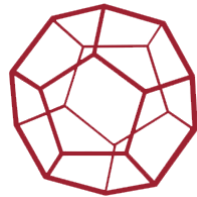


Christmas Conference 1923/1924

GA 260



Christmas Conference 1923/1924

GA 260

by

Rudolf Steiner

1923/1924

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(the same text with all of the included images, which are missing in the above)

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Rudolf Steiner's Opening Lecture and Reading of the Statutes

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Editor's Preface

Instead of converting over the entire book recording the lectures given by Dr. Steiner at the Christmas Conference of 1923/1924, I chose to pull excerpts from the lectures that, in my view, provide encouragement for those in the 'movement' today who require not only words of encouragement as reminders of 'what we are about' but also information about the events going on at the time e.g. the Second Goetheanum.

I felt that by simply converting the book in its entirety these particular aspects I sought to highlight might become buried in matters that have little direct bearing on us today, particularly with respect to those of us who are not 'official' members of the Anthroposophical Society but are, nevertheless, devoted Anthroposophists.

Our world today is, to use an oft used colloquialism, a freight train speeding at us with which we are destined to collide. It is imperative that we prepare for those times ahead as things will 'get worse before they get better.'

After conceptualizing how I wanted to approach this material, I have since 'stumbled upon' other quotes of Dr. Steiner's that I felt impelled by his spirit to include. In doing so, though I publish this 'book' under the title above, it includes several other sources, all of which are cited.

I have left out many of the chapters/lectures included in the published book and excerpted from other lectures what serves my goals herein. I do not wish to infer that the material I have excluded below is not important nor interesting, for quite the opposite is true. Any recorded history, especially provided through Dr. Steiner's lectures, is important for us to absorb in our time. If I do not convert the entire book at a later time, you can read it in its entirety [RS Archive website](#).

Dr. Steiner once said (and to my chagrin at the moment of this writing I cannot recall the source, which I will add once I come across it again, as seems to frequently be the case), he, as having become a teacher (of Spiritual Science), he is bound from the Spiritual heights in which he now resides to continue his help of those who embrace what Spiritual Science strives to bring to humanity. There was a (small, but significant) event in

my personal life whereby his overshadowing of my own life was made sure i.e. proof of the fruition of that statement (a promise as I see it). It is in this spirit I put this booklet together.

~Anthony



Introduction by Virginia Sease

Events which occur in human history are always marked by their own peculiar destiny. Some acquire instantaneous recognition, others remain unnoticed for decades, for centuries and sometimes forever. They are all inscribed, however, in the super-sensible sphere in a form often designated as the Akasha Chronicle.

The record of the event of the Christmas Conference for the Foundation of the General Anthroposophical Society which is contained in this publication became accessible in printed form in the original German version prepared by Marie Steiner in 1944, some twenty years after Christmas 1923. The Foundation Stone verse, however, which resounded each day during this Christmas Conference was printed by Rudolf Steiner almost immediately. In the many lectures, letters to the members, and articles which occupied Rudolf Steiner in the months after January 1, 1924 until his death on March 30, 1925, he also made frequent and penetrating reference to the event of the Christmas Conference and the Laying of the Foundation Stone.

The effect of this twenty year span of time between the Christmas Conference itself and the printed proceedings was that those eight-hundred people from many different countries who attended the Conference shared their impressions, memories, inspirations and resolutions with the members at home. Thus an oral tradition arose around the event itself, whereas the Foundation Stone verse, which was immediately accessible, became an inner meditative reality for countless people and was soon translated into various languages, including English. Over the decades which followed, numerous translations of this verse arose out of the anthroposophical work in various English-speaking countries. Besides the translation used in the following text, three other translations have been included at the end.

During the more than forty years between the original publication in German and this first publication in English two basic translations in typescript form served as a working basis for the people to whom they were accessible. Frances Dawson of California made a translation which served some members' groups of the Anthroposophical Society. John

Jeffrey of England translated the German version soon after it appeared for the English Section meetings led by Harry Collison. Harry Collison was the representative from England at the Christmas Conference.

Perhaps it is just this unavailability of the printed text for so many years which is the greatest indication that the Christmas Conference for the Foundation of the General Anthroposophical Society and the Laying of the Foundation Stone can never be restricted merely to a printed document; rather here is a living testimony to a spiritual reality. This spiritual reality comes towards us from the future as it continues to work on in humanity's life on earth. This event was actually inaugurated rather than concluded on January 1, 1924. It is therefore vitally important that these proceedings are now available for the English-speaking world through a translation which captures in an accurate and a sensitive manner the directness, the depth and the subtleties of this most significant event.

August 1989

Virginia Sease
Goetheanum, Dornach



Foreword by Marie Steiner

In the book *Rudolf Steiner und die Zivilisationsaufgaben der Anthroposophie* (Rudolf Steiner and the Tasks of Anthroposophy for Civilization), ^[1] published at Christmas, an attempt was made to depict through Rudolf Steiner's words and through his work in Spiritual Science how immense was the energy and how selfless the sacrifice of his endeavour to give to mankind the new spiritual impetus for which there is such dire need at this turning point of time. His influence on the public at large had reached its climax in 1922 when Wolff's concert agency ^[2] had applied for the organization of his lectures within Germany and when even the largest auditorium in many towns was too small to contain the crowds wanting to attend. Köthener Strasse in Berlin, which leads to the philharmonic concert hall, had even had to be cordoned off by the police because the congestion was so great. People from all around stood there with their luggage, unable to enter. This externally visible success fanned the flames of the opposition's will for destruction. Circles connected with the Pan-German movement ^[3] at that time had no scruples about instigating riots or indeed resorting to ambush or murder, as is shown in the cases of Erzberger, ^[4] Rathenau ^[5] and a good many others. Groups otherwise at loggerheads with each other joined forces in order to do away with a growing spiritual movement which appeared to threaten their own goals. So it was not difficult to stir up rowdy scenes. These were particularly violent on the occasion of Dr Steiner's lectures in Munich and Elberfeld. ^[6] The Wolff Agency was confident that it possessed sufficient personnel to organize and implement, all the more energetically, the arrangements for the lectures, in which it had a financial interest. It considered itself capable of reconnoitring the situation beforehand and felt it could then take preventative measures sufficient to cope with any disturbances. However, after further investigation, it had to admit that the enemy organizations were so powerful that it would unfortunately not be possible to guarantee the safety of the lecturer or even to ensure the smooth running of the event. It advised cancellation. Thus Dr Steiner's public lecturing was cut short by force at the very moment when it was at its most effective. Feeble and insignificant, but all the more unscrupulous, General G von G ^[7] now took the stage as a disseminator of propaganda. His hatred was inflamed by private family quarrels and personal intrigues.

The hate campaign set in motion by the opposition from far and wide was at its height in 1922, the year which culminated in the burning of the Goetheanum, and in 1923.

Rudolf Steiner strove all the more strongly to imbue the Anthroposophical Society with its task for mankind and for the culture of mankind, doing everything he could to make it morally sound. It was to become the instrument through which, despite immense efforts on the part of the opposing powers, the spiritual renewal of mankind would have to be attempted. The book *Rudolf Steiner und die Zivilisationsaufgabe der Anthroposophie* describes this through his words and deeds. It is also revealed in lectures given in 1923 and published in booklet form. [8] The events described in the book lead to the point when it became possible to re-constitute the Anthroposophical Society as the General Anthroposophical Society, with its centre in Dornach, resting on the foundation of the newly-founded national groups. Before this could take place, the old connections linking us with Berlin as the earlier centre of activity had to be dissolved. It was my destiny to carry this out.

As the year 1923 drew to a close, inflation in Germany reached its nadir. A billion Reichsmark were now worth one pre-war mark. Ever since 1920, the strain of keeping up with the increasing speed of this avalanche had been making devastating demands on the nervous energy of anyone who had a business to run, especially when not only material values but above all spiritual treasures were involved. Official regulations which could not be ignored were changed every few days to take account of the shifting situation, and merely keeping abreast of the requirements devoured time and strength. If in addition you had taken upon yourself the burden of other people's affairs and had to make sure their rent and taxes were paid, you found yourself drowning in noughts when trying to work out what they owed — for taxes included not only the usual things but in addition items for the war, for the army, for the Ruhr, and all kinds of special funds. And next day everything would have changed once more. To send out a bill required a postage stamp which within quite a short time came to be worth much more than the payment requested. There was no lack of comical incidents, and the gallows humour evolved in their recounting did a little to lighten the burden of the depressing situation. Thus when the multiplication factor was a 'mere' few hundred thousand, a dear old member was heard to exclaim: 'Good gracious me, when you are seventy thousand years old you can't be expected to understand these sums any longer!' And the urchins in the streets of Berlin adopted boastful attitudes: 'Did you say that star was four hundred billion miles away from that one?'

What's in a few billion? That's nothing!' Such concepts of dwindling values must have had a decidedly negative influence on the strength of morals of the rising generation.

All over Germany things were being dismantled! We, too, could no longer maintain our dwelling in Berlin. And the Philosophisch-Anthroposophischer Verlag had to be transferred to Dornach to ensure its continuing existence. Even Fräulein Johanna Mücke, ^[9] stubborn and resilient Berliner though she was, could see no other solution. She was driven almost to despair in her isolation. We were forever either on tour or working feverishly in Dornach, while she waited in vain for replies to urgent letters, often facing decisions for which she felt unable to shoulder the responsibility alone. Dr Steiner was overburdened to the limit of his strength and now had to make preparations for the Christmas Foundation Conference and settle all the arrangements for international understanding and the reconstitution of the Society. Yet Fräulein Mücke could not be left without help any longer. Our worries on her account and about the continuing existence of the publishing company meant that we would have to divide the work between us. It was now my duty to hasten to Berlin in order to wind up our work and our home there.

So immediately after the Dutch conference ^[10] I traveled directly to Berlin. We had already given notice of our intention to relinquish our apartment. Now I had to rescue from Dr Steiner's library whatever we wanted to keep for the future. It was necessary to sift through all his papers in order to extract the important items from among the mountains of old letters and also manuscripts and newspapers which had become worthless. The last night before every lecture tour had been devoted to this job and each time several baskets full of torn-up papers had been the result. And yet an endless amount still awaited destruction on an even larger scale. It became our evening occupation for several weeks. Fräulein Vreede, who had come to Berlin to help, joined me and Fräulein Mücke. Whatever we wanted to keep was sent to Stuttgart. Permits for the transfer of the publishing company to Dornach had to be applied for, and everything had to be packed in accordance with border and customs regulations: Dr Steiner had given Dr Wachsmuth the task of helping us in this. He came from Stuttgart to Berlin to inspect the crates, now packed, and to arrange for their dispatch across the border. His visit was short. On their return, both our guests gave Dr Steiner quite dramatic descriptions of their impressions of Berlin.

We completed our work. Finally homes had to be found for the paintings and pictures; and the furniture from the Berlin group room, the Stuttgart Eurythmeum and our apartment in the Landhausstrasse had to be distributed. A last word to friends and we bade farewell to this place where we had worked and with which we had been connected for twenty-one years. Five hundred crates of books together with all the cupboards and shelves were transported to Switzerland. Fräulein Mücke herself had had to show the packers how to tackle the task with verve. Now she stayed on in Berlin for a while. But at least she had been relieved of the great burden and had the comfort of knowing that she had saved the publishing company. We owe it to her exemplary loyalty that in Dornach it has been able to flourish once more.

Thus I did not return to Dornach until shortly before the Christmas Foundation Conference, once the task of winding up everything in Berlin had been fully completed. It was as a matter of course that this part of the work should have fallen on me. The old form had to be dissolved before the Society, newly constituted in Dornach, could find its own form, taking into account the growth of the Movement and also the fields of work which corresponded to its new cultural tasks. Dissolution is always tinged with sadness, though joyful anticipation of coming educational and artistic tasks was undiminished. The past that had to be dismantled was infinitely significant, and anchored in it was the guarantee of fruitful new development.

Therefore I was astonished when during his introductory lecture, at the opening of the Christmas Foundation Conference, Dr Steiner conjured up before our souls a deeply moving image of the ruins of the Goetheanum, and then extended this image to include the publishing company. For the crates, packed to the brim, had resembled ruins merely externally, and this picture created an inaccurate impression among the listeners. When I later pointed this out to Dr Steiner and asked what he had meant, it turned out that he had received a report which had given him the impression that the devaluation of currency in Germany had brought about too great a dissipation of resources. When some months later Fräulein Mücke was able to show him the account books herself, he was delighted and said: 'But this gives quite another picture and shows that everything is alright.' He congratulated her on having rescued the publishing company out of that complicated situation.

To give a description of the Christmas Foundation Conference is perhaps one of the most difficult tasks one can set oneself. It is barely possible, with our limited insight, to gain an overall view of the impulse and power behind that event. It represents the most mighty endeavour of a teacher of mankind to lift his contemporaries out of their own small selves and awaken in them a conscious will to be allowed to become tools serving the wise guides of the universe. Yet at the same time this Christmas Foundation Conference is also bound up with something infinitely tragic. For we cannot but admit: We were called, but we were not chosen. We were incapable of responding to the call, as further developments showed.

At first every participant was as though lifted above him or herself, inwardly warmed through and through and at the same time deeply moved. But a destiny held sway over the whole situation, a destiny which has had to run its course in other spheres of existence. The outcome revealed what it meant for Dr. Steiner to take our karma upon himself.

Herein lies the deeply esoteric nature of that deed of sacrifice. This is not the usual interpretation of the designation 'esoteric Vorstand'. What could have been deeply esoteric would have been to bring diverging earlier spiritual streams to a harmonious balance in the persons of some of their present representatives. This would have been an esoteric task that could have been achieved together with Dr Steiner through his superior insight, strength and capacity for love. But our human karma and that of the Society burst upon him the very minute the Christmas Foundation Conference had been brought to a close. On that last day, 1 January 1924, he suddenly fell seriously ill. At the social gathering with tea and refreshments, described as a 'Rout' on the programme, he was struck down as though by a sword aimed at his very life. Yet he continued without intermission and with boundless energy to be active until 28 September, the day on which he spoke to us for the last time. ^[11] His failing physical forces were nourished by spiritual fire, indeed they were borne by this fire and grew beyond themselves. But at the last, after superhuman achievements during the month of September, the power of this inner flame finally devoured him too.

For those who have the possibility of viewing events as a whole, the Christmas Foundation Conference is bathed in this tragic light. We have no right to turn our thoughts away from the gravity and suffering of these events. For insight is born of suffering and of pain. This pain must lead us to take hold of our tasks with a will that is all the greater.

There is much to be learnt from the discussions and events of the Conference, which were recorded in shorthand. If we follow them day by day just as they took place, we arrive at a picture that at first remained unclear to us because the excessive burden of work, and the bombardment of wishes from the members arriving from every direction, made it impossible to realize straight away the totality of the prospect that had been given. With time, what Dr Steiner had sketched along general lines by way of intentions for the future would have gained clearer contours. And a gradual putting into practice of his intentions would have enabled us to gain a complete picture. For this, a period of time was needed. First the spiritual foundation had to be deepened and strengthened. This was done through the cycle of lectures on the Mystery centres of the Middle Ages [12] and also the cycle *Anthroposophy* [13] which led up to the moment when the first lesson of the First Class was given. At the same time, the lecture tours could not be allowed to cease. These took Dr Steiner to France, Holland and England, as well as German-speaking and eastern regions. Wherever he went, the demands made on his strength were immense. In September he would have been ready to begin the Second Class. But the throng of members coming to Dornach was such that account had to be taken of it, as well as of the spiritual needs and receptivity of the new arrivals. In addition to the four separate lecture courses running every day, [14] so many personal wishes had to be met that the total physical exhaustion of the teacher and bestower became inevitable. From 28 September onwards, Dr Steiner had to give up any further work amongst the members. He was confined to his atelier, which had been transformed into a sick-room, and as far as the lecture tours were concerned, he had to ask us to go in his place. On his sick-bed he continued to write further letters to the members [15] and also the essays on the course of his life. [16]

Now it is our task to let the Christmas Foundation Conference speak for itself through the talks and lectures given by Rudolf Steiner and preserved for us in shorthand reports. What was said by the different officials or individual members, if extant, would overburden the book. Their questions are revealed by the answers given. The meetings and discussions in their totality represent for us a path of training in how to conduct meetings and deal with problems within the Society. All this is bathed in the atmosphere of most lofty spirituality, an offering, to the higher powers, of supplication and gratitude. The dominant endeavour is to conduct matters of this world in a practical and sensible manner while yet ensuring that they remain subordinate to the will of a wise universal guidance. The details of daily life are thus raised up to the sphere of spiritual goals and higher necessity.

Members from all the national Societies had gathered in large numbers. The lecture room in the old carpentry workshop ^[17] had to be extended by opening up the adjoining rooms, and the walls leading to the foyer, which still served as a workshop or, during performances, as a cloakroom, had to be taken down. Outside, the scant remains of the burnt Goetheanum building stuck up out of the snow-covered landscape.

For those arriving and settling in on 23 December a eurythmy performance was offered at 4.30 in the afternoon. The words with which Dr Steiner greeted the guests and introduced the performance contained the first indication of some of the fundamental motifs which were to run through all the lectures of the Conference. That evening brought the final lecture in the pre-Christmas cycle on *Mystery Knowledge and Mystery Centres*. ^[18] The opening of the Conference itself took place on the morning of 24 December. There now follows the address with which Rudolf Steiner greeted the guests on the occasion of the eurythmy performance on 23 December.



1

The Laying of the Foundation Stone

(Chapter 4 in the book)

31 December 1923 a.m.

My dear friends!

Let the first words to resound through this room today be those which sum up the essence of what may stand before your souls as the most important findings of recent years.

Later there will be more to be said about these words which are, as they stand, a summary. But first let our ears be touched by them, so that out of the signs of the present time we may renew, in keeping with our way of thinking, the ancient word of the Mysteries: 'Know thyself.'

Soul of Man!
Thou livest in the limbs
Which bear thee through the world of space
In the spirit's ocean-being.
Practise spirit-recalling
In depths of soul,
Where in the wielding will
Of world-creating
Thine own I
Comes to being
Within God's I.
And thou wilt truly live
In the World-Being of Man

Soul of Man!
Thou livest in the beat of heart and lung
Which leads thee through the rhythm of time
Into the realm of thine own soul's feeling.
Practise spirit-awareness
In balance of the soul,

*Where the surging deeds
Of the world's becoming
Thine own I
Unite
With the World-I.
And thou wilt truly feel
In the Soul-Weaving of Man.*

*Soul of Man !
Thou livest in the resting head
Which from the grounds of eternity
Opens to thee the world-thoughts.
Practise spirit-beholding
In stillness of thought,
Where the eternal aims of Gods
World-Being's Light
On thine own I
Bestow
For thy free willing.
And thou wilt truly think
In the Spirit-Foundations of Man.*

My dear friends! Today when I look back specifically to what it was possible to bring from the spiritual worlds while the terrible storms of war were surging across the earth, I find it all expressed as though in a paradigm in the trio of verses your ears have just heard. [At this point, and again in the final words of this meeting at which the Foundation Stone was laid in members' hearts, Rudolf Steiner changed for a moment from the formal mode of address to the more intimate 'Du'. (Tr.)]

For decades it has been possible to perceive this threefoldness of man which enables him in the wholeness of his being of spirit, soul and body to revive for himself once more in a new form the call 'Know thyself'. For decades it has been possible to perceive this threefoldness. But only in the last decade have I myself been able to bring it to full maturity while the storms of war were raging. I sought to indicate how man lives in the physical realm in his system of metabolism and limbs, in his system of heart and rhythm, in his system of thinking and perceiving with his head. Yesterday I indicated how this threefoldness can be rightly taken up when our hearts are enlivened through and through by Anthroposophia.

We may be sure that if man learns to know in his feeling and in his will what he is actually doing when, as the spirits of the universe enliven him, he lets his limbs place him in the world of space, that then — not in a suffering, passive grasping of the universe but in an active grasping of the world in which he fulfils his duties, his tasks, his mission on the earth — that then in this active grasping of the world he will know the being of all-wielding love of man and universe which is one member of the all-world-being.

We may be sure that if man understands the miraculous mystery holding sway between lung and heart — expressing inwardly the beat of universal rhythms working across millennia, across the aeons of time to ensoul him with the universe through the rhythms of pulse and blood — we may hope that, grasping this in wisdom with a heart that has become a sense organ, man can experience the divinely given universal images as out of themselves they actively reveal the cosmos. Just as in active movement we grasp the all-wielding love of worlds, so shall we grasp the archetypal images of world existence when we sense in ourselves the mysterious interplay between universal rhythm and heart rhythm, and through this the human rhythm that takes place mysteriously in soul and spirit realms in the interplay between lung and heart.

And when, in feeling, the human being rightly perceives what is revealed in the system of his head, which is at rest on his shoulders even when he walks along, then, feeling himself within the system of his head and pouring warmth of heart into this system of his head, he will experience the ruling, working, weaving thoughts of the universe within his own being.

Thus he becomes the threefoldness of all existence: universal love reigning in human love; universal Imagination reigning in the forms of the human organism; universal thoughts reigning mysteriously below the surface in human thoughts. He will grasp this threefoldness and he will recognize himself as an individually free human being within the reigning work of the gods in the cosmos, as a cosmic human being, an individual human being within the cosmic human being, working for the future of the universe as an individual human being within the cosmic human being. Out of the signs of the present time he will re-enliven the ancient words: 'Know thou thyself!'

The Greeks were still permitted to omit the final word, since for them the human self was not yet as abstract as it is for us now that it has become concentrated in the abstract ego-point or at most in thinking, feeling and

willing. For them human nature comprised the totality of spirit, soul and body. Thus the ancient Greeks were permitted to believe that they spoke of the total human being, spirit, soul and body, when they let resound the ancient word of the Sun, the word of Apollo: 'Know thou thyself!'

Today, re-enlivening these words in the right way out of the signs of our times, we have to say: Soul of man, know thou thyself in the weaving existence of spirit, soul and body. When we say this, we have understood what lies at the foundation of all aspects of the being of man. In the substance of the universe there works and is and lives the spirit which streams from the heights and reveals itself in the human head; the force of Christ working in the circumference, weaving in the air, encircling the earth, works and lives in the system of our breath; and from the inmost depths of the earth rise up the forces which work in our limbs. When now, at this moment, we unite these three forces, the forces of the heights, the forces of the circumference, the forces of the depths, in a substance that gives form, then in the understanding of our soul we can bring face to face the universal dodecahedron with the human dodecahedron. Out of these three forces: out of the spirit of the heights, out of the force of Christ in the circumference, out of the working of the Father, the creative activity of the Father that streams out of the depths, let us at this moment give form in our souls to the dodecahedral Foundation Stone which we lower into the soil of our souls so that it may remain there a powerful sign in the strong foundations of our soul existence and so that in the future working of the Anthroposophical Society we may stand on this firm Foundation Stone.

Let us ever remain aware of this Foundation Stone for the Anthroposophical Society, formed today. In all that we shall do, in the outer world and here, to further, to develop and to fully unfold the Anthroposophical Society, let us preserve the remembrance of the Foundation Stone which we have today lowered into the soil of our hearts. Let us seek in the threefold being of man, which teaches us love, which teaches us the universal Imagination, which teaches us the universal thoughts; let us seek, in this threefold being, the substance of universal love which we lay as the foundation, let us seek in this threefold being the archetype of the Imagination according to which we shape the universal love within our hearts, let us seek the power of thoughts from the heights which enable us to let shine forth in fitting manner this dodecahedral Imagination which has received its form through love! Then shall we carry away with us from here what we need. Then shall the Foundation Stone shine forth before the eyes of our soul, that Foundation Stone which has received its substance from universal love and human love, its picture

image, its form, from universal Imagination and human Imagination, and its brilliant radiance from universal thoughts and human thoughts, its brilliant radiance which whenever we recollect this moment can shine towards us with warm light, with light that spurs on our deeds, our thinking, our feeling and our willing.

The proper soil into which we must lower the Foundation Stone of today, the proper soil consists of our hearts in their harmonious collaboration, in their good, love-filled desire to bear together the will of Anthroposophy through the world. This will cast its light on us like a reminder of the light of thought that can ever shine towards us from the dodecahedral Stone of love which today we will lower into our hearts.

Dear friends, let us take this deeply into our souls. With it let us warm our souls, and with it let us enlighten our souls. Let us cherish this warmth of soul and this light of soul which out of good will we have planted in our hearts today.

We plant it, my dear friends, at a moment when human memory that truly understands the universe looks back to the point in human evolution, at the turning point of time, when out of the darkness of night and out of the darkness of human moral feeling, shooting like light from heaven, was born the divine being who had become the Christ, the spirit being who had entered into humankind.

We can best bring strength to that warmth of soul and that light of soul which we need, if we enliven them with the warmth and the light that shone forth at the turning point of time as the Light of Christ in the darkness of the universe. In our hearts, in our thoughts and in our will let us bring to life that original consecrated night of Christmas which took place two thousand years ago, so that it may help us when we carry forth into the world what shines towards us through the light of thought of that dodecahedral Foundation Stone of love which is shaped in accordance with the universe and has been laid into the human realm.

So let the feelings of our heart be turned back towards the original consecrated night of Christmas in ancient Palestine.

*At the turning of the time
The Spirit-Light of the world
Entered the stream of earthly being.*

*Darkness of night
Had held its sway,
Day-radiant light
Streamed into souls of men.
Light that gives warmth
To simple shepherds' hearts,
Light that enlightens
The wise heads of kings.*

*Light Divine Christ-Sun !
Warm thou our hearts,
Enlighten thou our heads,
That good may become
What we from our hearts would found
What we from our heads would direct
In conscious
Willing.*

This turning of our feelings back to the original consecrated night of Christmas can give us the strength for the warming of our hearts and the enlightening of our heads which we need if we are to practise rightly, working anthroposophically, what can arise from the knowledge of the threefold human being coming to harmony in unity.

So let us once more gather before our souls all that follows from a true understanding of the words 'Know thou thyself in spirit, soul and body'. Let us gather it as it works in the cosmos so that to our Stone, which we have now laid in the soil of our hearts, there may speak from everywhere into human existence and into human life and into human work everything that the universe has to say to this human existence and to this human life and to this human work.

*Soul of Man!
Thou livest in the limbs
Which bear thee through the world of space
In the spirit's ocean-being.
Practise spirit-recalling
In depths of soul,
Where in the wielding will*

*Of world-creating
Thine own I
Comes to being
Within God's I.
And thou wilt truly live
In the World-Being of Man.*

*For the Father-Spirit of the heights holds sway
In depths of worlds begetting being:
Seraphim, Cherubim, Thrones!
Let there ring out from the heights
What in the depths is echoed
And in the echo of the depths
The secret of the heights, resounding
Speaks:
Ex Deo nascimur.
The spirits of the elements hear it
In East, West, North, South:
May human beings hear it.*

*Soul of Man!
Thou livest in the beat of heart and lung
Which leads thee through the rhythm of time
Into the realm of thine own soul's feeling.
Practise spirit-awareness
In balance of the soul,
Where the surging deeds
Of the world's becoming
Thine own I
Unite
With the World-I.
And thou wilt truly feel
In the Soul-Weaving of Man.*

*For the Christ-Will in the encircling round holds sway
In the rhythms of the worlds, bestowing grace on the soul:
Through the spirits: Kyriotetes, Dynamis, Exusiai,
Let there be fired, ye spirits, from the East
What through the West is formed,
And the fire of the East,
As it receives form from the West
Speaks:*

*In Christo morimur.
The spirits of the elements hear it
In East, West, North, South:
May human beings hear it.*

*Soul of Man!
Thou livest in the resting head
Which from the grounds of eternity
Opens to thee the world-thoughts.
Practise spirit-beholding
In stillness of thought,
Where the eternal aims of Gods
World-Being's Light
On thine own I
Bestow
For thy free willing.
And thou wilt truly think
In the Spirit-Foundations of Man.*

*For the world-thoughts of the Spirit hold sway
In the being of worlds, craving for light:
Archai, Archangeloi, Angeloi !
Let there be prayed from the depths
What in the heights will be granted,
And when it is rightly understood
How it rings forth from Archai, Archangeloi, Angeloi,
When from the depths is prayed
What in the heights can be answered,
Then speaks it through the world:
Per Spiritum Sanctum reviviscimus.
The spirits of the elements hear it
In East, West, North, South:
May human beings hear it.*

My dear friends, hear it as it resounds in your own hearts! Then will you found here a true community of human beings for Anthroposophia; and then will you carry the spirit that rules in the shining light of thoughts around the dodecahedral Stone of love out into the world wherever it should give of its light and of its warmth for the progress of human souls, for the progress of the universe.

Short Elucidation of the verses from Chapter 8:

27 December 10 a.m.

Once more out of these cosmic verses let us write down before our souls a rhythm so that we may gradually press forward spiritually to their structure. From the first verse we take the words:

*Thine own I
Comes to being
Within God's I.*

And from the second verse, which contains a second soul process, we take:

*Thine own I
Unite
With the World-I.*

And from the third verse we take:

*On thine own I
Bestow
For thy free willing.*

With these words, to form the corresponding rhythm, we now unite those words which always sound with them, having an inner soul connection with these that I have already written on the blackboard:

*And thou wilt truly live
In the World-Being of Man.*

And from the second verse:

*And thou wilt truly feel
In the Soul-Weaving of Man.*

The final harmony of the third verse is:

*And thou wilt truly think
In the Spirit-Foundations of Man.*

You will find, my dear friends, that if you pay attention to the inner rhythms that lie in these verses, if you then present these inner rhythms to your soul and perform a suitable meditation within yourself, allowing your thoughts to come to rest upon them, then these sayings can be felt to be the speaking of cosmic secrets in so far as these cosmic secrets are resurrected in the human soul as human self knowledge.

Note on Elemental and Elementary Beings

(From the appendix of the book)

by Richard Seddon

From the 1985 Edition of the German text (GA 260) we can see that the manuscript used by Rudolf Steiner at the Foundation address on 25 December 1923 contained the words 'Das hören die Elementengeister' (elemental spirits). During the address he spoke this in the first two verses, but in speaking the third verse he said 'Das hören die Elementargeister' (elementary spirits). The latter formulation was both spoken and written (on the blackboard) on 31 December, and spoken again (twice only) in the concluding address on 1 January. In the less intimate manuscript for printing we find simply 'Das hören die Geister'. What is at issue here?

In the second lecture on 12 April 1909 in *Spiritual Hierarchies*, Rudolf Steiner describes four groups of elementary beings (Elementarwesen): the gnomes, undines, sylphs and salamanders, the 'beings of the elements', whose redemption depends on man's mode of perception; the beings responsible for the rotation of the earth (i. e. from east to west), dependent on man's willing; the beings responsible for the waxing and waning of the moon, dependent on man's feeling; and the beings responsible for summer and winter (the sun's apparent movement between

north and south), dependent for their redemption on man's mode of thinking. The last three groups were referred to on 4 April 1912 as the Spirits of Rotation of Time, offspring of the First Hierarchy, who form the astral body of the earth; whereas the first group form the earth's etheric body. He had previously remarked on 16 May 1908 that spirit is just what the 'very useful' beings of this group do not possess.

One can only surmise that during his preparation Rudolf Steiner had chiefly but not only in mind the world of the elements (in which the etheric Christ first manifests); but that during the course of the Foundation address itself he felt the need to widen the formulation towards those elementary spirits who govern the relationships between sun and earth in east and west, north and south, and are related to man's willing, feeling and thinking rather than his percepts. It is in this interplay between sun and earth that live those 'offsprings of powers of sun' who form the garment of Michael and prepare the way for Christ, having thus such a direct connection with the Christmas Foundation.



2

The Idea of the Future Building in Dornach

(Chapter 15 in the book)

31 December 1923 a.m.

My dear friends!

As you may imagine, I have recently given much thought to the idea of the building in Dornach, and the situation will most certainly necessitate the earliest possible execution of this idea of this building in Dornach.

A great many of you were present in the summer when the financing of the future Goetheanum was discussed. Everything that came to light then, when our friends revealed their willingness to make infinite sacrifices, and all the observations of the situation I have made since then, force me to the opinion that there is no other way but to proceed as rapidly as possible to the construction of a Goetheanum here, even if externally this Goetheanum cannot present the image we would dearly have liked to promise ourselves.

It seems to me that this Goetheanum must be erected in such a way as to make it usable as expediently as possible.

But if the idea about the building expressed at the meeting in the summer were to be realized, it would definitely not be possible to use it in a suitable way once it was finished. For is it not so that, in considering all the possibilities, we must look, might I say, through the walls, that is through the walls of the wallets of our dear friends. I know very well that what I am about to put to you will be met, out of the utmost good will, by many objections. And yet I still believe that the situation will prove me right when I say that the best way to proceed will be to plan for a Goetheanum of which the actual building costs do not exceed 3 to 3½ million Francs. Only then, even with the utmost willingness for sacrifice, shall we be in a position truly fruitfully to serve the intentions inaugurated in our new Statutes.

It would not be at all sensible if, as the Anthroposophical Society, we were to spend every last penny simply on the building itself. This would not be a good thing to do. So I do believe that the right idea would be to spend about 3 to 3½ million on the building to start with. If it is to be built in accordance with the situation as it actually is, then it must be as resistant as possible to damage such as that which unfortunately destroyed the old Goetheanum. And, as I have already pointed out in my articles in *Das Goetheanum*, it must make available as much space as possible for anthroposophical activities. So we shall have to restrict ourselves somewhat. But I believe that just because of this we can be all the more certain of achieving what was pointed out yesterday, especially on the part of the young people: that above all a spiritual Goetheanum must exist here as soon as is in any way possible.

Today I want to start by explaining the ground-plan of the Goetheanum to you and then tomorrow I shall speak more about the elevation, the facade. I want to shape the ground-plan and the whole distribution of the space to be taken up by the Goetheanum in the following way.

The Goetheanum will not be as round a building as the old Goetheanum was. It is all very well to ask why I have not brought the model to show you, my dear friends. But you must not forget that this new Goetheanum is to be built in a relatively new material, concrete. And to give a concrete building a truly artistic character in keeping with the material is exceedingly difficult; the solution to this problem is very demanding.

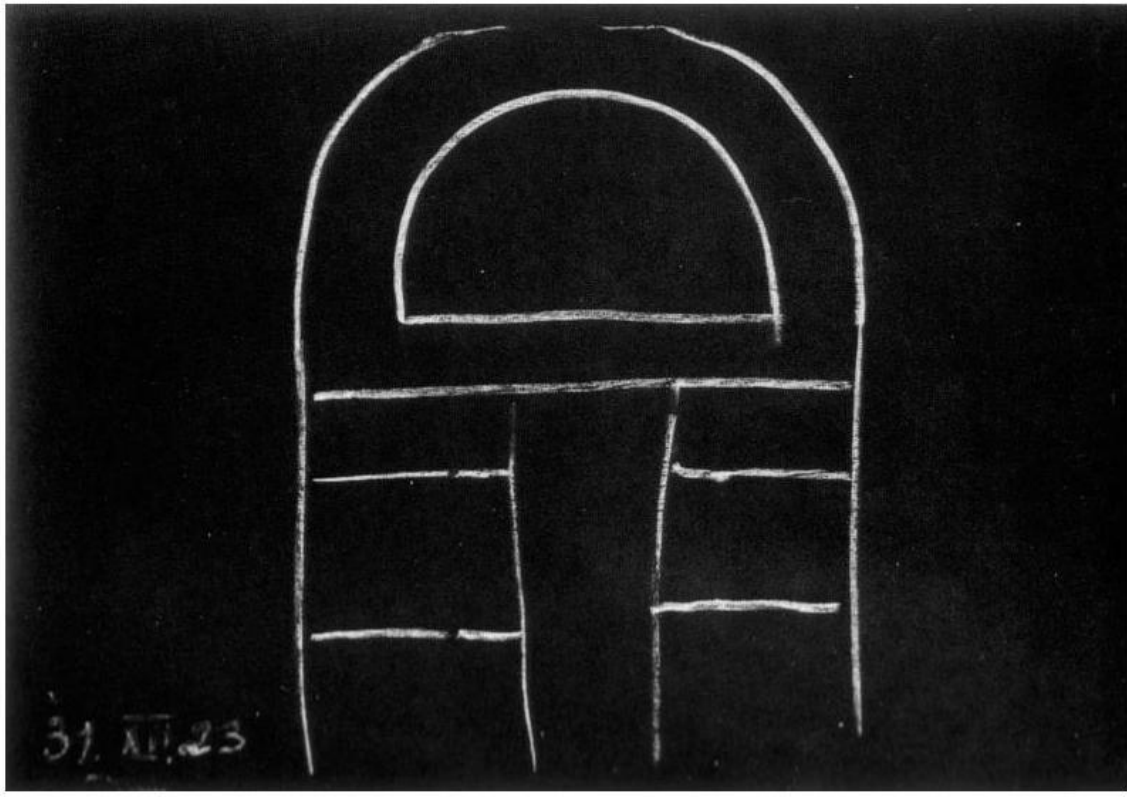
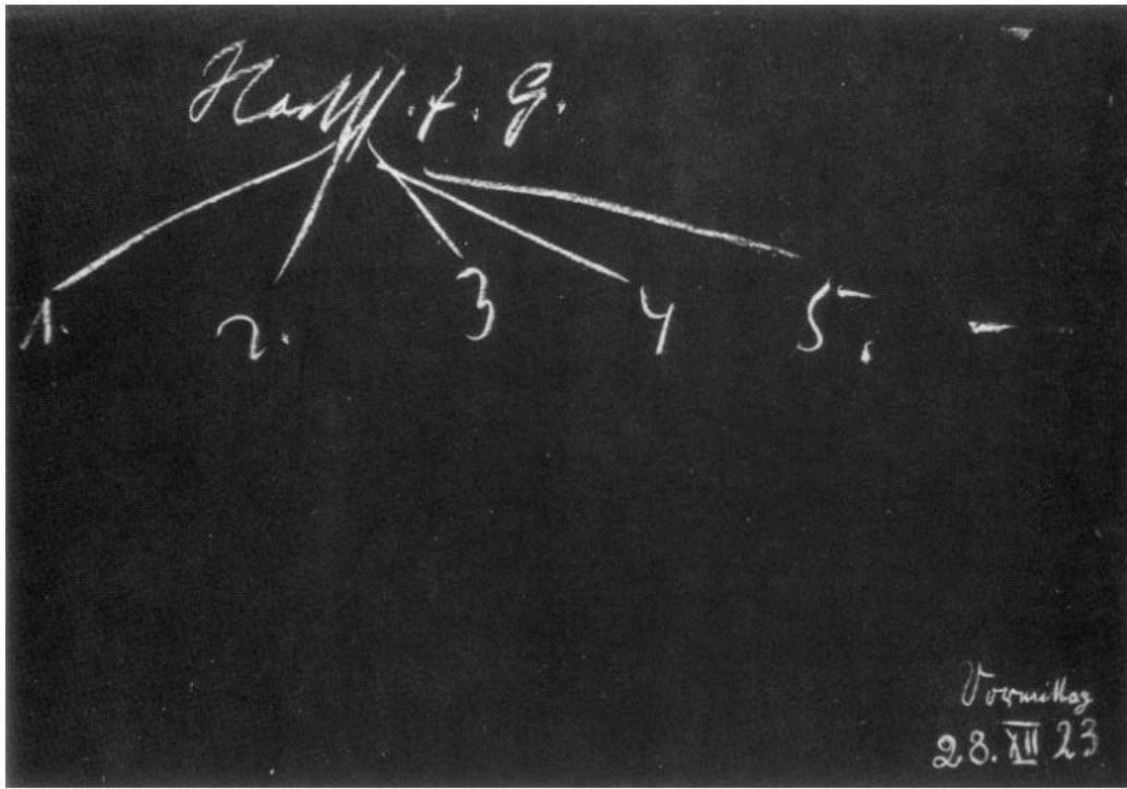
You know Dr Grosheintz has had a house built near here which I have attempted to design in a style appropriate to concrete. But though I still believe that this style might be considered satisfactory for a dwelling to a certain degree — but only to a certain degree — it would nevertheless be impossible to build a second house to exactly the same plan. In any case it certainly did not yield an architectural style for a Goetheanum built of concrete. For the new Goetheanum it will be necessary to depart — essentially — from the idea of a circular building; we shall come back not to a circular building but to one that is more rectangular, a building with angles.

You can see the intention in the small building lower down the hill that was built to provide a hall for eurythmy practice. It is built in a different material, but it shows that an angular building has considerable potential.

Now since there is the need to provide stages for eurythmy and the Mystery Dramas, it will be necessary to combine an angular building with a circular one. In addition, the new Goetheanum will have to provide space for the various activities. We shall need studios and we shall need lecture rooms. The single small white hall in which the fire first broke out a year ago had turned out to be quite inadequate for our purposes. So the next Goetheanum would have to be built in such a way that it would have a lower level — a ground floor — and an upper level. The upper level would, essentially, be the large auditorium for lectures and for those who come to hear and see the performances of eurythmy, the Mystery Dramas and other things. And on the lower level, beneath this auditorium, would be smaller rooms, divided off by walls, which would provide space for artistic and scientific purposes.

I also intend to create a space for the administration of the General Anthroposophical Society, so that this can be carried out direct from the Goetheanum.

In the idea of this building I also want to solve a certain problem in what seems to me a practical way. The plan will be such that there will be a stage at the rear with a rounded form. (Please don't take any notice of the proportions in this drawing.) The stage will essentially form a semi-circle. It will be enclosed by store-rooms. And then extending forwards there will be at the upper level the auditorium and at the lower level the various rooms, with a passage-way in between so that in future there will be more freedom of movement in this new Goetheanum than there was in the old. In the old Goetheanum you stepped straight inside from a vestibule at the entrance. Here, so that there can be freedom of movement, there will be a heated area in which it will be possible to meet and converse in all kinds of ways. And this passage-way will give access to the various rooms on the lower level.



Then, going up a staircase, you will come to the large auditorium from which you look on to the stage or the space where lectures and other things will take place.



Second Story Auditorium, looking toward the entrance



Second Story Auditorium, looking toward the stage

The practical problem I just mentioned is the following: In the old Goetheanum great inconvenience was caused by the fact that eurythmy rehearsals had to take place on the stage itself. When visitors came from elsewhere, and I hope they will continue to come in the future, they wanted to see everything; but the auditorium was needed for the work, so it was never possible to allocate time properly in a way that was needed for rehearsals and preparations for performances.

I now want to solve this problem by having on the ground floor, that is the lower level, a stage of exactly the same size as that on the upper level. The one on the upper level will serve for the actual performances while the one down below, having identical measurements, will be for rehearsals only. So there will be a room down below which can serve for all rehearsals up to the dress rehearsal, thus leaving the upper auditorium free at all times. The lower hall will have an ante-room just for those taking part in the rehearsals, where they may wait and sit down. On the upper level the stage will give straight on to the auditorium. The auditorium will be the same size as the plan of the rectangular part of the building.

In this way it will be possible to work in a practical manner in all the available space. It will not be necessary to make the new Goetheanum very much taller than the old Goetheanum, since I am not considering a new cupola. I am endeavouring to create a design for the roof which will consist of a series of planes arranged in relation to one another in a way which will, I believe, be no less aesthetically attractive than a cupola.



So we shall enter into the Goetheanum through a facade on the main front which I shall describe tomorrow. There we shall find the staircase leading to the main upper space; and we shall have a passage-way from which the different rooms are reached, and so on. There will also be entrances at the sides. By making the stage space smaller on plan than the store area, and by extending the walls forwards, we will gain space for the different rooms. At the top it will be possible to light the whole space with daylight, so that we can alternate between daylight, when it is there, and artificial light when we need it.

In this way it will be possible to have a really practical building in which every cubic foot of space can be used to the full. A great deal will be able to go on in this building all at once, whereas in the old building only one thing at a time could take place.

You must consider, my dear friends, that this is not simply intended to be an improvement — which perhaps some might consider a dis-improvement — but it is designed to take account of all the developments that have come about. I have often stressed amongst ourselves that if you want to live in reality and not in ideas, then the realities of the time must be given particular recognition. The time in which one lives is a reality. But it is difficult to generate an understanding for this time as being something real. There are still people today who represent the threefolding of the social organism with the very sentences I used to use with regard to the conditions prevailing at the time, in 1919. History is indeed advancing so rapidly just now that if someone describes things in the way they were described in 1919 this seems to be hundreds of years out of date. Thus, since things have after all been happening in the Anthroposophical Movement, you cannot build in 1924 as you did in 1913 and 1914. In 1913 and 1914 the idea of the Goetheanum arose simply out of the realization that an artistic space would have to be created for the Mystery Dramas. At that time we really only thought of the Mystery Dramas and the lectures. But much has happened since those days and I only wish that even more had happened, but I hope that quite soon a good deal more will happen even without the 75 million Francs I spoke about earlier. This must certainly be taken into consideration.

The thing that has happened since 1919 is that eurhythmy has been developed. In 1913 it did not yet exist, it has only developed since. Therefore it cannot be maintained that what was good enough then can be good enough now. Furthermore, although I was assured at the time that the building could be executed at a cost of much less than one million German Reichs-marks, nevertheless, as you know, the cost in the end was at least seven or eight times as much. So we do not want to do our sums in the abstract this time. We want to reckon with certain quite definite figures. The building must now be executed in such a way that we can start to carry out what is contained in our Statutes as soon as possible. This can only happen if we erect it in the manner described.

Even so, it will be possible to win, from the intractable material of concrete, forms that offer something new to the artistic eye. The old forms of the Goetheanum — I shall have more to say to you about these things this evening — will have to belong to history, which means your hearts, my dear friends. Forms moulded in concrete will have to be something entirely different. Much will have to be done on the one hand to force the intractable material of concrete into forms which the eye of the human soul can follow artistically and on the other hand to mould seemingly decorative

features, which are actually a consequence of the concrete itself, in an artistic and sculptural way, so that the material of concrete can for once be revealed in an artistic manner.

I ask you now to regard this idea as the seed out of which the Goetheanum shall actually emerge. I have stated that I alone am allowed to work on the artistic creation of the Goetheanum and it will not be possible to take on board to any great extent any of those offers or suggestions which have already been made — of course with the best intentions. There is no point in telling me of buildings in concrete that have been put up here or there, or of factories here or there that are working efficiently. If the Goetheanum building is to come about in concrete, it will have to emerge from an original idea, and nothing that has so far been achieved in concrete can serve as a basis for what is to come into being here.

This, my dear friends, is what I wanted to say to you today. It was not in any way intended to put a stop to the collections already set in train by our dear friend van Leer or by others representing the different countries. The sum originally envisaged will still be needed if we are to carry out what must, of necessity, be carried out. Perhaps I can spur on your zeal in this direction even more by saying that we shall try to use the money you collect in the most economical way by putting it towards anthroposophical work in the sense that it will be used for running the Goetheanum and that the Goetheanum will be built using the smallest amount possible. We shall endeavour here to bring a Goetheanum into being in the shortest possible time.

Tomorrow I shall speak about the image the Goetheanum will present to the outside, namely its facade.



3

The Rebuilding of the Goetheanum

(excerpted from Chapter 19 in the book)

1 January a.m.

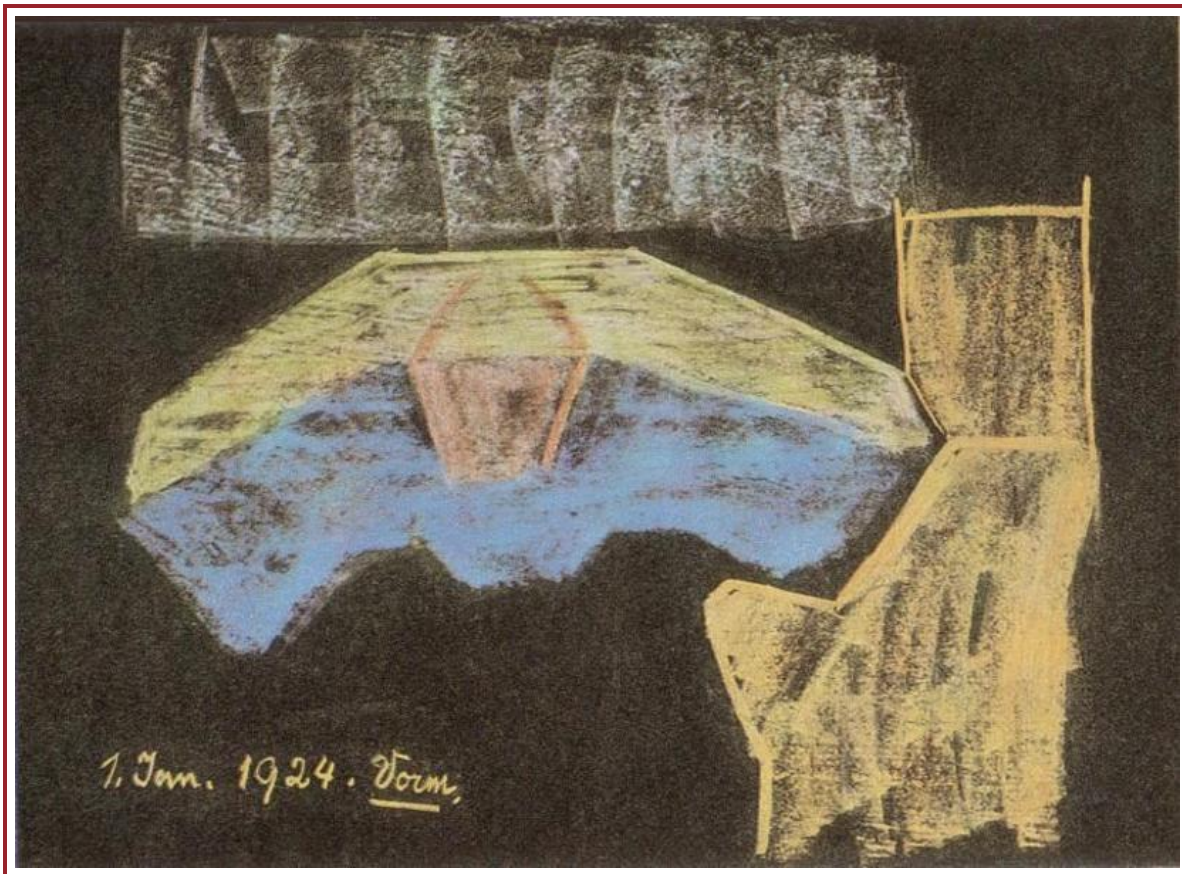
I SHALL TAKE the liberty of adding a few remarks to what I said yesterday, after which I shall invite contributions from those who have asked to speak.

You will remember that I endeavoured to solve the problem of the outside of the Goetheanum as well as was possible at the time by treating it as a building problem. A number of aspects were, though, made more difficult than they need have been by the speed at which the building was expected to be constructed. Nevertheless I believe that the shaping of the facade, of the portals, of the windows and window surrounds did portray outwardly the inner content of the Goetheanum, which was essentially a circular building.

Now, as I attempted to describe it to you yesterday, the impression is to be of a building that is partly circular and partly rectangular, having no longer a ground-plan that is circular. And it will be necessary to find for the forms a modern style that is appropriate for concrete as a building material.

Such things are always exceedingly difficult. It is of course easier to work in an abstract way out of the forms, and then choose the material, than it is to accept the material as the necessary given factor and then search for the forms out of this material, forms which are also partly determined by the circumstances which I described to you yesterday. Now, since we do not have time to go into more detail, I want to show you one essential feature, the underlying theme of the portals and of the windows, so that you can see how I want to let the inner formative force that was latent in the old forms assert itself once more also in the new forms of the intractable material, concrete.

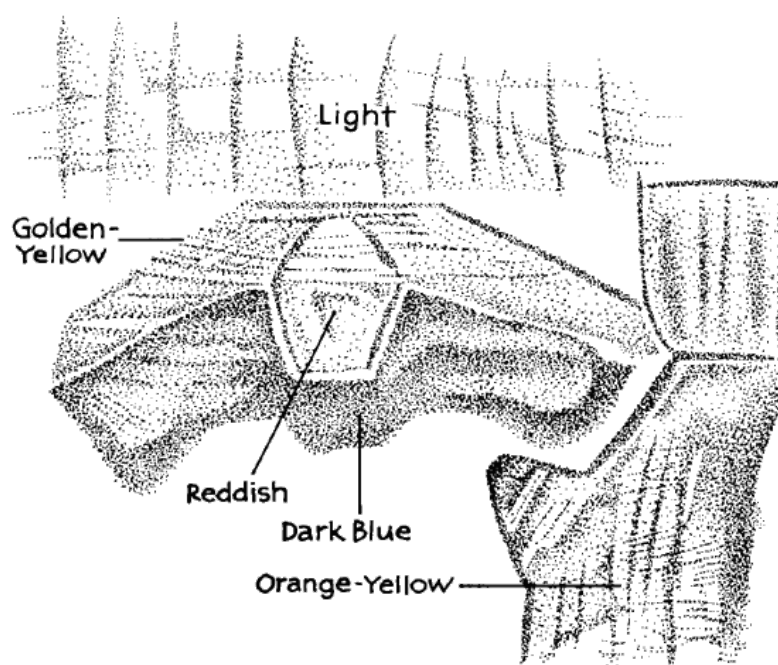
I want the walls, coming down from the roof which is shaped in flat surfaces, to give the eye a definite impression of load. I want to bring it about that this downward pressure is caught and held, also for the eye, by the portal as well as the window surrounds. I also want to bring it about that inwardly the spiritual impression is of a portal that draws you in, or a window that takes in the light in order to usher it into the space within. But at the same time I want to bring it about that in a certain way this form reveals how the Goetheanum is to be a kind of shelter for the one who seeks the spirit within it. This will also have to be expressed by the portal. So let me describe what is to be revealed.



For instance, on the west front the roof will rise up like this. So I want the next thing appearing after the roof to be a kind of small form growing out of this roofing. Let me make it easier for you to see by using different colours to draw what will, of course, be all the same colour.

So this will jut out (lemon-yellow); it will be immediately above the head of someone who is standing before the portal, about to enter. Below that will be a portion, something that could be seen as a portion of a pentagon,

but only a portion (reddish). The remainder of the pentagon would be above. And the whole of this is carried by a form which recedes (blue). So what you remember as rounded forms in the earlier Goetheanum will here appear as something angular. You must imagine that *this* comes forward like a kind of roof (lemon-yellow), *this* goes back inwards (blue), and *this* becomes visible in the background (whitish). And the whole of this is to be supported by a pillar shape to the left and to the right in such a way that this pillar or column receives this protective form which appears above the head of the one who enters; it receives this protective form in another form (orange-yellow) like this, but at the same time it carries the roof part with an appropriate form which grows out of it.



This form will be used for both the side and main portals and for the windows. And in the use of this form we shall be able to achieve a really integrated external impression. It will show on the one hand how the load pressing down from above is carried and on the other hand how the pillars rise up in order to support that which comes out from the inside, revealing itself and needing to be received.

The essential thing about an angular building is the harmony between the forces of support and load. If we are to carry this out in an organic building, every part must reveal the indwelling character of the totality. The

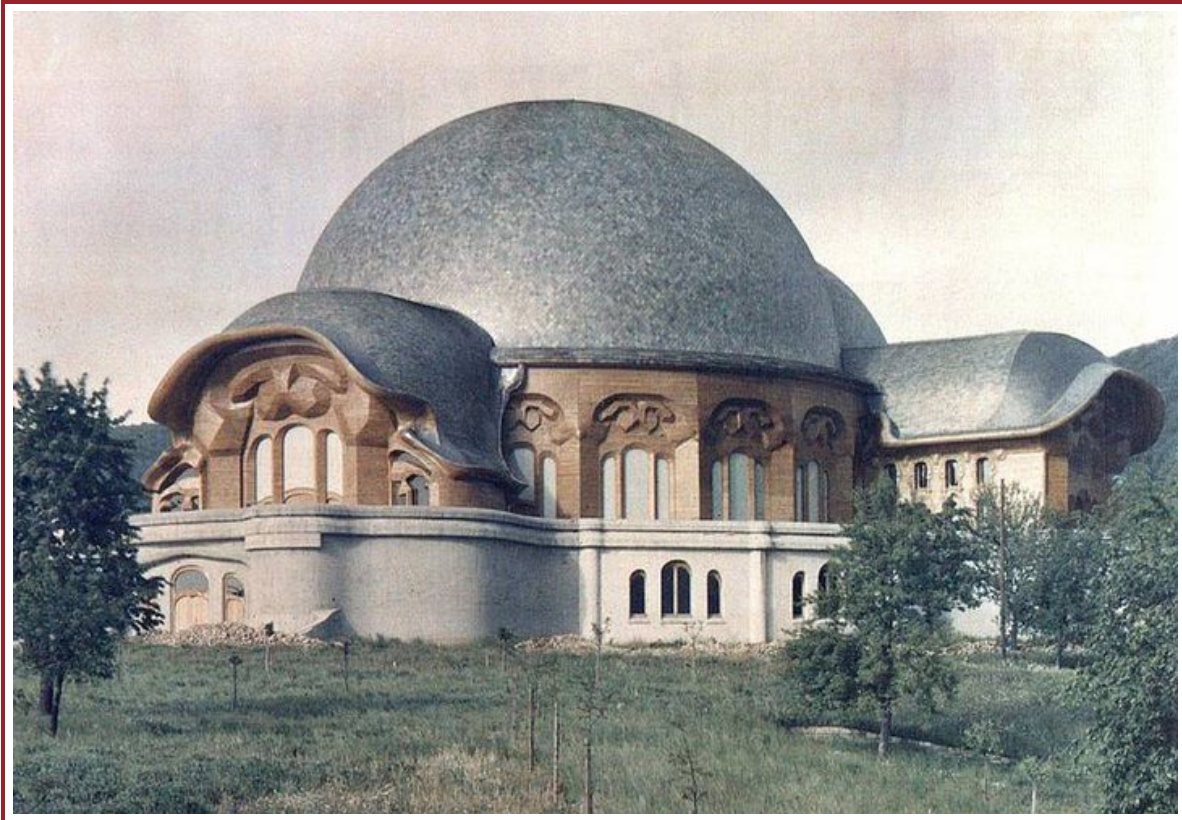
pillars in the old building reached from bottom to top. Now they will be metamorphosed so that on the lower level, the ground floor, they will develop like roots — architecturally conceived, of course. Out of these the actual pillars will grow on the upper level, becoming bearers of the whole. They will then bring the forms of the roof to completion from within outwards. The roof will not be terminated horizontally but rather in the way the cupola was terminated. The pillars and columns will be metamorphosed into supporting elements while at the same time expressing what in the old Goetheanum was to have been expressed in the roundness of the building.

We shall have to endeavour to calculate how basic the forms will have to be, merely hinted at perhaps, in order to keep the whole building, given this shape, within 3 to 3½ million Francs. Once we have made this decision — and I do not believe that any other is possible — then we shall I hope, and if the willingness of our friends to make sacrifices does not let us down, soon be in a position to begin construction and the building will then appear as a new Goetheanum in the place where the old one stood and in a much more basic and simple form.



4 The Envy of the Gods — the Envy of Human Beings

(Chapter 17 in the book)



31 December 1923 8:30 p.m.

My dear friends!

We stand today under the sign of a grievous memory and we shall by all means place what is to be the content of today's lecture within the sign of this grievous memory. Those of you who were present then will remember how the lecture I was permitted to give just a year ago in our former building followed a path which led from the description of earthly, natural conditions upwards into the spiritual worlds and into the revelation of these spiritual worlds out of the starry script. You will remember how it was possible, then, to link the human heart, the soul of man, the human spirit,

and all that belongs to it, with all that can be discovered on the path outwards into not only the wide realm of the stars but also into what depicts the world of the spirit through the wide realm of the stars, like a cosmic script. The last thing I was permitted to write down on the blackboard in that hall which was taken from us so soon afterwards, that last thing was intended to raise the human soul up into spiritual heights. On that very evening the link was made with that to which our Goetheanum building was to be dedicated in its whole being. So now, as though in a continuation of that lecture given here a year ago, let me begin by speaking about that to which the link was then made.

If in the times before the burning of Ephesus men spoke about the Mysteries, then those who in their heart and soul understood something of the nature of the Mysteries said, in essence: Human knowledge, human wisdom has an abode, a dwelling place in the Mysteries. And if in those olden times there was talk of the Mysteries among the spiritual leaders of the world, that is if there was talk in super-sensible realms about the Mysteries — allow me to use these expressions even though they describe only figuratively how thoughts are sent down from the super-sensible realms and how the super-sensible works in the sense-perceptible realm — if in super-sensible realms there was talk about the Mysteries, then what was said went, in essence, like this: In the Mysteries, human beings set up an abode where we gods can find those human beings who bring us offerings and who understand us in their act of offering. For indeed those who knew about such things in the ancient world were generally aware that in the Mystery centres gods and human beings encountered one another and that all that carries and maintains the world depends on what takes place in the Mysteries between gods and human beings.

But there are words which have even come down to us in external history. These words handed down through history can deeply move our human hearts, especially when they can be seen taking shape out of very special events, when the shape they take is formed as though in letters of bronze, visible in spirit only for a moment and written into the history of humankind. Such words are always seen when one looks in spirit towards the deed of Herostratos, the burning of the temple at Ephesus. In the flames the ancient words stand out: The envy of the gods.

Among the manifold words that have come down to us from olden times, which can be seen in the life of those times in the manner I have described, I do believe that this is one of the most terrible to be found in the physical world: The envy of the gods. In those olden times the word

'god' was used to describe anything that lived as a super-sensible being without ever needing to appear on earth in a physical body. And in those times people distinguished between many and varied races of gods.

But those divine spiritual beings who are so closely linked with mankind that the human being in his inmost nature has come into existence through them and has been sent by them on his journey through the ages, those beings we sense in the majesty and in the minutest appearances of outer nature, those divine spiritual beings cannot become envious. Yet in olden times the envy of the gods denoted something very real. Following the human race in its development up to about the time of Ephesus we find that indeed the more advanced human individuals had taken for themselves much of what the good gods had been glad to give them in the Mysteries. It is quite right to say that an intimate relationship exists between the good human hearts and the good gods, a relationship made ever more close in the Mysteries. Thus the realization came about in the souls of certain other luciferic and ahrimanic godly beings that human beings were being drawn ever closer to the good gods. And thus arose the envy of the gods towards man. Again and again we hear in history that a human being striving for the spirit; if he meets with a tragic destiny, is described as having been a victim of the envy of the gods.

The ancient Greeks knew of this envy of the gods and they traced much of what took place in external human evolution back to this envy of the gods. The burning of the temple at Ephesus made it obvious that a certain further spiritual development of mankind is only possible if human beings realize that there are gods, that is super-sensible beings, who are envious of the further progress of humankind. This has coloured the whole of history since the burning of the temple at Ephesus, or I could say since the birth of Alexander. And a proper conception of the Mystery of Golgotha, too, must take into account that we look into a world that is filled with the envy of certain races of gods. From soon after the Persian wars the atmosphere of soul in Greece had been filled with the consequences of this envy of the gods. And what was then accomplished at the time of Macedonia had to be carried out in full awareness of the envy of the gods reigning over the face of the earth in the spiritual atmosphere. Yet it was carried out courageously, boldly, in defiance of misunderstandings on the part of both gods and men.

And there came down into this atmosphere filled with the envy of the gods the deed of that God who was capable of the greatest love that can possibly exist in the world. We see the Mystery of Golgotha in its true light

only if we can add to everything else also the image of the clouds in the ancient world, in Hellas, Macedonia, the Near East, North Africa, Southern Europe; the image of those clouds that are an expression of the envy of the gods. Wondrously warming, gently gleaming, there falls into this cloud-filled atmosphere the love that streams through the Mystery of Golgotha.

This interaction was, if I may describe it thus, a matter which at that time took place between gods and human beings. Now, in our time, in the age of human freedom, it is something that has to take place down below, here in physical human life. And the manner in which it takes place can indeed be described. In olden times, down on the earth, one thought of the Mysteries thus: Human knowledge, human wisdom finds an abode in the Mysteries. But among the gods it was said: When we descend into the Mysteries we find there the offerings of human beings, and in the human being who makes his offering we are comprehended.

The burning of the temple at Ephesus marked the beginning of the age in which the Mysteries in their old form gradually began to disappear. I have told you how they continued to endure here and there, sublimely, for example, in the Mysteries of Hibernia, where the Mystery of Golgotha was celebrated in the divine cultus simultaneously with the actual physical event over in Palestine. They knew of it solely through the spiritual communication that existed between Palestine and Hibernia. There was no physical communication. Nevertheless, in the physical world the Mysteries receded more and more. The external abodes, which were places of encounter between gods and human beings, increasingly lost their significance. By the thirteenth and fourteenth centuries they had lost it almost entirely. Those who wanted to find the way, for example to the Holy Grail, had to know how to follow spiritual paths. In olden times, before the burning of the temple at Ephesus, the paths to be trodden were physical paths. In the Middle Ages the paths were spiritual.

In particular a spiritual path had to be followed by one who sought instruction in the truly Rosicrucian way from the thirteenth or fourteenth century onwards, but even more so from the fifteenth century. The temples of the Rosicrucians were profoundly hidden from any external physical experience. Many true Rosicrucians frequented the temples, but these temples could not be found by any external, physical human eye. But it was possible for pupils to find these aged Rosicrucians who lived here or there like hermits of wisdom, hermits of the holy human deed. They could be found by those who could comprehend the language of the gods speaking out of gently shining eyes. I am not talking figuratively. I do not

want to speak in pictures. I am telling you of an actual reality which was extremely significant at the time to which I am pointing. The pupils found their Rosicrucian teacher if they had first gained the capacity to understand the language of the heavens speaking out of gently shining physical eyes. In the fourteenth and fifteenth centuries in Central Europe these remarkable personalities were to be found living in the most modest surroundings, in the most unassuming human accommodation. They were filled with the divine spirit; in their inner being they were linked to the spiritual temples which existed but to which access was truly as difficult to find as was that to the Holy Grail described in the well-known legend.

Looking at what took place between one of these Rosicrucian teachers and his pupil, we can overhear many a conversation that describes in the form appropriate for more recent times the divine wisdom as it exists on the earth. The instruction was profoundly concrete. A Rosicrucian teacher was discovered in his solitude by a pupil who had enthusiastically endeavoured to seek and find him. A pupil gazed into the gently shining eyes out of which flows the speech of gods and, modestly, he received something like the following instruction.

Look, my son, at your own being. You bear with you that body which your external, physical eyes can see. The very centre of the earth sends to this body the forces which make it visible. This is your physical body. But look around you at your own environment on the earth. You see stones; they are permitted to exist on the earth; their dwelling place is on the earth. Once they have taken on a shape, they can maintain it through the forces of the earth. Look at the crystal. It bears a form and through the earth it retains this form of its own nature. Your physical body is incapable of this. If your soul departs from it, then the earth destroys it, it dissolves it into dust. The earth has no power over your physical body. It has the power to shape and to maintain the transparent, wonderfully formed shapes of the crystal; but it has no power to maintain the shape of your physical body; it has to dissolve it into dust. Your physical body is not of this earth. Your physical body is of supreme spirituality. To Seraphim, Cherubim and Thrones belong the form and shape of your physical body. Your physical body does not belong to the earth; it belongs to those spiritual forces which are the highest as yet accessible to you. The earth can destroy it but never build it up.

And within this your physical body lives your etheric body. The day will come when your physical body is taken in by the earth in order to be destroyed. Then your etheric body will dissolve into the widths of the

cosmos. The widths of the cosmos can dissolve this etheric body but they cannot build it up. Only those divine, spiritual beings belonging to the hierarchy of the Dynamis, Exusiai and Kyriotetes can build it up. You unite with your physical body the physical substances of the earth. But that which is in you transforms the physical substances of the earth in such a way that within them there is no longer anything resembling whatever is physical in the environment of your physical body. Your etheric body moves everything in you that is liquid or watery. The juices that stream and circulate are under the influence of your etheric body. See your blood: Exusiai, Dynamis, Kyriotetes cause this blood as a liquid to circulate through your arteries. You are human only in your physical body. In your etheric body you are still animal, but an animal enspirited by the second hierarchy.

What I have been saying to you compressed into a few words was the subject of long instruction by that teacher in whose gently shining eyes the pupil heard the speech of heaven. Then the attention of the pupil was drawn to the third member of the human being, which we call the astral body. The pupil was shown how this astral body contains the impulse to breathe and to be involved with everything that is aeriform in the human organism, with everything that pulses as air through the human organism. The earthly realm may endeavour, for ages after the human being has stepped through the portal of death, to rumble about in the aeriform realm. For years the clairvoyant eye can discern the astral bodies of those who have died rumbling about in the atmospheric phenomena of the earth. Yet the earthly realm with all its environment is incapable of doing anything to the impulses of the astral body except dissolve them. The beings of the third hierarchy, Archai, Archangeloi, Angeloi, alone can form it.

Thus, deeply moving the heart of his pupil, the teacher said: In your physical body, by taking in and transforming the mineral kingdom, by taking in the human realm and working on it, you belong to Seraphim, Cherubim, Thrones. In so far as you are an etheric body, you are animal-like in the etheric realm, but you belong to the spirits called the spirits of the second hierarchy, Kyriotetes, Dynamis, Exusiai; in so far as you weave in the fluid element you do not belong to the earth but to this hierarchy. And by weaving in the aeriform element you do not belong to the earth but to the hierarchy of Angeloi, Archangeloi, Archai.

Having undergone sufficient instruction in this way, the pupil no longer felt related to the earth. Going out, he sensed, from his physical, etheric and astral bodies were the forces that joined him through the mineral

world with the first hierarchy, through the watery earth with the second hierarchy and through the encircling air with the third hierarchy. It was clear to him that he lives on the earth solely through the element of warmth which he bears within him. Thus the Rosicrucian pupil felt the warmth he bears within him, the physical warmth, to be what is actually the earthly, human element in him. And he learnt increasingly to feel that this physical warmth is related to warmth of soul and warmth of spirit. Human beings living in later times have increasingly forgotten how their physical content, their etheric content and their astral content is related to the divine world through the solid element, the fluid element and the aeriform element. But the Rosicrucian pupil knew this full well. He knew that the warmth element is that which is truly earthly and human. At the moment when the pupil of the Rosicrucian master realized this mystery of the connection between the element of warmth and the human, earthly element, he knew how to link his human element with the spiritual world.

Before entering those often quite unassuming dwellings inhabited by such Rosicrucian teachers, the pupils were shown, usually without their seeking it and in a seemingly miraculous manner — the one in this way and the other in another way, often coincidentally, so outwardly it seemed — they were shown that they must seek to link their own spirit with the spirit of the cosmos. And when the pupil had received from his teacher the instruction about which I have just been speaking, then, yes then he could say to his teacher: I now depart from you having received the greatest consolation possible on earth; by showing me that warmth is truly the element of earthly man you have enabled me to link my physical aspect with the realm of soul and spirit; I take the soul element not into my solid bones, not into my liquid blood, not into my airy breath, but into my element of warmth.

In utmost peace those who had received such instruction departed, in those days, from their teachers. And out of the peace in their countenance which expressed the outcome of that great consolation, out of the peace in their countenance there developed gradually that gentle glance through which the speech of heaven can resound. Thus profound instruction in the realm of the soul was available right into the first third of the fifteenth century, hidden away from those events of which external history tells us. An instruction took place which encompassed the total human being, an instruction that permitted the human soul to link its own being with the sphere of the cosmos and of the spirit.

This spiritual mood has entirely drained away during the course of the last few centuries. It no longer belongs to our civilization. A superficial civilization, estranged from the gods, has spread itself over what were once the dwelling places that saw what I have just described to you. Here one stands today with the memory, which can only be called up in the light of the astral world, of many a scene resembling the one I have described. Hence our basic mood when we first look back to those ages that are often described as being so dark, and then look out into our present time. But when we look back in this way our heart is stirred — through the spiritual revelations that can once more be received by mankind since the final third of the nineteenth century — by a deep longing to speak in a spiritual way once more to human beings. And this spiritual way of speaking is not dependent on abstract words alone; it calls for all manner of signs in order to be all-embracing. And a language needed for those spiritual beings who are to speak to modern mankind, such a way of speaking existed indeed in the forms of our Goetheanum, burnt down a year ago. Truly these forms were to have spoken out into the world the ideas told to the audience from the platform. Thus in a certain way the Goetheanum was something that could, in an entirely new form, remind us of something ancient.

When the one approaching initiation entered into the temple at Ephesus, his glance was drawn to that statue about which I have spoken during these days, that statue which called to him in words of the heart: Unite with the world ether and you shall see the earthly realm from etheric heights. Thus did many a pupil at Ephesus view the earthly realm from etheric heights. And a certain race of gods grew envious. But centuries before the Mystery of Golgotha courageous human beings nevertheless found ways, despite the envy of the gods, to carry forward — weakly, perhaps, but not so weakly that it remained without effect — that which had worked since the days of ancient and holy human evolution right up to the time of the burning of the temple. And if our Goetheanum could have been finally completed, then once again, as we entered from the West, our glance would have fallen on that statue which would have challenged the human being to know himself as a cosmic being placed between the forces of Lucifer and the forces of Ahriman with the inward, divinely sustained equilibrium of his being. And when our glance fell on the forms of the pillars, the architraves, they spoke a language that was a continuation of what was expressed from the platform in the ideas which worked as though interpreting the spirit. The words continued to resound along the sculpted forms. And up above, in the dome, were scenes to be seen,

scenes which brought human evolution closer to spiritual sight. In this Goetheanum there was indeed, for those who had a feeling for it, a memory of the temple at Ephesus.

But that memory grew terribly painful when the burning torch was applied to this very Goetheanum in a manner that was not at all dissimilar to ancient times, not at all dissimilar especially as regards the moment of evolution in which the Goetheanum was, of itself, to have become the bearer of a renewal of spiritual life.

My dear friends, our pain was profound. Our pain was inexpressible. But we formed the resolve to continue our work for the spiritual world unhindered by the most sorrowful and most tragic event that could possibly have come upon us. For in our heart of hearts we could say that in the flames rising up from Ephesus was written the envy of the gods, at a time when human beings still had to follow rather more without freedom the will of good or evil gods.



In our day human beings are organized more towards freedom. And a year ago, in the night of New Year's Eve, we saw before us the devouring flames. The red blaze shot skywards. Dark blueish, reddish-yellow lines of

flame curled through the seething sea of fire, generated by the metal instruments contained in the Goetheanum, a gigantic sea of flame containing the most varied shades and colours. And gazing into this sea of flame with the coloured lines darting hither and thither one could not but read words which spoke to the pain in one's soul: the envy of human beings.

Thus what speaks from epoch to epoch in human evolution comes together, link by link, even in the greatest of misfortunes. An unbroken thread runs from the words that give expression to the greatest misfortune at a time when human beings still looked up to the gods without freedom, a time when they ought to have been making themselves free of this unfreedom. An unbroken thread of spiritual evolution runs from that misfortune which bore, inscribed in the flames, the words about the envy of the gods. This unbroken thread runs right through to our own misfortune in a time when human beings ought to be finding the strength for freedom, a misfortune in which the flames bore the inscription: the envy of human beings. In Ephesus the statue of the goddess; here in the Goetheanum the statue of the human being, the statue of the representative of man, Christ Jesus, into whom, identifying ourselves with him, in all humility, we thought to merge in knowledge, just as in olden times, in their own way, no longer quite comprehensible to mankind today, the pupils of Ephesus merged into Diana of Ephesus.



We do not lessen our pain by viewing in the light of history what took place on New Year's Eve last year. When I was permitted to stand for the last time on that platform that had been set up in harmony with the whole of the building, the intention had been to guide the eyes of the listeners, to guide the eyes of their souls towards the ascent from earthly realms into starry realms that express the will and the wisdom, the light of the spiritual cosmos. Many of the spirits who taught their pupils in the Middle Ages in the manner described just now stood, I know, as godparents at that moment. And an hour after the last word had been spoken I was called to the burning Goetheanum. We spent the night of New Year's Eve last year watching the Goetheanum burning.

The mere utterance of these words, dear friends, conjures up an inexpressible response in all our hearts, in all our souls. When something like this has swept across a hallowed place in human evolution, there have always been a few who have vowed to work on in the spirit devoted to what had once been physical even though whatever it had been was no longer present. And gathered now as we are on the anniversary of that misfortune of the Goetheanum, let us be aware that our souls will be living

in the proper mood for this our gathering if we all vow to carry on in spirit through this wave of progress in human evolution that which was present in physical form, as a physical image and a physical shape in the Goetheanum, visible to our physical eyes, before being snatched away from our physical perception by a Herostratos-deed. Our pain attaches itself to the old Goetheanum. We shall only become worthy of having been permitted to build that Goetheanum if today in remembering it we vow, before whatever is best and most divine in each one of our souls, to keep faith with the spiritual impulses that had been given an outer form in that Goetheanum. It was possible for this Goetheanum to be taken from us. The Spirit of this Goetheanum, if our will is truly upright and honest, cannot be taken from us. And least of all will it be taken from us if at this solemn and festive hour, separated by so short a time from the moment a year ago when the flames leapt up from our beloved Goetheanum, if at this moment we not only feel the pain anew but also vow out of this pain to keep faith with that Spirit for whom, over ten long years, we were permitted to build this abode.

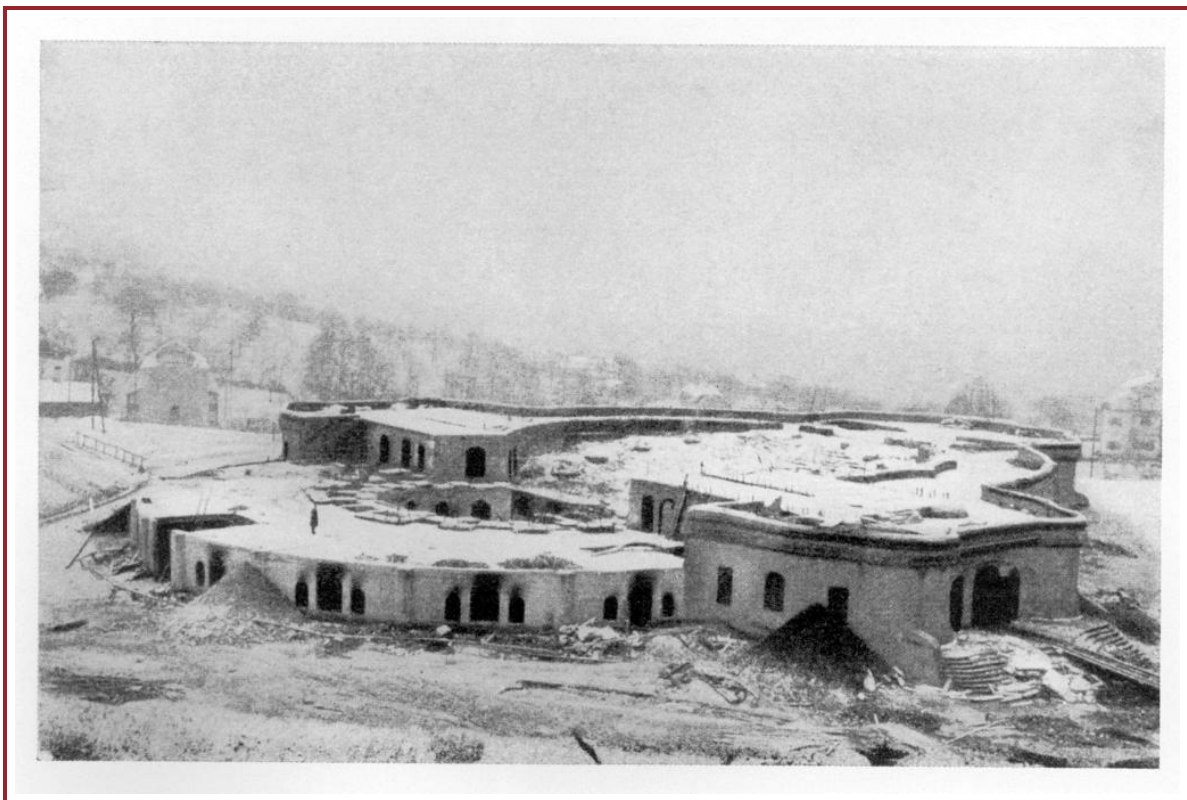
Then, my dear friends, when this inner vow flows from our heart in all honesty and uprightness, when we can transform the pain and suffering into the impulse for doing deeds, then shall we transform the sorrowful event into a blessing. The pain cannot diminish because of this, but it behoves us to find out of this very pain the incentive to act, the incentive to do deeds in the spirit.

And so, my dear friends, let us look back to the terrible flames of fire which filled us with such inexpressible sorrow. But let us also, in making that vow before whatever forces are the best and most divine in each of us, feel the holy flame in our hearts, the flame which is to enlighten and warm that which was willed in the Goetheanum, by bearing this will onwards through the waves of progress in human evolution. So now, more profoundly, we repeat those words which I was permitted to speak over there, a year ago almost at this very moment. I said, in essence: We are living on the eve of a new year, let us live towards a new cosmic year. If only the Goetheanum still stood amongst us, we could renew this exhortation at this moment! It no longer stands amongst us. Yet I believe that just because it no longer stands amongst us we are permitted, on this eve of another new year, to renew this exhortation with a force increased many times over. Let us bear the Soul of the Goetheanum over into the new cosmic year, and let us endeavour to build in the new Goetheanum a worthy monument to the body of the old Goetheanum, a worthy memorial!

My dear friends, may this link our hearts to the old Goetheanum which we had to consign to the elements. May it link our hearts also to the Spirit, to the Soul of this Goetheanum. With this vow before whatever is best within our being we want to live on not only into the new year. In strength of deed, bearing the spirit, leading the soul we want to live on into the new cosmic year.

My dear friends, you greeted me this evening by standing in memory of the old Goetheanum. You are living in the memory of this old Goetheanum. Let us stand once more as a sign that we vow to work on in the Spirit of the Goetheanum with whatever best forces we can find in the image of our inner human being. Indeed, so be it. Amen.

Thus let us continue, my dear friends, as long as we are able, in accordance with the will that unites our human souls with the souls of the gods with whom we wish to keep faith in the spirit, in the spirit out of which we sought this faith with them at a certain moment in our lives, at that moment when we sought the spiritual wisdom of the Goetheanum. Let us understand how to keep this faith.



When Darkness Enshrouds Us

*We look outward
With our world-engendered eyes,
And what we see thus binds us
To world delight and world despair.
It binds us unto all
That springs to life there, but not less
To all that plunges there
Into the dark abyss.*

*But we also behold
With our spirit-entrusted eye.
What we thus behold binds us
To spirit hope and spirit's upholding power.
It binds us unto all
That roots within eternity
And bears within eternity its fruits.*

*Yet we can only then behold
When we feel the inner eye
Itself as God-given spirit organ,
Which at the focus of the soul,
Within the temple of our body,
Fulfills the deed of gods.*

*Humankind is in forgetfulness
Of the Godhead's innermost.
We, though, will raise it and take it
Into our consciousness, flood it with light
And then bear it over dust and ashes—
The divine flame in the human heart.*

*So may the lightning shatter into dust
Our sense-built houses.
We will erect instead soul houses
Built on knowledge,
Upon its iron-firm, light-woven web.
And downfall of the outer
Shall become uprising
Of the soul's own innermost.*

*For pain passes upon us
From powers of material force,
But hope illumines
Even when darkness enshrouds us,
And it will one da
Emerge within our memory
When at length, after the darkness,
We may live again in light.*

*We do not want this clear illumining
To be in future brightnesses denied us
Because we have not now,
In pain, implanted it in our souls.*

—Rudolf Steiner

Rudolf Steiner: "To despair because one does not believe that a sufficiently large number of people, even in the present troubled circumstances, can find understanding for such ideas even if sufficient energy is dedicated to their dissemination, is to despair of human nature's susceptibility to purposeful and health-giving impulses. This question, whether one should despair or not, should not be asked — rather only this other: How can ideas which instill confidence be explained in the most effective possible way?"

Rudolf Steiner: "For those who can have enthusiastic feelings about Anthroposophy and know how to find consolation in it, the higher spiritual sciences are a blessing because they bring consolation and strength under all circumstances. No one leaves these sciences without consolation. The greater our goals, the more our striving will be penetrated by ideals, and human beings will carry them out into the world. We pursue spiritual science and interweave it with our inner human being. It penetrates us and we can carry it out among other people. We have to work on these goals as much as we are able. We do not have the right to leave the paths and goals of the

spiritual human being unobserved. It is our duty to interweave the soul element with the physical world. Human beings are the entrance gate, the only spiritual gate in the physical and material world through which the heavens can flow in. We can dissolve the lead of materialism by allowing the spiritual truths to penetrate us. Only when human beings work on human development do they contribute to life and not to death. Walking the paths and goals of the spiritual human being means pursuing the task of turning the supersensory into the soul element."



5

On the Right Entry into the Spiritual World. The Responsibility Incumbent on Us

(Chapter 20 of the book)

1 January, 8:30 p.m.

My dear friends!

We are gathered together for the last time in this Conference from which much that is strong and important is to go forth for the Anthroposophical Movement. So now let me shape this final lecture in a way that connects it inwardly, in its impulse, with the various prospects thrown open to us by this series of lectures as a whole, but also in a way that will allow us to gain a sense for the future, especially the future of anthroposophical endeavour.

When we look out into the world today we see something that has already been there for many years: a tremendous amount of destructiveness. There are forces at work that give us an inkling of the abysses into which western civilization is still to plunge. Looking at those individuals who externally are the cultural leaders in the various fields of life, we notice how they are enmeshed in a terrible cosmic sleep. They think, and until recently most people thought, that until the nineteenth century mankind was childlike and primitive in its insights and views, and that now that modern science has entered into all the various fields truth has at last arrived, truth that must be upheld forever.

People who think like this are, without knowing it, living in a state of tremendous arrogance. On the other hand, here and there amongst mankind today there are some inklings that things are perhaps not as the majority would like to imagine.

Some time ago I was able to give a number of lectures in Germany organized by the Wolff agency. The audiences were exceptionally large, so that people here and there began to notice that Anthroposophy was something for which people were looking. All kinds of foolish voices were raised in antagonism, among them one which was not much more

intelligent than any of the others but which nevertheless expressed a kind of presentiment. It consisted of a note in a newspaper referring to one of the lectures in Berlin. This notice in the newspaper said: Listening to stuff like this you get the impression — I am quoting the article approximately — that something is happening not only on the earth but also in the whole of the cosmos that is calling mankind to a form of spirituality that is different from what has existed so far; even the forces of the cosmos, not merely earthly impulses, are demanding something of mankind; a kind of revolution in the cosmos which must lead man to strive for a new spirituality.

So there was this voice, which was in its way quite remarkable. For it is true: The proper impulse for what must now go forth from Dornach must, as I have emphasized from various angles over the last few days, be an impulse arising not on the earth but in the spiritual world. Here we want to develop the strength to follow the impulses coming from the spiritual world. In the evening lectures during this Christmas Conference I have spoken about manifold impulses present in historical development so that your hearts might be opened to take in spiritual impulses which still have to stream into the earthly world and are not taken from the earthly world itself. Everything that has hitherto borne the earthly world in the right way has had its source in the spiritual world. And if we are to achieve something fruitful for the earthly world, we must turn to the spiritual world for the appropriate impulses.

My dear friends, this encourages me to point out that the impulses we are to bear away with us from this Conference must be linked to a great sense of responsibility.

Let us spend a few minutes on the great responsibility that is now incumbent on us as a result of this Conference. In recent decades it has been possible for someone with a sense for the spiritual world to wander, in spiritual observation, past many personalities, gaining bitter sensations with regard to the future destiny of mankind on earth. It has been possible to wander past one's fellow human beings in the manner available to spiritual insight, observing how they lay aside their physical and etheric bodies in sleep and live in the spiritual world with their ego and astral body. Wandering among the destinies of those egos and astral bodies while human beings slept has, in recent decades, given rise to experiences which can point to a heavy responsibility incumbent on the one who can know

such things. These souls, having left behind their physical and etheric bodies between going to sleep and waking up, were often to be seen approaching the Guardian of the Threshold.

The Guardian of the Threshold has entered the awareness of human beings in many and various ways during the course of human evolution. Many a legend and many a saga — for this is the form in which the most important things are preserved, rather than that of historical records — many a legend and many a saga tells of the approach by one personality or another to the Guardian of the Threshold in order to receive instruction on how to enter the spiritual world and then return once more to the physical world. Entering rightly into the spiritual world must bring with it the possibility of returning to the physical world at any moment with the full ability to stand on both feet as a practical and thoughtful human being, not as a dreamer, not as a dreamy mystic.

Throughout all the thousands of years during which human beings have striven to enter the spiritual world, this has been the fundamental stipulation of the Guardian of the Threshold. But especially in the final third of the nineteenth century hardly any human beings were to be seen approaching the Guardian of the Threshold in a state of wakefulness. And even more so in our own time, when mankind as a whole has the historical task of passing by the Guardian of the Threshold in one way or another, do you find, when wandering in the spiritual world, that souls are asleep when they approach the Guardian of the Threshold as egos and astral bodies. This most significant picture meets us today: There stands the Guardian of the Threshold surrounded by groups of sleeping human souls who do not have the strength to approach him in a waking state but who approach him instead while they are asleep.

Witnessing this scene, you become aware of a thought which is bound up particularly with what I would like to call the germination of a necessary great responsibility. The souls who thus approach the Guardian of the Threshold in a state of sleep demand entry into the spiritual world. They demand to be allowed to wander across the threshold in a state of sleep; their consciousness is that of a sleeping human being — which so far as the waking state is concerned remains unconscious or subconscious. And countless times the voice of the grave Guardian of the Threshold is heard: For your own good, you may not cross the threshold; you may not gain entrance to the spiritual world. Go back! For if the Guardian of the Threshold were to allow them to enter without more ado, they could come over into the spiritual world with all the concepts passed on to them by

today's schools, today's education, today's civilization; with all those concepts and ideas with which human beings have to grow up nowadays from their sixth year onwards right, you could say, until the end of their earthly lives.

These concepts and ideas have a particular characteristic: If you enter into the spiritual world with them, with the way you have become with them through present-day civilization and schooling, you become paralysed in your soul. And on returning to the physical world you would be void of thoughts and ideas. If the Guardian of the Threshold did not gravely reject these souls, if he were not to reject many, many of today's human souls but were to let them step over into the spiritual world, then, waking up on their return, waking up at the decisive moment on their return, they would have the feeling: I cannot think; my thoughts do not grasp my brain; I have to live in the world without thoughts. For the world of abstract ideas which human beings today attach to everything is such that one can indeed go into the spiritual world with them but one cannot bring them out again. And when you watch this scene, which is experienced today by more souls than you would ordinarily imagine, you say to yourself: If only these souls could be successfully protected from experiencing also in death what they are now experiencing in sleep. For if the inner condition experienced before the Guardian of the Threshold were to endure for a sufficiently long period of time, if human civilization were to remain for a long time under the influence of what can be taken in in schools by way of what is traditionally passed down by civilization, then sleep would become ordinary life. Human souls would pass through the portal of death into the spiritual world and then be incapable of bringing any strength of ideas with them into their new life on earth. For though you can enter the spiritual world with today's thoughts, you then cannot leave it with them. You can only leave it in a state of soul paralysis.

You see, present-day civilization can be founded on the kind of cultural life that has been nurtured for so long. But life cannot be founded on it. It would be possible for this civilization to endure for a while. During their waking hours, the souls would have no inkling of the Guardian of the Threshold; then while they slept they would be turned away by him so that they should not become paralysed; and the final consequence would be that a human race would be born in the future without any understanding, without any possibility of applying ideas to life when they were born in this future time, so that the faculty of thinking and living in ideas would have disappeared from the earth. A sick human race, living only in instincts,

would have to populate the earth. Terrible feelings and emotions alone, without orientation through the force of ideas, would come to dominate human evolution.

Indeed, the soul failing to gain entry into the spiritual world, and being turned away by the Guardian of the Threshold in the way I have just described, is not the only sad sight to meet the one who has spiritual vision. If such a one were to take with him a human being from eastern civilization on his journeyings to where the sleeping souls can be observed approaching the Guardian of the Threshold, then such an eastern human being would be heard to utter spirit words of terrible reproach towards the whole of western civilization: See, if this goes on, then the earth will have fallen into barbarism by the time those living today return for a new incarnation; people will live by instincts alone, without ideas; this is what you have brought about by falling away from the ancient spirituality of the orient.

Thus a glimpse like this into the spiritual world bears witness to a strong sense of responsibility for the task of man. And here in Dornach there must be a place where it is possible to speak, to those who wish to listen, about every important direct experience of the spiritual world. Here there must be a place where the strength is found to point to those little traces of the spirit not only in the cleverly put together dialectical and empirical scientific manner of the present time. If Dornach is to fulfil its task, then it must be a place where human beings can hear openly about what is going on historically in the spiritual world and about the spiritual impulses which then enter into the world of nature and govern it. Human beings must be able to hear in Dornach about genuine experiences, genuine forces and genuine beings of the spiritual world. This is where the School of true Spiritual Science must be. And we must henceforth not shy away from the demands of modern scientific thought which causes human beings to approach the earnest Guardian of the Threshold in a state of sleep in the way I have described. In Dornach it must be possible to win the strength, spiritually, to look the spiritual world in the eye, to learn about the spiritual world.

Therefore we shall not let loose a tirade of dialectics on the inadequacy of present-day scientific theory. Instead I had to draw your attention to the position in which this scientific theory, and its consequences in ordinary schools, places the human being with regard to the Guardian of the Threshold. If we can face up to this in our soul in all earnestness during this Conference, then this Christmas Conference will send a strong impulse

into our souls which can carry them away to do strong work of the kind needed by mankind today, so that in their next incarnation human beings will be able to encounter the Guardian of the Threshold properly, or rather so that civilization as a whole will measure up to the Guardian of the Threshold.

Compare today's civilization with that of former times. In all former civilizations there were ideas, concepts, which were turned first of all towards the super-sensible world, towards the gods, towards the world which engendered, which created, which brought forth. Then with those concepts, which belonged above all to the gods, it was possible to look down onto the earthly world in order to understand it with concepts and ideas which were worthy of the gods. And if souls then approached the Guardian of the Threshold with these ideas which had been formed in a manner that was worthy of the gods and that had a value for the gods, then the Guardian said: You may pass, for you are bringing with you into the super-sensible world something that is directed towards this super-sensible world even during the time of your life on earth in a physical body; therefore when you return to the physical, sense-perceptible world sufficient strength will remain to prevent you from becoming paralysed through having seen the super-sensible world. Nowadays human beings elaborate concepts and ideas which, in accordance with the genius of the times, they want to apply solely to the physical, sense-perceptible world. These concepts and ideas deal above all with anything that can be weighed and measured, but they are not at all concerned with the gods. They are not worthy of the gods and they are of no value to the gods. That is why the souls who have fallen entirely under the spell of the materialism of these ideas which are unworthy of the gods and valueless for the gods are met, when they cross the threshold in sleep, by the thundering voice of the Guardian of the Threshold: Do not step across the threshold! You have misused your ideas for the sense-perceptible world; therefore you must remain with them in the sense-perceptible world; if you do not want to become paralysed in your soul, you cannot enter with them into the world of the gods.

Such things have to be said, not because it is necessary to brood upon them but so that heart and mind and soul may become filled to the brim with them. Then we may come into the mood that will be the right mood to bear away from this solemn Christmas Conference of the Anthroposophical Society. The most important thing of all is the mood of

soul we bear away with us, a mood of soul for the spiritual world that gives us the certainty: In Dornach a central point for spiritual knowledge will be created.

That is why it was so good to hear Dr Zeylmans speak this morning about a field which is to be cultivated here in Dornach, the field of medicine, and to hear him say that it is no longer possible to build bridges from ordinary science to what is to be founded here in Dornach. If we have the ambition to make what grows in the soil of our own medical research into something that can stand the scrutiny of present-day clinical requirements, then we shall never achieve any definite goal in the things that really make up our task, for then other people will simply say: Well, yes, here is a new method; we too have initiated new methods once in a while.

The important thing is that a branch of practical life, such as medicine, should be taken up into anthroposophical life. I think I understood rightly this morning that this is what Dr Zeylmans longs for. Did he not say in connection with this goal that someone who today becomes a doctor longs for impulses from a new corner of the universe. Let me tell you that in the field of medicine the work here in Dornach is to be carried on just as has that in a number of other fields of anthroposophical work which have remained within the bosom of Anthroposophy. With Dr Wegman as my helper, work is already in train on a system of medicine based entirely on Anthroposophy, a system which is needed by mankind and which will be presented to mankind quite soon. Equally it is my purpose to bring about the closest ties between the Goetheanum and the Clinic in Arlesheim which is working so beneficially. In the very near future such ties are to be brought about so that all that is flourishing there may be truly oriented towards Anthroposophy, which is indeed the intention of Dr Wegman.

In what he said, Dr Zeylmans was indicating with reference to one particular field what the Vorstand in Dornach will make its task in all the fields of anthroposophical work. Thus in future the situation will be clear. No one will say: Let us first show people eurythmy; if they hear nothing about Anthroposophy, then they will like eurythmy; and then, having taken a liking to eurythmy, if they hear that Anthroposophy stands as the foundation for eurythmy, they will take a liking to Anthroposophy as well. No one will say: First we must show people how the medicines work in practice so that they see that they are proper medicines, and will buy them; then, if they later hear that Anthroposophy is behind the medicines, they will also approach Anthroposophy.

We must have the courage to regard such a method as dishonest. Not until we have the courage to regard such a method as dishonest, not until we inwardly detest such a method will Anthroposophy find its way through the world. So in future here in Dornach we shall fight for the truth, not fanatically but simply in an honest, straightforward love of the truth. Perhaps this will enable us to make good some of what has so sinfully been made bad in recent years.

With thoughts which are not easy but which are grave we must depart from this Conference that has led to the founding of the General Anthroposophical Society. But I do not think that it will be necessary for anybody to go away with pessimism from what has taken place here this Christmas. Every day we have had to walk past the sad ruins of the Goetheanum. But as we have walked up this hill, past these ruins, I think that in every soul there has also been the content of what has been discussed here and what has quite evidently been understood by our friends in their hearts. From all this the thought has emerged: It will be possible for spiritual flames of fire to arise, as a true spiritual life for the blessing of mankind in the future, from the Goetheanum which is being built anew. They shall arise out of our hard work and out of our devotion. The more we go from here with the courage to carry on the affairs of Anthroposophy, the better have we heard the breath of the spirit wafting filled with hope through our gathering. For the scene which I have described to you and which can be seen so frequently, that scene of present-day human beings, the products of a decadent civilization and education, approaching the Guardian of the Threshold in a state of sleep, is actually not one which is found amongst the circle of sensitive anthroposophists. Here on the whole the circumstance is such that only a warning, one particular exhortation, resounds: In hearing the voice from the land of the spirit you must develop the strong courage to bear witness to this voice, for you have begun to awaken; courage will keep you awake; lack of courage alone could lead you to fall asleep.

The exhortation to be awake through courage is the other variation, the variation for anthroposophists in the life of present-day civilization. Those who are not anthroposophists hear: You must remain outside the land of the spirit, you have misused ideas for merely earthly objects, you have not gathered ideas which have value for the gods and which are worthy of the gods; you would be paralysed on your return to the physical, sense-perceptible world. But those souls who are the souls of anthroposophists

hear: Your remaining test is to be that of your courage to bear witness to that voice which you are capable of hearing because of the inclination of your soul, because of the inclination of your heart.

My dear friends, yesterday was the anniversary of the day on which we saw the tongues of flame devouring our old Goetheanum. Today we may hope — since a year ago we did not allow even the flames to distract us from continuing with our work — today we may hope that when the physical Goetheanum stands here once more we shall have worked in such a way that the physical Goetheanum is only the external symbol for our spiritual Goetheanum which we want to take with us as an idea as we now go out into the world.

We have here laid the Foundation Stone. On this Foundation Stone shall be erected the building whose individual stones will be the work achieved in all our groups by the individuals outside in the wide world. Let us now look in spirit at this work and become conscious of the responsibility about which I have spoken today, of our responsibility towards the human being who stands before the Guardian of the Threshold and has to be refused entry into the spiritual world.

Certainly it should never occur to us to feel anything but the deepest pain and the deepest sorrow about what happened to us a year ago. But let us not forget that everything in the world that has any stature has been born out of pain. So let us transform our pain so that out of it may arise a strong and shining Anthroposophical Society by dint, my dear friends, of your work.

For this purpose we have immersed ourselves in those words with which I began, in those words with which I wish to close this Christmas Conference, this Christmas Conference which is to be for us a festival of consecration not merely for the beginning of a new year but for the beginning of a new turning point of time to which we want to devote ourselves in enthusiastic cultivation of the life of spirit:

*Soul of Man!
Thou livest in the limbs
Which bear thee through the world of space
In the spirit's ocean-being.
Practise spirit-recalling
In depths of soul,*

*Where in the wielding will
Of world-creating
Thine own I
Comes to being
Within God's I.
And thou wilt truly live
In the World-Being of Man.*

*For the Father-Spirit of the heights holds sway
In depths of worlds begetting being.
Seraphim, Cherubim, Thrones!
Let there ring out from the heights
What in the depths is echoed
Speaking:
Ex Deo nascimur.
The spirits of the elements hear it
In East, West, North, South,
May human beings hear it.*

*Soul of Man!
Thou livest in the beat of heart and lung
Which leads thee through the rhythm of time
Into the realm of thine own soul's feeling.
Practise spirit-awareness
In balance of the soul,
Where the surging deeds
Of the world's becoming
Thine own I
Unite
With the World-I.
And thou wilt truly feel
In the Soul-Weaving of Man.*

*For the Christ-Will in the encircling round holds sway
In the rhythms of the worlds, bestowing grace on the soul.
Kyriotetes, Dynamis, Exusiai!
Let there be fired from the East
What through the West is formed
Speaking:
In Christo morimur.*

*The spirits of the elements hear it
In East, West, North, South,
May human beings hear it.*

*Soul of Man!
Thou livest in the resting head
Which from the grounds of eternity
Opens to thee the world-thoughts.
Practise spirit-beholding
In stillness of thought,
Where the eternal aims of Gods
World-Being's Light
On thine own I
Bestow
For thy free willing.
And thou wilt truly think
In the Spirit-Foundations of Man.*

*For the world-thoughts of the Spirit hold sway
In the being of worlds, craving for light.
Archai, Archangeloi, Angeloi !
Let there be prayed from the depths
What in the heights will be granted
Speaking:
Per Spiritum Sanctum reviviscimus.*


*At the turning of the time
The Spirit-Light of the world
Entered the stream of earthly being.
Darkness of night
Had held its sway,
Day-radiant light
Streamed into souls of men:
Light that gives warmth
To simple shepherds' hearts,
Light that enlightens
The wise heads of kings.*

*Light Divine
Christ-Sun
Warm thou our hearts,
Enlighten thou our heads,*

*That good may become
What we from our hearts would found
What we from our heads would direct
In conscious
Willing.*

And so, my dear friends, bear out with you into the world your warm hearts in whose soil you have laid the Foundation Stone for the Anthroposophical Society, bear out with you your warm hearts in order to do work in the world that is strong in healing. Help will come to you because your heads will be enlightened by what you all now want to be able to direct in conscious willing. Let us today make this resolve with all our strength. And we shall see that if we show ourselves to be worthy, then a good star will shine over that which is willed from here. My dear friends, follow this good star. We shall see whither the gods shall lead us through the light of this star.

*Light Divine
Christ-Sun,
Warm thou
Our hearts,
Enlighten thou
Our heads!*



6 Virginia Sease 2020

The following is a letter from Virginia Sease to the American Anthroposophical Society in 2020 during challenging political climate in the United States during the initial phase of the Covid scare.

Source: <https://anthroposophy.org/letter-from-virginia-sease/>

Dornach, 24th February 2020

Dear Members and Friends of the Anthroposophical Society in America,

We may regard the current situation in regard to the future leadership in the United States as one necessitating deep reflection on the part of each citizen. Regardless of one's personal persuasion it is incumbent on each individual to cherish the hope that the right pathway into the immediate future and also beyond may be realized.



As members of the General Anthroposophical Society we are aware that at the end of the 4th Principle of the Society it states: "The Anthroposophical Society rejects any kind of sectarian activity. Party politics it considers not to be within its task." Bearing this in mind we may seek the right pathway through inner activity.

The United States of America received a great gift from Rudolf Steiner in 1923: the so called "America Verse" given for the Foundation of the Threefold Group which was transmitted by a Swiss messenger directly from Rudolf Steiner to Ralph Courtney. Ralph Courtney met Rudolf Steiner in Paris in 1906 and later became a strong voice internationally for the Threefold Social Order. This verse was translated into English by Frederick Heckel, a long-time editor of the Society's Newsletter.

Today many people work with this Verse privately and in groups and branches of the Anthroposophical Society in America. I would like to suggest that members and friends who are concerned about the destiny of

America at this time, direct the thoughts which are within this Verse especially to the beings of the Third Hierarchy who may then be able to form this meditative effort into a positive direction. This Verse is actually both a meditation and a prayer.

From my perspective as an American citizen living now almost 36 years in Switzerland I experience frequently how people from many parts of the world while visiting the Goetheanum express their questions and concerns about my homeland.

These few words come with my grateful thoughts and my good wishes for everything which each person can inwardly contribute at this time.

With many warm greetings,

Virginia Sease, Ph.D.
Executive Council emerita
General Anthroposophical Society
Goetheanum
CH-4143 Dornach, Switzerland

Threefold Verse

May our feeling penetrate
Into the center of our heart,
And seek, in love, to unite itself
With the human beings seeking the same goal,
With the spirit beings who, bearing grace,
Strengthening us from realms of light
And illuminating our love,
Are gazing down upon
Our earnest, heart-felt striving.

—Rudolf Steiner



Rudolf Steiner's Opening Lecture and Reading of the Statutes

Thought not directly in keeping with my purpose of this work, I nonetheless felt this (chapter 3 in the book) was extremely important for our understanding of what Dr. Steiner's intent was for the Society and a benchmark by which we can judge ourselves on how far we have either progressed or digressed from that intent.
~Anthony

We begin our Christmas Conference for the founding of the Anthroposophical Society in a new form with a view of a stark contrast. We have had to invite you, dear friends, to pay a visit to a heap of ruins. As you climbed up the Goetheanum hill here in Dornach your eyes fell on our place of work, but what you saw were the ruins of the Goetheanum which perished a year ago. In the truest sense of the word this sight is a symbol that speaks profoundly to our hearts, a symbol not only of the external manifestation of our work and endeavour on anthroposophical ground both here and in the world, but also of many symptoms manifesting in the world as a whole.

Over the last few days, a smaller group of us have also had to take stock of another heap of ruins. This too, dear friends, you should regard as something resembling the ruins of the Goetheanum, which had become so very dear to us during the preceding ten years. We could say that a large proportion of the impulses, the anthroposophical impulses, which have spread out into the world over the course of the last twenty years made their initial appearance in the books — perhaps there were too many of them — of our publishing company, the *Philosophisch-Anthroposophischer Verlag* in Berlin. You will understand, since twenty years of work are indeed tied up in all that can be gathered under the heading '*Philosophisch-Anthroposophischer Verlag*,' that all those who toiled to found and carry on the work of this publishing company gave of the substance of their hearts. As in the case of the Goetheanum, so also as far as the external aspect of this *Philosophisch-Anthroposophischer Verlag* is concerned, we are faced with a heap of ruins. ^[19] In this case it came about as a consequence of the terrible economic situation prevailing in the country where it has hitherto had its home. All possible work was prevented by a tax situation

which exceeded any measures which might have been taken and by the rolling waves — quite literally — of current events which simply engulfed the publishing company.

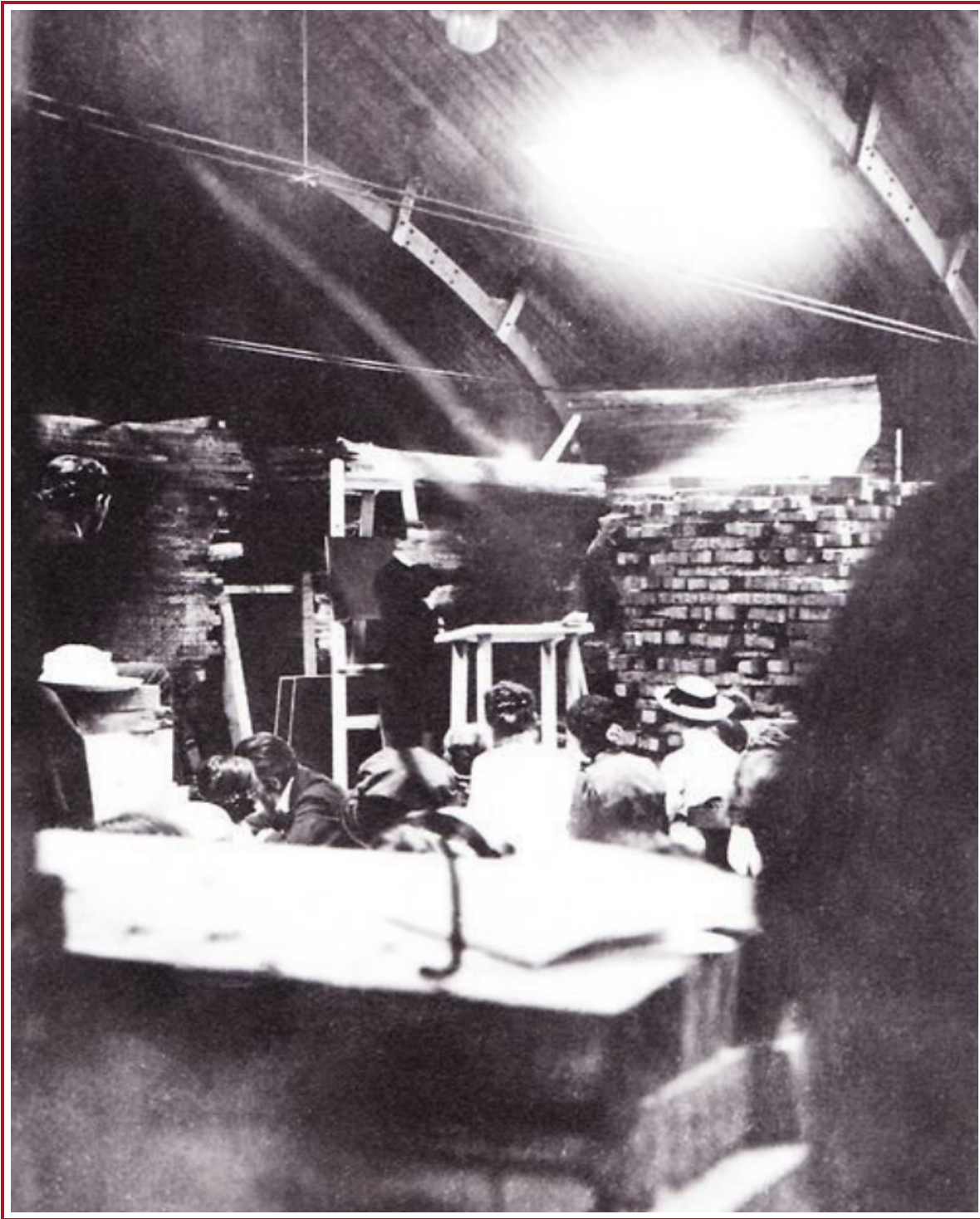
Frau Dr Steiner has been busy over the last few weeks preparing everything anchored in this *Philosophisch-Anthroposophischer Verlag* for its journey here to the Goetheanum in Dornach. You can already see a small building coming into being lower down the hill between the Boiler House and the Glass House. This will become the home of the *Philosophisch-Anthroposophischer Verlag*, or rather of its stock of books, which in itself externally also resembles a heap of ruins.

What can we do, dear friends, but link the causes of these heaps of rubble with world events which are currently running their course? The picture we see at first seems grim. It can surely be said that the flames which our physical eyes saw a year ago on New Year's Eve blazed heavenwards before the eyes of our soul. And in spirit we see that in fact these flames glow over much of what we have been building up during the last twenty years.

This, at first, is the picture with which our souls are faced. But it has to be said that nothing else at present can so clearly show us the truth of the ancient oriental view that the external world is maya and illusion. We shall, dear friends, establish a mood of soul appropriate for this our Christmas Foundation Conference if we can bring to life in our hearts the sense that the heap of ruins with which we are faced is maya and illusion, and that much of what immediately surrounds us here is maya and illusion.

Let us take our start from the immediate situation here. We have had to invite you to take your places in this wooden shed. ^[20] It is a temporary structure we have hurriedly put up over the last two days after it became clear how very many of our friends were expected to arrive. Temporary wooden partitions had to be put up next door. I have no hesitation in saying that the outer shelter for our gathering resembles nothing more than a shack erected amongst the ruins, a poor, a terribly poor shack of a home. Our initial introduction to these circumstances showed us yesterday that our friends felt the cold dreadfully in this shed, which is the best we can offer. But dear friends, let us count this frost, too, among the many other things which may be regarded as maya and illusion in what has come to meet you here. The more we can find our way into a mood which feels the external circumstances surrounding us to be maya and illusion, the more shall we develop that mood of active doing which we shall need here

over the next few days, a mood which may not be negative in any way, a mood which must be positive in every detail. Now, a year after the moment when the flames of fire blazed skywards out of the dome of our Goetheanum, now everything which has been built up in the spiritual realm in the twenty years of the Anthroposophical Movement may appear before our hearts and before the eyes of our soul not as devouring flames but as creative flames. For everywhere out of the spiritual content of the Anthroposophical Movement warmth comes to give us courage, warmth which can be capable of bringing to life countless seeds for the spiritual life of the future which lie hidden here in the very soil of Dornach and all that belongs to it. Countless seeds for the future can begin to unfold their ripeness through this warmth which can surround us here, so that one day they may stand before the world as fully matured fruits as a result of what we want to do for them.



Dr. Steiner in the carpenter's workshop giving a lecture

Now more than ever before we may call to mind that a spiritual movement such as that encompassed by the name of Anthroposophy, with which we have endowed it, is not born out of any earthly or arbitrary consideration. At the very beginning of our Conference I therefore want to

start by reminding you that it was in the last third of the nineteenth century that on the one hand the waves of materialism were rising while out of the other side of the world a great revelation struck down into these waves, a revelation of the spirit which those whose mind and soul are in a receptive state can receive from the powers of spiritual life. A revelation of the spirit was opened up for mankind. Not from any arbitrary earthly consideration, but in obedience to a call resounding from the spiritual world; not from any arbitrary earthly consideration, but through a vision of the sublime pictures given out of the spiritual world as a modern revelation for the spiritual life of mankind, from this flowed the impulse for the Anthroposophical Movement. This Anthroposophical Movement is not an act of service to the earth. This Anthroposophical Movement in its totality and in all its details is a service to the divine beings, a service to God. We create the right mood for it when we see it in all its wholeness as a service to God. As a service to God let us take it into our hearts at the beginning of our Conference. Let us inscribe deeply within our hearts the knowledge that this Anthroposophical Movement desires to link the soul of every individual devoted to it with the primeval sources of all that is human in the spiritual world, that this Anthroposophical Movement desires to lead the human being to that final enlightenment — that enlightenment which meanwhile in human earthly evolution is the last which gives satisfaction to man — which can clothe the newly beginning revelation in the words: Yes, this am I as a human being, as a God-willed human being on the earth, as a God-willed human being in the universe.

We shall take our starting point today from something we would so gladly have seen as our starting point years ago in 1913. This is where we take up the thread, my dear friends, inscribing into our souls the foremost principle of the Anthroposophical Movement, which is to find its home in the Anthroposophical Society, namely, that everything in it is willed by the spirit, that this Movement desires to be a fulfilment of what the signs of the times speak in a shining script to the hearts of human beings.

The Anthroposophical Society will only endure if within ourselves we make of the Anthroposophical Movement the profoundest concern of our hearts. If we fail, the Society will not endure. The most important deed to be accomplished during the coming days must be accomplished within all your hearts, my dear friends. Whatever we say and hear will only become a starting point for the cause of Anthroposophy in the right way if our heart's blood is capable of beating for it. My friends, for this reason we have

brought you all together here: to call forth a harmony of hearts in a truly anthroposophical sense. And we allow ourselves to hope that this is an appeal which can be rightly understood.

My dear friends, call to mind the manner in which the Anthroposophical Movement came into being. In many and varied ways there worked in it what was to be a revelation of the spirit for the approaching twentieth century. In contrast to so much that is negative, it is surely permissible to point emphatically here to the positive side: to the way in which the many and varied forms of spiritual life, which flowed in one way or another into the inner circles of outer society, genuinely entered into the hearts of our dear anthroposophical friends. Thus at a certain point we were able to advance far enough to show in the Mystery Dramas how intimate affairs of the human heart and soul are linked to the grand sweep of historical events in human evolution. I do believe that during those four or five years — a time much loved and dear to our hearts — when the Mystery Dramas were performed in Munich, ^[21] a good deal of all that is involved in this link between the individual human soul and the divine working of the cosmos in the realms of soul and spirit did indeed make its way through the souls of our friends.

Then came something of which the horrific consequences are known to every one of you: the event we call the World War. During those difficult times, all efforts had to be concentrated on conducting the affairs of Anthroposophy in a way which would bring it unscathed through all the difficulties and obstacles which were necessarily the consequence of that World War.

It cannot be denied that some of the things which had necessarily to be done out of the situation arising at the time were misunderstood, even in the circles of our anthroposophical friends. Not until some future time will it be possible for more than a few people to form a judgment on those moods which caused mankind to be split into so many groups over the last decade, on those moods which led to the World War. As yet there exists no proper judgment about the enormity which lives among us all as a consequence of that World War. Thus it can be said that the Anthroposophical Society — not the Movement — has emerged riven from the War.

Our dear friend Herr Steffen has already pointed out a number of matters which then entered into our Anthroposophical Society and in no less a manner also led to misunderstandings. Today, however, I want to dwell

mainly on all that is positive. I want to tell you that if this gathering runs its course in the right way, if this gathering really reaches an awareness of how something spiritual and esoteric must be the foundation for all our work and existence, then those spiritual seeds which are everywhere present will be enabled to germinate through being warmed by your mood and your enthusiasm. Today we want to generate a mood which can accept in full earnestness that external things are maya and illusion but that out of this maya and illusion there germinates to our great joy — not a joy for our weakness but a joy for our strength and for the will we now want to unfold — something that can live invisibly among us, something that can live in innumerable seeds invisibly among us. Prepare your souls, dear friends, so that they may receive these seeds; for your souls are the true ground and soil in which these seeds of the spirit may germinate, unfold and develop. They are the truth. They shine forth as though with the shining of the sun, bathing in light all the seeming ruins encountered by our external eyes. Today, of all days, let us allow the profoundest call of Anthroposophy, indeed of everything spiritual, to shine into our souls: Outwardly all is maya and illusion; inwardly there unfolds the fullness of truth, the fullness of divine and spiritual life. Anthroposophy shall bring into life all that is recognized as truth within it.

Where do we bring into life the teaching of maya and of the light of truth? Let us bring it into life above all during this our Christmas Conference. Let us during this our Christmas Conference make the shining forth of the universal light — as it shone before the shepherds, who bore within them only the simplicity of their hearts, and before the kingly magi, who bore within them the wisdom of all the universe — let us make this flaming Christmas light, this universal light of Christmas into a symbol for what is to come to pass through our own hearts and souls!

All else that is to be said I shall say tomorrow when what we shall call the laying of the Foundation Stone of the Anthroposophical Society takes place. Now I wish to say this, my dear friends. In recent weeks I have pondered deeply in my soul the question: What should be the starting point for this Christmas Conference, and what lessons have we learnt from the experiences of the past ten years since the founding of the Anthroposophical Society?

Out of all this, my dear friends, two alternative questions arose. In 1912, 1913 I said for good reasons that the Anthroposophical Society would now have to run itself, that it would have to manage its own affairs, and that I would have to withdraw into a position of an adviser who did not

participate directly in any actions. Since then things have changed. After grave efforts in the past weeks to overcome my inner resistance I have now reached the realization that it would become impossible for me to continue to lead the Anthroposophical Movement within the Anthroposophical Society if this Christmas Conference were not to agree that I should once more take on in every way the leadership, that is the presidency, of the Anthroposophical Society to be founded here in Dornach at the Goetheanum.

As you know, during a conference in Stuttgart (Meeting of Delegates at the end of February 1923) it became necessary for me to make the difficult decision to advise the Society in Germany to split into two Societies, one which would be the continuation of the old Society and one in which the young members would chiefly be represented, the Free Anthroposophical Society.

Let me tell you, my dear friends, that the decision to give this advice was difficult indeed. It was so grave because fundamentally such advice was a contradiction of the very foundations of the Anthroposophical Society. For if this was not the Society in which today's youth could feel fully at home, then what other association of human beings in the earthly world of today was there that could give them this feeling! Such advice was an anomaly. This occasion was perhaps one of the most important symptoms contributing to my decision to tell you here that I can only continue to lead the Anthroposophical Movement within the Anthroposophical Society if I myself can take on the presidency of the Anthroposophical Society, which is to be newly founded. You see, at the turn of the century something took place very deeply indeed within spiritual events, and the effects of this are showing in the external events in the midst of which human beings stand here on earth.

One of the greatest possible changes took place in the spiritual realm. Preparation for it began at the end of the 1870s, and it reached its culmination just at the turn of the century. Ancient Indian wisdom pointed to it, calling it the end of Kali Yuga. Much, very much, my dear friends, is meant by this. And when in recent times I have met in all kinds of ways with young people in all the countries of the world accessible to me, I have had to say to myself over and over again: Everything that beats in these youthful hearts, everything which glows towards spiritual activity in such a beautiful and often such an indeterminate way, this is the external expression for what came to completion in the depths of spiritual world-weaving during the last third of the nineteenth century leading up to the

twentieth century. My dear friends, what I now want to say is not something negative but something positive so far as I am concerned: I have frequently found, when I have gone to meet young people, that their endeavours to join one organization or another encountered difficulties because again and again the form of the association did not fit whatever it was that they themselves wanted. There was always some condition or other as to what sort of a person you had to be or what you had to do if you wanted to join any of these organizations.

This is the kind of thing that was involved in the feeling that the chief disadvantage of the Theosophical Society — out of which the Anthroposophical Society grew, as you know — lay in the formulation of its three tenets. [22] You had to profess something. The way in which you had to sign a form, which made it look as though you had to make some dogmatic assertion, is something which nowadays simply no longer agrees with the fundamental mood of human souls. The human soul today feels that anything dogmatic is foreign to it; to carry on in any kind of a sectarian way is fundamentally foreign to it. And it cannot be denied that within the Anthroposophical Society it is proving difficult to cast off this sectarian way of carrying on. But cast it off we must. Not a shred must be allowed to remain within the new Anthroposophical Society which shall be founded. This must become a true world society. Anyone joining it must feel: Yes, here I have found what moves me. An old person must feel: Here I have found something for which I have striven all my life together with other people. The young person must feel: Here I have found something which comes out to meet my youth. When the Free Anthroposophical Society was founded I longed dearly to reply to young people who enquired after the conditions for joining it with the answer which I now want to give: The only condition is to be truly young in the sense that one is young when one's youthful soul is filled with all the impulses of the present time.

And, dear friends, how do you go about being old in the proper sense in the Anthroposophical Society? You are old in the proper sense if you have a heart for what is welling up into mankind today both for young and old out of spiritual depths by way of a universal youthfulness, renewing every aspect of our lives.

By hinting at moods of soul I am indicating what it was that moved me to take on the task of being President of the Anthroposophical Society myself. This Anthroposophical Society — such things can often happen — has been called by a good many names. Thus, for example, it has been called the

'International Anthroposophical Society'. Dear friends, it is to be neither an international nor a national society. I beg you heartily never to use the word 'international society' but always to speak simply of a 'General Anthroposophical Society' which wants to have its centre here at the Goetheanum in Dornach.

You will see that the Statutes are formulated in a way that excludes anything administrative, anything that could ever of its own accord turn into bureaucracy. These Statutes are tuned to whatever is purely human. They are not tuned to principles or to dogmas. What these Statutes say is taken from what is actual and what is human. These Statutes say: Here in Dornach is the Goetheanum. This Goetheanum is run in a particular way. In this Goetheanum work of this kind and of that kind is undertaken. In this Goetheanum endeavours are made to promote human evolution in this way or in that way. Whether these things are 'right' or 'not right' is something that must not be stated in statutes which are intended to be truly modern. All that is stated is the fact that a Goetheanum exists, that human beings are connected with this Goetheanum, and that these human beings do certain things in this Goetheanum in the belief that through doing so they are working for human evolution.

Those who wish to join this Society are not expected to adhere to any principle. No religious confession, no scientific conviction, no artistic intention is set up in any dogmatic way. The only thing that is required is that those who join should feel at home in being linked to what is going on at the Goetheanum.

In the formulation of these Statutes the endeavour has been made to avoid establishing principles, so that what is here founded may rest on all that is purely human. Look carefully at the people who will make suggestions with regard to what is to be founded here over the next few days. Ask yourselves whether you can trust them or not. And if at this Foundation Meeting you declare yourselves satisfied with what wants to be brought about in Dornach, then you will have declared yourselves for something that is a fact; then you will have declared yourselves to be in tune with something that is a fact. If this is possible, everything else will follow on. Yes, everything will run its course. Then it will not be necessary for the centre at Dornach to designate or nominate a whole host of trustees; then the Anthroposophical Society will be what I have often pointed to when to my deep satisfaction I have been permitted to be present at the founding of the individual national Societies. Then the Anthroposophical Society will be something that can arise independently on

the foundation of all that has come into being in these national Societies. If this can come about, then these national Societies will be truly autonomous too. Then every group which comes into being within this Anthroposophical Society will be truly autonomous.

In order to reach this truly human standpoint, my dear friends, we must realize that especially in the case of a Society which is built on spiritual foundations, in the way I have described, we shall come up against two difficulties. We must overcome these difficulties here, so that in future they will no longer exist in the way they existed in the past history of the Anthroposophical Society.

One of these difficulties is the following: Everyone who understands the consciousness of today will, I believe, agree that this present-day consciousness demands that whatever takes place should do so in full public view. A Society built on firm foundations must above all else not offend this demand of our time. It is not at all difficult to prefer secrecy, even in the external form, in one case or another. But whenever a Society like ours, built on a foundation of truth, seriously desires secrecy, it will surely find itself in conflict with contemporary consciousness, and the most dire obstacles for its continuing existence will ensue. Therefore, dear friends, for the General Anthroposophical Society which is to be founded we cannot but lay claim to absolute openness.

As I pointed out in one of my very first essays in *Luzifer-Gnosis*, the Anthroposophical Society must stand before the world just like any other society that may be founded for, let us say, scientific or similar purposes. It must differ from all these other societies solely on account of the content that flows through its veins. The form in which people come together in it can, in future, no longer be different from that of any other society. Picture to yourselves what we can shovel out of the way if we declare from the start that the Anthroposophical Society is to be entirely open.

It is essential for us to stand firmly on a foundation of reality, that is on the foundation of present-day consciousness. This will mean, dear friends, that in future we shall have to handle our lecture cycles in a manner that differs greatly from that to which we have been accustomed in the past. The history of these lecture cycles represents a tragic chapter within the development of our Anthroposophical Society. They were first published in the belief that they could be retained within a given circle; they were printed for the members of the Anthroposophical Society. But we have long been in a situation in which our opponents, so far as the public declaration

of the content is concerned, are far more interested in the cycles than are the members of the Society themselves. Do not misunderstand me; I do not mean that the members of our Society do not work inwardly with the lecture cycles, for they do. But their work is inward, it remains egoistic, a nice Society egoism. The interest which sends its waves out into the world, the interest which gives our Society its particular stamp in the world, this interest comes towards the cycles from our opponents. It has been known to happen that as little as three weeks after its publication a lecture cycle is already being quoted in the worst kind of publication brought out by the opposition. To continue in our old ways as regards the lecture cycles would be to hide our head in the sand, believing that because everything is dark for us everything must be dark in the outside world too.

That is why I have been asking myself for years what can be done about the cycles. We now have no alternative but to put up a moral barrier in place of the physical barrier we tried to erect earlier on, which has meanwhile been breached at all manner of points.

In the draft of the Statutes I have endeavoured to do just this. In future all the cycles, without exception, are to be sold publicly, just like any other books. But suppose, dear friends, there was a book about the integration of partial differential equations. For a great many people such a book is very esoteric indeed. I am probably not wrong in assuming that among those of you gathered here in these two rooms today there is only an extremely small esoteric circle of individuals who might fruitfully concern themselves with the integration of partial differential equations, or of linear differential equations. The book, however, may be sold to anybody. But supposing someone who knows nothing of partial differential equations and is incapable of differentiating or integrating anything at all, someone who knows nothing about logarithms, were to find a textbook on the subject belonging to one of his sons. He would look inside it, see rows and rows of figures but not understand a thing. Then suppose his sons were to tell him that all these figures were the street numbers of the houses in every city in the world. He might well think to himself: What a useful thing to learn; now if I go to Paris I shall know the street number of all the different houses.

As you see, there is no harm in the judgment of someone who understands nothing of the matter, for he is a dilettante, an amateur. In this instance life itself draws the line between the capacity to judge and the lack of capacity to judge.

Thus as regards anthroposophical knowledge we can at least try to draw the line morally and no longer physically. We sell the cycles to all who wish to have them but declare from the start who can be considered competent to form a valid judgment on them, a judgment by which we can set some store. Everybody else is an amateur as far as the cycles are concerned. And we also declare that in future we shall no longer take any account of judgments passed on the cycles by those who are amateurs. This is the only moral protection available to us. If only we carry it out properly, we shall bring about a situation in which the matters with which we are concerned are treated just as are books about the integration of partial differential equations. People will gradually come to agree that it is just as absurd for someone, however learned in other spheres, to pass a judgment about a lecture cycle as it is for someone who knows nothing of logarithms to say: This book about partial differential equations is stuff and nonsense! We must bring about a situation in which the distinction between an amateur and an expert can be drawn in the right way.

Another very great difficulty, dear friends, is the fact that the impulses of the Anthroposophical Movement are not everywhere thoroughly assessed in the right way. Judgments are heard here and there which absolutely deny the Anthroposophical Movement by seeing it as something that is parallel to the very things it is supposed to replace in human evolution. Only a few days ago somebody once again said to me: If you speak to such and such a group of people about what Anthroposophy has to offer, even those who work only in the practical realm accept it so long as you don't mention Anthroposophy or the threefold social order by name; you have to disown them. This is something that has been done by a great many people for many years, and it could not be more false. Whatever the realm, we must stand in the world under the sign of the full truth as representatives of the essence of Anthroposophy. We must be aware that if we are incapable of doing so we cannot actually further the aims of the Anthroposophical Movement. Any veiled representation of the Anthroposophical Movement leads in the end to no good.

Of course everything is individual in such matters. Not everything can be made to conform to a single pattern. Let me give you a few examples of what I mean.

Take eurythmy. As I said yesterday before the performance, eurythmy is drawn and cultivated from the very depths of Anthroposophy. We have to be aware that, imperfect though it still is, it places something in the world which is entirely new, something original which can in no way be compared

with anything else that may seem to resemble it in the world today. We have to muster enough enthusiasm for our cause to enable us to exclude any external, superficial comparisons. I know how a sentence like this can be misunderstood, but nevertheless I say it to you in this circle, my dear friends, for it expresses one of the fundamental conditions required for the prospering of the Anthroposophical Movement within the Anthroposophical Society.

Similarly, I have sweated much blood lately — I speak symbolically, of course — over the new form of recitation and declamation which Frau Dr Steiner has developed in our Society. As with eurythmy, the nerve-centre of this form of declaiming or reciting is what is drawn and cultivated from the very depths of Anthroposophy, and it is with this nerve-centre that we must concern ourselves. This nerve-centre is what we have to recognize and there is no point in believing that the result can be improved by taking on board any bits and pieces which might also be good, or even better, belonging to similar methods elsewhere. It is of this absolutely new, this primary quality that we must be aware in all the realms of Anthroposophy.

Now a third example: A realm in which Anthroposophy can be especially fruitful is that of medicine. Yet Anthroposophy will quite definitely remain unfruitful in the realm of medicine, especially therapy, if the tendency persists to represent matters within the field of medicine in the Anthroposophical Movement in a manner which meets with the approval of those who represent medicine in the ordinary way today. We must carry Anthroposophy courageously into every realm, including medicine. Only then will we make progress in what eurythmy ought to be, in what recitation and declamation ought to be, in what medicine ought to be, not to mention many other different fields living within our Anthroposophical Society, just as we must make progress with Anthroposophy itself in the strict sense of the term.

Herewith I have at least hinted at the fundamental conditions which must be placed before our hearts at the beginning of our Conference for the founding of the General Anthroposophical Society. In the manner indicated it must become a Society of attitudes and not a Society of statutes. The Statutes are to express externally what is alive within every soul.

So now I would like to proceed to the reading ^[23] of the draft of the Statutes which go in the direction I have thus far mentioned in brief.

Statutes of the Anthroposophical Society

'1. The Anthroposophical Society is to be an association of people whose will it is to nurture the life of the soul, both in the individual and in human society, on the basis of a true knowledge of the spiritual world.'

'2. The persons gathered at the Goetheanum in Dornach at Christmas, 1923, both the individuals and the groups represented, form the nucleus of the Society. They are convinced that there exists in our time a genuine science of the spiritual world and that the civilization of today is lacking the cultivation of such a science. This cultivation is to be the task of the Anthroposophical Society. It will endeavour to fulfil this task by making the anthroposophical spiritual science cultivated at the Goetheanum in Dornach the centre of its activities, together with all that results from this for brotherhood in human relationships and for the moral and religious as well as the artistic and cultural life in the human being.'

Note, my dear friends, how we are thus building not on principles but on human beings, on those human beings who are gathered together here. And what will those who join later declare? That they are essentially in agreement with these people as regards what is stated here. So all abstractions are avoided and the Anthroposophical Society is built on human beings.

'3. The persons gathered in Dornach as the nucleus of the Society'—; you see how it is the individual people who are important —; 'recognize and endorse the view of the leadership at the Goetheanum: "Anthroposophy, as fostered at the Goetheanum, leads to results which can serve every human being as a stimulus to spiritual life, whatever his nation, social standing or religion. They can lead to a social life genuinely built on brotherly love. No special degree of academic learning is required to make them one's own and to found one's life upon them, but only an open-minded human nature."'

This means that the results can be understood by all human beings who approach with an open-minded soul.

The matter is different —; this is expressed next —; as regards the research which leads to the results in question. A strict distinction must be made as regards this research. So the text continues:

' "Research into these results, however, as well as competent evaluation of them, depends upon spiritual-scientific training, which is to be acquired step by step. These results are in their own way as exact as the results of genuine natural science. When they attain general recognition in the same way as these, they will bring about comparable progress in all spheres of life, not only in the spiritual but also in the practical realm."

'4. The Anthroposophical Society is in no sense a secret society, but is entirely public. Anyone can become a member, without regard to nationality, social standing, religion, scientific or artistic conviction, who considers as justified the existence of an institution such as the Goetheanum in Dornach, in its capacity as a School of Spiritual Science.'

As you see, even here, where the requirements for becoming a member are exactly defined, we have been careful to make it clear that someone desiring to become a member must consider as justified the existence not of the Goetheanum, but merely 'of an institution such as the Goetheanum in Dornach, in its capacity as a School of Spiritual Science.' You must thoroughly consider every turn of phrase in these draft Statutes. They are brief. Statutes ought to be brief, and not fill a whole tome. But you will see that the effort has been made to phrase every sentence in a manner which speaks out of direct consciousness.

'The Anthroposophical Society rejects any kind of sectarian activity. Party politics it considers not to be within its task.'

We need this sentence because numerous misunderstandings were brought about during the years when we were promoting the idea of the threefold social order. The misunderstandings arose out of a lack of clarity in the attitude of many of our members. The impression was frequently given that Anthroposophy wanted to become involved in the political

affairs of the world —; something that has never been and never can be the case —; because many of our friends approached the political parties regarding the threefold idea. This was an error on their part right from the start.

'5. The Anthroposophical Society sees the School of Spiritual Science in Dornach as a centre for its activity. The School will be composed of three classes.'

Please do not be alarmed by these three classes, my dear friends. These three classes existed originally in the Anthroposophical Society, though in a different form, up to the year 1914.

'Members of the Society will be admitted to the School on their own application after a period of membership to be determined by the leadership at the Goetheanum. They enter in this way the First Class of the School of Spiritual Science. Admission to the Second or Third Class takes place when the person requesting this is deemed eligible by the leadership at the Goetheanum.'

'6. Every member of the Anthroposophical Society has the right to attend all lectures, performances and meetings arranged by the Society, under conditions to be announced by the Vorstand.'*

'7. The organizing of the School of Spiritual Science is, to begin with, the responsibility of Rudolf Steiner, who will appoint his collaborators and his possible successor.'

I can tell you now that I intend in future to divide this School of Spiritual Science into separate Sections under the leadership of suitable persons whom I shall appoint. These suitable persons, who will be the leaders of the Sections of the School of Spiritual Science, will at the same time be advisory members of the Vorstand which is to be formed and about which I shall be speaking shortly.

'8. All publications of the Society shall be public, in the same sense as are those of other public societies. The publications of the School of Spiritual Science will form no exception as

regards this public character;' —; in future, the lecture cycles will be entitled: Publications of the School of Spiritual Science —; 'however, the leadership of the School reserves the right to deny in advance the validity of any judgment on these publications which is not based on the same training from which they have been derived. Consequently they will regard as justified no judgment which is not based on an appropriate preliminary training, as is also the common practice in the recognized scientific world. Thus the publications of the School of Spiritual Science' —; this is what the cycles will be in future —; 'will bear the following note: "Printed as manuscript for members of the School of Spiritual Science, Goetheanum, ... Class." No one is considered competent to judge the content, who has not acquired —; through the School itself or in a manner recognized by the School as equivalent —; the requisite preliminary knowledge. Other opinions will be disregarded, to the extent that the authors of such works will not enter into a discussion about them.'

Everyone can buy the works. But valid judgments can only be made by those who belong to the Class mentioned in the note 'Printed as manuscript for members of the School of Spiritual Science, Goetheanum, ... Class'.

'9. The purpose of the Anthroposophical Society will be the furtherance of spiritual research; that of the School of Spiritual Science will be this research itself. A dogmatic stand in any field whatsoever is to be excluded from the Anthroposophical Society.'

'10. The Anthroposophical Society shall hold a regular General Meeting at the Goetheanum at the beginning of each year, at which time the Vorstand shall present a full report with accounting. The agenda for this meeting shall be communicated by the Vorstand to all members, together with the invitation, three weeks before the meeting.'

Resolutions can of course be made about this.

'The Vorstand may call special meetings and fix the agenda for them. Invitations to such meetings shall be sent to members three weeks in advance. Motions proposed by individual

members or groups of members shall be submitted one week before the General Meeting.'

We shall have to add a passage here stating that special meetings may also be called at the request of the membership.

'11. Members may join together in smaller or larger groups on any basis of locality or subject.'

From the point of view of the General Society this paragraph encompasses every group, including each national group. The General Society is neither international nor national but simply human in the widest sense; all the subdivisions are therefore groups. By this means we can bring into the Anthroposophical Society a life that is genuinely based on freedom, and also, wherever it wants to come into being, a life that is autonomous. We cannot make progress in any other way.

'The headquarters of the Anthroposophical Society is at the Goetheanum. From there the Vorstand shall bring to the attention of the members or groups of members what it considers to be the task of the Society.'

My dear friends, this sentence is especially important because it expresses what the Vorstand considers itself to be. It does not consider itself to be an elected body. It considers itself to be a group of people which says: Here at the Goetheanum we want to do something and we shall communicate about the different things we do with those who so wish, either individuals or groups; we shall recognize as a member every individual or every group who can accept these Statutes and be in agreement with them.

In doing this, the Vorstand declares that it places itself within the Society in the freest manner possible: it wants nothing else but to be a group of people with initiative for the cause of Anthroposophy. To live fully in initiative for the cause of Anthroposophy will have to be the heart's blood of this Vorstand. It is not a representative of people in the abstract; it is a representative of the anthroposophical cause here at the Goetheanum. Its task is to represent the cause of

Anthroposophy here at the Goetheanum. And to declare one's membership of a society for which this Vorstand wants to have meaning means to join in the promotion of the cause of Anthroposophy. The membership and the Vorstand, and their relationship with one another, is thought of as being quite generally human in an entirely free way in the future. We have not achieved this as yet; we must make it obvious to all the world. Then there will be no more criticisms like that expressed by Leisegang [This refers to criticism of Anthroposophy expressed by Hans Leisegang (1890&8211;1951), lecturer at Leipzig University, in his book *Die Geheirnwissenschaften* (The Occult Sciences), Stuttgart 1924.] to the effect that a self-appointed Vorstand, not accountable to anybody, not elected anywhere, has been in existence for the last ten years. From the start we must stress forcefully that an election as such is impossible in the Anthroposophical Society and that only initiative is possible. Let us return to the Vorstand:

'The Vorstand communicates with officials elected or appointed by the various groups.'

How these come into being is a matter for the statutes of the different groups. For us here it will merely be a matter that on a basis we shall create we shall want to communicate with trust with these officials.

'Admission of members will be the concern of the individual groups; the certificate of membership shall, however, be placed before the Vorstand in Dornach, and shall be signed by them out of their confidence in the officials of the groups. In general, every member should join a group. Only those for whom it is quite impossible to find entry to a group should apply directly to Dornach for membership.'

'12. Membership dues shall be fixed by the individual groups; each group shall, however, submit ... for each of its members to the central leadership of the Society at the Goetheanum.'

I have put dots here, though I already have an opinion which I may well voice if it comes to it. But for the moment I have put dots so that the matter may be as broadly considered as

possible before tomorrow's discussions. For money is something we shall need here too. I have often indicated that idealism cannot take the form of saying: Oh, horrible ahrimanic money; let us not contaminate our ideals with it; our ideals should be as free from it as they possibly can be! The left fist clutches the purse-strings while the right hand is raised on high for the ideals. Alas, the uncomfortable gesture of putting that right hand into the left pocket is sometimes necessary; if the ideals are to be upheld, small sacrifices are necessary.

'13. Each working group formulates its own statutes, but these must not be incompatible with the Statutes of the Anthroposophical Society.'

'14. The organ of the Society is Das Goetheanum, which for this purpose is provided with a Supplement containing the official communications of the Society. This enlarged edition of Das Goetheanum will be supplied to members of the Anthroposophical Society only.'

This paragraph is of particular concern to me because wherever I go members with a good capacity to judge have been saying to me: We never seem to hear what is going on in the Anthroposophical Society. By instituting this journal we shall be able to conduct a careful correspondence which will more and more come to be a correspondence belonging to each one of you, and through it you will be able to live right in the midst of the Anthroposophical Society.

Now, my dear friends, in case after due consideration you should indeed come to agree with my appointment as President of the Anthroposophical Society, I still have to make my suggestions as to the membership of the Vorstand with whom I should actually be able to fulfil the tasks which I have indicated very briefly here.

So that the affairs of Anthroposophy can be truly and properly administered, members of the Vorstand must be people who reside here in Dornach. So far as my estimation of the Society is concerned, the Vorstand cannot consist of individuals who are situated all over the place. This will not prevent the individual groups from electing their own officials

autonomously. And when these officials come to Dornach, they will be taken into the meetings of the Vorstand as advisory members while they are here. We must make the whole thing come to life. Instead of a bureaucratic Vorstand scattered all over the world there will be officials responsible for the individual groups, officials arising from amongst the membership of the groups; they will always have the opportunity to feel themselves equal members of the Vorstand which, however, will be located in Dornach. The work itself will have to be taken care of by the Vorstand in Dornach.

Moreover, the members of the Vorstand must without question be people who have devoted their lives entirely, both outwardly and inwardly, to the cause of Anthroposophy. So now after long deliberations over the past weeks I shall take the liberty of presenting to you my suggestions for the membership of the Vorstand:

I believe there will nowhere arise even the faintest hint of dissension but that on the contrary there will be in all your hearts the most unanimous and fullest agreement to the suggestion that *Herr Albert Steffen* be appointed as Vice-president. (Lively applause)

This being the case, we have in the Vorstand itself an expression of something I have already mentioned today: our links, as the Anthroposophical Society, with Switzerland. I cannot express my conviction more emphatically than by saying to you: If it is a matter of having a Swiss citizen who will give all his strength as a member of the Vorstand and as Vice-president, then there is no better Swiss citizen to be found.

Next we shall have in the Vorstand an individual who has been united with the Anthroposophical Society from the very beginning, who has for the greater part built up the Anthroposophical Society and who is today active in an anthroposophical way in one of the most important fields: *Frau Dr Steiner*. (Lively applause)

With your applause you have said everything and clearly shown that we need have no fear that our choice in this direction might not have been quite appropriate.

A further member of the Vorstand I have to suggest on the basis of facts arising here over recent weeks. This is the person with whom I at present have the opportunity to test anthroposophical enthusiasm to its limits in

the right way by working with her on the elaboration of the anthroposophical system of medicine: *Frau Dr Ita Wegman*. (Lively applause)

Through her work — and especially through her understanding of her work — she has shown that in this specialized field she can assert the effectiveness of Anthroposophy in the right way. I know that the effects of this work will be beneficial. That is why I have taken it upon myself to work immediately with Frau Dr Wegman on developing the anthroposophical system of medicine. It will appear before the eyes of the world and then we shall see that particularly in members who work in this way we have the real friends of the Anthroposophical Society.

Another member I have to suggest is one who has been tried and tested in the utmost degree for the work in Dornach both in general and down to the very last detail, one who has ever proved herself to be a faithful member. I do believe — without intending to sound boastful — that the members of the Vorstand have indeed been rightly selected. Albert Steffen was an anthroposophist before he was even born, and this ought to be duly recognized. Frau Dr Steiner has of course always been an anthroposophist ever since an Anthroposophical Society has existed. Frau Dr Wegman was one of the very first members who joined in the work just after we did in the very early days. She has been a member of the Anthroposophical Movement for over twenty years. Apart from us, she is the longest standing member in this room. And another member of very long standing is the person I now mean, who has been tried and tested down to the very last detail as a most faithful colleague; you may indeed be satisfied with her down to the very last detail: *Fräulein Dr Lili Vreede*. (Applause)

We need furthermore in the anthroposophical Vorstand an individual who will take many cares off our shoulders, cares which cannot all be borne by us because of course the initiatives have to be kept separate. This is someone who will have to think on everyone's behalf, for this is necessary even when the others — again without intending to sound boastful — also make the effort to use their heads intelligently in anthroposophical matters. What is needed is someone who, so to speak, does not knock heads together but does hold them together. This is an individual who many will feel still needs to be tried and tested, but I believe that he will master every trial. This will be our dear Dr Guenther Wachsmuth who in everything he is obliged to do for us here has already shown his mastery of a good many trials which have made it obvious that he is capable of working with

others in a most harmonious manner. As time goes on we shall find ourselves much satisfied with him. I hope, then, that you will agree to the appointment of *Dr Guenther Wachsmuth*, not as the cashier — which he does not want to be — but as the secretary and treasurer. (Applause)

The Vorstand must be kept small, and so my list is now exhausted, my dear friends. And the time allotted for our morning meeting has also run out. I just want to call once more on all our efforts to bring into this gathering above all the appropriate mood of soul, more and yet more mood of soul. Out of this anthroposophical mood of soul will arise what we need for the next few days. And if we have it for the next few days we shall also have it for the future times we are about to enter for the Anthroposophical Society. I have appealed to your hearts; I have appealed to the wisdom in you which your hearts can fill with glowing warmth and enthusiasm. May we sustain this glowing warmth and this enthusiasm throughout the coming meetings and thus achieve something truly fruitful over the next few days.

There are two more announcements to be made: This afternoon there will be two performances of one of the Christmas Plays, the Paradise Play. The first will take place at 4.30. Those who cannot find a seat then will be able to see it at 6 o'clock. Everybody will have a chance to see this play today.

Our next meeting is at 8 o'clock this evening when my first lecture on world history in the light of Anthroposophy will take place.

Tomorrow, Tuesday, at 10 o'clock we shall gather here for the laying of the Foundation Stone of the Anthroposophical Society, and, following straight on from that will be the Foundation Meeting of the Anthroposophical Society.

The meeting of General Secretaries and delegates planned for this afternoon will not take place because it will be better to hold it after the Foundation Meeting has taken place. It will be tomorrow at 2.30 in the Glass House lower down the hill, in the Architects' Office. That will be the meeting of the Vorstand, the General Secretaries and those who are their secretaries.

If Herr Abels could now come up here, I would request you to collect your meal tickets from him. To avoid chaos down at the canteen there will be different sittings and we hope that everything will proceed in an orderly

fashion.

* *"Vorstand" translates as Board of Directors or Executive Board. [Anthony]*




Notes


1. [△](#) Marie Steiner von Sivers: *Rudolf Steiner und die Zivilisationsaufgaben der Anthroposophie. Ein Rückblick auf das Jahr 1923* (Rudolf Steiner and the Tasks of Anthroposophy for Civilization. A Review of the Year 1923), Dornach 1943. Planned as GA 259 within the Complete Works.
2. [△](#) In 1921 and 1922, the largest German concert agency of the day, Hermann Wolff and Jules Sachs in Berlin, had organized a number of lecture tours for Rudolf Steiner.
3. [△](#) In 1894 the 'Allgemeiner Deutscher Verband' (General German League), founded in 1891, was renamed 'Alideutscher Verband' (Pan-German League). During World War I this organization advocated exaggeratedly nationalistic aims, and after the war it campaigned for the restitution of the monarchy.
4. [△](#) Matthias Erzberger, 1875–1921. German parliamentarian and statesman, leader of the left wing of the Centre party and signatory of the Armistice of World War I. From 1919 to 1920 he was Vice-Chancellor and Finance Minister. Assassinated in 1921 by members of a nationalist organization.
5. [△](#) Walther Rathenau, 1867–1922. German industrialist and politician. In 1921 appointed Minister of Reconstruction. In 1922 Minister of Foreign Affairs. Assassinated by nationalist fanatics in 1922.
6. [△](#) Rudolf Steiner spoke in Munich on 15 May and in Elberfeld on 17 May 1922 on the theme of 'Anthroposophy and Spiritual Knowledge'. The Munich lecture has been published in *Blätter für Anthroposophie*, 1966, Nos 11 and 12. The Elberfeld lecture has not been published. On both occasions he had to leave the building by the back stairs and down side streets because of threats to his personal safety.

7. [△](#) Major General Gerold von Gleich. In 1921 he published a denunciation of Rudolf Steiner *Rudolf Steiner als Prophet, Ein Mahnwort an das deutsche Volk* (Rudolf Steiner the Prophet. A Warning to the German Nation). Thereupon his son, Sigismund von Gleich, published a refutation *Wahrheit gegen Unwahrheit über Rudolf Steiner. Widerlegung der Hetzschrift des Generalmajors Gerold von Gleich* (Truth against Untruth. A Refutation of the Denunciation of Rudolf Steiner by Major General Gerold von Gleich). Published by *Der Kommende Tag*, Stuttgart, no date.
8. [△](#) See Rudolf Steiner *Awakening to Community*, Anthroposophic Press, New York 1974. GA 257.
9. [△](#) Johanna Mücke. (Berlin 1864–1949 Dornach)
Belonged to the socialist trade union movement and was a member of the management of the workers' educational establishment where she met Rudolf Steiner during his time as a teacher there (1899-1904). Member from 1903. From 1908 until her retirement (1935) she was the business manager, first in Berlin and from 1924 in Dornach, of the *Philosophisch-Anthroposophischer Verlag* founded in 1908 by Marie Steiner for the publication of Rudolf Steiner's work. From the end of 1911 until 1913 she was on the council of the German Section and from 1921 to 1923 on the council of the German Anthroposophical Society. Her book *Erinnerungen an Rudolf Steiner und seine Wirksamkeit an der Arbeiter-Bildungsschule in Berlin 1899-1904* (Memories of Rudolf Steiner and his work at the Workers' Educational Establishment in Berlin 1899-1904) was published in Basel in 1955.
10. [△](#) See *Correspondence and Documents 1901–1925. Rudolf Steiner and Marie Steiner von Sivers*, Rudolf Steiner Press, London 1988. GA 262.
11. [△](#) See Rudolf Steiner *The Last Address*, Rudolf Steiner Press, London 1967. GA 238.
12. [△](#) See Rudolf Steiner *Rosicrucianism and Modern Initiation*, Rudolf Steiner Press, London 1965. GA 233a.
13. [△](#) See Rudolf Steiner *Anthroposophy — An Introduction*, Rudolf Steiner Press, London 1961. GA 234.

14. [△](#) See Rudolf Steiner *Speech and Drama*, Anthroposophical Publishing Company, London 1960, GA 282; *Pastoral Medicine*, Anthroposophic Press, New York 1987, GA 318; *Kursus für die Priester der Christengemeinschaft über die Apokalypse des Johannes* (Lectures for the Priests of the Christian Community on the Apocalypse of John), Dornach GA 346 (not available); *Karmic Relationships, Volume 4*, Rudolf Steiner Press, London 1957, GA 238.
15. [△](#) See Rudolf Steiner *Anthroposophical Leading Thoughts. Anthroposophy as a Path of Knowledge. The Michael Mystery*, Rudolf Steiner Press, London 1973. GA 26.
16. [△](#) See Rudolf Steiner *The Course of my Life*, Anthroposophic Press, New York 1970. GA 28.
17. [△](#) Since the destruction of the Goetheanum by fire, it had been necessary to fall back on the old carpentry workshop which had served as a hall for lectures and artistic performances from 1914 onwards.
18. [△](#) See Rudolf Steiner *Mystery Knowledge and Mystery Centres*. Rudolf Steiner Press, London 1973. GA 232.
19. [△](#) See Marie Steiner's Foreword. In *Was in der Anthroposophischen Gesellschaft vorgeht* 1926, No.39, she remarked in a footnote: 'To avoid misunderstandings it should be said that the impression of a heap of rubble was gained entirely from the impossible tax burdens in Germany, the delays in customers' payments and the daily increase in the rate of monetary devaluation. Added to this was the sight of everything packed into a pile of crates. The company's intrinsic worth was such that under normal conditions it soon began to flourish once more.'
20. [△](#) It had been necessary to enlarge the carpentry workshop in order to accommodate the influx of participants.
21. [△](#) Rudolf Steiner's four Mystery Dramas were first performed during the years 1910 to 1913. See Rudolf Steiner *Four Mystery Plays*, Steiner Book Centre, Toronto, 1973.

22.  The three objects of the Theosophical Society are:

1. To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the comparative study of religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in man.

23.  Rudolf Steiner had had the suggested Statutes printed and distributed to every participant.



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