over: "We will fight in the Name of Christ"; but as long as one is fighting for one nation alone, one is giving a false name to the Being of Whom one speaks; one calls the Being Christ, but one means only the Jehovah-God. In the great catastrophe of the War (1914-1918) all the peoples fell back into a Jehovah religion — only, there were a great many Jehovahs; each people worshipped a God who was honoured entirely in the character of a Jehovah; Christ completely disappeared from the consciousness of humanity. One could see in those catastrophic events how utterly Christ had disappeared out of the consciousness of man.

We can see this also in other things. An altogether scientific civilisation has now grown up. Our modern scientific culture, how far does it extend? Fundamentally, it is limited to what is mineral and physical. Just consider how uncomfortable a modern scientist immediately becomes if one asks him to speak of anything but what is mineral or physical. As soon as the conversation turns to anything else — for instance, to the principle of life — the modern scientist asserts that one can only explain the mineral and chemical processes in the living. He will not enter into the element of life itself, and still less into the element of soul. Thus, this modern science has developed entirely within just that sphere which was not included in the Jehovah religion, in an element foreign to Jehovah — the element of the

mineral physical. This science, in order that it might become an element of civilisation had, as it were, to depend on receiving the Divine Spiritual from another side.

When one spoke among the ancient Jews of any sort of knowledge, it was always a dream-knowledge. The Prophets who had the very highest knowledge are described as the Dreamers of prophetic dreams. It is all connected with just this very fact. It was through this Dream-Wisdom that men even comprehended the Mystery of Golgotha itself. But this Dream-Wisdom disappeared. The Mystery of Golgotha was indeed still transmitted historically and spoken of in the traditional Church communities, but a true understanding of it could no longer be found. In place of it, modern science has grown up in the element foreign to Jehovah, a spirit-less, God-less element; and, because its understanding could not yet expand to the Christ-element, it developed entirely within that physical mineral element — utterly devoid of spirit.

Now this science must, to its uttermost particle, again be permeated by a spiritual element. It is empty of spirit because it can no longer be Jehovistic. External civilisation has attempted to carry on some sort of religious culture by means of a religious 'false coinage,' as when it gave the name of Christ to Jehovah during the War. But science has turned entirely away from the Spirit, it gives descriptions of the physical-sensible alone, because man has not yet been able to press forward to an understanding of the Christ. At most the old Jehovah understanding still prevails when men storm against each other as they did in the War; but not when they investigate facts of nature, for then we have a spirit-less science, an intellectual science devoid of spirit. Thus we are surrounded by a sphere in which the Jehovah element still rules. It permeates us; but we are not aware of it, because it permeates us chiefly through those conditions which are our sleeping conditions. If, when we withdraw into the element of sleep, we could suddenly wake up outside our body, we should clearly perceive around us a spiritual nature, under the leadership of Jehovah. Then, as it were, on the waves of a Jehovah-Sea, we should see our dreams coming to us out of this Jehovah element.

Again in our Will — I have often told you that we are asleep within it — there again the Jehovah nature rules. In the whole metabolism of man, the Jehovah nature rules. As feelings arise out of the metabolic system and permeate the rhythmic system, so do certain feelings emerge, coming out of the waves of the Jehovah-Sea — like our dreams. But when we live in that realm which can only become comprehensible to us through our

intellect, our understanding, there Jehovah has no share. When the Moon rises slowly in a dream-like light and pours this dream-light over everything, one might say: "Man has spread a Jehovah character over the fields of the world." When the Sun rises, shining clearly on every stone, spreading over every object and giving it sharp contours, so that we are able to grasp it with our understanding, then the Sun-nature — which is not a Jehovah-nature — expresses itself. We can only permeate the world with spirit if we can perceive the Christ-Being, if we so look into this world as to see the Christ-Being in it. Modern science has had no eye for this Christ-Being. That which is not Jehovistic but Sun-illuminated and can be grasped in the sharp contours of the intellect — this has been seen by modern science as devoid of spirit. That is the deeper connection.

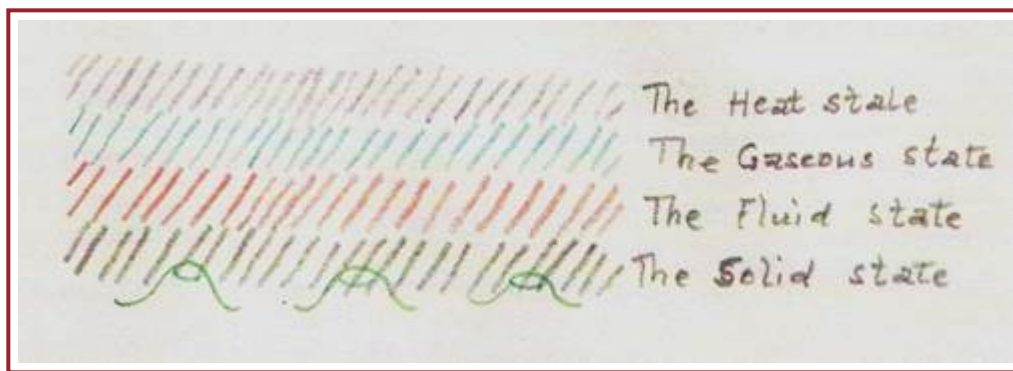


Diagram 2

What kind of a realm is it, then, which meets man in the mineral? Now, I told you in the last lecture that on the one side, within the realm of Jehovah, because they have remained at an earlier stage of evolution, the Luciferic beings appear. When we are present in the Jehovah sphere, let us say in sleep, then the Luciferic beings make themselves felt in our feelings and impulses of Will. That realm which we must dominate with our intellect is spread out around us as the mineral kingdom. That is a kingdom foreign to Jehovah, and into it those beings have penetrated who belong to the Ahrimanic realm. The Ahrimanic beings, however, because Jehovah could not, so to speak, keep them away, have penetrated into that mineral realm (see diagram — green). And so, when we turn our gaze to this realm, we are every moment in danger of being taken by surprise, to our confusion, because of the Ahrimanic beings. These Ahrimanic beings — I have tried to present an image of this in the carved wooden Group which is to stand in our Goetheanum — these Ahrimanic beings can in reality only feel at home in the realms which surround us in the mineral world. They are predominantly intellectually-gifted beings. The Mephistophelean figure

which you see below in our wooden Group, that Mephistophelian-Ahrimanic figure is extremely clever, utterly and wholly permeated with intellect. But with what is really Jehovistic — with what lives in the human metabolic system, in so far as it does not deposit salts or is of a mineral nature but of a fluid nature, consisting in the metabolism of fluids, with all that lives in our breathing and in our warmth condition — with all this the Ahrimanic element has no direct relationship.

These Ahrimanic beings strive, however, to get into man. Man was created out of the dust of the earth. The mineral element is the true sphere of Ahriman, he can enter that sphere, and feel comfortable there; he feels very comfortable whenever he can permeate us through whatever is mineral in us. You secrete salts, and through this you are able to think; through the deposit of salts, through all the mineral processes prevailing in you, you become a thinking being. Ahriman seeks to enter that sphere, but in reality he has a definite relation only to the mineral. Therefore he is fighting to get a share also in man's blood, in his breathing, and in his metabolism. He can only do this if he can inject certain characteristics into man's soul; if, for instance, he can inject into the human soul a special tendency to a dry, barren understanding which seeks an outlet in materialism and mocks all truths permeated by feeling. If he can permeate man with intellectual pride, then he can make the human blood, the breath and metabolism also inclined to him, and then he can, as it were, slip out of the salts and mineral in man and slip into his blood and breathing.

That is the conflict in the world being fought on the part of Ahriman through the very being of man. You see, when Jehovah turned to the earth and created man out of the earth in order to develop him further than he could have done within his own realm, he created man out of an element foreign to himself, and only implanted, breathed, his own element into him. But in so doing, Jehovah had to take something to his aid, something to which these Ahrimanic beings have access. Jehovah has thereby become involved, as regards earthly evolution, in this conflict with the Ahrimanic element which, with the help of man, seeks to get the world for itself by means of the mineral processes.

As a matter of fact, much has been attained by the Ahrimanic beings in this sphere, because when man is born into physical existence, or is conceived, he descends from the worlds of soul and spirit and surrounds himself with physical matter. But in the present state of our civilisation and according to the customs of the traditional Churches, man would like to forget his existence in a sphere of soul and spirit before birth. He does not

wish to admit it; he would like, in a sense, to wipe out of human life any prenatal existence. Pre-existence has gradually been declared heretical in the traditional Confessions. It is desired to restrict man to the belief that he begins with physical birth or conception, and then to link on to that what follows after death. If this belief in a mere after-death condition were to be fully and finally forced on to mankind, the Ahrimanic powers would then have won their conflict; because if man regards only what he experiences from his earthly nature between birth and death and does not look to a pre-existence, to a life before birth, but only to a continuance of life after death, the Ahrimanic element in his mineral processes would gradually overpower him. Everything of a Jehovistic nature would be thrown out of earthly evolution, everything which has come over from Saturn, Sun and Moon would be wiped away. A new creation would thus begin with the earth, which would deny everything that had preceded it.

For that reason, the perception which denies pre-existence must be fought with all possible energy. Man must realise that he existed before he was born or conceived into physical life. In all veneration and holiness, he must receive that which was allotted to him from divine spiritual worlds before his earthly existence. If he adds to the belief of the after-death condition a knowledge of pre-birth existence, he can prevent his soul from being devoured by Ahriman. It follows therefore from what I have said that we need gradually to take into our speech a certain word which we have not yet got. Just as we speak of immortality (deathlessness) when we think of the end of our physical existence, so we must learn to speak of un-bornness, for even as we are immortal, so also are we, as human beings, in reality unborn, look where you will in the language of civilised peoples for a practicable word for "birthlessness!" We have the word "immortal" everywhere, but "unborn" we have not got. We need that word; it must be just as valid a word in civilised languages as the word "immortal" is today. It is just in this that the Ahrimanising of our modern civilisation reveals itself; for it is one of the most important symptoms of the Ahrimanising of modern civilisation that we have no word for "not being born." For as we do not fall a prey to the earth with death, just as little do we first originate with our birth or conception. We must have a word which points clearly to pre-existence.

One must not undervalue the significance which lies in the word. For no matter how much and how clearly one thinks, that is something in yourself, something in man, of an intellectual nature. But the moment the thought is expressed in a word, even the moment the word as such is only thought, as in the words of a meditation, that same moment the word is imprinted

into the ether of the cosmos. Thought as such does not imprint itself into the ether of the cosmos, otherwise we could never become free beings in the sphere of pure thought. We are bound, we are no longer free, the moment something imprints itself into the ether. We are not made free through the word, but through pure thought. You can read further about this in my "[Philosophy of Spiritual Activity](#)"; the word, however, imprints itself into the ether.

Now consider this. Initiation science knows it to be true that because in civilised languages there is no word for "unbornness," therefore this "birthlessness," which is so important for humanity, is not imprinted into the cosmic ether. Now everything which in great significant words is imprinted in the cosmic ether referring to originating, to all that concerns man in his childhood, youth, signifies for the Ahrimanic powers a terrific fear. The word "immortality" the Ahrimanic beings can very well bear to find inscribed in the world ether; they are quite pleased, because immortality means that they can start a new creation with man and carry it forward. It does not irritate the Ahrimanic beings when they shoot through the ether to play their game with man and find that from every pulpit immortality is being spoken of; that thoroughly pleases them. But it is a terrible shock for them if they find the word "unbornness" inscribed in the world ether; it entirely extinguishes the light in which these Ahrimanic beings move. Then they can go no further, they lose their direction, they feel as though they were falling into an abyss, a bottomless pit. You can see by this that it is Ahrimanic action that restrains humanity from speaking of unbornness. No matter how paradoxical it may appear to modern humanity that one should speak of these things, modern civilisation requires that they should be spoken of. Just as meteorology describes the wind, or geography the Gulf Stream, so one must describe what is going on around us spiritually, and how these Ahrimanic beings are moving through our environment; one must describe how well they feel in everything connected with death, even when dying is denied; and how they are filled with a terrible fear of darkness when one speaks of anything connected with being born, connected with growth and thriving. We must learn to speak scientifically of these things, just as that Jehovah-forsaken mineral sphere can be spoken of scientifically in our modern science.

You see, this is in reality nothing less than the conflict with the Ahrimanic powers which we must take upon ourselves. Ultimately, whether people like to know it or not, that which is so often brought against Anthroposophical

Spiritual Science is at the same time the fight of Ahriman against what must be repeated ever more emphatically by Spiritual Science as necessary to modern humanity.

When one experiences such things as the recent attacks that have been made upon Spiritual Science, is it not obvious that these people themselves simply do not approach it? I have spoken to you of the especially ruthless and hateful attack which appeared recently in Germany, in the highly respected paper "Frankfurter Zeitung," when that paper took up a really disgraceful attitude. It did indeed insert our rejoinder, but only in order to put before it a whole column of its own nonsensical remarks. These things are all characteristic of those people who would like the science of Anthroposophy to disappear, who are either too lazy to study or not capable of it. These people seize upon such attacks as the recent one in Germany in order to cast suspicions on what they cannot refute.

When you consider the matter in the light of what I have told you in connection with these Ahrimanic beings, you will see through things a little. In scientific circles today there are a great number of persons who can apparently think quite clearly, and why? Because Ahriman permeates the mineral world; and you therefore need not be surprised that these people develop a great deal of intellect. That is Ahriman within them; it is far more comfortable to allow Ahriman to think in one than to think for oneself. A man can pass his examinations far more easily, he can become a tutor or university professor with far greater facility if he allows Ahriman to think for him. And because so many people allow Ahriman to think in them, these attacks naturally come from an Ahrimanic direction. These things have an inner spiritual connection, which we must see through. Therefore, people must not be so foolish as to blame us over and over again if we are forced to strike back with very cutting remarks at what would fain nullify Spiritual Science from its very roots.



## Lecture 5

*1 April 1921, Dornach*

If we turn our attention to what we have often taken as the object of esoteric study, to what is described in my books, "[Theosophy](#)," "[Occult Science](#)," and others, as the principles of the human being, and if we consider this somewhat generally and externally, we can look on the one hand towards all that can be called the forces, the faculties, of the human intellect. To be sure, what we comprise under the faculties of the intellect includes something entirely different from what we have described as the principles of man. But precisely through such studies as call our attention to various concepts and ideas from other points of view, we shall advance in our studies. Thus we see on the one hand activities of a more intellectual order of the human soul and spirit life, and we see on the other hand the activities of the soul and spirit life which are more applied to the appetitive faculties, to the will. Today we will turn our attention to these faculties with reference to mankind in general, that is, we will ask ourselves: what significance have the more intellectual forces, and what significance have the forces of a will nature in the life of humanity as a whole? If such a method of study is undertaken, it can only be fruitful if one does not dissociate man and mankind from the earth, but when one regards man as a member of the whole earth planet. The justification for this you will discover through statements which you find, for instance, in "[Occult Science](#)" concerning the Saturn, Sun and Moon evolutions of our Earth.

When you remember what has been said there about the Saturn, Sun and Moon evolutions you will see that the views there differ from those of the modern geologist and natural scientist, who consider the earth on the one hand geologically, as if man had no connection with it at all, and then again, mankind by itself in a kind of self-enclosed anthropology, as if this mankind walked about on a soil quite foreign to it. This is quite impossible as a really fruitful method of study. When you follow what was said about the Saturn, Sun and Moon evolution, you will see that in these evolutions the forces which worked in humanity itself and the forces which worked in the rest of the planet were not at all to be thought of as separate. The fact that humanity has reached a certain independence on the earth and walks about free of the planet, as it were upon its surface, is a phase of



evolution, it must not be considered as a final standard. We must consider mankind in connection with the whole of earthly evolution. And, therefore, in the first place we must say to ourselves: if we turn our attention to the intellectual faculties and remember what has been said about the earlier metamorphoses, about the Saturn, Sun and Moon metamorphoses of the Earth's evolution then we arrive at the fact that this inner development of the intellect, which man has today, was not in existence in former stages of the Earth's development. What is today localised to some extent in our head as intellect was spread over the whole Earth planet as a universal intelligence, as an intelligence working according to law, penetrating everything. One could say that intelligence worked in the facts of the whole Earth evolution. The human being himself on the Moon, to say nothing of Saturn and Sun, had not yet, as we know, a reasoning consciousness, but instead a kind of dreamlike consciousness. This dreamlike consciousness looked out into the cosmic phenomena and man did not say to himself, "Out there the cosmic phenomena take place and I grasp them with my reason," but man dreamed in pictures. What we find today localised in our head as intellect he saw as something which interpenetrated external facts and objects. We differentiate between the laws of nature and that which in us comprehends these laws of nature, and this latter we call our intelligence. The human being of earlier times, and that applies also to the earlier parts of our Earth evolution, lived in a soul-consciousness of pictures and he did not distinguish the laws of nature by his intelligence, but Nature herself had intelligence, Nature herself gave herself laws. There outside worked intelligence. It is an evolutionary phase of our humanity, now become independent, that we bear intelligence within us and there, outside, are the laws of nature. The sum total of these natural laws was the intelligence for the man of antiquity.

Now, as Earth humanity we have, as you know, already developed consciousness to a certain degree, so that intelligence is within us and outside exist natural laws which we only grasp with our intelligence. In pointing to these facts, we are touching upon an important evolutionary impulse of mankind. But we must be aware that this evolutionary impulse must be more and more laid hold of and perfected. Today indeed it is not yet fully perfected. We certainly say to ourselves that we have intellect within us, and there, without, the laws of nature hold sway, but we have not yet fully made intelligence our own. As humanity we have remained half-way as regards this receiving of intelligence, reason, natural law, into ourselves. And these facts which I have been touching upon are amongst those which above all must be examined from the standpoint of Spiritual Science precisely in our times. Nowadays we are still extraordinarily proud

when we possess something of an intellectual nature, something pertaining to human knowledge in common with other people. Something still holds good today which is cutting very deeply into the whole development of human nature, namely, that science should be cultivated as something universal, hovering over humanity, as it were, and that when men devote themselves to science they should bring their individuality as a sacrifice, that they should think — well, as "everyone" thinks. It is an ideal, for instance, in our public educational institutions, to cultivate a science which is quite impersonal, quite un-individual, to make this science into something in respect of which one says "I" as little as possible, and says "one" as much as possible. "One" has discovered this or that, "one" must accept this or that as true. And the ideal of the official representative of science today would be just this — that one should not really be able to distinguish the separate professors very well — least of all as regards temperament — when one arrives at a college from another college far distant. It would be an ideal, if one — shall we say? — could listen to a lecture on botany somewhere in the north, then fly with a balloon towards the south and could there hear the continuation of this lecture, and if the continuation should correspond with what "one" really knows in Botany! Something quite impersonal, unindividual, it is this which people consider to be the right thing, and they have a horrible dread lest somehow or other anything personal should enter into this knowledge, into this working of the human intellect. It is just in this sphere that the levelling down of the whole of human culture is considered as of chief importance. It is a source of pride if one does not deviate from what has been formulated once and for all in a certain method. Thus, people would like to sunder science from man. It is separated from man also in still many other relations, as we know. Examples could be given of this. Just think how most men today who are connected in an official way with science write their dissertations, their professorial candidature treatises and so on. They put themselves into them as little as possible, and least of all they reckon with the fact that these books will be quite generally read. They are written; but they are scarcely read by those who have to test them in the college in question; at the most someone reads them who is obliged to do so, and then he tells the others what is contained in them. For science is something about which "one" thinks, not oneself personally. And then they are stored away in libraries. When someday someone or other writes a similar book he looks in the library catalogue and sees where he can find anything he must pay attention to and then that is stored away again, end enters least of all into the individual-personal. All of that is cut off. Yes, my dear friends, countless books abound in the libraries which have no personal interest at all. This is

after all a dreadful situation. But what is worse, people have not the least idea of it, and feel quite satisfied, believing that they themselves do not need to know anything at all, for in the libraries you can find everything, if you only get the right catchword in the catalogue. There things rest. But men are withering away beside a science which is so unindividual. Science would have to be looked at differently if people wanted to keep it in their heads instead of on the library shelves.

This gives one through a few holes — so to say — for one could bring forward many things along these lines, an indication of how the ordinary intellectual culture in modern men is still unindividual, impersonal, how they would like to have it as something which carries on a sort of cloud existence above them. But what is brought about by man belongs not only to man, but to the cosmos. I have therefore said that in order to come to fruitful reflections, we must regard man in connection with the planet, and then again, the planet in connection with the whole universe.

What man brings about, therefore, by using his intellect he can deal with in two directions. He can exert it by developing sciences which all end in "one" thinks, "one" knows, "one" has attained these or those improvements. Then one writes it down in books and stores it away, then that is science, which the generations outgrow, and men can wither away with such a cultivation of the intellect. People can take the line of looking to many other things for their real interests but certainly not to what is an unreality, objective, with no personal touch, preserved in libraries — this they do not meddle with. One has known of learned assemblies who had a phrase, "one who is fond of talking shop" (Fachsimpeln). To gather in small circles and discuss scientific matters when there was an official assembly was considered as of far the least importance. Oh, no, one spoke there of all sorts of trivialities, lying far removed from anything that was really a matter of science. And those who had the weakness of being somewhat enthusiastic about their science and who then — shall we say? — when tea or black coffee was being drunk, began perhaps to speak of this or that philosophical subject, those were people who talked "shop," whom one couldn't take quite seriously — who had not the mind of a man of the world.

I once encountered this lack of the personal in science in a very singular way. I attended an assembly where Helmholtz was giving a lecture. At this lecture, which was read aloud word for word by Helmholtz and which had already been in print for some time, the audience listened to its being read — well, as one does listen to such a lecture. After the lecture, a journalist

came up to me and said — "Why exactly that? One does not need that at all. Anyone can read such a lecture, who wants to, when it has been printed, why should it be read aloud to us as well? It would have been far more sensible if Helmholtz had simply walked about in the auditorium and given his hand to everyone. That would have done much more good." That is a very true example of how estranged people are from what is flying about so impersonally as science. Naturally people are being dried up by it. This, then, is one way in which intellectual culture can be grasped.

The other method is this; to interest oneself in every single thing, so that one's mind catches fire and brings new life into science and the details are recast into living concepts, so to grasp everything that it is received from the first moment with the inner life of feeling. Thus, one can really imbue with an inner fire all that is given by science. By taking the various sciences one can gradually penetrate into the whole world existence, one can create something which becomes an innately personal concern of every human being who pursues it. That is the other method. On the one side impersonal, all that is carried on being cut off from humanity — in fact people would greatly prefer to find automatons for the pursuit of science. Then they would have nothing more to reflect upon with their own heads, for perhaps they would be productive without them. But all that happens in this way, or all that may happen from a fully heartfelt pursuit of science, is indeed not merely the concern of mankind, it is the concern of the whole planet and therewith of the whole universe. For what a man does, inasmuch as he cultivates something of an intellectual nature with his head, is just as much an event as when the water of a spring flows under the stream to the sea, or as when evaporation takes place, or it rains. What happens when plants sprout and so on, those are events of the one sort. What happens through the agency of man is an event of another sort. It is not merely a human concern, it is a concern of the whole planet. And this is precisely the task of man in his evolution on the earth — for the intelligence which formerly was poured out in common with the whole planet, to be drawn within by man, to be united with himself. Thus it is an evolutionary impulse of man to make knowledge his own personal concern, so that he can imbue it with enthusiasm, so that it can pass over into him and be seized by the fire of his heart. And if he does not do the latter, if he stores up knowledge in impersonal ways, then something does not happen which ought to happen in the sense of the Earth's evolution. The feeling nature of man is not seized by the culture of the intellect» The intellectual culture only develops in the head, as it were, and hovers too far away from the surface of the earth, merely in our heads. It makes no difference if many people are short, and their heads only reach about to the hearts of

others, it develops only in the heads, and it ought to sink down to the hearts. But lying in wait for what is thus not taken in by the heart, what is not seized by the feeling nature of man, are the Luciferic spirits. And this for which the Luciferic spirits are thus waiting can be received by them when it hovers thus impersonally above the earth. For the only possibility of wresting the world of intellect away from the Luciferic spirits is to imbue it with feeling and make it a personal affair. And what is happening in our age, and what has happened for a long time and must become different, is that we are letting earthly existence become the prey of the Luciferic world, by our cold, empty, dried-up intellect. In this way the Earth is checked in her evolution, and is held back at an earlier stage. She will not arrive at her goal. And if man continues for a long time the impersonality of so-called science, the consequence will be the loss of the soul-nature altogether. This impersonal science is the murderer of the human soul and spirit nature. It dries men up, it withers them. Finally, it makes of the Earth something that one can call a dead planet with automatic men on it, who have lost their spirit and soul by these means. Here too one must say: things must even now be taken in earnest; we must not look on at this cosmic murder by the abstract impersonal pursuit of knowledge on earth. That is one thing.

The other is the human desire-nature, which is connected with the will in man. What is connected with man's will-nature can again take two directions. The one path is for this will-nature to subordinate itself as much as possible to regulations or state decrees, and to unite itself with what is a kind of general law, so that this general law exists, and in addition there are only man's purely instinctive desires.

The other path is that what is reflected in man as desire, what is present as will should gradually raise itself to pure thought, expend itself in individual freedom so that it flows into the social life as love. It is the method of transmuting the forces of will and desire that I have described in the "[Philosophy of Spiritual Activity](#)." There I have shown how the common law of humanity must proceed from each human individuality. I have described there how the social order arises through the harmony of men's acts, when what proceeds from the human individual is raised to pure thought. Men are afraid of a social order which is formed by every person giving himself his direction out of his own individuality. People like to organise what men should want. They like to establish categorical commands in the place of the love working out of each human being. Through the existence, however, of such abstract injunctions, whether they are commands on the pattern of the Decalogue, or laws of any individual

State, then from out the individuality of man only instinctive desires have a value, those desires which we are seeing revive today especially, and which have become, as a matter of fact, the sole social ingredient of the present time. Again, that which happens in man when he does not make his will individual, does not raise it to pure thinking, that is not something affecting man alone, but it affects the whole planet and therewith the cosmos. And what occurs when the human will cannot become individual, this the Ahrimanic spirits are greedily awaiting. They make it their own, these Ahrimanic spirits, and they appropriate everything which lives in man of a will-nature, by way of desires not unfolded to love, and carry it over to individual demonic beings. Just as something of a more universal nature arises through that which is hovering over mankind as the intellectual faculty, so do quite individually formed demonic beings arise out of the human appetitive faculties not transformed into love.

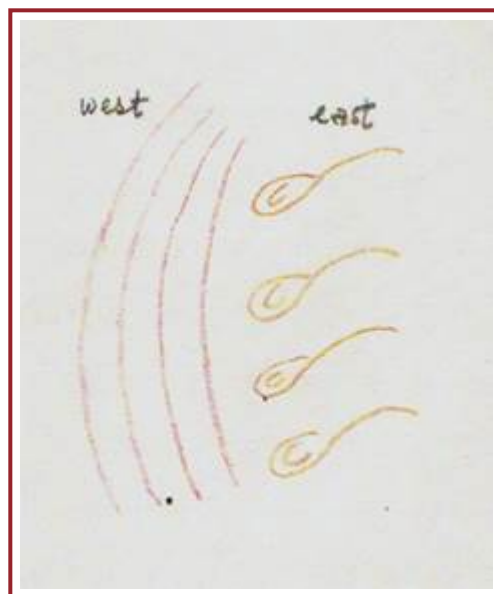


Diagram 1

And if there were no striving on the part of the individuals towards a community of freedom within the social order, the Earth would have to fulfil her purpose with these beings, who would then be individualised, but who would carry on an existence as Ahrimanic spirits, and who would take away from the Earth the possibility of evolving into the next planetary condition, the Jupiter metamorphosis. Stated shortly, that would mean that the abstract intellectuality of our planet would be perfected towards the one side, would not let it come to completion, and that which arises out of the will, not transmuted into love, would create on the other side sheer individual beings. No less than this is seen by one who sees into the

beginnings of a civilisation which is undermining the true progressive development of the Earth. This is what such a seer sees being formed today if no impediment is put in the way of the impulses which on the one hand are now arising in the Western world with such strength, and on the other hand developing so forcibly in the Eastern world. What has proceeded purely out of human subjectivity over there and is lying at the base of the State culture, which has fallen into decadence, is something which will actually mould the Earth's evolution in the direction of individualised demons. And what is evolving in the West is something which will sail along into a universal standard of intellectuality and gradually make man into an automaton. These things can plainly be seen in the construction of these automatic machines, which are already here today — partially. I say "partially" consciously, for to be sure they are still to some extent very individual. In many respects, one can see their automatic nature, but there is something still left in these automatic machines which is at the same time very individual. Something which is to be noticed as an appendage to each of these separate automata, in which if things aren't exactly in the form of banknotes, there's at any rate a sound of gold and silver. But a. universal automatism would also oblige the individual purse to become the general communistic purse.

All this is, however, something which must be regarded today not with mere sympathy and antipathy alone, but with that sight which looks through world events, which can observe what is happening among men in connection with cosmic events. When one sees things thus, one will say to oneself: it is given to man to bring forward the planet wisely in its evolution. The particular kind of existence which has been indicated today is threatening humanity if men do not try to convert knowledge into wisdom. And that can only come about if a man personally applies himself to knowledge, if he takes it personally into himself and binds it again to what, out of the desire nature transmuted by love, becomes the common concern of humanity. One can receive these things through Spiritual Science with a strong impulse of inner understanding.

As a matter of fact, it is shown in what has remained behind in the Moon as a cosmic symbol. When we see the Moon in its first or last quarter, in what it shows us as its sickle form we have a. picture of what the Earth could become. In the dark part, it shows to one who can see the supersensible these little demoniacal forms moving about in ghastly fashion, where the curve of the sickle bends inwards. So that one is speaking quite correctly in saying: man must preserve the Earth from the Moon existence through all that I have now explained. The Moon shows in

a cosmic picture placed before us what the Earth could become. And so we must accustom ourselves to penetrate in this way with inner feeling into that too which we see outside in the cosmos. We must so look upon the Moon that we can say: it shows us something set up through cosmic evolution as a caricature of the Earth existence, as what the Earth existence can become if man does not learn to understand how to make impersonal knowledge into his personal concern, if he does not learn how, through warmth, to change individual desires into love, through which they can develop into an associated social life that is a common concern of the whole of mankind. One can understand better what happens in the cosmos if one looks into what is being accomplished in man, and conversely one can see in the right way the tasks of mankind if one is able consciously to look into the conditions of the cosmos. For they are applicable also to that which should live in humanity as morality, as ethics.

The facts that are stated concerning Lucifer and Ahriman are not meant to be taken in such a way that one should theorise about them, that one should only say Ahriman is this, and Lucifer is that. But one should so take up these ideas into oneself that really one should see in all around the activity of the Luciferic spirits who want to hold back the Earth in earlier conditions. So too in all that is Ahriman one should see something which would hold back the Earth so that it does not advance to future stages. But one must penetrate those things in detail. One must be able to value the moral in relation to the laws of nature, and the laws of nature morally. When that happens then the great bridge will be thrown across between the moral world-concept and the theoretic world-concept, of which bridge I have, as you know, often spoken from this place.

Things which happen today must also be viewed from this standpoint. For only when the free-will of man invades these cosmic events can what has been indicated to you be turned to good service. The further evolution of the world is in fact entirely the task of man and of humanity. This must not be overlooked. And one who only wants to theorise, who, for instance, only wants to see and hears after so and so many centuries or millennia this or that will happen — does not consider that we are already living in a time when it is given over to mankind to co-operate in the metamorphosis of the earthly evolution; he does not consider that there must be received into man's soul that which is the general world-intelligence, nor that what lives individually in man as the forces of desire must flow out from mankind in the form of a universal love, which, however, is only attained through the pure freedom of thought.



Herewith I have set before your mind's eye two streams of culture, which are immensely important, and have sought in so doing to show again from a certain aspect what is the task of Spiritual Science when taken earnestly. The task lies in this direction. It does not really lie in a few persons having a feeling of well-being in the knowledge of this and that, but it lies in so grasping human evolution that world events come to pass in the true way out of humanity itself.



Read & Write



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