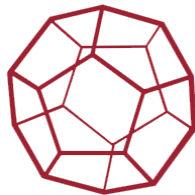


# The Tree of Life

and the Tree of the Knowledge of Good and Evil

GA 162



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by

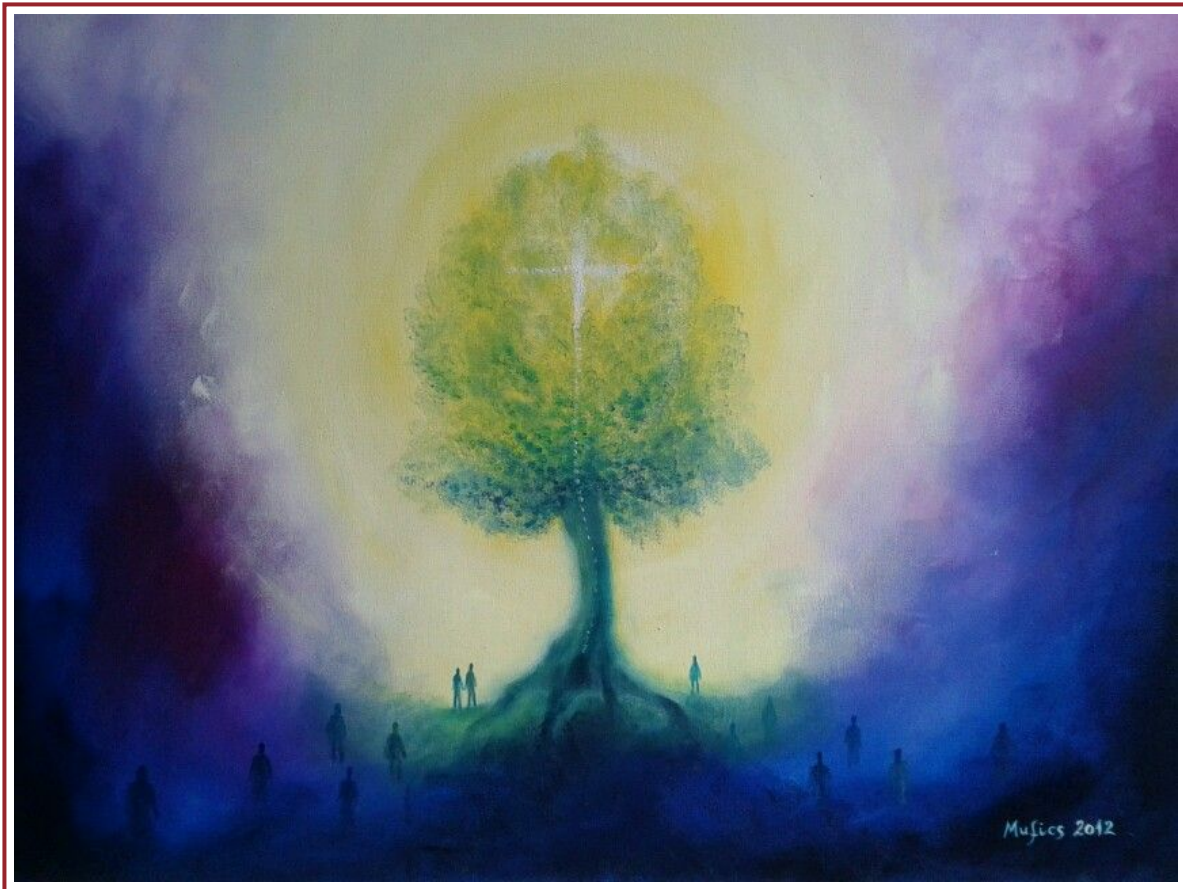
*Rudolf Steiner*

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The Tree of Life



# 1 Tree of Life I

*24 July 1915, Dornach*

My dear friends, when people encounter the world conception of Spiritual Science their chief desire is to have an answer to their questions, a solution of their problems. That is quite natural and understandable, one might even say justifiable. But something else must be added if the spiritual scientific-movement is really to become the living thing it must be, in accordance with the general course of evolution of earth and humanity. Above all, a certain feeling must be added, a certain perception that the more one strives to enter the spiritual world, the more the riddles increase. These riddles actually become more numerous for the human soul than they were before, and in a certain respect they become also more sacred. When we come into the spiritual scientific world concept, great life problems, the existence of which we hardly guessed before, first appear as the riddles they are.

Now, one of the greatest riddles connected with the evolution of the earth and mankind is the Christ-riddle, the riddle of Christ-Jesus. And with regard to this, we can only hope to advance slowly towards its actual depth and sanctity. That is to say, we can expect in our future incarnations gradually to have an enhanced feeling in what a lofty sense, in what an extraordinary sense this Christ-riddle is a riddle. We must not expect just that regarding this Christ-riddle much will be solved for us, but also that much of what we have hitherto found full of riddles concerning the entry of the Christ-Being into humanity's evolution, becomes still more difficult. Other things will emerge that bring new riddles into the question of the Mystery of Golgotha, or if one prefers, new aspects of this great riddle.

There is no question here of ever claiming to do more than throw some light from one or other aspect of this great problem. And I beg you to be entirely clear that only single rays of light can ever be thrown from the circuit of human conception upon this greatest riddle of man's earthly existence, nor do these rays attempt to exhaust the problem, but only to illumine it from various aspects. And so something shall here be added to what has already been said that may bring us again some understanding of one aspect of the Mystery of Golgotha.

You remember the pronouncement of the God Jahve, radiating from the far distance, which stands at the beginning of the Bible, after the Fall had come about. The words announced that now men had eaten of the Tree of the Knowledge of Good and Evil they must be banished from their present abode, so that they might not eat also of the Tree of Life. The Tree of Life was to be protected, as it were, from being partaken of by men who had already tasted of the Tree of Knowledge.

Now behind this primordial two-foldness of the eating of the Tree of Knowledge of Good and Evil on the one hand and the eating of the Tree of Life on the other hand, there lies concealed something which cuts deep into life. Today we will turn our attention to one of the many applications to life of this pronouncement: we will bring to mind what we have long known: i.e., that the Mystery of Golgotha, in so far as it was accomplished within the evolution of earthly history, fell in the Fourth Post-Atlantean epoch, in the Graeco-Latin age.

We know indeed that the Mystery of Golgotha lies approximately at the conclusion of the first third of the Graeco-Latin age and that two-thirds of this age follow, having as their task the first incorporation of the secrets of the Mystery of Golgotha into human evolution.

Now we must distinguish two things in regard to the Mystery of Golgotha. The first is what took place as purely objective fact: in short, what happened as the entry of the Cosmic Being 'Christus' in the sphere of earthly evolution. It would be-hypothetically possible, one might say, it would be conceivable, for the Mystery of Golgotha, that is, the entry of the Impulse of Christ into earthly evolution, to have been enacted without any of the men on earth having understood or perhaps even known what had taken place there. It might quite well have happened that the Mystery of Golgotha had taken place, but had remained unknown to men, that no single person would have been able to think about solving the riddle of what had actually occurred there.

This was not to be. Earthly humanity was gradually to reach an understanding of what had happened through the Mystery of Golgotha. But none the less we must realise that there are two aspects: that which man receives as knowledge, as inner working in his soul, and that which has happened objectively within the human race, and which is independent of this human race — that is to say, of its knowledge. Now, men endeavoured to grasp what had taken place through the Mystery of Golgotha. We are aware that not only did the Evangelists, out of a certain clairvoyance, give

those records of the Mystery of Golgotha which we find in the Gospels; an attempt was also made to grasp it by means of the knowledge which men had before the Mystery of Golgotha. We know that since the Mystery of Golgotha not only have its tidings been given out, but there has also arisen a New Testament theology, in its various branches. This New Testament theology, as is only natural, has made use of already existing ideas in asking itself: What has actually come about with the Mystery of Golgotha, what has been accomplished in it?

We have often considered how, in particular, Greek philosophy that which was developed for instance as Greek philosophy in the teachings of Plato and Aristotle — how the ideas of Greek philosophy endeavoured to grasp what had taken place in the Mystery of Golgotha, just as they took pains to understand Nature around them. And so we can say that on the one hand the Mystery of Golgotha entered as objective fact, and on the other hand, confronting it, are the different world-conceptions which had been developed since antiquity, and which reach a certain perfection at the time in which the Mystery of Golgotha took place, and then go on evolving.

Whence were these concepts derived? We know indeed that all these concepts, including those which live in Greek philosophy and which approached the Mystery of Golgotha from the earth, are derived from a primeval knowledge, from a knowledge which could not have been at man's disposal if, let us say, an original revelation had not taken place. For it is not only amaterialistic, but an entirely nonsensical idea that the attenuated philosophy which existed at the time of the Mystery of Golgotha could at its starting point have been formed by human beings themselves. It is primeval revelation, which as we know was founded in an age when men still had the remains of ancient clairvoyance; primeval revelation which in ancient times had been given to man for the most part in imaginative form and which had been attenuated to concepts in the age when the Mystery of Golgotha entered, the Graeco-Latin age. Thus one could see an intensive stream of primeval revelation arise in ancient times, which could be given to men because they still had the final relics of the old clairvoyance that spoke to their understanding and which then gradually dried up and withered into philosophy.

Thus a philosophy, a world-conception existed in many, many shades and nuances, and these sought in their own way to comprehend the Mystery of Golgotha. If we would find the last stragglers of what was diluted at that time to a world-concept of a more philosophic character; then we come to what lived in the old Roman age.

By this Roman age I mean the time that begins approximately with the Mystery of Golgotha, with the reign of the Emperor Augustus, and flows on through the time of the Roman Empire until the migration of nations that gave such a different countenance to the European world. And what we see flare up in this Roman age like a last great light from the stream flowing from revelation — that is the Latin-Roman poetry, which plays so great a role in the education of youth even up to our own day. It is all that developed as continuation of this Latin-Roman poetry till the decline of ancient Rome. Every possible shade of world-conception had taken refuge in Rome. This Roman element was no unity. It was extended over numberless sects, numberless religious opinions, and could only evolve a certain common ground from the multiplicity by withdrawing, as it were, into external abstractions.

Through this, however, we can recognise how something withered comes to expression in the far-spread Roman element in which Christianity was stirring as a new impulse. We see how Roman thought is at great pains to seize with its ideas what lay behind the Mystery of Golgotha. We see how endeavour was made in every possible way to draw ideas from the whole range of world conception in order to understand what hid behind this Mystery of Golgotha. And one can say, if one observes closely: it was a despairing struggle towards an understanding, a real understanding of the Mystery of Golgotha. And this struggle as a matter of fact continued in a certain current throughout the whole of the first millennium.

One should see, for instance, how Augustine first accepts all the elements of the old withered world-conception, and how he tries through all that he so accepts to grasp what was flowing in as living soul-blood, for he now feels Christianity flow like a living impulse into his soul. Augustine is a great and significant personality — but one sees in every page of his writings how he is struggling to bring into his understanding what is flowing to him from the Christ Impulse. And so it goes on, and this is the whole endeavour of Rome: to obtain in the western world of idea, in this world of world-conception, the living substance of what comes to expression in the Mystery of Golgotha.

What is it, then, that makes such efforts, that so struggles, that in the Roman-Latin element overflows the whole civilised world? What is it that struggles despairingly in the Latin impulse, in the concepts pulsating in the Latin language, to include the Mystery of Golgotha? What is that? That is also a part of what men have eaten in Paradise. It is a part of the Tree of the Knowledge of Good and Evil. We can see in the primeval revelations



when the old clairvoyant perceptions could still speak to men, how vividly alive concepts were in this ancient time, concepts which were still imaginations, and how they more and more dry up and die and become thin and poor. They are so thin that in the middle of the Middle Ages, when Scholasticism flourished, the greatest efforts of the soul were necessary to sharpen these attenuated concepts sufficiently to grasp in them the living life existing in the Mystery of Golgotha. What remained in these concepts was the most distilled form of the old Roman language with its marvellously structured logic, but with its almost entirely lost life-element. This Latin speech was preserved with its fixed and rigid logic, but with its inner life almost dead, as a realisation of the primeval divine utterance: Men shall not eat of the Tree of Life.

If it had been possible for what had evolved from the old Latin heritage to comprehend in full what had been accomplished in the Mystery of Golgotha, had it been possible for this Latin heritage, simply as if through a thrust, to gain an understanding of the Mystery of Golgotha, then this would have been an eating of the Tree of Life. But this was forbidden, after the expulsion from Paradise. The knowledge which had entered humanity in the sense of the ancient revelation was not to serve as a means of ever working in a living way. Hence it could only grasp the mystery of Golgotha with dead concepts.

'Ye shall not eat of the Tree of Life': this is a saying which also holds good through all aeons of earthly evolution with regard to certain phenomena. And one fulfilment of this saying was likewise the addition: 'The Tree of Life will also draw near in its other form as the Cross erected on Golgotha — and life will stream out from it. But this older knowledge shall not eat of the Tree of Life.'

And so we see a dying knowledge struggling with life, we see how desperately it strives to incorporate the life of Golgotha in its concepts. (See 'The Christmas Thought and the Mystery of the Ego. The Tree of the Cross and the Golden Legend' — Rudolf Steiner.)

Now there is a peculiar fact, a fact which indicates that in Europe, confronting as it were the starting point of the East, a kind of primordial opposition was made. There is something like a sort of archetypal opposition set against the primeval-revelation (See Genesis 3:3 — The creation of man) decreed to mankind. Here, to be sure, we touch upon the outer rim of a very deep-lying secret, and one can really only speak in pictures of much that is to

There exists in Europe a legend concerning the origin of man which is quite different from the one contained in the Bible. It has gone through later transformations no doubt, but its essentials are still to be recognised. Now the characteristic feature is not that this legend exists, but that it has been preserved longer in Europe than in other parts of the earth. But the important thing is that even while over in the Orient the Mystery of Golgotha had been accomplished, this different legend was still alive in the feelings of the inhabitants of Europe. Here, too, we are led to a tree, or rather to trees, which were found on the shore of the sea by the gods Wotan, Wile and We. And men were formed from two trees, the Ash and the Elm. Thus men were created by the trinity of the gods, (although this was Christianised later, it yet points to the European original revelation) by fashioning the two trees into men: Wotan gives men spirit and life; Wile gives men movement and intelligence, and We gives them the outer figure, speech, the power of sight and of hearing.

The very great difference that exists between this story of creation and that of the Bible is not usually observed — but you need only read the Bible — which is always a useful thing to do — and already in the first chapters you will remark the very great difference that exists between the two Creation legends. I should like but to point to one thing, and that is, according to the saga, a threefold divine nature flowed into man. It must be something of a soul-nature that the Gods have laid within him, which expresses itself in his form and which in fact is derived from the Gods. In Europe, therefore, man was conscious that inasmuch as one moves about on earth, one bears something divine within; in the Orient, on the contrary, one is conscious that one bears something Luciferic within one. Something is bound up with the eating of the Tree of the Knowledge of Good and Evil which has even brought men death, something that has turned all men away from the Gods and for which they have earned divine punishment. In Europe man is aware that in the human soul a threefold nature lives, that the Gods have sunk a force into the human soul. That is very significant.

One touches with this, as I have said, the edge of a great secret, a deep mystery. But it will be readily understood: it looks as if in this ancient Europe a number of human beings had been preserved who had not been taken away from sharing in the Tree of Life, in whom there lived on, so to say, the tree or the trees of Life; ash and elm. And with this the following fact stands in intimate harmony. European humanity (and if one goes back to the original European peoples this would be seen with great clarity in all details) actually had nothing of the higher, more far-reaching knowledge that men possessed in the Orient and in the Graeco-Latin world.

One should imagine for once the immense, the incisive contrast between the naive conceptions of European humanity, who still saw everything in pictures, and the highly evolved, refined philosophical ideas of the Graeco-Latin world. In Europe all was 'Life'; over there all was 'Knowledge of Good and Evil.' In Europe something was left over, as it were, like a treasured remnant of the original forces of life; but it could only remain if this humanity were, in a way, protected from understanding anything that was contained in such marvellously finely wrought Latin concepts. To speak of a science of the ancient European population would be nonsense. One can only speak of them as living with all that germinated in their inner soul nature, that filled it through and through with life. What they believed they knew was something that was direct experience. This soul nature was destined to be radically different from the mood that was transmitted in the Latin influence. And it belongs to the great, the wonderful secrets of historical evolution, that the Mystery of Golgotha was to arise out from the perfected culture of wisdom and knowledge, but that the depths of the Mystery of Golgotha should not be grasped through wisdom; they were to be grasped through direct life.

It was therefore like a predetermined karma that — while in Europe up to a definite point life was grasped — the ego-culture appeared purely naively, vitally and full of life where the deepest darkness was; whereas over there where was the profoundest wisdom, the Mystery of Golgotha arose. That is like a predestined harmony. Out of the civilisation based on knowledge which was beginning to dry up and wither ascends this Mystery of Golgotha: but it is to be understood by those who, through their whole nature and being, have not been able to attain to the fine crystallisation of the Latin knowledge. And so we see in the history of human evolution the meeting between a nearly lifeless, more and more dying knowledge, and a life still devoid of knowledge, a life unfilled with knowledge, but one which inwardly feels the continued working of the divinity animating the world.

These two streams had to meet, had to work upon one another in the evolving humanity. What would have happened if only the Latin knowledge had developed further? Well, this Latin knowledge would have been able to pour itself out over the successors of the primitive European population: up to a certain time it has even done so. It is hypothetically conceivable, but it could not really have happened, that the original European population should have experienced the after-working of the dried up, fading knowledge.

For then, what these souls would have received through this knowledge would gradually have led to men's becoming more and more decadent; this drying, parching knowledge would not have been able to unite with the forces which kept mankind living. It would have dried men up. Under the influence of the after effects of Latin culture, European humanity would in a sense have been parched and withered. People would have come to have increasingly refined concepts, to have reasoned more subtly and have given themselves up more and more to thought, but the human heart, the whole human life would have remained cold under these fine spun, refined concepts and ideas.

I say that that would be hypothetically conceivable, but it could not really have taken place. What really happened is something very different. What really happened is that the part of humanity that had life but not knowledge streamed in among those people who were, so to say, threatened with receiving only the remains of the Latin heritage. Let us envisage the question from another side. At a definite period we find distributed over Europe, in the Italian peninsula, in the Spanish peninsula, in the region of present France, in the region of the present British Isles, certain remains of an original European population; in the North the descendants of the old Celtic peoples, in the South the descendants of the Etruscan and ancient Roman peoples. We meet with these there, and in the first place there flows into them what we have now characterised as the Latin stream. Then at a definite time, distributed over various territories of Europe, we meet with the Ostrogoths, the Visigoths, the Lombardi, the Suevi, the Vandals, etc. There is an age when we find the Ostrogoths in the south of present Russia, the Visigoths in eastern Hungary, the Langobardi or Lombard's where today the Elbe has its lower course, the Suevi in the region where today Silesia and Moravia lie, etc. There we meet with various of those tribes of whom one can say: they have 'life' but no 'knowledge.'

Now we can put the question: Where have these peoples gone to? We know that for the most part they have disappeared from the actual evolution of European humanity. Where have the Ostrogoths, the Visigoths, the Langobardi, etc. gone? We can ask this. In a certain respect they no longer exist as nations, but what they possessed as life exists, exists somewhat in the following way. My dear friends, let us consider first the Italian peninsula, let us consider it still occupied by the descendants of the old Roman population. Let us further imagine that on this old Italian peninsula there had been spread abroad what I have designated Latin knowledge, Latin culture; then the whole population would have dried up.

If exact research were made, it would be impossible not to admit that only incredible dilettantism could believe that anything still persists today of a blood relationship with the ancient Romans. Ostrogoths, Visigoths, Lombardi, marched in, and over these there streamed the Latin heritage — though merely mentally as seed of knowledge — it streamed over-the life-without-knowledge, and this gave it substance for continuing. Into the more southern regions there came a more Norman-Germanic element. Thus there streamed into the Italian peninsula from the European centre and the East a life-bearing population. Into Spain there streamed the Visigoths and the Suevi in order later to unite with the purely intellectual element of the Arabs, the Moors. Into the region of France there streamed the Franks and into the region of the British Isles, the Anglo-Saxon element.

The following statement expresses the truth. If the southern regions had remained populated by descendants of the old Romans, and the Latin culture had gone on working in them, they would have faced the danger of completely losing the power of developing an ego-consciousness. Hence the descendants of ancient Rome were displaced and there was poured into this region where Latinism was to spread, what came from the element of the Ostrogoths and Lombardi. The blood of Ostrogoths and Lombardi as well as Norman blood absorbed the withering Latin culture. If the population had remained Romans they would have faced the danger of never being able to develop the element of the Consciousness-soul. Thus there went to the south in the Langobardi and the Ostrogoths what we can call the Wotan-Element, Spirit and Life. The Wotan-Element was, so to say, carried in the blood of the Langobardi and Ostrogoths and this made the further evolution and unfoldment of this southern civilisation possible.

With the Franks towards the West went the Wile-element, Intelligence and Movement, which again would have been lost if the descendants of the primitive European population who had settled in these regions had merely developed further under the influence of Rome. Towards the British Isles went We, what one can call: Configuration and Speech, and in particular the faculty to see and to hear. This has later experienced in English empiricism its later development as: Physiognomics, Speech, Sight, Hearing.

So we see that while in the new Italian element we have the expression of the Folk Soul in the Sentient-soul, we could express this differently by saying: The Wotan-element streams into the Italian peninsula. And we can

speak of the journeying of the Franks to the West by saying: the Wile-element streams West, towards France. And so in respect of the British Isles we can express it by saying: the We-element streams in there.

In the Italian peninsula, therefore, nothing at all is left of the blood of the original European peoples, it has been entirely replaced. In the West, in the region of modern France, somewhat more of the original population exists, approximately there is a balance between the Frankish element and the original peoples. The greatest part of the original population is still in the British Isles.

But all this that I am now saying is fundamentally only another way of pointing to the understanding of what came out of the South through Europe, pointing to the fact that the Mystery of Golgotha was ensheathed in a dying wisdom and was absorbed through a living element still devoid of wisdom.

One cannot understand Europe if one does not bear this connection in mind; one can, however, understand Europe in all details if one grasps European life as a continuous process. For much of what I have said is still fulfilling itself in our own times. So, for instance, it would be interesting to consider the philosophy of Kant, from these two original polarities of European life, and show how Kant on the one hand desires to dethrone Knowledge, take all power from Knowledge, in order on the other hand to give place to Faith. That is only a continuation of the dim hidden consciousness that one can really do nothing with knowledge that has come up from below — one can only do something with what comes down from above as original life-without-knowledge. The whole contrast in pure and practical reason lies in this: I had to discard knowledge to make way for Faith. Faith, for which protestant theology fights, is a last relic of the life-without-knowledge, for life will have nothing to do with an analysed abstract wisdom. (Gap left between these sentences)

But one can also consider older phenomena. One can observe how an endeavour appears among the most important leading personalities to create a harmony, as it were, between the two streams to which we have referred. For the modern physiognomy of Europe shows that up to our own day there is an after-working of the Latin knowledge in the European life, and that one can immediately envisage the map of Europe with the Latin knowledge raying out to south and west, and the Life still preserved in the centre. One can then see, for instance, how pains were taken at one time to overcome this dying knowledge. I should like to give an example. To be



sure, this dying knowledge appears in the different spheres of life in different degrees, but already in the 8th-9th Century European evolution had so progressed that those who were the descendants of the European peoples with the Life could get no further with certain designations for cosmic or earthly relations which had been created in old Roman times. So even in the 8th-9th Centuries one could see that it had no special meaning for the original life of the soul when one said: January, February, March, April, May, etc. The Romans could make something of it, but the Northern European peoples could not do much with it; poured itself over these peoples in such a way as not to enter the soul, but rather to flow merely into the language, and it was therefore dying and withering. So an endeavour was made, especially towards Middle and Western Europe (over the whole stretch from the Elbe to the Atlantic Ocean and to the Apennines) to find designations for the months which could enter the feelings of European humanity. Such month-names were to be:

1. Wintarmanoth
2. Hornung
3. Lenzinmanoth
4. Ostarmanoth
5. Winnemanoth (also Nannamanoth)
6. Brachmanoth
7. Henimanoth (using the word Hay)
8. Aranmanoth (Aran = harvest)
9. Widumanoth (Wide = what is left when one has gone over the field)
10. Windumemanoth (vintage)
11. Herbistmanoth
12. Heiligmanoth

He who was at pains to make these names general was Charlemagne.

It shows how significant was the spirit of Charlemagne, for he sought to introduce something which has not up to now found entrance. We still have in the names of the months the last relics of the drying-up Latin cultural knowledge. Charlemagne was altogether a personality who aimed at many things which went beyond the possibility of being realised. Directly after his time, in the 9th Century, the wave of Latinism drew completely over Europe. It would be interesting to consider what Charlemagne desired to do in wishing to bring the radiation of the Wile-element towards the West. For the Latinising only appeared there later on.

Thus we can say that the part of mankind which has been race, which, as race, was the successor of the old Europe, — of the Europe from which the Roman influence proceeded and which itself became the successor of Rome, wholly for the south, largely for the north — has simply died out. Their blood no longer persists. Into the empty space left, there has poured in what came from Central Europe and the European East. One can therefore say: the racial element both of the European South and West is the Germanic element which is present in various shadings in the British Isles, in France, in Spain and in the Italian peninsula, though in this last completely inundated by the Latin influence.

The racial element therefore moves from East to the West and South, whereas the knowledge-element moves from South to North. It is the race-element which moves from the East to the West and South and along the West of Europe to the North, and gradually flows away towards the North. If one would speak correctly, one can talk of a Germanic race-element, -but not a Latin race. To speak of a Latin race is just as sensible as to speak of wooden iron; because Latinism is nothing that belongs to race, but something that has poured itself as bloodless knowledge over a part of the original European people. Only materialism can speak of a Latin race, for Latinism has nothing to do with race.

So we see how, as it were, the Bible saying works on in this part of European history, how the destiny of Latinism is the fulfilment of the words: 'Ye shall not eat of the Tree of Life.' We see how the Life given to the earth with the Mystery of Golgotha cannot come to full harmony with the old knowledge; but rather how into what remained of the ebbing original wisdom, new life had to enter. If we are to give a concrete answer to the question: Where does that remain, which from such new life has not been preserved in its own special character, but has disappeared in history, the element of the Visigoths, the Suevi, the Langobardi, the Ostrogoths, etc.? we must give as answer: It lives on as life within the Latin culture.



That is the true state of affairs. That is what must be known regarding the primeval Bible two-fold utterance and its working in early times in the development of Europe, if we are to understand this European evolution.

I had to give you this historical analysis today because I shall have things to say which assume that one does not hold the false ideas of modern materialism and formalism with regard to historical evolution.



## 2 Tree of Life II

*25 July 1915, Dornach*

My dear friends, we saw yesterday how the peoples concerned in forming world-history may be divided on the one hand into what may be called the continuous stream of evolving knowledge and wisdom, and, on the other, the life-element which at a certain time must unite with this wisdom. It is an example of the cooperation — immense in its consequences — of the different one-sided elements in world-existence in order to produce a complete and harmonious whole. And I have already pointed out how the after-effect is to be perceived right into our own times, on the one hand, of the lifeless knowledge-principle, the ageing wisdom-principle, and, on the other hand, of the life-without-knowledge, which unites itself like a young shoot in humanity's evolution with the knowledge-principle, brought down from antiquity and becoming dry and withered.

Now today we will consider the world of the same facts somewhat more subjectively, will give our attention to it in direct connection with a consideration of the nature of man. We will place once more before our soul the familiar fact of the rhythmic alternation that occurs in man's daily life; namely, that he alternates in the course of his daily life between the union of his four members — the physical man, the etheric man, the astral man and the ego-man — and a sort of separation of these four members into two and two — the union of the physical man with the etheric man, and of the ego with the astral man.

The alternation of sleeping and waking rests indeed upon this rhythmic succession of the more or less united condition of these four members and their separation. We have already spoken on one occasion of how the fact now expressed can be considered more closely and exactly, but for today's study what has been said can serve for a broad foundation.

If we think of the human being in sleep it can happen that, without any special development having been undergone, he has the following experience. A definite consciousness, particularly in specially clear and

aware moments of waking up, can come before his soul that at the moment of waking he, as soul-being, lifts himself out of a living and weaving in what one might call a finely spiritualised existence.

It must strike most people, if the conditions are favourable, that they do not awake from sleep as if out of a nothingness, but as if they emerged from a full but much more etheric, lighter weaving and living than what we pass through from waking up to going to sleep. It will certainly have already struck many people, in waking, that they lived during sleep in an element in which they felt themselves to be actually cleverer than they were when awake. The majority of men must on awaking have said to themselves: Yes, this or the other came; it placed itself before my soul ... I knew quite exactly: I have experienced something there that I cannot bring clearly enough into the waking consciousness. And then one can find oneself quite stupid in contrast to the cleverness in which one was during this nocturnal weaving and living, in this far more etheric element than the life of the physical world is from waking up to going to sleep. One was with one's whole being — of this one must be clear — immersed in a weaving and living which is around us just as is the physical living and weaving for the physical consciousness, but which cannot be grasped by this physical consciousness, and is generally completely forgotten in the moment of waking.

But all the same, and even without any special occult training, a man can be clear that during sleep he was weaving in such an element as he cannot fully take with him into the waking life. This fact too, of which everyone can really very easily convince himself, is understood when we take the wonderful primeval two-fold saying to which we referred yesterday, that two-fold utterance which says: Because men have learnt to know or to distinguish good and evil, because they have eaten of the Tree of the Knowledge of Good and Evil, they shall not eat of the Tree of Life.

What does it really mean: Not eat of the Tree of Life? You will perhaps no longer find incomprehensible what I have to say concerning these words if you bring before your soul in a reasoned way the meaning of 'to have eaten of the Tree of the Knowledge of Good and Evil.' Each can say to himself: If what we call the Luciferic temptation had not taken place, man would obviously be in a different position in this earthly life; for as he is now, the effect of the Luciferic temptation is mingled in his earthly life. This means: in our earthly life we attain to a certain kind of knowledge, a certain way of confronting things with our intellect and reason in order to get certain knowledge of the things of the world. Nevertheless it is quite

clear that we should have had a different knowledge of things if the Luciferic temptation had not come to pass. This is exactly what the two-fold utterance implies. It means that the knowledge we obtain of the world and its phenomena is a knowledge that has entered through the Luciferic influence, a knowledge that represents the course of evolution which has entered through the partaking of the Tree of the Knowledge of Good and Evil. All our knowledge is the sort — such as it has become — that had to enter as a result of the tasting of the Tree of the Knowledge of Good and Evil. Had man not partaken of this Tree, then a different knowledge must needs have been there from that which exists under the present 'normal' circumstances, where Lucifer works within our existence.

When you keep in mind that our whole everyday knowledge is really influenced by the fact of the Luciferic temptation, that our everyday knowledge is the fulfilment of our having eaten of the Tree of the Knowledge of Good and Evil, it will no longer appear to you so inconceivable if I now bring before you a fact to be known from many occult perceptions. This is the fact that our nightly sleeping non-knowledge, the darkness of sleep which spreads out over our consciousness, is simply the effect of the not-being-allowed to eat of the Tree of Life. Had we been allowed to eat of this Tree then something similar would have come to pass for sleep as for waking. But this was not to happen. And thus for the sleep condition an unconsciousness has entered.

But now when this unconsciousness of sleep is overcome, when it is possible through a spiritual-scientific methodical development to know something of what really goes on in that weaving and living in an etheric element, then we become aware how we actually spend our life between going to sleep and waking. We spend this life from going to sleep to awaking — it is a fact that can shatter one — in, one might say, the arms of Lucifer. And one can understand the deep mystery that underlies this whole world of facts when we see: in the same moment that man was punished by being forbidden to eat of the Tree of Life, Lucifer was condemned to eat of the Tree of Life perpetually. And since Lucifer lays claim to what weaves and lives from falling asleep to awakening which appears to us so endlessly clever when it echoes to us in waking, then this weaving and living in what does not come to our consciousness (because Lucifer claims it for himself) has quite a definite result.

Thus we can say: Our living and weaving in the fine etheric element that I have indicated, is something of which Lucifer takes possession ... and because Lucifer takes possession of it, it comes about that something predestined for men by the Jahve-Godhead does not take place. It was destined for man by the Jahve-Godhead that on awaking he should possess in his etheric and physical bodies what is weaving and living there in sleep. I must draw this somewhat diagrammatically (see p.5a) so that you may perhaps see more exactly what we are concerned with. I might describe through this (red) the ego living outside the physical body during sleep; the part of our astral that lives during sleep outside the physical I will indicate through this (yellow); what of our physical body remains in bed through this (blue), and what of our etheric body remains in bed I will indicate with this (ochre yellow).

Now the following was determined from the beginning. It was designed for man by the evolving Jahve-Godhead that on his awaking the etheric weaving and living which has been described should dip down into both the etheric body and the physical body. You must not be horrified that it is Lucifer who weaves with us while we live in the fine etheric element from going to sleep to awaking. I have already in various lectures indicated that it is quite false if people think they must be on their guard against Lucifer in every sphere of life. That is a materialistic prejudice. Spiritual beings are not there because they actually ought not to be there. And most people act in a wrong way towards the Luciferic and the Ahrimanic beings when they seem to wish to have nothing to do with what is Luciferic or Ahrimanic. It is a matter of appreciating beings where they are in their element and knowing that they only work harmfully in elements where they do not belong. So it is right for earthly life that Lucifer lives and weaves, from our going to sleep to awaking, in the element of which we men are to know nothing, since we already have the other knowledge which is an effect of the tasting of the Tree of the Knowledge of Good and Evil.

But in the moment of waking, something comes in which we must unfathom if we would understand the necessary development of life that should come today through the world-concept of Spiritual Science. When in specially favourable moments one is aware in one's consciousness of this living and weaving like an echo; this interweaving of which we feel the after-experience, ought to come into our etheric body and physical body when we wake. For what is weaving there is our astral body. This lives and weaves in the swelling cosmic sea — and what it there weaves out, what it lives through and experiences, ought to come into our etheric body and also into our physical body.

If I wished to make a drawing of the intention of the Jahve Divinities guiding earthly evolution, I should have to draw this living and weaving in which our astral body dwells during the night so as to show that all this enters our etheric body as well as our physical body in our waking condition. That I have drawn here would show how the experiences of our astral body would be absorbed by the physical and etheric bodies when we wake up. This should have entered in the course of human earthly evolution or of earthly human evolution if the original purposes of the Jahve-deities could have been accomplished.

This, however, on account of the Luciferic temptation at that time, has not come about. Something else, however, happened, so we must draw the state of affairs which then entered somewhat differently.

If that is the physical body (blue) and that the etheric body (yellow ochre) (all schematically sketched), then the experience of the astral body really only comes into the etheric body, at most presses against the physical body and influences it somewhat. In reality it only enters the etheric body. I am not obliged to draw it like this (b) because it is kept back, because it halts through finding a boundary at the physical body, but because — through a secret pact between Lucifer and Ahriman which has appeared in consequence of the Luciferic and Ahrimanic interweaving in earthly evolution — because Lucifer in the moment of our waking hands over to Ahriman what actually ought to enter the physical body. That which would therefore be here (a) from the night's experience is not given over to our physical body, but to Ahriman in our physical body. To distinguish it as Ahrimanic I will draw it like this (yellow spots) — (c). And the important fact exists: Ahriman experiences in our physical body Lucifer's experiences during our sleep. This is, in other words, the reason why we cannot ourselves bring our night's experiences into our day-consciousness — because Lucifer hands them over to Ahriman at the moment of waking. Only while they strike their bargain and settle their pact with one another, something comes to our consciousness in the ordinary dream, while it is being passed from the hands of Lucifer into the hands of Ahriman. This too is one aspect of the sleep-life and dream-life.

Let us now consider the ordinary knowledge that we have during the time between waking up and going to sleep. This knowledge, such as we have it, is thus a consequence of the fact that we have partaken of the Tree of the Knowledge of Good and Evil. What happens is that during the day we gain knowledge about things. From waking to sleeping we gain knowledge of things, a knowledge that our intellect combines, putting one thing with

another on the basis of the sense perceptions. We gain this knowledge of things, as must be self-evident to you, through our ego. It is a knowledge that man experiences as earth-man. Man as earth-man, has attained to knowledge because to his other three principles, brought over from Saturn Sun and Moon, the ego has been added upon Earth. As earthly man, in the ego, we experience the knowledge that is our ordinary human knowledge, all in fact which we can acquire about the world under the circumstances of our earthly existence. But the knowledge that we obtain like this has precisely the peculiarity of becoming obscured in our ego. It becomes obscured in our ego as soon as we go to sleep.

Hence arises this fact also: we gain knowledge from waking up to going to sleep, but the moment we go to sleep, it ceases to be in our consciousness, that is to say, it goes out of our ego. Philosophers who make the ego the basis of philosophy and then say: We can make the ego the foundation of philosophy because it is the permanent thing in human life between birth and death, utter a very common absurdity; for the ego, as man experiences it, is extinguished every night. So let us hold these facts before us; that we gain knowledge, that knowledge is however gained through the ego, and the ego is extinguished for our condition between falling asleep and awaking.

Whence does that come? This knowledge is really gained in the sphere of existence which we know to be assigned to Ahriman. We know, in fact, that Ahriman has his kingdom in the ordinary outer physical plane, because all death is allotted to him. (I spoke on this once in special detail in the lectures given in Munich.) ('The Secrets of the Threshold' Munich, 1913.)

We traverse Ahriman's realm with our consciousness from waking to going to sleep, and inasmuch as we develop our ordinary everyday knowledge in the way to which we are committed by the Luciferic temptation, it always brings us into the realm of Ahriman in the time we spend between waking and sleeping. We are actually always weaving and living in the kingdom of Ahriman with our ordinary search for external knowledge, for knowledge connected with the outer sense world.

Lucifer — we must always keep this separate — has brought this about, but it is not the kingdom of Lucifer in which we live and weave, but we live and weave and have our existence in Ahriman's realm; and indeed that is very easy to understand since Ahriman as we know is in our physical body. He helps us perpetually when we want to gain knowledge through the



physical body. We gain knowledge in the first instance through the physical body, through the senses, the ordinary instruments of the physical body. There within sits Ahriman;



Lucifer gives to him in the moment of our waking, what he has experienced in us during the night. During the day, in connection with Ahriman, we strive after what we call our knowledge in the world; on our falling asleep Ahriman richly repays the gift which Lucifer gave him at our moment of waking.

Whereas at the moment of waking Lucifer gives over to Ahriman for our physical body what he has passed through with us during sleep, at the moment of our going to sleep, Ahriman gives over to Lucifer, what he has experienced with us all day. This then is handed over by Ahriman to Lucifer. And while our whole day's experience ought really to be carried over to the whole night's experience, and I should then have to draw the night's experience like this (a), the truth is that what was gained by day only passes into the astral body. In the ego it is seized by Lucifer (b) so that in the time from our sleeping to our waking up Lucifer experiences in us what continues to live and weave in us from the day's knowledge, from what we have gained for ourselves from waking to going to sleep. We can thus say: Ahriman, instead of ourselves, enjoys during the day our night experiences; and Lucifer instead of us, enjoys in our ego, during our sleep, our day's experiences. In our physical body Ahriman relishes his repast, in our ego Lucifer; Ahriman during the day, Lucifer during the night.



Now it is a matter of discovering the consequences for our human life of these facts. Let us first examine the fact that from our going to sleep to awaking, Lucifer claims our ego. This, you see, prevents us from re-living in the night the knowledge we experience by day, what we contemplate in the world, what judgments we make, what we differentiate, what we combine in the world. We should really live it through, if we could continue it during the night. According to the original purpose of the Jahve-deities we were to gain the knowledge during the day and live it through, work through it, during the night. Had this intention been realised, then we should have a quite different science from what we now have. We should have a science that was really a living science, where every concept which we experience would be alive in us, where, moreover, we should know that concepts which we form during the day are shadows of living beings, as I have often described; for during the night we should see clearly all that we experience during the day. During the day we form some or other concept; in the night all the concepts would wake up and live, and we should know that it was all elemental living beings. That is what we should know. From falling asleep to waking up we should know that what lives and weaves in the world is direct life; elemental working and weaving and life. This cannot be so for us because Lucifer seizes it, because Lucifer takes it away from us. And so he takes from us the life- of science. Every night he sucks out the life of science for himself, and for us remain only the abstract ideas, the dead concepts, which are given us through science. Humanity has a science that is sucked out by Lucifer, well sucked out by Lucifer!

That is the reason why science gives the impression that it cannot get near to what actually lives and weaves in things, why it appears as if one made dead concepts out of the living and weaving. Science seems a kind of compilation, something through which one feels one always stays outside life, never comes inside life. All that philosophers from time immemorial have sweated — I should say, have philosophised — over the boundaries of knowledge, over the impossibility of arriving at the basis of existence, rests upon the fact that they felt: Beneath what we can grasp in concepts lies the living life. This we cannot approach because Lucifer sucks it up and claims for himself, and so, in other words, makes the concepts dry and abstract.

Now let us take the other case. What would happen if we were not at the mercy of the fact that on waking up Ahriman lays claim to our night-experience? What would enter us on awaking? We should possess in our day consciousness the whole connection with our experiences of the night. In other words, we should bring the whole spiritual world into our day

consciousness and in what we have as day-consciousness would intermingle what we have lived through in the night. We should not be able to have the sort of relation we have now between our day consciousness and the night experiences, since this exists by virtue of what Lucifer has effected in our day consciousness. But if Lucifer had not influenced this day consciousness in the way described we should approach things in quite a different way. Then our approach to them would be in harmony with what comes into us from our night experiences. That would produce a very considerable alteration in all that we experience during the day.

Our daily life consists, as you know, of observing things, forming ideas and concepts of them. Then of course we also combine ideas, but between birth and death we always couple together something that we have gone through in the day with something else that we have gone through by day. If the position were different, if the night experiences came properly into the life of day, then we should combine each day experience with what has stayed with us like a memory of the night experiences.

As it is now, we meet a person — and we say to ourselves: I know this person. But why do we say, I know this person? Only for the simple reason that we have seen him before in our day's experiences. We combine the one day experience with the other and that is expressed in our saying: We know this man. It would be entirely different if we were to bring in the night experiences in the way I have indicated. Then by day we should know: this or that spiritual being corresponds to him. We should have experienced him in the night, we should be able to identify him with his spiritual background; we should have the physical woven through by the spiritual. And thus would the whole world make itself concrete, woven through with the spirit. By reason of the Luciferic temptation, however, this cannot be, the spirit remains outside, it is not left for us. Ahriman claims it for himself, and so it remains in the etheric body alone (Diagram (b) page 5a). There it remains in the etheric body, it does not come to concrete form, it does not come to the point where one really sees it in the objects. One can only say: I feel in my etheric body that this spiritual element is there as something weaving and living. One feels it in the etheric body but one does not get it out into what one sees.

I hope you mark how this is: the spiritual element, instead of entering our physical body and showing itself to us at every turn, stays behind in the etheric. But we feel it in us and can say: The Spirit is there, it lives and weaves in the world but it does not make itself concrete for us. Above all, what we experience of the spiritual in this way, cannot become knowledge.

It would be knowledge for us if it entered the physical body. It remains faith, since it is experienced merely in the etheric body. All that lies in mere faith as rejection of concrete knowledge arises from man's quite justifiable feeling that he will keep within normal life, he will not come to this making concrete, he is afraid of possible errors there.

Thus you see: Faith is Knowledge held back in the etheric body. The knowledge that we have by day is held back in the astral body, and is thus in the night knowledge held back in the astral body, becoming therefore devoid of life. On the other hand the living faith that is devoid of knowledge, because its knowledge is taken by Ahriman, confronts knowledge devoid of faith, the knowledge whose faith is taken away through Lucifer. See that here (p.9) we can add: Lucifer experiences in our ego Ahrimanic experiences.

I should like to epitomize in these two phrases what perhaps can remain in your memory from the extraordinarily important matters considered today. These studies have shown in particular the share of Ahriman and Lucifer in our life, have shown how Lucifer and Ahriman work together so that we may not possess the harmony between faith and knowledge, but have instead the wrong duality, of faith without knowledge, and knowledge without faith.

It is entirely false to think that we can ever flee from Ahriman or Lucifer. It is much more correct that Ahriman and Lucifer have their proper world mission, for all that has been Shown as happening, had to happen; mankind had to be led in the way we have described. Mankind had to be guided for a time through a stream which then found its outflow in what was depicted yesterday, in the gradually dying knowledge. There were certain peoples of the world with a predominating tendency which led to the condition which is sketched here (Diagram (c), p.5a) and there streamed towards this, as I described yesterday, a type of humanity from Central Europe who were so constituted that they had rather developed this condition (Diagram (b), p.5a).

And solely through the co-operation and harmonising of these two streams of humanity can the living grasp of the Christ Impulse come about.

For it is also possible for these two streams to fall apart and not reckon with each other in the comprehension of Christ and the Christ Impulse. Let us suppose that the one stream the stream issuing from Europe — is subject to the predisposition of being overpowered by Ahriman during the

waking state. Let us suppose this stream became strongly developed and strove for an understanding of the Mystery of Golgotha. Then its development would lead it to reject the facts which are connected with the external occurrence of the Mystery of Golgotha; it wishes to have nothing through the physical body. Inasmuch as it is overpowered by Ahriman it will not penetrate into a concrete grasp of this whole great cosmic event of the descent of the Christ to Earth, and so on. It much prefers to find support in Jesus, through man's inner etheric nature, and founds a Jesus-ology, a science of Jesus; it rejects the part of the Mystery of Golgotha that takes effect outside in the world.

The predominance of this stream (diagram b) has little interest in the direct connection of man's inner nature with the man in Christ, with Jesus; it looks far more to what it is accustomed to look — the abstract grasp of what works out there in the cosmos — this stream strives towards a Christology. The other looks chiefly to Jesus, this one to Christ. One can only know the truth if one conceives of Jesus-Christ or Christ-Jesus as a unity in the way shown by Spiritual Science, which seeks to overcome both the one-sided aspects. It is just as clear that there is a Cosmic Being, the Christ, who was outside the earth sphere before the Mystery of Golgotha, and who through this Mystery came into the earthly sphere and so gave the whole human evolution a new impulse (so that an earthly event was prepared beforehand in the Cosmos), as it is clear that this event is intimately connected with Jesus of Nazareth. That is to say, one must be clear that the Christ, as He was before the Mystery of Golgotha, could not have brought the cosmic happening into the earthly happening without the physical human body of Jesus, and that He therefore had to go through the Mystery of Golgotha. We must be clear that it was necessary for the Christ to go through what He did go through, in the body of Jesus.

It is not a matter of Jesus alone or of the Christ alone, in a one-sided way, but of Christ Jesus. What happened on earth has not happened through the Christ, but through the fact that Christ lived in Jesus. A Christology is just as impossible as a mere Jesus-ology; the one and only possibility is a spiritual science of Christ-Jesus. The fact of the Mystery of Golgotha belongs of necessity to what had to enter earthly evolution.

Thus if that is to happen which is foreshadowed by the Mystery of Golgotha — namely, that a right relation shall enter between Lucifer and Ahriman in respect of what happens in the world through man, then it must be recognized how these two powers, Lucifer and Ahriman, work together in the human being. Man must confront this working together

consciously. And this he will do when he seeks through Spiritual Science to characterise the two streams and thereby find the way to Christ-Jesus. This, too, is what is to be shown in that carved work which we venture to assume will one day find a place in an outstanding position in our Building. The Archetype of Man in the centre, the Ahrimanic and Luciferic beings at the sides. So that in the whole structure of the group we have a direct expression of what will be enacted in mankind's future evolution as regards the Trinity in place of what was enacted in the past. We have this expression in the triad: Christ-Lucifer-Ahriman.

We will speak of this next time.



### 3

## The Power of Thought

*31 July 1915, Dornach*

My dear friends, it is really difficult in our time to meet with full understanding when one speaks out of the sources of what we call Spiritual Science.

I have not in mind so much the difficulty of being understood among the individuals whom we encounter in life, but much more of being comprehensible to the cultural streams, the various world-conceptions and feelings which confront us at the present time.

When we consider European life we find in the first place a great difficulty which has sprung from the following cause. European life at the moment of passing over from mere sense perceptions to thinking about percepts — and this is effected by every individual in every moment of his waking life — does not feel how intimately connected is the thought-content with what we are as human beings.

People think thoughts, they form concepts, and they have the consciousness that through these thoughts and concepts they are, as it were, learning something of the world, that the images in fact reproduce something of the world. This is the consciousness people have. Each one who walks along the street has the feeling that because he sees the trees etc. concepts come to life, and that the concepts are inner presentations of what he perceives, and that he thus in some way takes the world of external percepts into himself and then lives them over again.

In the rarest cases, one can say practically never, is it brought to consciousness in the European world-conception that the thought, the act of thinking, is an actuality in our inner self as man, that we do something by thinking, that thinking is an inner activity, an inner work.

I called your attention here once to the fact that every thought is essentially different from what people usually believe it to be. People take it to be a reproduction of something perceptible. But it is not recognised as a form-builder, a moulder. Every thought that arises in us seizes, as it were,

upon our inner life and shares (above all so long as we are growing) in our whole human construction. It already takes part in our structure before we are born and belongs to the forming forces of our nature. It goes on working continually and again and again replaces what dies away in us. So it is not only the case that we perceive our concepts externally, but we are always working upon our being through our thoughts, we work the whole time anew upon our forming and fashioning through what we conceive in ideas.

Seen with the eyes of spiritual science every thought appears like a head with a sort of continuation downwards, so that with every thought we actually insert in us something like a shadowy outline, a phantom, of ourselves; not exactly like us, but as similar as a shadow-picture. This phantom of ourselves must be inserted, for we are continuously losing something, something is being destroyed, is actually crumbling away. And what the thought inserts into our human form, preserves us, generally speaking, until our death. Thought is thus at the same time a definite inner activity, a working on our own construction.

The western world-concept has practically no knowledge of this at all. People do not notice, they have no inner feeling of how the thought grips them, how it really spreads itself out in them. Now and again a man will feel in breathing — though for the most part it is no longer noticed — that the breath spreads out in him, and that breathing has something to do with his re-building and regeneration. This applies also to thoughts, but the European scarcely feels any longer that the thought is actually striving all the time to become man, or, better said, to form the human shape.

But unless we come to a feeling of such forces within us we can hardly reach a right understanding, based on inner feeling and life, of what spiritual science really desires. For spiritual science is actually not active at all in what thought yields us inasmuch as it reproduces something external; it works in the life element of thought, in this continuous shaping process of the thought.

Therefore it has been very difficult for many centuries to speak of spiritual science or to be understood when it was spoken of, because this last characterised consciousness became increasingly lost to European humanity. In the Oriental world-conception this feeling about thought which I have just expressed exists in a high degree. At least the consciousness exists in a high degree that one must seek for this feeling of an inner experience of thought. Hence comes the inclination of the Oriental



for meditation; for meditation should be a familiarising oneself with the shaping forces of thought, a becoming aware of the living feeling of the thought. That the thought accomplishes something in us should become known to us during meditating. Therefore we find in the Orient such expressions as: A becoming one, in meditation, with Brahma, with the fashioning process of the world. What is sought in the Oriental world-conception is the consciousness that when one rightly lives into the thought, one not only has something in oneself, not only thinks, but one becomes at home in the fashioning forces of the world. But it is rigidified, because the Oriental world-conception has neglected to acquire an understanding for the Mystery of Golgotha. To be sure, the Oriental world-conception of which we have yet to speak — is eminently fitted to become at home in the forming forces of thought life, but nevertheless in so doing, it comes into a dying element, into a network of abstract, unliving conceptions. So that one could say: whereas the right way is to experience the life of the thought-world, the Oriental world-conception becomes at home in a reflection of the life of thought. One should become at home in the thought-world as if one were transposing oneself into a living being; but there is a difference between a living being and a reproduction of a living being, let us say a paper mache copy. The oriental world-conception, whether Brahmanism, Buddhism, the Chinese and Japanese religions, does not become at home in the living being, but in something which may be described as a copy of the thought-world, which is related to the living thought-world, as the papier-mache organism is related to the living organism.

This then is the difficulty, as well in the West as in the East. One is less understood in the West, since in general not much consciousness exists there of these living, forming forces of thought; in the East one is not understood aright, since there people have not a genuine consciousness of the living nature of thought, but only of the dead reproduction, of the stiff, abstract weaving of thoughts.

Now you must be clear whence all that I have just analysed actually comes. You will all remember the account of the Moon evolution given in my book Occult Science. Man in his own evolution has taken his proper share in all that has taken place as Saturn, Sun and Moon evolutions, and he then further shares in what comes about as Earth evolution. When you call to mind the Moon evolution as described in my Occult Science you find that during that time the separation of the moon planet from the sun took place; that it proceeded for the first time in a distinct, definite way. Thus such a separation actually took place. We can say that whereas before



there had been a kind of interconnected condition of the planetary world, at the separation of the moon from the sun there now took their course side by side the Moon evolution and the Sun evolution. This separate state was of great significance, as you can gather from Occult Science. Man as he now is could not have arisen if this separation had not taken place. But on the other hand, with every such event is intimately connected the emergence of a certain one-sidedness. It came about that certain beings of the Hierarchy of the Angeloi, who were at the human stage during the Moon evolution, at that time rebelled against, showed themselves in antipathy to, uniting again with the Sun. Thus the Moon broke away, and at the later reunion with the Sun they refused to take this step, and be reunited with the Sun.

All Luciferic staying behind rests upon an unwillingness to take part in later phases of evolution. And hence, on the one hand, the Luciferic element originated in the fact that certain beings from the Hierarchy of the Angeloi, who were human at that time, were not willing to reunite with the Sun in the last part of the Old Moon time. To be sure, they were obliged to descend again, but in their feeling, in their inner nature, they preserved a longing for the Moon existence. They were out of place, they were not at home in the existing evolution; they felt themselves to be actually Moon-beings. Their remaining behind consisted in this. The host of Luciferic beings who then in their further development descended upon our Earth naturally contained in their ranks this kind of being. They also live in us in the manner I have indicated in one of the last lectures. And it is they who will not let the consciousness arise, in our Western thinking, that thinking is inwardly alive. They want to keep it of a Moon-nature, cut off from the inner life element that is connected with the Sun, they want to keep it in the condition of separation. And their activity produces the result that man does not get a conscious feeling: thinking is connected with inner fashioning, but feels instead that thinking is only connected with the external, precisely with that which is separated. Thus in respect of thinking they evoke a feeling that it can only reproduce the external; that one cannot grasp the inner formative living element with it, but can only grasp the external. Thus they falsify our thinking.

It was in fact the karma of Western humanity to make acquaintance with these spirits, who falsify thinking in this manner, alter it, externalise it, who endeavour to give it the stamp of only being of service in reproducing outer things and not grasping the inner living element. It was apportioned to the karma of the Oriental peoples to be preserved from this kind of Luciferic element. Hence they retained more the consciousness that in

thinking one must seek for the inwardly forming, shaping of the human being, for what unites him inwardly with the living thought-world of the universe. It was allotted to the Greeks to form the transition between the one and the other.

Since the Orientals have made little acquaintance with that Luciferic element I have just characterised, they have no real idea that one can also come into connection with the living element of thinking about the external. What they get hold of in this connection always seems made of paper mache they have little understanding of applying thinking to outer things. Lucifer must of course cooperate in the activity which I have just described, by which man feels the inclination to meditate on the outer world. But then it is like the swing of the pendulum to one side, man goes too far in this activity — towards the external. That is the common peculiarity of all life; it swings out sometimes to the one side, sometimes to the other. There must be the swinging out, but one must find the way back from the one to the other, from the Oriental to the Occidental. The Greeks were to find the transition from Oriental to Occidental. The Oriental would have fallen completely into rigid abstractions — has, indeed, partly done so, abstractions which are pleasing to many people — if Greece had not influenced the world. If we base our judgment simply on what we have now considered, we shall find in Greece the tendency to make thoughts inwardly formative and alive.

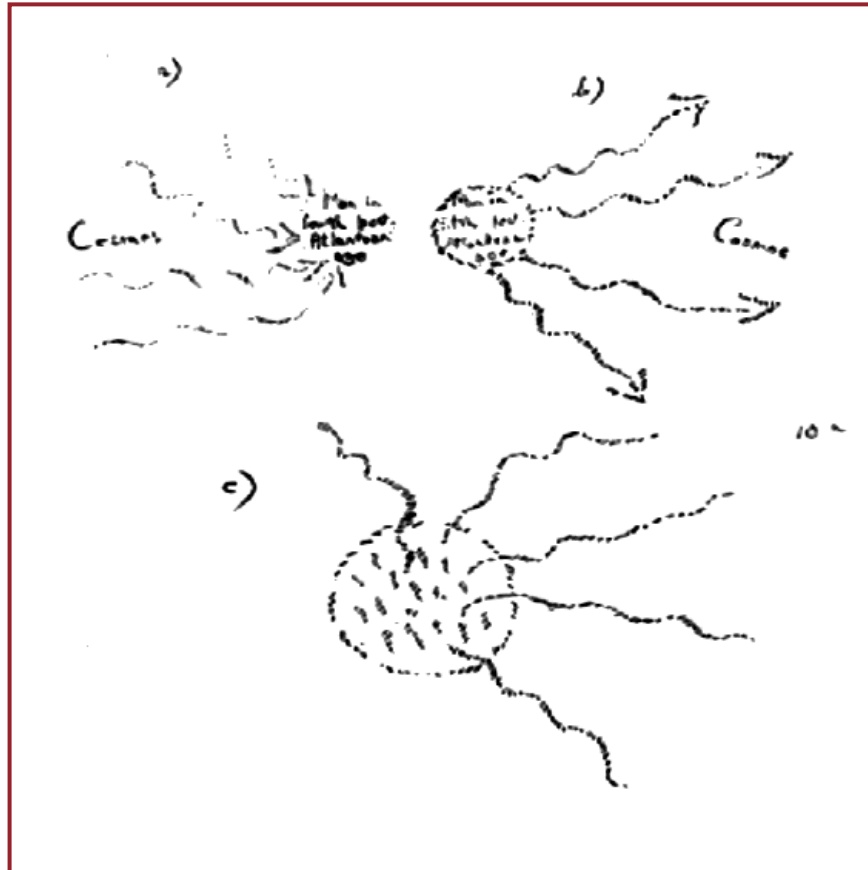
Now if you examine both Greek literature and Grecian art you will everywhere find how the Greek strove to produce the human form from his own inner experiencing; this is so in sculpture as well as in poetry, in fact in philosophy too. If you acquaint yourself with the manner in which Plato still sought, not to found an abstract philosophy, but to collect a group of men who talk with one another and exchange their views, so that in Plato we find no world-concept (we have only discussions) but men who converse, in whom thought works humanly, thoughts externalise, you will find this corroborated. Thus even in philosophy we do not have the thought expressing itself so abstractly, but it clothes itself as it were in the human being representing it.

When in this way one sees Socrates converse, one cannot speak of Socrates on the one hand and of a Socratic world-conception on the other. It is a unity, one complete whole. One could not imagine in ancient Greece that someone — let us say, like a modern philosopher — came forward who had founded an abstract philosophy, and who placed himself before people and said: this is not the correct philosophy. That would have been

impossible — it would only be possible in the case of a modern philosopher, (for this rests secretly in the mind of them each). The Greek Plato, however, depicts Socrates as the embodied world-conception, and one must imagine that the thoughts have no desire to be expressed by Socrates merely to impart knowledge of the world, but that they go about in the figure of Socrates and are related to people in the same way as he is. And to pour, as it were, this element of making thought human into the external form and figure, constitutes the greatness in the works of Homer and Sophocles, and in all the figures of sculpture and poetry which Greece has created. The reason why the sculptured gods of Grecian statuary are so human is that what I have just expressed was poured into them. This is at the same time a proof of how humanity's evolution in a spiritual respect strove as it were to grasp the living element of man from the thought-element of the cosmos and then to give it form. Hence the Grecian works of art appear to us (to Goethe they appeared so in the most eminent sense) as something which of its kind is hardly to be enhanced, to be brought to greater perfection, because all that was left of the ancient revelation of actively working and weaving thoughts had been gathered up and poured into the form. It was like a striving to draw together into the human form all that could be found as thoughts passing from within outwards, and this became in Greece philosophy, art, sculpture. (See Diagram (a) p.8a)

A more modern age has another mission, the present time has an entirely different task. We now have the task of giving back to the universe that which there is in man. (Diagram (b)). The whole pre-Grecian evolution led to man's taking from the universe all that he could discover of the living element of the human form in order to epitomise it. That is the unending greatness of Greek art — that the whole preceding world is actually epitomised and given form in it. Now we have the task reversed — the human being, who has been immeasurably deepened through the Mystery of Golgotha, who has been inwardly seized in his cosmic significance, is now to be given back again to the universe.

You must, however, inscribe in your souls that the Greeks had not, of course, the Christian view of the Mystery of Golgotha; for them everything flowed together out of the cosmic wisdom:



And now picture the immense, the immeasurable advance in the evolution of humanity when the Being who had formerly worked from the cosmos and who could only be known from the cosmos, and whom man could express in the earthly stage in the element of Form: — when this Being passed out of the cosmos into the earth, became man, and lives on in human evolution.

That which was sought out in the cosmos in pre-Grecian times now came into the earth, and that which had been poured out into form, was now itself in human evolution. (c) Naturally (I have therefore indicated it with dots) it is not yet rightly known — it is not yet rightly experienced, but it lives in man, and men have the task of giving it back gradually to the cosmos. We can picture this quite concretely, this giving back to the cosmos of what we have received through Christ. We must only not struggle against this giving back. One can really cling closely to the wonderful words: 'I am with you all the days until the end of the Earth period.'

This means: what Christ has to reveal to us is not exhausted with what stands in the Gospel. He is not among us as one who is dead, who once upon a time permitted to be poured into the Gospels what he wished to bring upon earth, but he is in earthly evolution as a living Being. We can work through to him with our souls, and he then reveals himself to us as he revealed himself to the Evangelists. The gospel is therefore not something that was once there and then came to an end, the gospel is a continuous revelation. One stands as it were ever confronting the Christ, and looking up to Him, one waits again for revelation.

Assuredly he — whoever he may have been — who said: 'I should still have much to write but all the books in the world could not contain it' — assuredly he, John, was entirely right. For if he had written all that he could write, he would have had to write all that would gradually in the course of human evolution result from the Christ event. He wished to indicate: Wait! Only wait! What all the books in the world could not contain will come to pass. We have heard the Christ, but our descendants will also hear Him, and so we continuously, perpetually, receive the Christ revelation. To receive the Christ revelation means: to acquire light upon the world from Him. And we must give back the truths to the cosmos from the centre of our heart and soul.

Hence we may understand as living Christ-revelation what we have received as Spiritual Science. He it is who tells us how the earth has originated, the nature of the human being, what conditions the earth passed through before it became earth. All that we have as cosmology, and give back to the universe, all this is revealed to us by Him. It is the continuous revelation of Christ to feel such a mood as this: that one receives the cosmos from the Christ in an inward spiritual way, drawn together as it were, and as one has received it to relate it to the world with understanding, so that one no longer looks up to the moon and stares at it as a great skittles-ball with which mechanical forces have moved skittles in the cosmos and which from these irregularities has acquired wrinkles, and so on — but recognises what the moon indicates, how it is connected with the Christ-nature and the Jahve-nature. It is a continuous revelation of the Christ to allot again to the outer world what we have received from Him. It is at first a process of knowledge. It begins with an intellectual process, later it will be other processes. Processes of inner feeling will result which arise from ourselves and pour themselves into the cosmos, such processes as these will arise.

But you gather something else from what I have just explained. When you observe this motion- (Diagram (a) p.10a) where one has gathered up out of the cosmos, as it were, the component parts of the human being, which have in the Greek world-concepts, in Greek art, then flowed together to the whole human being, then you will understand: In Greece the evolution of humanity strove towards the plastic form, sculptured-form, and what they have reached in such form, we cannot as a matter of fact succeed in copying. If we imitate it nothing true or genuine results. That is therefore a certain apex in human evolution. One can in fact say this stream of humanity strives in Greece in sculpture towards a concentration of the entire human evolution preceding Greece.

When, on the contrary, one takes what has to happen here (b) it is what could be called a distribution of the component parts of man into the cosmos. You can follow this in its details. We assign our physical body to Saturn, the etheric body to the Sun, the astral body to the Moon, our Ego-organisation to the Earth. We really distribute man into the universe, and it can be said that the whole construction of Spiritual Science is based upon a distribution, a bringing again into movement, of what is concentrated in the human being. The fundamental key of this new world-conception (diagram (b)) is a musical one; of the old world (a) is a plastic one. The fundamental key of the new age is truly musical, the world will become more and more musical. And to know how man is rightly placed in the direction towards which human evolution is striving, means to know that we must strive towards a musical element, that we dare not recapitulate the old plastic element, but must strive towards a musical one.

I have frequently mentioned that on an important site in our Building there will be set up the figure of archetypal man, which one can also speak of as the Christ, and which will have Lucifer on the one side and Ahriman on the other. What is concentrated in the Christ we take out and distribute again in Lucifer and Ahriman, in so far as it is to be distributed. What was welded together plastically in the one figure we make musical, inasmuch as we make it a kind of melody: Christus-Lucifer-Ahriman.

Our Building is really formed on this principle. Our whole Building bears the special imprint in it: to bring plastic forms into musical movement. That is its fundamental character. If you do not forget that, in mentioning something like this, one is never to be arrogant, but to remain properly humble, and if you remember that in all that concerns our work on this Building only the first most imperfect steps have been taken, you will not misunderstand what is meant when I speak about it. It is of course not



meant that anything at all of what floats before us as distant ideal is also only attained in the farthest future; but a beginning can be sought in that direction, — this one can say. More shall not be said than, that a beginning is desired.

But when you compare this beginning with that which has undergone a certain completion in Greece, with the infinite perfection of the plastic principle in, for instance, the Greek you find polaric difference. In Greece everything strives for form. An Acropolis figure of Athena, or in the architecture of the Acropolis, or a Greek Temple, they stand there in order to remain eternally rigid in this form, in order to preserve for man a picture of what beauty in form can be.

Such a work as our Building, even when one day it becomes more perfect, will always stand there in such a way that one must actually say: this Building always stimulates one to overcome it as such, in order to come out through its form into the infinite. These columns and in particular the forms connected with the columns, and even what is painted and moulded, is all there in order, so to say, to break through the walls, in order to protest against the walls standing there and in order to dissolve the forms, dissolve them into a sort of etheric eye, so that they may lead one out into the far spaces of the Cosmic thought-world.

One will experience this building in the right way if one has the feeling in observing it that it dissolves, it overcomes its own boundaries; all that forms walls really wants to escape into cosmic distances. Then one has the right feeling. With a Greek temple one feels as if, one would like best to be united for ever with what is firmly enclosed by the walls and with what can only come in through the walls. Here, with our Building, one will particularly feel: If only these walls were not so tiresomely there — for wherever they stand they really want to be broken through, and lead out further into world of the cosmos. This is indeed how this Building should be formed, according to the tasks of our age, really out of the tasks of our age.

Since we have not only spoken for years, my dear friends, on the subjects of Spiritual Science, but have discussed with one another the right attitude of mind towards what is brought to expression through Spiritual Science, it can also be understood that when something in the world is criticised, one does not mean it at all as absolute depreciation, absolute blame, but that one uses phrases of apparent condemnation in order to characterise facts in the right connection.

When, therefore, one reproaches a world-historical personality, this does not imply that one would like to declare at the same time one's desire — at least in the criticism of this person — to be an executioner who cuts off his head — figuratively spoken — by expressing a judgment. This is the case with modern critics, but not with someone imbued with the attitude of mind of Spiritual Science. Please also take what I have now to say in the sense indicated through these words.

An incision had at some time to be made in mankind's evolution; it had at some time to be said: This is now the end of all that has been handed down from old times to the present: something new must be (diagram Page 109 (a)). This incision was not made all at once, it was in fact made in various stages, but it meets us in history quite clearly. Take, for instance, such an historical personality as the Roman Emperor Augustus, whose rule in Rome coincided with the birth of the current which we trace from the Mystery of Golgotha. It is very difficult today to make people fully clear wherein lay the quite essentially new element which entered Western evolution through the Emperor Augustus, as compared with what had already existed in Western civilisation till then, under the influence of the Roman Republic. One must in fact make use of concepts to which people are little accustomed today, if one wishes to analyse something of this sort. When one reads history books presenting the time of the Roman Republic as far as the Empire, one has the feeling that the historians wrote as if they imagined that the Roman Consuls and Roman Tribunes acted more or less in the manner of a President of a modern republic. Not much difference prevails whether Niebuhr or Mommsen speaks of the Roman Republic or of a modern republic, because nowadays people see everything through the spectacles of what they see directly in their own environment. People cannot imagine that what a man in earlier times felt and thought, felt too as regards public life, was something essentially different from what the present-day man feels. It was however radically different, and one does not really understand the age of the Roman Republic if one does not furnish oneself with a certain idea which was active in the conception of the old republican Roman, and which he took over into the age which is called the Roman Empire.

The ancient kings, from Romulus to Tarquinius Superbus, were to the ancient Romans actual beings, who were intimately connected with the divine, with the divinely spiritual world rulership. And the ancient Roman of the time of the kings could not grasp the significance of his kings otherwise than by thinking: In all that takes place there is something of the nature of what happened in the time of Numa Pompilius, who visited the nymph



Egeria in order to know how he should act. From the gods, or from spirit-land one received the inspirations for what had to be done upon earth. That was a living consciousness. The kings were the bridges between what happened on earth and what the gods out of the spiritual world wished to come about.

Thus a feeling extended over public life which was derived from the old world conception — namely, that what a man does in the world is connected with what forms him from the cosmos, so that currents continually stream in from the cosmos. Nor was this idea confined to the government of mankind. Think of Plato: he did not chisel things out in his soul as ideas, but received them as outflow of the divine being. So too in ancient Rome they did not say to themselves: One man rules other men, but they said: The gods rule men, and he who in human form is governing, is only the vessel into which the impulses of the gods flow. This feeling lasted into the time of the Roman Republic when it was related to the Consular office. The Consular dignity in ancient times was not that genuine so-called bourgeois-element, as it were, which a state- government increasingly feels itself to be today, but the Romans really had the thought, the feeling, the living experience: Only he can be Consul whose senses are still open to receive what the gods wish to let flow into human evolution.

As the Republic went on and great discrepancies and quarrels arose, it was less and less possible to hold such sentiments, and this finally led to the end of the Roman Republic. The matter stood somewhat thus: People thought to themselves: if the Republic is said to have a significance in the world, the Consuls must be divinely inspired men, they must bring down what comes from the gods. But if one looks at the later Consuls of the Republic one can say to oneself: The gentlemen are no longer the proper instruments for the gods. And with this is linked the fact that it was no longer possible to have such a vital feeling for the significance of the Republic. The development of such a feeling lay of course behind men's ordinary consciousness. It lay very deep in the subconscious, and was only present in the consciousness of the so-called initiates. The initiates were fully cognisant of these things. Whoever therefore in the later Roman Republic was no ordinary materialistically thinking average citizen said to himself: 'Oh, this Consul, he doesn't please me — he's certainly not a divine instrument!' The initiate would never have admitted that, he would have said: He is, nevertheless, a divine instrument — Only ... with advancing evolution this divine inspiration could enter mankind less and less. Human evolution took on such a form that the divine could enter less and less, and so it came about that when an initiate, a real initiate

appeared who saw through all this, he would have to say to himself: We cannot go on any further like this! We must now call upon another divine element which is more withdrawn from man. Men had developed outwardly, morally, etc., in such a way that one could no longer have confidence in those who were Consuls. One could not be sure that where the man's own development was in opposition to the divine, that the divine still entered. Hence the decision was reached to draw down, as it were, the instreaming of the divine into a sphere which was more withdrawn from men. Augustus, who was an initiate to a certain degree in these mysteries, was well aware of this. Therefore it was his endeavour to withdraw the divine world rulership from what men had hitherto, and to work in the direction of introducing the principle of heredity in the appointment to the office of Consul. He was anxious that the Consuls should no longer be chosen as they had been up to then, but that the office should be transmitted through the blood, so that what the Gods willed might be transmitted in this way. The continuance of the divine element in man was pressed down to a stage lying beneath the threshold of consciousness because men had reached a stage where they were no longer willing to accept the divine. You only arrive at a real understanding of this extraordinarily remarkable figure of Augustus, if you assume that he was fully conscious of these things, and that out of full consciousness, under the influence of the Athenian initiates in particular who came to him, he did all the things that are recorded of him. His limitation only lay in the fact that he could reach no understanding of the Mystery of Golgotha, that he only saw how human beings come down into matter, but could not conceive how the divine element should take anchor in the material of the blood. He had no understanding of the fact that something entirely new had now arisen in the Mystery of Golgotha. He was in a high sense an initiate of the old Mysteries, but he had no understanding for what was then emerging in the human race as a new element.

The point is, however, that what Augustus had accomplished was an impossibility. The divine cannot anchor in the pure material of the blood in earthly evolution, unless this earthly evolution is to fall into the Luciferic. Men would never be able to evolve if they could only do so as the blood willed, that is, developing from generation to generation what was already there before. However, something infinitely significant is connected with the accomplishment of this fact. You must remember that in early times when the ancient Mysteries were in force people possessed in the Mysteries a constant and powerfully active spiritual element, although that cannot be significant to us in the same way today. They knew,

nevertheless, of the spiritual worlds; they came quite substantially into the human mind. And on the other hand people ceased in the time of Augustus to know anything of the spiritual element of the world; they no longer knew of it in consequence of man's necessary evolution. The Augustus-initiation actually consisted in his knowledge that men would become less and less fitted to take in the Spiritual element in the old way. There is an immense tragedy in what was taking place round the figure of Augustus. The ancient Mysteries were still in existence at that time, but the feeling continually arose: Something is not right in these ancient Mysteries. What was received from them was of immeasurable significance, a sublime spiritual knowledge. But it was also felt that something of immeasurable significance was approaching; the Mystery of Golgotha, which cannot be grasped with the old Mystery knowledge, with which the old Mystery knowledge was not in keeping. What could, however, be known to men through the Mystery of Golgotha itself was still very little. As a matter of fact even with our spiritual science we are today only at the beginning of understanding what has flowed into humanity with the Mystery of Golgotha. Thus there was something like a breaking away from the old elements, and we can understand that more and more there were men who said: We can do nothing with what comes to us from the Mystery of Golgotha. These were men who stood at a certain spiritual eminence in the old sense, the sense of the pre-Christian, the pre-Golgotha time.

Such men said to themselves: Yes, we have been told of one, Christus, who has spread certain teachings. They did not yet feel the deeper nature of these teachings, but what they heard of them seemed to be like warmed-up ancient wisdom. It was told them that some person had been condemned, had died on the cross, had taught this and that. This generally seemed to them false and deceptive, whereas the ancient wisdom which was handed down to them seemed enormously grand and splendid. Out of this atmosphere we can understand Julian the Apostate, whose entire mood can be understood in this way. More and more, individuals came forward who said: That which is given by the old wisdom, the way it explains the cosmos, cannot be united with that which blossoms, as if from a new centre, through the Mystery of Golgotha. — One of the individuals who felt this way was the sixth century Byzantine emperor Justinian (who lived from 527–565, (According to the Encyclopaedia Britannica, Justinian lived from 482–565, and ruled from 527–565.) whose actions are to be understood from exactly this viewpoint. One must understand that he felt, through the whole manner in which he grew into his time, that something

new was in the world ... at the same time there came into this new world that which was handed down from the old time. We will consider just three of these things which were thus handed down.

For a long time (five or six centuries) Rome had been ruled by emperors: The rank of consul, however, had existed for only a short time, and, like a shadow of the old times, these consuls were elected. If one looked at this election of consuls with the eyes of Justinian, one saw something which no longer made any sense, which had true meaning in the time of the Roman Republic, but was now without meaning: therefore he abolished the rank of consul. That was the first thing.

The second was that the Athenian-Greek schools were still in existence; in these was taught the old mystery-wisdom, which contained a much greater store of wisdom than that which was then being received under the influence of the Mystery of Golgotha. But this old mystery-wisdom contained nothing about the Mystery of Golgotha. For that reason Justinian closed the old Greek Philosophers' Schools.

Origenes, the Church Teacher, was well versed in what was connected with the Mystery of Golgotha, even though he still stood in the old wisdom, although not as strict initiate, yet as one having knowledge to a high degree. In his world-concept he had amalgamated the Christ-Event with the World-conception of the ancient, wisdom, he sought through this. to understand the Christ Event. That is just the interesting thing in the world concept of Origenes, that he was one of those who especially sought to grasp the Mystery of Golgotha in the sense of the old mystery wisdom. And the tragedy is that Origenes was condemned by the Catholic Church.

Augustus was the first stage. (see the lined diagram p.10a) Justinian in this sense was the second stage. Thus the earlier age is divided from the newer age, which- as regards the West — had no longer understanding for the Mystery wisdom. This wisdom had still lived on in the Grecian schools of philosophy, and had gradually to work towards the growth and prosperity of that current in mankind which proceeded from the Mystery of Golgotha. So it came about that the newer humanity, with the condemning of Origenes, with the closing of the Greek schools of philosophy, lost an infinite amount of the old spiritual treasure of wisdom. The later centuries of the Middle Ages worked for the most part with Aristotle, who sought to encompass the ancient wisdom through human intellect. Plato still received it from the ancient mysteries, Aristotle — he is, to be sure, infinitely deeper than modern philosophers — did not regard wisdom as a treasure of the

Mysteries; he wished to grasp it with the human understanding. Thus what prevailed at that time in a noted degree was a thrusting back of the old Mystery Wisdom.

All this is connected with the perfecting in the new age of the condition which I described at the beginning of today's lecture. Had not the Grecian schools of philosophy been closed we should have possessed the living Plato, not that dead Plato whom the Renaissance produced, not the Platonism of modern times, which is a ghastly misconception of ...(missing text)



## 4

# Harmonizing Thinking, Feeling and Willing

*1 August 1915, Dornach*

My dear friends, yesterday we were able to show how the intellect, all that is connected with the forming of our ideas and concepts, is in a certain way — especially in the case of Western thinking — set free from the inner upstreaming, the inner creating, and activity. We saw how through this fact man comes to the point of merely seeing images of something external in what he receives as concepts and ideas, and how he does not notice that at the same time as he is conceiving and thinking, something is also happening in him himself. An inner becoming is accomplished, an inner happening takes place. And I also referred yesterday to the polar opposite of this, namely, how the impulses of feeling and will are bewitched in the inner being of man, so that when he feels, when he brings his will into activity, he has the consciousness that he is then entirely and solely within himself, that he is concerned only with himself, and that what takes place in the impulses of feeling and will has nothing to do with anything in the outside world, in the cosmos. We believe that in our feelings we only bring to expression our inner life, we believe we are experiencing something which is connected only with this inner nature.

I have pointed out that this originates from the fact that certain spiritual beings of the hierarchy of the Archangeloi, at the time of the separation of the Old Moon from the Sun-evolution, did not take the step of separation, but remained, as it were, with the progressing Sun-evolution. What entered their destiny through their not having made this step of sharing in the Moon existence, they are now going through, in as much as they take part in our earthly existence. They interpenetrate us, interweave in us and shut off our feeling and our willing from the outer cosmic existence. They confine this feeling and willing of ours to our inner nature.

But now there arises through this, as you can readily imagine, a kind of pronounced separation between something in us that wishes to be confined to us ourselves, to live only within us as our impulses of feeling

and willing, and something else which pays little heed to what is in us, and which are, far more turns outwards and tries to take a direction towards the external.

If we want to make a sketch of what this denotes we could perhaps say:

If this is the human being drawn schematically, we should first be concerned with our intellectual life (Diagram 1 yellow) which turns to the outer world and wishes to receive it and pays no attention to the fact that here within, it is raying out and continually calling forth our form. On the other hand we have an element of will and feeling here in the interior (violet), they radiate only within us and we are not aware that they now also go out into the cosmos, that they really bear something in them which is just as much derived from the cosmos as is the content of our thoughts.

There is, however, in us human beings a connection between these two centres within us. It is a connecting link (light red) but in ordinary life and existence it remains unknown, does not enter the consciousness. Man, in fact, experiences as his inner world, his feeling-and willing, and as his outer world his thinking, which leads over to perceptions, to the sense impressions. Thus, in ordinary life, the link between these two centres in us does not actually come to our consciousness. As a consequence of this, man can easily acquire the notion that truth is imparted to him from two sides, that he attains truth, or something like truth by observing the outer world through his senses, and then combining the observation with his intellect and so on.

Kant has examined this process of observation of the outer world and of the production of certain spheres of ideation on the basis of those observations. In his researches he found nothing to which one could come if one extended what tries to go out in the cosmos from the one centre. He came to a point where he asserted: 'Yes, that (Drawing 1, yellow) must certainly go out to a 'thing in itself,' but one cannot find it.' On the other hand he felt how from the inner being of man something thrusts up which lives in willing and feeling. But since the connection remained unknown to him there were two worlds for him; the world of the existing order and the world of the moral order. He only felt one thing to be clear. 'Here, one does not come to anything at all. The thing in itself is nebulous, is unknown; but that which thrusts up as it were against man gives a certain inner compulsion.' This Kant called the 'categorical imperative,' from which he



derived all truths related to the inner nature — as he calls them: all higher truths of belief in contrast to the external truths, which, however, can tell nothing of the actual world.

We must, however, give our chief attention to this: that as a matter of fact, not merely through his own disposition, but because of his whole evolution during the Saturn, Sun, and Moon conditions, man thus shared in the separation which occurred in the Moon-evolution, and has therefore come to this dual partition and must experience it as a natural condition.

Now when we consider these matters still more closely, we come to an important and significant truth which is given us by Spiritual Science, on the ground of what has here been characterised. We can say; this state of our thinking, our intellect and conceptual life, is connected with the former separation of the Moon from the progressing Sun. The way in which we, as human beings, apprehend our thinking and conceiving is connected with the fact that certain Luciferic beings of the hierarchy of the Angels who, through what they had become, did not share in the return of the Moon to the Sun — that those are now living in our intellect, so that something Luciferic lives in our intellect and shuts us off from looking into the inner moving and forming. Thus Lucifer, as it were, dwells in our thinking.

What now is the essential character of this Luciferic influence? The essential is that we do not perceive what was established in us and developed by the normally progressive divine-spiritual beings but we perceive instead what has been made out of this normal evolution by Lucifer. And what is it for Lucifer himself, that what he should have experienced during the Moon-evolution, but did not, he now carries into the Earth-evolution, and in this evolution experiences for his own part what in that earlier time he did not share? What will be the nature of that which he must undergo during the Earth-evolution? I beg you to pay great attention to this, for it is full of importance, even if difficult. So what does Lucifer want? What do these Luciferic angels that are in our intellect want?

At that time they did not want to take the step of the union of the moon with the sun. Had they done so, they would, as it were, have united conceiving and thinking in the right way with human nature. This they did not do, so now they contribute nothing to it.

Now, however, during Earth-existence, they wish to do what they did not do formerly; they now wish to bind the intellect with the human being; they wish to do during the Earth-evolution what they ought actually to

have done during the Moon-evolution. When you consider this earnestly you will understand that something of immense significance follows from it.

Had we not been misled by Luciferic beings in the way referred to, we should not relate thinking to ourselves as we do now, but we should look back to the Moon-evolution and say: 'Long ages ago our thinking wished to unite with our inner being, wanted to belong to us.' This we do not say, but instead: 'We appropriate the thoughts of the world and now receive them within us.' But that is sheer Luciferic temptation in the sense of the divine spiritual beings we should think: out there is extended the world of the senses as we see it; the moment we now pass over to thinking, we look back to the Old Moon-existence and attribute the whole earthly sense world to it.

The following is what we should experience: If we call that (see diagram) the earthly-perceived-sense world, we should then have the in us, i.e., the earth-contents, and we should not, as we do now, form concepts of the Earth-content, but we should say instead; All that we have in this way as earth-content, we relate to the ancient Moon, — and while we have sense-perceptions and the surroundings of earth appear to the senses there lights up in us the realisation that everything that lives and weaves upon earth, everything that exists and works and grows, appears upon the foundation of the old Moon existence.

There would light up something like a connection with a star apparently belonging to the past, but which was still there, living in our world of thought. We should feel in connection with the past existing in the present, and should see through the Luciferic deceptive picture which consists in this — that Lucifer holds before the shining Moon-existence a curtain, a veil, because at that time he omitted to unite himself with the Sun-existence. And he deceives us and makes us believe that what we ought to look upon as lighting up in us from the Old Moon-existence — that is from the eternally new Moon-existence is our thought-content, which is firmly established in us through our brain and rests within us as earthly men.

So through what has happened we have been shut off from that wonderful and mighty memory of the Old Moon. We do not see continually in the background, shining, as it were, into the nape of our neck, the explanation of all that the senses conjure up before us. We ought to go through the world, our senses turned outwards to sense-existence, and ought to feel as though our neck and the back of our head were shone

upon by the ancient Sun and Moon-existence. And this would proffer the explanation of real, living concepts, concepts which are cosmic, and do not work into us from the external earthly objects.

Thus two world-pictures are projected through one another; the Earth-picture and the Moon-Picture. We ought to be able to hold them apart; the one, inasmuch as we turn our senses outwards, the other, inasmuch as we receive the shining from behind, and we ought to prevent their weaving into each other in our intellect. We cannot do this. Lucifer confuses the one with the other. Ideas, concepts, sense impressions, he mixes together, and philosophers have for a long time endeavoured to crack open a beautiful problem, which they call 'antimony.'

You can refer to Kant: There on the one page you always have proofs brought forward, for instance, that the world is infinite as regards space; on the other page you have just as strict proofs advanced, that the world is not spatially infinite but is limited. For both there are equally conclusive proofs. They must be there, because the one point of view is just as true as the other, only one is the earth-view and the other the moon-view. To one who cannot hold them apart, they become insoluble contradictions, contradictions which cannot be solved in any case with earthly understanding. But we have seen that a still older kind of deviation from the forward course of evolution was that brought about by the spirits from the hierarchy of Archangeli who live in our impulses of feeling and will. Therefore we can say: Lucifer through his existence shuts us off from the cosmos; he only allows us to feel the impulses of feeling and will which live in our inner nature. If he were not to shut us off like this, then, instead of feeling that will impulses and feeling arise as though from the subconscious inner being, man would be aware of all that shines into him, illumines him from the cosmos through the Sun-evolution. As man ought to be aware in his intellect of the Old Moon behind the ordinary sense-existence, so he ought to see behind his impulses of feeling and willing the radiating cosmic sun arise. In feeling and willing he should see — as the kernel in the fruit—the essence of the Sun shining through.

But we are shut off from this through Lucifer. We think that feeling and will are only something within us, we do not realise that they contain within them living sun-forces, sun-forces that are actually within them. If we were to feel these sun-forces, were we really to feel the spirit-light shining within feeling and will; then we should have an insight into the cosmos precisely through this lighting up of the spirit-light of the world. We should have a direct vision of the external through our inner nature. That

has been destroyed for us through those Luciferic spirits who have an archangel nature and who did not share in the step of the separation of the Moon from the Sun. It had to be brought to us again through the coming of this cosmic sun-nature into the evolution of mankind. This cosmic Sun-nature came into earthly evolution through the Mystery of Golgotha, that Mystery, the entire reality of which man must first of all accept in himself, must inwardly experience :Not I, but Christ in me.

And proceeding thence, more and more that inwardly shining, shaping force is formed in him. Cosmic light penetrates feeling and willing like the sunlight and unites itself with the intellectual life so that we attain a uniform cosmic picture by learning to allow the Christ-impulse to live, not only in feeling and willing, but to let it flow into the world of our concepts and understanding. Thus, instead of merely looking to Christ Jesus, a whole cosmology is really born for us, a Christened cosmology. We come to learn what the cosmos was before the Mystery of Golgotha, when the Christ was united with the Sun-nature outside the earth realm, and what the cosmos is after the Mystery of Golgotha, when the Christ is now no longer separated from the earthly aura, but lives on further within the aura of the earth. Only through first feeling ourselves to be identified with the Christ-impulse, regarding, as it were, this Christ-impulse as the centre from which, as shown yesterday, we can receive the continuous, the eternal, ever-enduring revelation, — only through this do we press forward increasingly to the possibility of attaining to a concrete Christianity, full of content, which will then be completely one with the content of spiritual science, even as regards cosmology.

Take the whole nerve- let me say -of Christology, — take what a man must really understand to comprehend Christology. Why do so many people not understand it? Why do they connect no right ideas with the Mystery of Golgotha? Because it is asking too much of them to describe as reality something which they are not otherwise accustomed to call real.

A sentence is to be found in a book of Haeckel's which reads something like this: 'The Immaculate Conception is an impudent mockery of human reason.' But why of human reason? Well, the next sentence reads: because in all other cases, in the animal and human kingdoms, it is not possible to observe such a birth. That is obviously a logical contradiction in itself.. For one ought to bring forward ground based not on observation but on reason. But just here again we encounter a fact of such a nature that it is

incompatible with the ideas which man receives from external reality. All that man otherwise calls 'real' is incompatible, with the reality of this fact, with the whole fact of the Mystery of Golgotha.

Thus a man must grasp something that contradicts his ideas of reality. Now to those who approach more closely to Spiritual Science a way should open to ideas which permit an understanding of the Mystery of Golgotha. You see, in ordinary life and also in modern science what one observes with the outer senses is called real, or at least, something that is founded on reality. Real science rests upon what one observes by means of the senses. People endeavour, however, to make use of the senses for other purposes, they try to grasp everything after the manner of sense observation of external things. Biologists try to grasp the living being, the living organism as though it were only a complicated cooperation of purely mechanical forces, a complicated machine, since it is only a complicated machine that they can actually regard as a reality.

What actually lies behind this? What lies behind it is the fact that men call something real, — and indeed nowadays, throughout the whole of their life — which is not real at all, which is not in the least what it is said to be. Consider a corpse. Can you say that this corpse is the man? No, this disintegrating corpse is not the man, it is the form of man which is breaking in pieces. And so it is with the whole of outer nature. People investigate the inanimate, and have no idea that everything which is inanimate has once been alive. Men must find the transition from the concept of 'inanimate nature' to the concept of 'Nature that has died,' men must really grasp the fact that all inanimate things were once living and have died, that what we can find today as stone and rock was alive during the Moon age and has died, has become lifeless stone through a process such as that passed through by the human corpse.

If we were to grasp this actively, and look upon Nature as a corpse, then we should know that what we call existence is not something that contains existence, but rather something out of which existence has already fled. This is of infinite importance. Men do not realise that they cling to the inanimate, not realising that it is something that has died, and that they are trying to learn to understand the living through what has died.

When men look at the living organism that has not yet died, but lives before their eyes, and reduce it to a mechanism which is only an image of the dead, they are trying to understand and explain the living from the dead. That is the ideal and goal of the whole modern world concepts: to

grasp the living out of what has died. Spiritual Science must take pains, always take pains to replace an understanding through the dead by an understanding through the living. The whole trend of modern science must disappear, since its only aim is to grasp the living through that which has died, not merely through the inanimate, the inorganic, but through what has died. This whole science must disappear. In its place must arise an understanding of the world out of the living. And of all the non-living, the inorganic at the present time, it must be realised that in the past it too was a living being. Had we not been luciferically hindered, from perceiving behind the sense impressions what has been characterised as the Moon existence, which stands behind them, — then we should realise there lies the corpse of what still appears to us from the Old. Moon. Just as on seeing a human corpse we remember how the man appeared as he was in life, how he went about and spoke with us, so, on looking at the earth we should look back on what it was when it was still alive during the Old-Moon existence.

It must be the earnest endeavour of Spiritual Science that we should be led out of the dead into the living; that must be an active, true goal although it may be difficult to attain; for all that is contained in our modern science touching a conception of the world is thoroughly foreign and hostile to such an aim. We must not deceive ourselves about this, but be quite clear that the world conception of modern science is absolutely opposed to it.

It will be intensely difficult to gain a living grasp of the cosmos in place of the dead one. But when we hold living ideas, then we shall no longer be wanting in an understanding of the Mystery of Golgotha. For we shall know that what, in general, is subject to death, is derived from the Moon-existence, but that the Christ is from the Sun-existence. He held back in order to bring to us the Sun-element again. He has nothing to do with all the concepts that are lifeless, but will replace them by living ones. Therefore it is necessary to unite with Him in a living way, not through a dead science. Therefore it is necessary to recognise that only under specially abnormal conditions, could that which cannot die, cannot become dead, enter into the earthly course.

When one studies the special connection which the Christ Being had during the three years with the body of Jesus of Nazareth, one comes to realise that Actually, in the different members which were united through the inter-connection of the two Jesus boys, through the fact that Zarathustra lived in the Nathan Jesus, something entirely special was



created (I have already referred to this in other lectures), something which, during those three years made this whole body different from an ordinary human body. An ordinary human body is actually not the same as this body was already — and through the particular kind of union throughout the three years with the Zarathustra-being still- remained different from other earthly bodies. As the earth began to recapitulate the Moon-existence, there remained behind, as I have explained, that essential substance which then appeared in the Luke Jesus, the Nathan Jesus boy; something which had not entered into death, or passed through the illusion of earthly death, which in the course of earthly phenomena was reserved for Christ Jesus, this held back. This was in Christ Jesus, and guided him through these three years and through death, — through the Maya of death, in a different way from other human beings.

This extraordinarily central phenomenon of earthly evolution must, however be understood, must be really grasped, as standing outside everything that is derived solely from the Moon-existence, it must be understood as being inwardly connected with the regularly progressive Sun-existence. Nor, therefore, after the Mystery of Golgotha had been accomplished, could this Christ-Being be dependent on anything which is derived, only from the Moon-existence, derived, that is, from a Moon which had separated from the Sun, when during this separation Luciferic beings had taken part in the splitting off, but not in the reunion.

The Christ-Being remains completely untouched by all that is in the earth through this aberration from Luciferic spirits. He would immediately have been affected by it had He been incorporated in an ordinary human body. Hence He could only appear physically upon earth through these special and abnormal occurrences, not covered by earthly laws. And since this Being had taken possession of an earthly body through the Mystery of Golgotha, He is now upon earth spiritually and not subject to those laws which came into earth-existence through the Moon evolution. These are the laws of Space and Time.

Space and Time ... I have already indicated in Occult Science (as you will find in the passages there) that it is difficult to form a picture of the ancient Saturn and Sun conditions, because one must leave out the concepts of space and time. What one pictures as space and time in regard to this ancient existence, is only an analogy, only an image, does not as yet correspond with reality. The concepts of space and time have no reality if applied earlier than the Moon-existence. One cannot use this concept for the previous conditions of evolution. But that which comes through the



Christ into the spatial-temporal is likewise not bound up with the laws of space and time. Therefore a genuine Spiritual Science recognises it as the greatest imaginable error to suppose that the Christ, as He is united now with earth-existence, could appear before mankind spatially limited in one single human being. It would be the gravest misapprehension of the Christ to assert that there could be a re-embodiment of Christ at the present day, and that if He perhaps wished to speak in the future to — let us say — a person in Europe and then to someone in America, He would have to take train and steamer and thus travel from Europe to America. That will never happen. He will always be raised above the laws of space and time. And we must conceive of His appearance in the 20th century as being raised above these laws. Never could the Christ, rightly understood, be embodied in a single human beings.

It would therefore be or rather it is a blow in the face of genuine Spiritual Science, wherever it is asserted that there could ever be a human re-embodiment of Christ Jesus. (This had to be especially emphasised in view of the propaganda of 'The Star in the East.')

But with this, it is also shown that Christology, that which the Christ really is, has nothing to do with any divisions of man and mankind.

We see there, my dear friends, a way open: how the cosmic, the sun-nature comes again into our whole human race, how again the sun-nature, lost through Lucifer, rises in our feeling and willing, how it rises again through the Christ in our feeling and will how from there it can take hold of our intellect. That is the way which all spiritual understanding of the world must take in the future. But for a long time there will be errors and mistaken paths; for — I have often stressed it — only slowly and gradually can the Mystery of Golgotha in its depths find its way into the whole course of humanity's evolution. Only quite slowly and gradually can that come about. And inasmuch as it is gradually accomplished, more and more, it will create an accord between man's, intellectuality and his feeling and willing. That will increasingly fill out the human being with an inner Man, with a second man.

In man as he is without this filling out through the Christ Impulse, the head's inner nature, one might say, is hidden. If a man feels his head, he has headache; the inner quality is physically completely veiled as regards the head. Man carries the head about with him in normal life without actually feeling it, he makes use of it for registering external impressions.

The other part of man, which is at the same time the seat of the world of lower desires, this is within us; this to begin with, takes up nothing from outside, lives in itself. And the Jahve-God has concealed in a world of law not entering human consciousness, all that lives down below, as the sum total of man's desire world, so that the Luciferic rumblings or egotism, do not become too great. Through Lucifer we should really only be organised as Earthly men, to use our lower nature — disregarding the intellect -solely and only for ourselves. We should develop not a single altruistic instinct but purely egoistic instincts. There would be in the world no natural foundation for love. The human being would merely use the instincts that live in his lower nature, for manifesting himself in the world, for putting himself into the picture. Hence this lower nature has been rendered dim and dulled by the Jahve Godhead.

The Jahve Godhead himself lives in this lower nature and implants the instinct of love and altruism, but of a kind more or less unconscious for ordinary human life. These instincts and impulses have to become conscious again through the Impulse of the Mystery of Golgotha. But in this whole unconsciousness of the desire world something of a twofold nature lies concealed. In the first place, the connection of the intellect, of the conceptual with the desire world remains in the subconscious. But nevertheless it works upwards, works definitely upwards and it works upwards through the fact that something enters which I have already often explained.

This whole desire world, which is actually an egotistic world belonging only to the human being, can, as it were emancipate itself from the Jahve Godhead living in it. Then it works upward, but — unconsciously and without man's knowledge — it presses through and interpenetrates the conceptual world with its imaginations. Then man becomes clairvoyant, that is to say, he has his visions. He experiences as Imaginations all that lives in his desire world. In reality he only experiences his desire world; it shows itself to him as the Imaginative world. But since in this whole desire world of ours only the cosmos lives — though veiled from man — the Imaginations which rise up from his desire world like a mirage conjure up for him a complete cosmos. He can now experience a whole Cosmos, which Consists of nothing but that down below where the fire of the lower desires burns. This fire of the lower instincts then shoots upwards, and now a cosmos arises, here above in the intellectual system. This is essentially the process of self- mediumship. The medium who becomes a medium through his own desires and instincts succumbs to these processes. Such mediums are usually very proud of their Imaginations.

They look down with arrogance upon those people who have no Imagination, whereas those in their turn can often very well see that such Imaginations, as are from time to time described as marvellous pictures are nothing more than what boils and bubbles in the instincts and in the digestive processes and loses its way upwards as cosmic images. It rises as a mist into the world of concepts and takes on the form of false cosmic pictures, expressing itself through these.

But the effect of this duality of human nature can appear in yet another way. For let us suppose that a second man meets the first man, a second who is naturally, as human being so constituted that his inner nature of willing and feeling hides the cosmos, and his intellectuality hides his own inner self. (Diagram II. Man) (Pg. 17)

Now let us suppose that such a second man, by means of various processes of which we have still to speak, came to the point of having more or less consciousness. Thus here would be man #1 and man # 2 (Pg 17) had reached a consciousness of this relation (Diagram II, Light red).

Now let us suppose that this man (II) was not disposed to employ all that came to him through such a consciousness in the pure sense of a universal and Christianized spiritual science, but that he had his own particular aims in the world. Let us suppose that this man belonged to a region which had framed a special world-concept in the course of historical development, and he had grown up within this region with such a world conception; and let us suppose that he had special, egoistic grounds to impose it upon the world quite intensively. The true occultist as we know has no other desire than to make valid that which can benefit all men; he has no lust of domination; but let us suppose that such a man II had a desire of power, and wished to make the world-conception of a limited territory dominate in other territories. Now if he simply goes ahead and represents in his own way the world concept that he wished to make dominant the following will happen: Some will believe him others will not believe him. Those who are of different opinion will not believe him, will repulse him- we know from experience how European missionaries are often repulsed by other races if they say things that these people do not understand or have no intention of understanding — another way. Since this whole process is a conscious one, he has the power of working upon another person e.g., upon Man #1 (Diagram Pg 2) and if he does not work merely through his intellect, but through his whole personality, he can act upon the intellect of the other.

Now if the other man is so organized that he has mediumistic tendencies — i.e., can receive something in an abnormal way — and so simply accepts it as truth because it is advanced by the second then there streams from the second into the first man the world concept held by the second, and the first allows it to pass through his unspoiled intellect if then the former appears before mankind, what is now presented comes out in quite a different way. People would notice in the case of man # 2 that acts purely on his own behalf in the world, and he has the power of clothing in an intellectual system what arises out of his inner being, for what he gives out is his own position. The ego of man #1 has not got it as its own possession but takes it from the other as something objective and advocates it with his intellect in such a way — since it is not his own personally — as to give it a more universal character. It seems to come from the unspoiled intellect of man #1 as if it were a universal truth. Here you have the facts as to how, from a certain grey or black direction, one-sided information is carried into the world. The particular one-sided grey or black spiritual-scientists do not bring it to the world by standing up and presenting their views, but they pour them into a mediumistic person. This person takes them over, passes them on and lets them work upon other people through their intellect. Hence such grey or black spiritual scientists often remain in the background as Mahatmas, and those who stand before the world speak of the Mahatma standing behind them, and what they proclaim is given out as a communication of the Mahatma.

This phenomenon leads up to much that has happened in a terribly psychologically-tragic way, one might call it, in the case of poor H.P. Blavatsky, who in the most eminent sense of the word, was a mediumistic personality. Her intellect was, however, never adequate to examine what was passed over to her by people who were not always honourable, but who could work precisely through Madame-Blavatsky. These persons concocted things which were not always irreproachable; in an egoistic sense and through the mediumistic intellect of Blavatsky they made this into something which then worked on people in a suggestive way. To those, however, who wish to take their stand honourably on the ground of spiritual science, quite definite rules and regulations of conduct are inseparable from it.

You see, from all that has now been expounded, that under all circumstances, when it is a question of spreading spiritual science, one sentence must hold good. It is obvious that anything coming from some kind of mediumism is interesting and significant, for it comes, of course,

out of another world, but it must never be taken just as it stands. Otherwise it will fare with humanity as it did in the whole development of spiritism in the second half of the 19th century.

The whole development of the movement in the second half of the 19th century was really undertaken from a certain side in order to test men and ascertain how ripe they were to recognize not only the material sense world which men perceive with their senses lives around them, but also a spiritual world; for the modern material world concept of the 19th century had, under Ahrimanic suggestion, brought wide-spread belief in the sense world as the only existence. Already in the middle of the 19th century, it was a great question among occultists as to whether they should oppose this whole spiritistic movement. It was decided at the time not to not to oppose it, for it was assumed — though this was short-sighted — that when men saw how all sorts of things came from the spiritual world through the medium, they would most certainly bethink themselves that there were actually things and forces in the world which worked from one to another in a spiritual way. Instead of this the whole spiritistic movement plunged into a very egoistic materialistic channel. The majority of mediums everywhere said that they were in contact with this or that deceased person. They brought to light all sorts of things inasmuch as they said: this or that soul who died here or there communicated one thing or another through the medium. To be sure they brought to light very many things. But in far the greater number of cases a colossal error lay at the root of their claims. For if we imagine here the medium as Man 1, we have to imagine the experimenter or hypnotizer, i.e., the one who arranged everything, as Man 2.



Now in every man whilst he is alive here, all that is his dead part is already in him. But that reverberates below; during the waking day life it reverberates below in the sense perceptions. The dead part of man rumbles below in the sense perceptions. Now imagine the following: The medium is there, the experimenter also is there; he passes over to the medium or to whatever else may be manifesting in the arrangements, that which is actually pulsating in his own sense impressions, and often in his lower instincts and will reappear one day when he himself dies. Truths may be contained in all this, but one must understand the whole nature of what arises; one must not listen to the medium when he asserts that what comes to him by revelation is a communication from the departed.

The people who did not immediately offer resistance to spiritism, said to themselves: what it is will soon be evident. They wanted to know whether the working upon the medium of the living, of what lives in the embodied person, was really furthered. The mediums completely misunderstood this, always believing that they stood in connection with the departed. So we see how mediumism certainly formed a connection with the other world, though a deceptive one. Lucifer is not somehow driven away from the path of normality to mediumism but he is drawn in still more, the deception becomes still greater. What is in the inner being is not set free and distributed in the cosmos, but what is within spreads out like a mist in the conceptual world and becomes an imaginative world. What is in man's inner being can proceed from himself or rise up within him through the influence of another person.

But out of this will follow an infinitely significant and important law for the spread of spiritually scientific truth and for work in the stream of spiritual science. One should take care that all direct belief in a man's authority must be the less, the more this person shows marks and traces of mediumship. The more such a person comes and says; 'I have received this or that as an impression somewhere or other,' yet is not fully conscious of this and cannot furnish proof, all the less is there authority in his mediumship.

Therefore when H.P. Blavatsky brought certain teachings into the world, one had of necessity to say: This personality shows strong evidences of mediumship, and so it is impossible to credit her with authority, or at least only in a very slight degree. Authority must dwindle in proportion as the person shows traces of mediumship.



In the same way, it is an axiom, so to speak, in the spreading of the truths of spiritual science, that in this spreading there must never be any kind of appeal, when the truths are made public, to unnamed Masters or Mahatmas. No matter how many unnamed Beings and personalities stand behind such a movement, that which has significance as proceeding from such Beings is only significant for the one who directly confronts them; it is his affair whether he believes in them or not, and whether he can prove that they are worthy of trust. But it can never be his business when he is making public statements to claim that he has had it from unnamed Masters or Mahatmas, (in a small circle, if someone simply says... 'This or that was said to me and I believe it,' that is different, those are things that pass from one personality to another). The moment, however, that it becomes a question of presenting a teaching to the world, then the one who represents it must himself accept the responsibility for it. And only he who makes it clear though the type of man he is, that he does not appeal to unreal or unknown Mahatmas when he wishes to substantiate what he is propagating but who rather makes it intelligible and obvious that he, as personality, standing there on the physical plane, takes complete responsibility for his teaching, only he is living up to his full duty. And one who cannot do this, can refer to someone to be found by name on the physical plane, or who, if he is dead, can be found among the dead by historical paths.

It is therefore most important for the transmission of teachings that the one who communicates them with his own personality, as he stands there in the physical world, should accept full responsibility for the teachings, and must not appeal to unknown Masters. And those who spread the teachings further, may also only appeal to living personalities, who as physical persons are prepared to take full responsibility for their teachings. This gives a sure and certain way for dissemination of the teaching to a wider circle, but gate and door are barred against all persons unnamed and to all hints and allusions. Whoever asserts that he has received this or that from here or there, from unknown masters or from the dead (through which one can so regale oneself on one's own arrogance) against him is door and gate locked. For in spreading spiritual science the question is to know the path taken by the threads of confidence which lead to its original sources.

Hence, it was wrong when, in the so-called Theosophical Society one began to found certain society procedures on the utterances of unknown Mahatmas. That ought never to have been done. For anything that takes place and is propagated on the physical plane, a physical personality is



answerable, as much as when teachings are circulated. He who spreads the teachings of another, has equally to show that he appeals, not to some unknown powers or impulses found along mediumistic paths, but to historical or living personalities. This means that he appeals to those who show the whole method of entry of spiritual truth into the physical world, who moreover, take full responsibility for their teachings and also show through their conduct that they take that responsibility. That is it above all! It is this latter above all!

These are two very important rules. The first is that we must possess the feeling that authority vanishes, if mediumism arises in the communication of the statements of personalities, and the second is that responsibility is never laid upon beings who are introduced to the world as unknown. One can, of course, speak of such unknown beings, but one must not appeal to them as authorities. That is a very different matter.

I only wished to place these indications before you today, since it is important to have the right feeling as to how the whole spirit and nature of the strivings of spiritual science should live in us. We must stand within this movement in the right way, otherwise the spiritual science movement will be immeasurably injured by being mixed up with unclear, mediumistic things, with appeals and references to all sorts of Mahatmas and beings who stand behind it. Everything that those standing in the movement so much enjoy shrouding in the magic breath of mystery (although it really proceeds from sense-instincts) — all this must be gradually ejected, otherwise we shall really not make progress in the sphere of spiritual science.

If every impact of a disordered gastric juice with the walls of the stomach causes an impetus that arises as a mist into the intellect and manifests there in the form of an Angel-Imagination, and the person in question then tells his fellow-men about this angel, that can of course make a very fine story! But what is instigated through this sort of thing only causes injury to the spiritual-scientific movement, endless injury. For the important part about these things is that they not only cause injury through what is said, but also through what they are — for they are, in fact, realities. The moment that one puts a false garment on them, one makes them appear before the world in a false form.

Obviously no one would make a special impression if he were to say: 'I have had something going wrong in the stomach. The action of my gastric juices upon the stomach walls has appeared to me as an Angel.' Anyone

speaking thus would make no particular impression on his fellow-men; if, however, he were to leave out the first part, he would make a strong impression. It is extraordinarily important for people to have a thorough knowledge that this can happen. Naturally one cannot distinguish straight away between a true Imagination and a false one; but neither is it necessary to bring one's Imaginations immediately to people's notice. All that must be taken thoroughly into account. It is necessary, really earnestly necessary, to consider how the spreading of the spiritual science outlook can best take place in the world. We have had, up to now the instrument of the Society, no doubt too, in the future of our Anthroposophical Society we shall have it. But we must really so conceive of this Anthroposophical Society — or speaking more loosely — of our standing within the movement of Spiritual Science, that we shall consider in what way it is an instrument for something that is to take place spiritually in the whole earthly evolution.

You see, my dear friends, it happens all too often that one may become a member of the Anthroposophical Society, and yet carry into that Society all the various habits, inclinations, sympathies and antipathies that one had before becoming a member, and continue to exercise them. It is necessary to think this over. I have therefore today made the subject of our studies something that closely concerns us and that is real — and that is: how it is possible for imposters to appear who want to make propaganda for some one-sided world concept and make use of a mediumistic personality in order to introduce this one-sided world concept to the world. Just as the one who appeared in the place of the Master Kut-Humi stood there as an imposter and implanted a one-sided world concept in Blavatsky, so also was it possible for people not to see that behind her stood a grey magician who was in the pay of a narrowly circumscribed human society, and wished to promulgate a definite human world conception.

This is something very, very real, and shows us how keenly we must be on the watch when it is a matter of fostering and cultivating this sublime treasure of spiritual science, so necessary to mankind. One must strive for honesty — really into the inmost fibres of feeling; naturally faults may arise — but one must strive for the purest integrity. One must not, through laziness, be quickly satisfied that one can believe in anyone who gives one something of value, but must test every step, prove whatever comes to light. That is absolutely essential. It is a reality, not a mere theory, that steams into mankind in this spiritual science. Human evolution receives something actual and real through what steams into mankind through the world concept of Spiritual Science.

We must therefore become conscious that we must take a different stand on earth from that otherwise taken when we do not ally ourselves to such a Spiritual-Science stream.



## 5 Tree of Knowledge I

*7 August 1915, Dornach*

My dear friends, I should like to put together various things today which will give us the possibility of going into some important matters that we will speak of in connection with our present subject.

Let us suppose that here were the surface of the earth — arable land, meadow, or what you will (a drawing was made), and plants, any kind of plants grew in this meadow. And suppose that here were a worm or some little creature, that lives and burrows under the earth and has its home under the earth and never comes above the surface. This little grub or caterpillar, or whatever it is, creeps about inside and learns by its creeping about to know the roots of these plants. Naturally, as this creature never comes out above the surface of the earth, it only learns to know the roots of the plants, it learns to know nothing else; it creeps about and learns to recognise the roots. And what will happen is the following, is it not?

When a certain time comes in this creeping about of the caterpillar, processes are going on up above in the plants, in the whole plant nature; real processes are going on which are dependent on the sunshine, on the sun's giving out a certain warmth. The processes which the plants are undergoing naturally also bring about changes in the roots. When the plant above begins to put out fresh shoots and to bear blossoms, changes occur similarly in the roots. All the roots processes are affected when something occurs above. So we can say: when this worm is creeping about underneath, up above, caused by sun-activities, shoots, leaves, fruits are called forth, and processes are then brought about in the roots. But the caterpillar only crawls about in the earth; it creeps from root to root.

Now let us for once suppose — hypothetically we can accept it — that this caterpillar or grub were a worm-philosopher or a caterpillar-philosopher, and evolved a world-conception. Thus it creeps about there down below the earth and makes itself a world-conception. In the picture that it devises as world-conception, there can naturally never play a role, the fact that the sun comes and the shoots spring forth — for the caterpillar can know nothing of this; it creeps around, this caterpillar, this

worm, and studies the changes in the roots, and notices quite clearly that something is going on, that the roots become different, and also that in the part of the earth lying round something is happening, and he now expresses all he knows, this worm. He expresses all of this, but in the picture of the world which he makes for himself, never a word is to be found about the existence of the sun, the coming forth of the plants; this indeed is self-evident. That is to say, a world-conception arisen in this worm-philosopher which will give a proper picture of the condition under the earth, whether it becomes damper, becomes warmer ... To be sure he does not know, this worm, whence this warmth comes ... That it becomes warmer, that all sorts of processes go on in the roots, all that he comprehends. And let us suppose the worm were not an ordinary worm-philosopher but was inspired by some modern philosopher of the opinion so current today, that all depends on cause and effect, everything is subjected to causality, as it is expressed in a scientifically philosophical-technical way. Then this worm will creep about down below and will call one thing a cause and another an effect and say: Now the earth becomes somewhat warmer from above downwards; that causes alterations in the roots. With the further processes he will represent the one as cause and the further processes in the roots as effects, and so on ... and a consistent picture will emerge, which classifies all the processes under the earth as cause and effect. But it would not include that fact that the sun shines, and the plants come out, and through this the processes in the roots are changed. Still, the worm's world-picture would be quite a consistent one. It could be a genuine picture of causality, there need be nothing lacking in the chain of cause and effect.

Now you see, it is quite clear to you, I think, that this worm-philosophy represents a one-sided world-conception which is quite correct ... except that it lacks what man considers the most important of all. That is, that the sun comes with its warmth and light and brings about what the worm actually observes down there below; it is clear, indeed, how in fact his whole causality only depends on the fact that he does not come up above the surface of the earth.

You see, as a matter of fact, such worms are the people who philosophize today on the chain of causality, of causes and effects. The image is completely opposite: men makes researches into what their senses see; and move about in what — well, not in what is shut off spatially from above — but in what is shut off through sense observation, and they

simply do not perceive the spiritual extended everywhere, that causes the causes. They do not distinguish the spiritual which is behind cause and effect. It is really an exact analogy.

Now if the worm should suddenly come out and see the sun, he could discover that the cause of all he has puzzled out down below is, as a matter of fact, what other beings up above are seeing, and that his world-conception simply does not hold good. He would have to realize that what he himself underneath has had as perceptions of differences, is up above. It is just the same when one raises oneself from ordinary human sight to spiritual sight, for one notes how then something comes into the sense-world which cannot be perceived under ordinary circumstances.

You also see from this how the much vaunted inner completeness of a world-conception means nothing for its correctness. One who can set himself genuinely with his whole heart and soul into this worm-existence can give the assurance that nothing at all in this worm-conception need rest on a logical error. Hence all logic can be correct and complete in itself, there need be no logical error in it, it can be a world-conception completely tenable inwardly. You will realize from this, however, that it is in no way a question of being able or not able to prove something with the instruments of the world in which man is. I have often referred to this from other aspects. This we are not concerned with, whether or not a man can prove something with the means offered by the world in which he dwells. World-conceptions can have ever such fine proofs in themselves, they still remain — well — let us say: worm-world-conceptions. When we let this really work upon our soul, we see what stands behind of great importance: we note how — when we once guess that there are yet other worlds — a kind of general world -the duty arises of entering into those other worlds. For no matter how complete in itself is a world-conception, it does not follow that it gives one any knowledge of the actual events and processes. And this is truly what one finds with the majority of the philosophies of today and the immediate past; they are worm-conceptions. They are complete in themselves in a really extraordinarily logical way, they have an immense amount of value for the worlds in which man dwells; but they are only constructed with the means of the worlds in which man dwells. You see from this that you cannot rely on so-called proofs, unless you first come to understand where these proofs originate. For our time, it is truly a matter of getting a feeling for the way other worlds permeate our world, for the way other worlds allow themselves to become manifest. Certainly, this is difficult. For truly, conditions for the worm are such that he lives underground; the worm would not endure well up above, if he were forced

to go out there; first he would have to adapt himself to the new conditions. Thus it is also difficult for the human being, when he detaches himself as soul from his bodily nature, to adapt himself to the new conditions.

Now you can raise a question, my dear friends, you can say: 'Fine, you have now compared the world in which the human being lives with his senses to the world under the earth. Show us something, anything at all, that limits, truly limits our ordinary sense-world conception in any such way.' One can raise this point quite seriously. In the course of the process of consecutive formation of Saturn, Sun and Moon, Time (during the Moon-existence) and Space (during the Earth-existence) first entered into humanity's world conception. When we speak of Saturn, Sun and Moon, and use spatial conceptions to aid in that description, we actually speak only in Imaginations, and we must remain conscious throughout of the fact that when we speak of these three worlds in spatial conceptions, these space-conceptions have only as much to do with what was brought to completion in those worlds as ... well, let us say, as the forms of the letters of the alphabet have to do with the meanings of the words. We must not take contemporary conceptions as they are, but rather as signs, as images of these worlds. For Space only has meaning for that which evolves within the span of Earth-existence, and Time has actually only become meaningful since the separation of the Old Moon from the Sun; that is the strict point in which the Old Moon separated from the Sun. Then for the first time it is possible to speak of events occurring in time, as we speak today.

Since, however, we have our mental concepts in time and space — for everything external that we conceive is in space, everything that we bring to consciousness and let arise within, runs its course in time — we are thereby between birth and death, but only between birth and death, shut in by space and time, as the worm dwells down there in its earth. Space and time are our boundaries, just as the earth substance is the worm's boundary. We are worms of space and worms of time; we are so, truly, in a quite high, in a quite exact sense. For as incarnated men we move about in space; we observe things in space, and that which observes is our soul, which itself lives in the concepts (*Vorstellungen*). Between birth and death time goes on, from falling asleep to awakening time goes on. The comparison is by no means a bad one, when one sees the reality. Insofar as our soul is enclosed in the body, as regards the world-picture it forms, it is truly a worm, who creeps about in space and who, if it wishes to arrive at realities, must come out of space. Then it must also get accustomed to



viewing things not merely under time-conditions, but under conditions, for which that which takes its course in time is nothing but an outer sign, like a letter of the alphabet.

Now after I have called attention to this, I will lead these studies over to the realm of soul and spirit. Just as the coming plant is already actually contained in the seed, so, naturally, there was already contained in an earlier germinal state, what has developed for man today on earth in perceptions of space and time. I have already pointed out here in one connection that rudiments were already contained in Saturn, Sun, Moon. So that when here on earth we assign a certain meaning to what goes on around us, we must as it were see this meaning already present, in the old evolution of the Moon, the Sun, etc. With the forming of time and the forming of space, the meaning of life on earth must in some way have prepared itself. The forming of space and time must have so come about that then the meaning of the earth-life was added to it like a kind of flower. Now we can picture these processes — Saturn, Sun and Moon in the following way. We can say: We have an Old Saturn existence which is surrounded by the cosmos; we have an Old Sun-existence, again surrounded by the cosmos; we have an Old Moon-existence but already developing out of it a sort of neighbouring planet (you may read this in my Occult Science and we have then learnt to know that the Earth separates from the Sun and again from the Moon.

If the man of materialistic thought (I will suppose what is most favourable for our Spiritual Science) could prevail on himself to believe in these developments, he would still have to overcome the next step, which consists fundamentally in the fact that the whole evolution (origin of Saturn, of the Sun, further development to Moon, separation of the Moon, separation of Earth, Sun and Moon) all really occurs in order to make Man possible, as he is on earth. Just as the processes of a plant's root- and leaf-building happen in order to make possible the blossom and the fruit, so do all these processes, these macrocosmic processes, happen in order to make possible our life on earth; they arise so that we may live on earth in the way we do. One could also say: These processes are the roots of our earth-life; this life is there so that we can develop on Earth as we do. Let us be quite clear that we have to do with the separation of the Sun on the one hand, the separation of the Moon on the other hand — that we have to do with separations so that our Earth could come into existence as Earth. That is to say, we were left behind on the Earth planet, and Sun and Moon separated from us and work on the earth from outside. That had to come about, otherwise nothing could have developed in us as it does on

earth. For everything to develop on Earth in the way it does it was necessary that once in primeval times Sun and Moon were united with the earth and that then they separated, and now let their activity shine in from outside upon the earth. That is absolutely necessary.

Now I should like to show that our inner soul life has taken on quite distinct configurations through the fact that this has taken place. Among the very varied ideas which we have — I could adduce many as examples — and which play a certain role in the whole state of our earth existence, is the idea of 'possessing something,' 'having something.' This implies that our own person unites itself with something which is outside the personality. We speak in the rarest cases of possessing our arm and our nose, for most people experience their arm or nose as so much belonging to them that they do not speak of a possession. But what could be separated and then belongs to us we describe purely in the legal sense as a possession, a genuine possession. Now the concept of possessing something which is outside could not be formed in us at all, if there had not arisen the separation of what had formerly belonged to the earth, and the being drawn in again of the Sun and Moon to the earth. Our life was quite different on the Old Sun. There Sun and Moon were united as Sun with what were processes of Earth; they were inwardly united with the whole human existence. There the human being could say: 'Sun activity in me,' 'I Sun activity' (if he could have said 'I' already, as the archangels could) 'I Sun activity'; not 'the sun shines on me, Sun activity comes toward me.' This Planet or Fixed Star Sun had to be separated so that we as earth men could develop this special configuration of the possession-concept.

Now this is connected with something else. Imagine an Archangel on the old Sun-existence; he says: 'I Sun.' That we see something rests upon the fact that the sun's rays or other light-rays shine on the object and are thrown back to us. Were the sun to shine from the midst of the earth, we should see nothing of the objects which are upon the earth. We should then say: 'I Sun,' 'I Light,' but we should not separate the individual objects, we should not see them. Thus something else still is connected with this. In the Earth's evolution from Saturn, Sun, Moon to Earth, we have for the first time, through this macrocosmic constellation, the possibility of seeing and perceiving objects as we do now. Such perceptions were naturally not present during the Sun-existence. Although the first rudiments of our sense-organs had already been prepared on Old Saturn, they were only opened upon the Earth, only there were they made organs of perception. These rudiments on Saturn were blind and unperceiving

sense-organs. The sense-organs were first opened by the separation of the Sun and the departure of the Moon from the earth. You see from this that two processes go parallel — the activity of our sense-perceptions and the sight of external objects, and running parallel with this, the possession-concept. For how do we come to the concept of possession? You could not imagine that an Archangel during the Sun-existence wished to possess anything. He does not behold things; he is everything. If all objects and beings of the earth were like this, they would never have the urge to want to possess anything. With this development of the senses develops for the first time the possession-concept, the possession-concept is not separable from the development of the senses; these two things run parallel. The senses were on the one side, and something like the possession-concept on the other side. Other concepts can also be taken.

And when we consider in a more comprehensive sense what stands in the religious records, in the Bible (for in such records as the Bible very many things lie concealed) — then we can say: What is given at the beginning of the Bible about the Luciferic temptation is connected with the promise of Lucifer to man that his senses shall be developed: 'Your eyes shall be opened.' He means that all senses shall be opened — the eyes only stand for the senses as a whole. In this way he has guided the senses to external things and at the same time called forth the concept of possession. If we wished to relate somewhat more in detail what Lucifer promised to the woman we should have to say: You will become as gods, your senses will be opened; you will distinguish between what pleases you and does not please you, what you call good and evil, and you will wish to possess all that pleases you, that you call good. — One must connect all this with the Luciferic temptation.

Now we must reflect about something, if we wish to grasp aright such a conception as I have now developed. Here is one of the points where it is necessary in a lecture on Spiritual Science to call upon the reflection and meditation of each individual who wants to assimilate what is given. One must reflect upon something; In developing for you the arising of the senses, the perception of objects, and the evolution of the possession-concept, we have not been obliged to introduce any concept of space or time. To be sure, if a man wants to picture these things to himself, if he sketches them on a board, he avails himself of the assistance of the space and time idea. But in order to grasp what this means: 'the senses are opened' or 'the possession-concept is developed' one does not need the idea of space and time. These things are independent of space and time. You do not need to think you are spatially distant from something when

you want to possess it; nor do you need to call on the time-processes. I have said, here one must summon self-reflection, for everyone can object: 'I cannot do it' ... But if he makes sufficient effort, he can imagine such things without the aid of space and time concept. Indeed, something else is true: when you try to bring such concepts clearly to consciousness, that is, to meditate them as I have just done with you, you gradually come out beyond the idea of space and time. You come out into a world where space and time really do not-play the eminent role in your experience that they play in everyday life.

Now there exists in the evolution of humanity a peculiar longing. Wherever in history we meet with the human race in its innermost striving, we come upon a certain longing. And that is the longing to have concepts which are independent of space and time, which have nothing to do with space and time. Historical events are transformed into myths, or in the historical presentation there is an indication of the spiritual in order to make it possible to show how historical events take a mythical form. And the further we look back in history, for instance, the more we find as historical traditions, the historical facts veiled in the myth. Only reflect how already in ancient Greek history all is veiled in myth and in regard to earlier mid-European history all is enveloped in myth and legend! The further one goes back the more one is removed from the external, merely physical feeling of facts, and the presentation plunges into symbolism. When you study myths you will remark that in the arising of myths there is clearly to be seen the desire to work oneself out of space and time. Not only that fairy tales — the most elementary myths — often depict how some human being (I am thinking of the Sleeping Beauty) passes out of time and enters the timeless, but when you examine myths you will see that you do not rightly know which facts are meant to be spiritual. Something that lies centuries earlier may be related later. Sometimes, too, facts which lie hundreds of years apart in history are welded together in a myth. The myth seeks to lift itself above space and time. This means that there lives in man's existence the longing to rise above this space-condition which makes us think and visualise in space and time. There is a longing to live in such concepts as depict, free of space and time, those realities which rule as the eternal things in the succession of events in our space and time existence, or, if they have once been formed, remain as the eternal things.

You see, if you take what I have just said together with something which I said last time you will see a wonderful connection. I said that if a Luciferic quality was not active in us, we should see that our world of concepts is really in the Old Moon. But now it follows from this that the Old Moon is

actually present, has remained, and that it is only Lucifer who bewitches us into thinking that our concept is now in ourself. Thus time becomes there a means of deception and illusion for Lucifer. The ancient Moon-existence endures and so also do things that arise, endure. Our possession-concepts are enduring. This means that what earthly man develops as social earthly-order, by reason of his possession-concept, this remains, this will also still be in existence when the Jupiter and Venus conditions are one day there. And then if corresponding temptations do not come as Luciferic and Ahrimanic temptations, one will see how social orders were formed on earth through the possession-idea. They will then present something like physical orders. For that is a part of Maya-existence, of illusion — the idea that things pass away; in reality they are enduring, in reality they go on subsisting. And already, if one understands things aright, one finds the enduring behind the actual past. You can grasp it to some extent in what I have just related.

But now, if we truly grasp what I have said, we are really looking into profoundly important foundations of our whole earth-existence. For do we not see how beneath the spatial and temporal earth-existence the eternally enduring earth-existence, or existence in general, is veritably spread out? How we have a spatial, a temporal-spatial condition on the surface, and within, the condition of duration. And now comes our mode of viewing things when it takes its course in space and time, our views and concepts that live in space and time. Just consider, how one can picture that concretely in detail, think for once ... nowadays men no longer grasp this thoroughly ... but somewhere or somehow, think simply 'red.'<sup>TM</sup> In order to think 'red' you need no space and you need no time; you can think 'red' to yourself anywhere; it does not have to be there in time or space, because it is thought of just as quality. (red was put on the board.) It is difficult nowadays for a man to picture it because he wants to give the red a boundary. It was not difficult like this for the angels on the Old Moon for they had no desire to distribute red over separate objects. They had time already, but not space. Actually they pictured, that is they experienced 'red' or 'green' or any other colour as flowing current. Try to conceive this vividly: blue = flowing current; red = flowing current; conceive, too, of the other sense-experiences in the same way — streaming, but only in time, letting no real spatial concept, intermingle ... we can say: at the transition from Moon- to Earth-existence one can feel how the mere time-quality was yoked into the spatial. What then actually determines the essential nature of earth existence, that a 'red' is in this way given a boundary and yoked in? On the Moon it would have been impossible to see an enclosed 'red,'<sup>TM</sup>

on Earth it is possible to see red enclosed in a boundary. (A sketch of a flower was drawn.) This, however, is connected, inwardly connected, with the separation of the sun from the earth, and with the falling of the sun's rays from outside upon the earth. So that in a true sense I can say: the sunbeam falls on earth from outside. That already shows you that our present existence is inconceivable without the space-concept. Yes, for our present perception and life, this external position of the sun betokens something real.

Now from what I have brought forward you can easily gather that we can really say: colours are harnesses into space. In 'Theosophy' I have called that which lives in man after death 'flowing sensitivity,' since there he is not bound to space. I therefore spoke of the first world through which he lives as the 'world of flowing sensitivity.' For the sun's must first come in from outside, must harness sense-perceptions into space. With this is connected, as I have explained, the fact that man evolves ideas of possession; for in a world of flowing sensitivity a person can never think of possession -time at most is present there — and he would soon see the futility of it if he were to think of possession. It would be rather like thinking of possessing a piece of water, flowing along in a brook. This only arises inasmuch as the sun, separating from the earth, brings the sense-perceptions into the framework of space.

You see, something like this that I have just expounded must be transformed into an experience, a feeling; one cannot leave it as a mere theoretical concept. One must change it into a feeling, one must really get an inner living sensation how as man, as microcosm, one is placed into the macrocosm, and how this very yearning, i.e. to possess something, is connected with the whole development of the macrocosm, with the course of events through which sense observation has developed. When one feels this rightly, when one begins, so to say, to feel cosmically how, for instance, the simple concept: thou wouldst like to possess what thou seest and what pleases thy sight ... how this is born out of the macrocosm, then for the first time one really gets the truly living idea that the human soul nature is dependent on the whole cosmos. Then one gets a strong and vividly living feeling of how in every concept of ordinary life one is connected with the macrocosm, and how actually in all that we picture and conceive and experience in the soul, the macrocosm lives in us. And there exists a continual longing in man to experience such hidden connections as actually exist in life, and to express the experience. This exists —this longing in the human soul, in the heart of man. And let us imagine that there arose in a human soul a vivid feeling and sensation ( I wish to



express the cosmic connection of this single soul experience): 'My eye falls there on an external object; I want to possess it; I will appropriate it' ... then from such a feeling, one can experience what I might call — the tragedy of Nature. I say 'the tragedy of the world of nature.'<sup>TM</sup> We really take from a whole world, — extending to the Moon and still present as the basis of our world, — we take from it what we wish to possess. What we desire to possess we take away from this world which rests on the basis of our natural world. That we take away. And this it is which must be consistently felt by a human soul felt by a human soul that is really sensitive to nature: that there, in the background of Nature, lies something which she must continually submit to; namely, that man contests Nature, who will give all to all, and says: 'This belongs to me!' And now consider with full human feeling this gainsaying of Nature, who gives all to all: This I will have for myself, and that I will have it for myself is induced by the fact that my senses find it good or less good for me, sympathetic or antipathetic. Here one can enter deeply with one's own soul into natural existence, can feel with Nature how something is taken away from her. And it is taken away because the human being, under the impression of his senses, forms the thought that he wants to have for himself what Nature wishes to give to all.

I once felt in my soul, my dear friends, suddenly and with special profoundness, how one can experience this whole relationship that I have just sought to characterize. How one can learn to feel with Nature when she says: Protect myself as I will, world evolution has gone so far that the human being declares that my things are his things. Yes, in a certain moment years ago, I felt that experience most warmly and intimately in my soul. It was years ago in a society where there was to be a programme of Recitations. And as it happens from time to time, especially in Recitation programmes, that the persons concerned are prevented from coming and excuse themselves; so it happened here too, a lady reciter sent her excuses and at once a substitute had been found. And now one may think as one will about the value of the declamation that followed and about the substitute — I will not go into that now, — but he was of a quite particular kind, namely, there was found ready to recite the programme in place of the actress who had fallen out, one of the purest, noblest Catholic priests that I have ever come to know in the world. And one had then, or could have, a quite specially significant experience, which in effect condensed for me into what I just now expressed to you.



For this grave and earnest priest — with all that Catholicism brings with it for the really true and upright priest — had according to the programme to recite the 'Heidenröslein' of Goethe. And in this recitation one could really experience something, for the man was not only a priest in the ordinary sense, but he, was so learned and so purely given up to spiritual studies, that many said: 'This man (I will not mention his name) knows the whole world ... and in addition, three villages ...' for they found him so wise and experienced in things one can know. Now although the recitation was not particularly good, there actually lay in the whole mode and manner in which he gave the 'Heidenröslein,' something immensely significant, since one could feel that his whole perception of the world was derived, one might say, from a perception that had been turned away from everything of a sense nature. One could feel how, precisely through the fact that a priest came forward instead of an actress, the whole cosmic power, the immense cosmic power and fineness that lies in this unique poem 'Das Heidenröslein' (see end of lecture for poem and translation) came into the recitation. This poem has, indeed, what one might call a prelude; it is an old folksong. And I have already said that men have ever the longing to experience what lives cosmically in the subsoil of existence. And precisely in this poem 'Das Heidenröslein' there enters something of this quite grandly sublime cosmic subsoil in infinitely simple images. Therefore one must count 'Das Heidenröslein' among the very finest pearls of poetry that ever have been given to the world. Years ago I have also heard of people who have attributed something or other, I know not what, of everyday human, all-too-human, connexions to 'Das Heidenröslein'; that merely comes from a perverted condition of mind. If people can do that — interpret anything which is not quite pure into the 'Heidenröslein,' this appertains to a mind that from its sense-exhalations likes continually to revel in all sorts of 'sacred love.' One can indeed revel continuously in 'sacred love' from sensations of sense-exhalations but that which underlies as cosmic foundations such a poem as 'Das Heidenröslein' can only be felt with pure, with chaste heart, and every misconstruction would show a complete desolation and emptiness of mind.

For let us take the wonderful thing which this 'Heidenröslein' has actually become as it has been given us by Goethe, and through the fact that the folk song passed over into the youthful lyric depths of his art. Something quite remarkable it has become: in every line always the very thing that ought to be there! Consider for a moment that one felt what lies in the activity of sense-perceptions and how they have developed throughout cosmic evolution ... and that one wished to describe this. How could one

do it better than by taking the red in an object, eliminating the space-boundary and letting echo: 'Röslein, Röslein, Röslein rot' ... 'rot' (red) echoing in 'Röslein,Röslein,Röslein rot.' Immediately there confronts us the whole mystery as it is set before us out of the cosmos. The sense-world stands there: 'Röslein,Röslein,Röslein rot,' in the continuous 'Röslein,Röslein,Röslein rot.' Now in the first line we are shown at once that we are concerned with this mystery — this being able to look out from the senses,'sah ein Knab' ein Röslein stehn, Röslein auf der Heiden.' Now already in the next line in a wonderful enhancement, which is rarely so beautiful in poetry, a nuance is brought out that now the little red rose begins to become sympathetic — 'War so Jung undmorgenschön' ... it thus already becomes something which warrants sympathy with what is revealed from the senses. So the next line is inserted with precisely what belongs to it: 'lief er schnell, es nah zu sehn': there you have the whole correspondence of the senses with what is presented to them: he runs to see it close to! And now the next line, again an enhancement, but this time in himself; to begin with, the intensification was outside, — 'Röslein auf der Heiden,' — simply the object; then 'was so young and morning-fair,' the enhancement outside, and in him 'ran he fast, it near to see' ... inasmuch as he ran fast to see it near, 'Sah's mit vielen Freuden' (saw it with much joy). You see how the outer corresponds with the inner. Now comes the refrain, 'Röslein, Röslein, Röslein rot, Röslein auf der Heiden,' in order to show us quite particularly how the correspondence is between him and that which appears outside as the object 'red.' And the mysterious connection with possession: 'Knabe sprach: ich breche dich.' He wants to possess it, he wants to pluck the little rose, he wants to take it home with him. There is nothing else in it, but what is in it is of wonderful cosmic depth.'Knabe sprach: ich breche dich, Röslein auf der Heiden. Röslein sprach: ich steche dich ...'We can see in this sentence, 'ich steche dich' (I prick thee) the whole mystery of Nature, who wants to protect herself from man's assertion: 'I will take thy things home.' She, Nature, would like to do with all her objects as she would have done with the little rose 'leave it for all to see who pass by. For in this 'Röslein sprach: ich steche dich' is indeed uniquely contained what I have described as a feeling that shares in the tragedy of Nature. 'bass du ewig denkst an mich' (that thou must think of me eternally); he must think of Nature forever, for he transforms her permanence into something fleeting, he brings the possession-relation into what has first arisen in space and time. The human being must atone for his having come out of permanence and must therefore at least think of it eternally, it must be perpetuated, made eternal; the untruth must not persist that it is not perpetuated. Then again: 'und ich will's nicht leiden'

(and I will not suffer it). The little rose simply stands as the representative of the whole of Nature — every natural object actually says this when one wants to possess it. And again, so that attention may be fully fixed on the real subject, 'Röslein, Röslein, Röslein rot, Röslein auf der Heiden...' And the next verse again shows a wonderful enhancement: he will not let himself be held back — 'und der wilde Knabe brach's Röslein auf der Heiden' — thus he nevertheless determines to possess it! 'Röslein wehrte sich und stack' '! Again as the representative of the whole of Nature. 'Half ihm dock kein Weh und Ach' — this is the general experience of Nature, and we feel that tragedy which expresses itself like a mood in Nature when man wishes to possess her: 'Musst' es eben leiden' (she must after all permit, suffer it.) Infinitely profound are these words 'musst' es eben leiden!'

But this microcosmic mystery has in fact a macro-cosmic counterpart, and if one now leaves the microcosm for the macrocosm one may say — who then in the macrocosm is the wild boy who plucks the little rose on the heath? It is the sunbeam, which separated from the earth with the Sun and which now falls on earth from outside. It actually calls forth on the one hand the little rose on the heath, but then when it sees it, when it is there, quickly gathers it again, makes it wither and fade.

Thus it is in nature everywhere. Nature still gives us a memory of the 'Musst'™ es eben leiden': next to the rose the thorns, the shrivelled thorns which are a token that Nature nevertheless remembers how the sunbeam takes from her what she possesses. But when we do not merely observe as the materialist does, but include the whole cosmic feeling, the thorn near the rose is also the expression of the grief of nature in contrast to Nature's great joy; the jubilation of nature when the rosebush stands there with all its roses, the grief when the wild boy, the sun-ray comes and makes the roses wither. That is the Goethe-poem in the macrocosm: and one can only say: if anything is fitted to stimulate esoteric feelings, it is such poems, where there is no need to think and attribute all sorts of dry allegories to them, but where one only needs to remember a great truth: — when the true poet goes beyond nature it is because he seeks to put into words what can be felt behind the surface of facts, and beyond space and time.

And when a poet produces something in such simple incidents as a boy's plucking a rose on the heath, which yet speaks so deeply to our hearts, it is because this heart of ours received its rudiments when we ourselves were not yet united with the earth, when we were still united with the ancient Sun existence — and were able to feel with the whole world.

Although through the Luciferic-Ahrimanic illusion we now ascribe our feelings to ourselves as I have shown, yet all the same they arise out of the cosmos, and on this rests the fact that we can so inwardly accompany the true poet although he describes the simplest incident of the plucking of a rose. For into what arises from the human soul in the simplest events, the whole cosmos is placed. And we need not make assertions and think it out, but we feel it, when we let such a marvellously delicate poem as 'Das Heidenrösslein' work upon us. We feel that the whole world is secreted in it, world mysteries are laid within it, — so that the secrets of art too gradually reveal themselves to us. They unfold as we ascend from the perception and experiencing of objects in a purely external way to an inward perception, as we ascend from microcosmos to macrocosmos and seek gradually to learn the hidden but active mysteries in our souls. Das Heidenröslein — ( 'rosebud' is not strictly 'Röslein,' but is used for the sake of the metre. (Translator)) (Röslein translates literally as "little rose" ~A)

The Little Rose on the Heath	Das Heidenröslein
<p>Saw a boy a rosebud there, Rosebud on the heather. Was so young and morning-fair, Ran he fast to see it near, Saw it full of pleasure. Rosebud, Rosebud, Rosebud red Rosebud on the heather.</p>	<p>Sah ein Knab' ein Röslein stehn, Röslein auf der Heiden, War so jung und morgenschön, Lief er schnell, es nah zu sehn, sah's mit vielen Freuden. Röslein, Röslein, Röslein rot, Röslein auf der Heiden.</p>
<p>Boy declared: I'm picking thee, Rosebud on the heather! Rosebud said: I'm pricking thee So thou ever think'st of me, And I'll not this suffer. Rosebud, Rosebud, Rosebud red Rosebud on the heather.</p>	<p>Knabe sprach: ich breche dich, Röslein auf der Heiden! Röslein sprach: ich steche dich, dass du ewig denkst an mich, und ich will's nicht leiden. Röslein, Röslein, Röslein rot, Röslein auf der Heiden.</p>
<p>And the wild young boy did pick Rosebud on the heather; Rosebud armed itself to prick – Lamentations helped no whit – Must it simply suffer. Rosebud, Rosebud, Rosebud red Rosebud on the heather.</p>	<p>Und der wilde Knabe brach's Röslein auf der Heiden; Röslein wehrte sich und stach, Half ihm doch kein Weh und Ach, Musst' es eben leiden. Röslein, Röslein, Röslein rot, Röslein auf der Heiden.</p>



## 6 Tree of Knowledge II

8 August 1915, Dornach

(This important lecture was unfortunately only available in a much abbreviated transcript.)

My dear friends, let us remember that the human being was built up in a long, complicated evolution through the Saturn, Sun, Moon stages and the Earth as far as its development has progressed. We have stressed that the first rudiments of the sense-organs were present in the time of ancient Saturn, and that of course they were not then adapted for making perceptions as the human being makes perceptions today. During the Saturn condition they were still lifeless germinal organisms, which then underwent changes and only through the various processes which have acted on man from the cosmos have become capable of perceptions.

The first thing, however, which is revealed with particular clearness, when we regard the whole course of human evolution, is that these sense-organs as such have to do with what we can call physical operations. On Old Saturn the first germ of the sense-organs arose as a purely physical rudiment, for the development of the human sense-organs advances by the incorporation of the physical into whatever else is forming in man, so that the sense-organs are today essentially physical organs. You will easily be able to recognize the eyes, the ears, etc., as physical organs. To be sure, the lower sense are more of a chemical nature, but nevertheless that all has to do with the physical-chemical.

We must grasp the matter thus — the human being thrusts forward into the world as the most external of evolved members; what we can call his physical quality (*Physikalisches*). This physical nature of the sense-organs can be seen in the fact that during sleep the ears are naturally influenced just as they are during waking life; only the ego and astral body are not concerned with them. If we had our eyes open during sleep, it is obvious that just the same would happen as during waking. We can summarise it by saying: man thrusts out into the world his external faculties of perception.

The diagram I have sketched here is to be understood as the incorporation of the entire sense apparatus in our organism. And if I now include the etheric body, it naturally interpenetrates to some extent the sense apparatuses, else they would not be life apparatuses; but outside the sphere of the etheric something remains which is entirely physical. So the relationship must be drawn in this way, with something left outside the ether-body.

In a similar way I must then draw the relation of the astral body in its activity to the other organs. I must draw it so.

And if I further wished to insert the ego I must do it schematically in the following way. This ego would open itself naturally to the spaces of the whole cosmos.

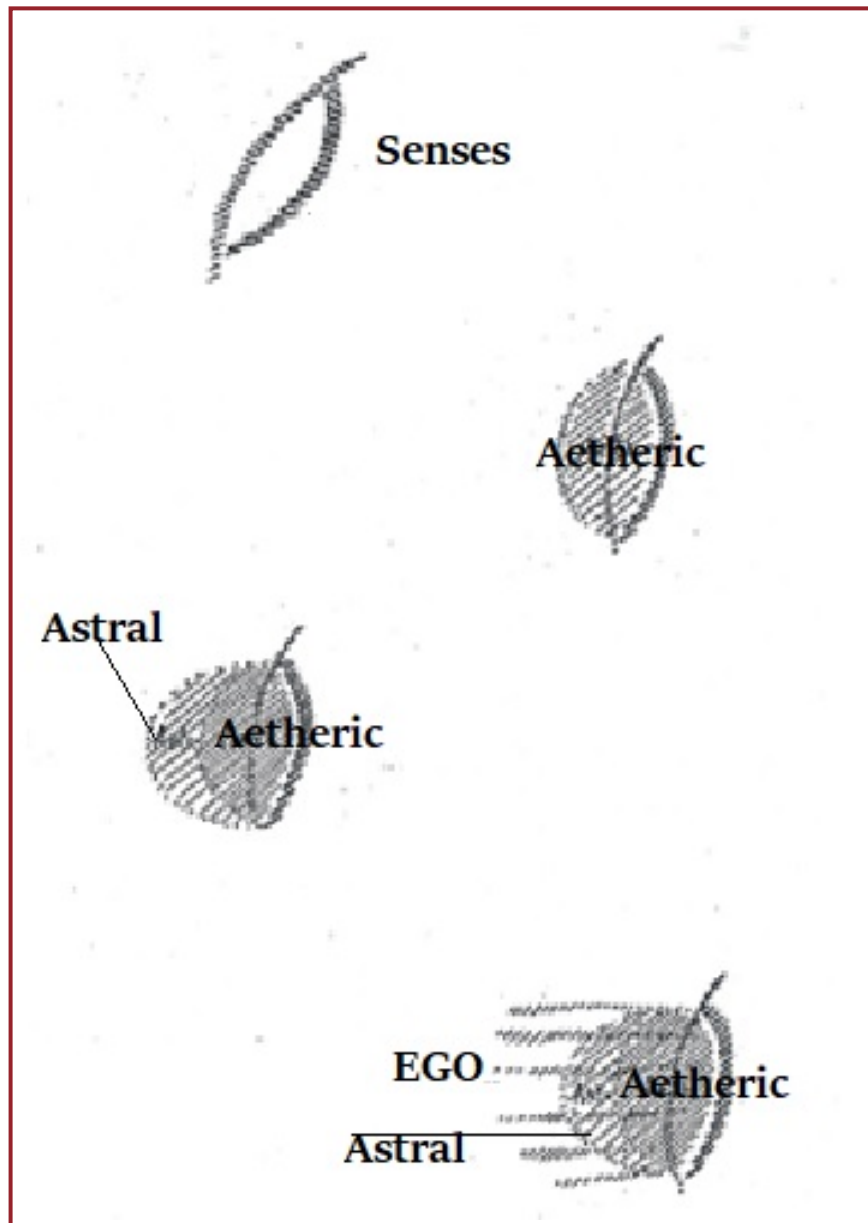
Naturally, this is drawn schematically and we must be clear that if we did not sketch it as a diagram, but really made a drawing of the human being, it would look far more complicated.

Now you can conclude from this that the sense is, as it were, a thin zone, a thin outer zone of the physical, of what in fact works as the external world. You can indeed follow this with physical cognition: the eye can be looked on as a camera obscura, where the objects from outside create their images as in a photographic apparatus, and what is created within is then seized upon by the etheric body, astral body and ego. Thus we have a physical reciprocal action with the outer world which takes place in our periphery. And it is on this reciprocal action with the outer world that we first build up our soul process, insofar as the process is perception of the outer world and working-over of the perception in the soul.

What I have now depicted is how things would have stood with man if he had developed purely in the way the divine-spiritual beings had planned. But we know that Luciferic-Ahrimanic beings have asserted themselves. And here we can clearly and plainly on one spot seize the Ahrimanic and Luciferic spirits — regularly lay hold of them, one might say.

I might only draw the etheric body as far as here (see sketch).



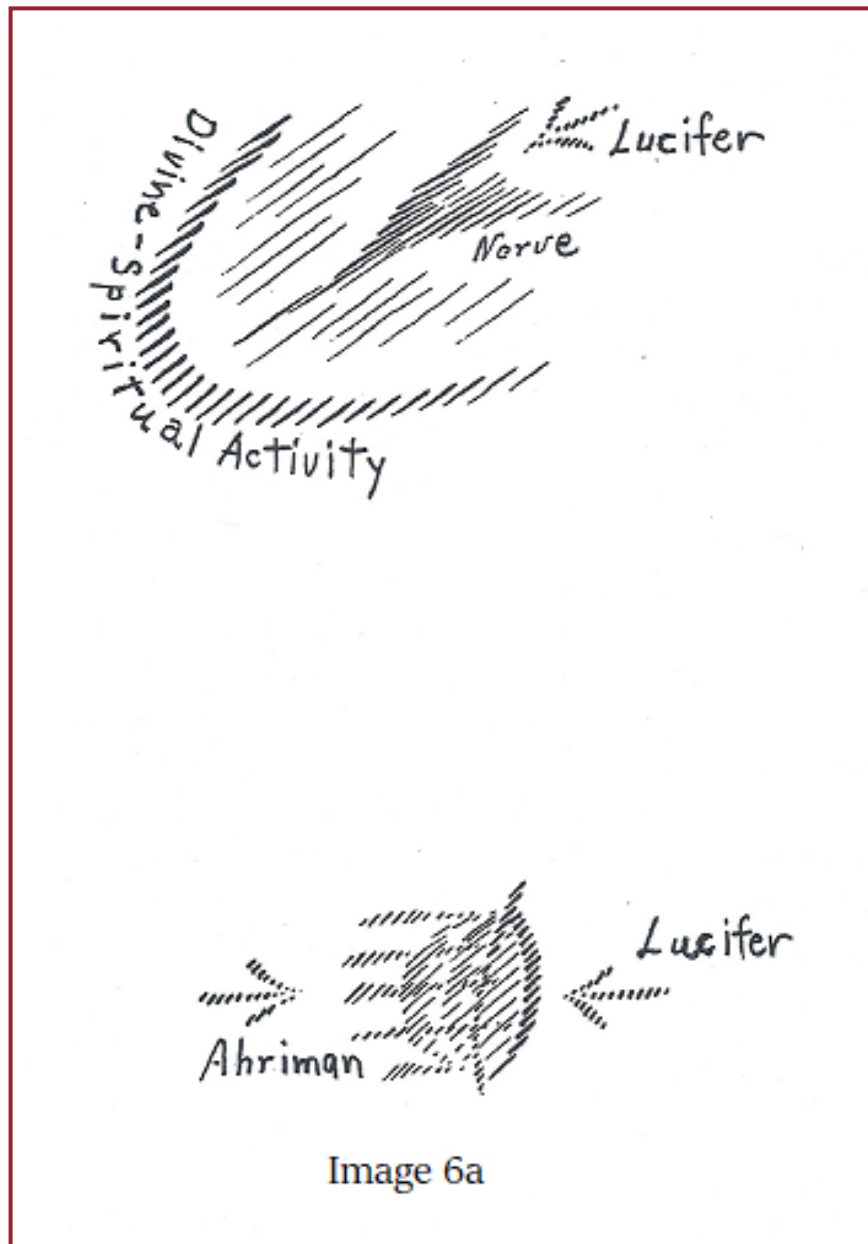


This is the etheric body as it has developed from the time of the Sun-existence and through the Moon and Earth-existence. Thus, there remains, as it were, outside this etheric body which has progressed in the normal regular manner, the physical sense-zone. But if this were really to be the case in man (as in the drawing), if he had really only developed in this way, then the human being would always have had to wait for the physical processes to arise in his eye, his ear, etc.; and he would grasp these physical processes with his astral body and ego. He would always have a pictured image: in my eye is a colour, in my ear is a tone; he would not

have his sense opened outwards, he would only have perceived what was within him, he would have the feeling: in me is a zone which is entirely interpenetrated with activities of the macrocosm, and I perceive them.

It is interesting that in the first years of childhood the child really has this consciousness, even if it is feeble and dreamlike. It pays no attention to the outer world, but observes the perceptions it has in its own inner being. This gradually comes to an end. Children are primarily interested in their own bodies, do not notice the outer world, but have a dreamy consciousness that they are enclosed as if in a sphere which really brings in the activities of the outer world like pictures. The child really feels its skin as a kind of enclosing sheath and pays attention to what takes place in it as paintings and tones.

We could now ask: why does that not remain so the whole life long? Because the Luciferic influence has entered and because it actually fills out that which has been formed as the normal progress in the etheric body from the time of ancient Sun. This means that Luciferic spirits thrust their influence from outside into the interior (see drawing).



Whereas man's etheric body works so from the inner periphery outwards, Lucifer works so inwards. And it is even true that something like etheric tentacles from Lucifer project into the physical apparatus of the eyes and the same in the case of the ears, etc. Everywhere Lucifer presses his arms into the senses, thrusting them in from outside. And in our senses there is the meeting between our own etheric activity, life activity, and that of Lucifer who thrusts his tentacles into them. So that we can say: the child's innocence only ceases because Lucifer gradually struggles through, he takes possession of the physical part of our senses, opens the eyes, opens

the ears, so that we no longer perceive pictures as the effect of what the Gods give us, but our senses are opened outwards and we see the world itself.

It is extraordinarily important to grasp this. For only when science will one day be real spiritual science and what is now being said is understood, only then will the time have come when it will also be realised that Lucifer was somewhat audacious, when, in addition, he projected his activities behind the senses. There where the nerves terminate in the brain the Luciferic activity meets with the divine-spiritual activity which also moves along the nerve strands. If one wishes to draw the course of a nerve from outside one must so draw it that Lucifer thrusts forward and meets with and interlaces himself with the normal divine-spiritual activities. Thus the direction of the Luciferic working radiates from without inwards.

You see from this that it lay in the original divine-spiritual intention to give man up to himself, and inasmuch as he saw himself through himself, he would have worked upon the world inwardly. Lucifer has caused man in this respect to be torn away from himself and to behold the world round about him and be aware of it. This means: Lucifer has given man to the world, he has established him in earthly existence, he has led him out of himself. Deeply, deep significant are the words in the Bible: 'Ye shall be as gods, your sense shall be opened ...' for it was not intended to open them, but so to leave them that man in his thinking would look back to the old Moon-existence, and in this thinking would apprehend what the macrocosm brings about at his periphery, what had been given to it by the Gods.

Now the human being is, however, also set into the world as an ethical-moral being; for there is much we could not experience as human beings if we had not this projection into us of Lucifer's activity. We should never be angry, for instance, or frightened, we should never hate, never believe ourselves persecuted, develop no antipathy against anyone — none of this should we be able to do. If Lucifer had not previously worked upon him, man would never have arrived at incorporation in the language any abusive word or a word injuring another. Only through the working of Lucifer is it possible for us to be angry, anxious, develop hatred or injurious feeling toward another, or for us to insult him, etc., etc.

And one must not give oneself up to the slightest illusion in this respect. He who believes when he hates someone, that it is justified — may say so, it may be justified, but all the same Lucifer stands at the side. There is no

other cause of anger, hatred or antipathy, than the Luciferic influence.

And now, through this having been possible, something else has become possible. It is only because Lucifer thus projects his tentacles in from outside, for instance, that it has become possible for the normally progressive gods to admit Ahriman from the other side, so that he takes hold from the other side. He penetrates not only speech but thinking, and out of this intermingling arises what has become hypocrisy, intentional or unintentional untruthfulness. We must never flatter ourselves that when we are hypocritical towards someone it is to be traced to anything but the alliance of Lucifer and Ahriman.

People are inclined, however, to skim over such things very lightly. For how often a man says: 'I do this or that not for my own sake, but in the service of the world.' I have often related the anecdote of the 'Society for Selflessness.' There was an esoteric section in which everyone was to think quite objectively, never in a relation to himself. The consequence was that once a member ... (The rest was not incorporated in the notes. The contents are briefly given.) came to another member and said: 'I dare not, as you know, speak of myself, for that would be personal and against the rules of our Society. But I may speak about others; for I am quite selfless when I tell you what the others are like and all the bad things they are doing!' ... and then he let himself go about the others. It is not a question as to whether a matter is personal or impersonal if someone believes he is selfless and then only unburdens his subjective opinions onto other people. Since the members of this Society might not speak of themselves, they always spoke about others, and what the others did to them. They did not become more selfless through this.

I desire by this example to say that it is not the point what one believes. A man can believe that he is employing every means in order to escape Lucifer and Ahriman: he is then only in the position of being somewhat more untruthful through this endeavour than he was before. At least, he did not say before that he wished to do the best, etc.; afterwards he expresses it all the same, inasmuch as he deceives himself as to the true situation in which he is.

We shall be clear about all these things, my dear friends, if we regard the true facts of the case, if we are clear that Lucifer and Ahriman are necessary in our earth-existence. One cannot escape them but can only come to the point of controlling them, of having them in full control.

One must be clear that with regard to the cooperation of Lucifer and Ahriman, precisely when one advances in spiritual science, the most varied complications are possible. A case which frequently occurs is the following. Someone has an antipathy to another person. It can be that the anger against this man, which is in the subconscious, presses up into the upper consciousness, presses outwards, and the consequence of this is that, whereas one has a subconscious ground for the antipathy, the anger alone becomes conscious. The hatred or antipathy presses outwards, presses into the sphere of Lucifer, and there, in Lucifer's sphere, arise the most vivid visions and imaginations of every possible thing this man is doing to one. And now in the subconscious the anger can press out and there then arise all sorts of imagined things that could proceed from the hated person. And the true causes of the antipathy are hidden behind what the man alleges he has undergone.

It is obvious that in face of such facts of the spiritual world, it can be asked: how does one protect oneself from such things? The answer could only be given by referring the questioner to a gradual working himself out of the illusions of life in which he is only too deeply held. The grounds of self-deception are above all present when a man thinks he does not in the least deceive himself but only looks at facts. Only the good will, therefore, to undertake one's self-development from this standpoint, only this helps one to escape from these things. One thing above all, my dear friends, is necessary: to understand how the impulses of spiritual science work when we strive for self-perfecting, but how much we are inclined to attribute far more selflessness to ourselves than we are really entitled to do. By saying this I wish to give you a golden rule.

Above all things we must be quite clear that as we advance in the spiritual scientific self-training, we must in the first place thoroughly work ourselves out of our dependence on the outer world. Lucifer has placed us in the outer world. We do not make progress if we let Ahriman transform for us something that we are really desiring, inasmuch as we say, 'We will now carry out missions,' and so on. The next step that we must take is a diverting of the world from us. We thereby confront the danger of being really more egotistic than we were before and this danger is not a slight one. One is, of course, not to let oneself be held back through this from making the way into the spiritual world, but the temptation to egotism is there. And as regards those people who, one must say, unhappily cannot yet see that the spiritual scientific world conception is necessary for our time and who, standing outside, say: these spiritual scientists certainly do



not appear very agreeable (liebevoll). ... as regards these people we should not at once be arrogant and pooh-pooh this reproach, but should see its justification, its relative justification.

I do not know, my dear friends, if the man was right who lately asserted that, through his enhancement of egotism in a spiritual scientific movement, it was to be proved as a fact that there are people in spiritual scientific movements who after they have been there a short time quarrel far more than they did before. It may be softly whispered that discrepancies in such societies will most certainly not cease without further ado! But how much it would bring us forward if the following picture could be shown — that outside the contesting that surrounds this circle, Lucifer and his hosts were assuredly lurking — but could not get right in!

When, therefore, a man is in his ordinary waking state, there meet together in the periphery of his sense, the etheric of his own being and the etheric of the Lucifer-being. This is what underlies the words 'Your eyes shall be opened' ... Very special reference has always been made by all occult schools to this fundamental truth.

Cognition is, to be sure, on the one hand something that is to bring quite accurately to our consciousness what lies before us, — on the other hand, however, it is to guide us to accept things as they are. As long as we cannot take these things into our thoughts they remain in the sphere of sympathy and antipathy, and there they burrow. They are not somehow not there, if we know nothing of them: they are always there. And in this particular age mankind has reached the point of its evolution where such things must be known.

So we have furnished ourselves with a few items of more exact knowledge regarding our sense-periphery. Yesterday we spoke of how desire enters into sense-perception; now we have the actual reason for it. For Lucifer draws near and does not allow sense impressions to approach us as neutral objective happenings, but mixes his nature into them.

And if we pass inwards from the sense-periphery, my dear friends, we come to thinking, to the conceptual life. (*Vorstellungslieben*) We know that this conceptual life through Lucifer's influence seems to belong to us, whereas in reality we must perceive what we think in the sphere of the Old Moon which still endures. This gives us the whole meaning of the separation of the Old Moon from the Sun-Earth existence. For the fact that man today can at any time bring thoughts into his soul, is connected with

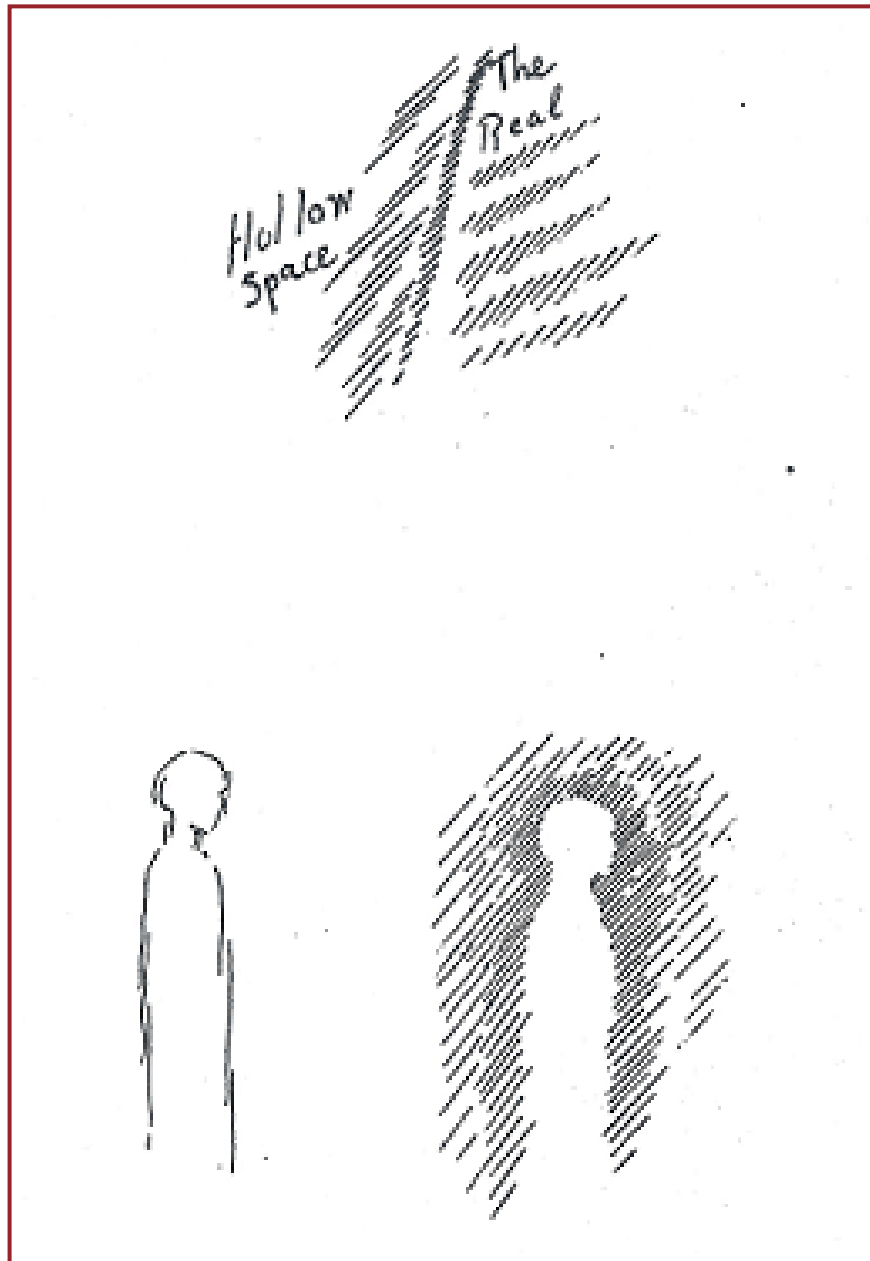
the separation of the Old Moon from the Sun. The thought nature, as we men can grasp it, comes from the fact that something separated itself, as Old Moon, from the progressive Saturn-Sun-Moon existence. But how is it with what happened there, with what separated itself?

We men as physically incarnated beings can only understand this through spiritual science. The question is how these thoughts work upon that which separated, upon what lies outside thought. Our thought is stimulated by our astral body, but it works down into the etheric body. Now, one can observe: if this is a part of our etheric body to which one directs the trained eye of the spirit, one finds that when thoughts are stimulated in the astral body they then stream down as it were into the etheric body. (See diagram — MISSING). You must not imagine this spatially, but as forces: then one sees that these thoughts call forth movements, activities in the etheric body. The thoughts dissolve, as it were, and movement appears in the etheric body. It is as if the thought flows into the etheric substance out of the astral body and produces movement. Let us suppose that someone says, 'I will now go away' ... then the clairvoyant would perceive how the thought stream into the etheric body and calls forth movements, inner movements there, at first only such as these (see lower diagram). Thereby the etheric body can work in its turn on the physical body. And this working upon the physical body is now so that ... now just imagine for a moment: here this movement gets more and more active, and hence the etheric substance to some extent withdraws from the surroundings, it draws itself together ... there that will be very active, that is taken out of the surrounding ether.

Thus the thought streams in, calls up movement in the ether-substance, and the etheric substance calls forth hollowness here in its surroundings. For what the etheric substance requires it takes from its surroundings, and hollow spaces ensue. And these hollow spaces ensue when man thinks, or when the higher beings, Angels, Archangels, let their thoughts flow into him ... which indeed occurs continuously.

This means, we stand there, we see the etheric agitated through the thought activity, and in between are hollow spaces: and these hollow spaces are actually, fundamentally, the physical body. It is truly the case that the Real exists everywhere that the physical is not, and the physical, that is really nothing, it is a hollowness in the world.

What the ordinary materialistic physiologist studies by way of our head, my dear friends, is naturally not the thought in the astral body, nor the thought motion in the etheric body, but it is in reality the hollow head. And the reason why one cannot penetrate into this hollow space is because one can only advance as far as the real extends and there one comes up against the hollow space. So one cannot enter the hollow spaces. It is exactly as if you picture a column of Seltzer-water and there are bubbles of air in it: the thinner elements appear to the being who lives in the denser element as frightfully hard. So too we cannot penetrate into the actual hollow spaces, but only because there is nothing there, because it is a hollow. Thus if one would draw the human head occultly, one must not draw it so, but in the negative, and what remains inside as empty, that would be the human being (see diagram p.12a). This means that where the painter generally lays on the colours and thinks he is painting man, he ought really to leave it empty: then one would be painting spiritually-realistically, for otherwise one paints where there is nothing and leaves free the part where there is something.



But this one already does in quite ordinary human sense perception, for human sense perception follows no other course than this. You see how we must take in hand an alteration in our ideas, if we wish to press forward to realities.



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