

AN APPROACH TO CONTEMPORARY QUESTIONS
IN THE LIGHT OF ANTHROPOSOPHY

The
Golden Blade

BOUNDARIES OF NATURAL SCIENCE - - - *Rudolf Steiner*

PATHS TO THE SPIRIT - - - *Rudolf Steiner*

Two Lectures (hitherto untranslated)
given at Dornach, Oct. 2-3, 1920

TRANSLATING THE GOSPELS - - - *Adam Bittleston*

74 BACON AND MODERN SCIENCE - - - *John Waterman*

THE HERITAGE OF MAN - - - *Violet Plincke*

MOVING THROUGH HUMAN LIFE - - - *Olive Whicher*

SUBUD AT FIRST-HAND - - - *Katharine Trevelyan*

STUDIES OF THREEFOLD MAN - - - *C. D.*

FEAST OF ALL SOULS - - - *Isabel Wyatt*

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Edited by **Arnold Freeman and Charles Waterman**

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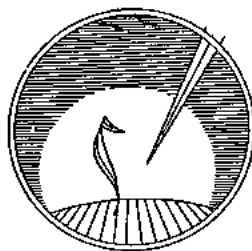
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Anthroposophy, a way of thought rather than a body of dogma, springs from the work and teaching of Rudolf Steiner (1861-1925). He spoke of it as "a path of knowledge, to guide the spiritual in the human being to the spiritual in the universe".

The aim of this Annual is to publish writings which bring the outlook of Anthroposophy to bear on questions and activities relevant to the present time.

The title derives from a reference by Rudolf Steiner to an old Persian legend. "Djemjdid was a king who led his people from the north towards Iran, and who received from the God, whom he called Ahura Mazdao, a golden dagger, by means of which he was to fulfil his mission on earth It represents a force given to man whereby he can act upon and transform external nature".

Natural Science and Its Boundaries

*This is the first of two lectures, hitherto untranslated, given by Rudolf Steiner at Dornach on October 2-3, 1920, in connection with the course entitled "Grenzen der Naturerkenntnis", which had immediately preceded them.**

WHAT I have been saying about the boundaries of man's knowledge of Nature should have given some indication at least of the difference between the cognition of higher worlds, as we call it in Spiritual Science, and the cognition of which we speak in our ordinary, everyday consciousness or in ordinary science. In everyday life and in ordinary science we let our powers of cognition remain at a standstill with whatever we have acquired through the ordinary education that has brought us to a certain stage in life, and with whatever this education has enabled us to make out of inherited qualities and out of qualities possessed by mankind in general. What is called in anthroposophical Spiritual Science the knowledge of higher worlds depends upon a man himself deliberately undertaking further training and development; upon the realisation that as life continues on its course a higher form of consciousness can be attained through self-education, just as a child can advance to the stage of ordinary consciousness. And it is to this higher consciousness that there are first revealed the things we otherwise look for in vain at the two boundaries of the knowledge of Nature, at the boundary of matter and at the boundary of ordinary consciousness.

It was of consciousness enhanced in this sense, through which realities at a level beyond that of everyday reality became accessible to men, that the Eastern sages spoke in ancient times, and through methods of inner self-training suited to their racial characteristics and stage of evolution, they strove to achieve this higher development. Not until we realise what it is that is revealed to man through such higher development can the meaning of the records of ancient Eastern wisdom be discerned.

In characterising the path of development adopted by those sages, we must therefore say: It was a path leading to *Inspiration*. In that epoch, humanity was, so to speak, adapted by nature for Inspiration. And in order to understand these paths of development into the higher realms of knowledge, it will be a useful preparation to form a clear picture of the essentials of the path followed by the sages of the ancient East. At the very outset, however, let me emphasise that this path cannot be suitable for Western civilisation, because humanity is evolving, is advancing. And those who in their search for ways of higher development see fit to return—as many have done—to the instructions given by

* From a shorthand report, unrevised by the lecturer. Published by permission of the Rudolf Steiner-Nachlassverwaltung, Dornach, Switzerland.

ancient Eastern wisdom are really trying to turn back the tide of evolution, as well as showing that they have no real understanding of human progress.

With our ordinary consciousness we live in our world of thought, in our world of feeling, in our world of will, and through acts of cognition we bring to apprehension what surges up and down in the soul as thought, feeling and will. Moreover, it is through outer perceptions, perception of the things of the physical world, that our consciousness first awakes in the real sense.

The important point is to realise that for the Eastern sages, for the so-called Initiates of the ancient East, a different procedure was necessary from that followed by man in ordinary life in regard to the manner of dealing with perceptions, and with thinking, feeling and willing.

*

Some understanding of the ancient path of development leading into the higher worlds can be acquired by considering the following. At certain ages of life we develop the spirit-and-soul within us to a state of greater freedom, greater independence. During the first years of infancy it works as an organising force in the body, until with the change of teeth it is liberated, becomes free in a certain sense. We then live freely with our Ego in the element of spirit-and-soul, which is now at our disposal, whereas previously it was occupied with harmonising and regulating the body inwardly. But as we grow on into life there arise those factors which in the sphere of ordinary consciousness do not, to begin with, permit the liberated spirit-and-soul to develop to the point of penetrating into the spiritual world. As men in our life between birth and death we must take the path which places us into the outer world as beings qualified and fit for life in that world. We must acquire the faculties which enable us to establish our bearings in the physical world, and also those which can make each of us a useful member in the life of social community with other men.

Three faculties come into the picture here. Three faculties bring us into the right connection and regulate our intercourse with the outer world of men: speech, the capacity to understand the thoughts of our fellow-man, and perception of the Ego of another person. In speaking of these three faculties: *perception of the sounds of speech*, *perception of thoughts*, *perception of the Ego of another human being*, we are expressing something that appears to be simple but is by no means found so by earnest and conscientious seekers for knowledge.

In the ordinary way we speak of five senses only, to which one or two inner senses are added by modern psychology. External science presents no complete system of the senses. I shall be speaking to you some time on this subject* and will now say only

* See, for example, *The Study of Man* (14 lectures) (Anthroposophical Publishing Co.); also *Anthroposophy*, *Psychosophy*, *Pneumatosophy* (in typescript only).

that it is an illusion to believe that understanding of the sounds of speech is implicit in the sense of hearing, or in the organisation which is supposed by modern physiology to account for hearing. Just as we have a sense of hearing, we have a sense of speech—a *sense for the sounds of speech*. By this is meant the sense which enables us to understand what is perceived in the sounds of speech, just as the auditory sense enables us to perceive tones as such. And if some day we have a really comprehensive physiology, it will be known that this sense for the sounds of speech is entirely analogous to the other, that it can rightly be called a sense on its own. It extends over a larger area within the human organism than several of the other, more localised senses, but for all that it is a definitely circumscribed sense.

We also have a sense, extending over nearly the whole of our bodily frame, for *perception of the thoughts of another person*. What we perceive in the word itself is not yet the thought it conveys. We need other organs, an organic apparatus different from that required for the perception of the word as such, when we want to understand through the word the thought which the other person is communicating to us.

We are also equipped with a sense that extends over the whole of our body: we can call it the sense for the *perception of the Ego of another person*. In this connection even philosophy has become childish in the modern age, for to-day one can, for example, often hear it argued: We meet another person; we see that he has a human form like our own, and because we know that as human beings we are endowed with an Ego, we conclude, as it were by subconscious inference, that he too must have an Ego within him. This is quite contrary to the psychological reality. A genuine observer knows that it is a direct perception, not an inference drawn from analogy, through which we perceive the Ego of the other person. There is really only one man—a friend or associate of the Göttingen school of Husserl, Max Scheeler by name—who has hit upon this direct perception of the Ego of another person.

Above and beyond the ordinary human senses, therefore, we have to distinguish three others: the sense for the sounds of speech, the sense for another person's thoughts, the sense for another person's Ego. It is primarily through these three senses that we establish *intercourse with the rest of mankind*. They are the means whereby we are introduced into social life among other human beings. But the path connected with the functions of these three senses was followed differently by the ancient sages, especially by the ancient Indian sages, for the purpose of attaining higher knowledge. In this quest for higher knowledge the soul of the sage did not endeavour to understand through the words the meaning of what another person was saying. The forces of his soul were not directed to the thoughts of another person in such a way as to perceive them, nor to the Ego of another in such a way as to

perceive and experience this Ego. All such matters were left to everyday life. When after his efforts to attain higher knowledge the sage returned from his sojourn in spiritual worlds to everyday life, he used these three senses in the ordinary way. But when he was endeavouring to cultivate the methods for acquiring higher knowledge, he used them differently. In acts of listening, in acts of perceiving the sounds of speech, he did not allow the soul's force to penetrate through the word in order to understand what the other person was saying, but he remained with the word as such, without seeking for anything behind it. He guided the stream of soul-life only as far as the word itself. His perception of the words was thereby intensified, and he deliberately refrained from attempting to understand anything else through the word. With his whole soul he penetrated into the word as such, using the word or the sequence of words in such a way that this penetration was possible. He formulated certain aphoristic sayings, simple but impressive sentences, and tried to live entirely in the sound, in the tone and ring of the words. With his whole soul he followed the ring of the words which he repeated aloud to himself.

This practice then led to a state of complete absorption in the aphoristic sayings themselves, in the "mantras," as they were called. The "mantric" art, the art of becoming completely absorbed in these aphoristic sayings, consisted in this. A man did not understand only the content and meaning of the words, but he experienced the sayings themselves as music, made them part of his own soul-forces, remained completely absorbed in them and by continually repeating and reciting them, *enhanced the power of his soul*.

Little by little this art was brought to a high stage of development and was the means of transforming into something different the faculty of soul we otherwise possess for understanding the other person through the word. Through the recitation and repetition of the mantras, a power was generated which now led—not to the other person, but *into the spiritual world*. And if working with the mantras had brought the soul to the point of being inwardly aware of the weaving flow of this power—which otherwise remains unconscious because attention is focussed entirely upon *understanding* the other person—if a man had reached the point of feeling this power to be an actual power of the soul in the same way as muscular tension is felt when the arm is being used for some purpose, then he had made himself fit to grasp what is contained in the higher power of thought. In ordinary life a man tries to find his way to the other person through the thought. But with *this* power he grasps the thought in quite a different way—he grasps the weaving of thought in external reality, penetrates into that external reality and rises to the level of what I have called "Inspiration".

Along this path, instead of reaching the Ego of the other person, we reach the Egos of *individual spiritual Beings* who are around us

just as are the beings of the material world. What I am now telling you was a matter of course for a sage of the ancient East. In his life of soul he rose to the perception of a spirit-realm. In a supreme degree he attained what can be called Inspiration and his organic constitution was suitable for this. Unlike a Western man, he had no need to fear that his Ego might in some way be lost during this flight from the body. And in later times, when owing to the advance in evolution made by humanity a man might very easily pass out of his body into the outer world without his Ego, precautionary measures were used. Care was taken to ensure that the individual who was to become a pupil of the higher wisdom should not enter this spiritual world without guidance and succumb to that pathological scepticism of which I have spoken in these lectures. In very ancient times in the East the racial character was such that this would not, in any case, have been a matter for anxiety, but it was certainly to be feared as the evolution of humanity progressed. Hence the precautionary measure that was strictly applied in the schools of Eastern Wisdom, to ensure that the pupil should rely upon an inner, not an outer, authority. (Fundamentally speaking, what we understand by "authority" to-day first appeared in Western civilisation.) The endeavour in the East was to develop in the pupil, through a process of natural adaptation to prevailing conditions, a feeling of dependence upon the leader, the Guru. The pupil perceived what the Guru represented, how he stood firmly within the spiritual world without scepticism, indeed without even a tendency to scepticism, and through this perception the pupil was able, on passing into the sphere of Inspiration, to maintain such a healthy attitude of soul that he was immune from any danger of pathological scepticism.

But even when the spirit-and-soul is drawn consciously out of the physical body, something else comes into consideration as well: a connection—a still more conscious connection now—must again be established with the physical body. I said in the lecture this morning that if a man comes down into his physical body imbued only with egoism and lacking in love, this is a pathological condition which must not be allowed to arise, for he will then lay hold of his physical body in a wrong way. Man lays hold of his body in the natural way by implanting the love-instinct in it between the ages of 7 and 14. But even this natural process can take a pathological course, and then there will appear afflictions which I described this morning as pathological states.*

It might also have happened to the pupils of the ancient Eastern sages that when they were outside the physical body they found it impossible to connect the spirit-and-soul with the body again in the right way. A different precautionary measure was then applied, one to which psychiatrists—some at any rate—have again had recourse when treating patients suffering from agoraphobia. This

* Dr. Steiner had referred to agoraphobia, claustrophobia, astrophobia.

precautionary measure consisted in ablutions, washings, with cold water. Expedients of an entirely physical nature were used in such circumstances. And when you hear on the one hand that in the Mysteries of the East—the Schools of Initiation that were to lead men to Inspiration—the precautionary measure was taken of ensuring dependence on the Guru, you hear on the other hand of the use of all kind of devices—ablutions with cold water, and the like.

When human nature is understood in the way made possible by Spiritual Science, customs that otherwise seem very puzzling in these ancient Mysteries become intelligible. Man was protected from a *false feeling of space*, due to a faulty connection of the spirit-and-soul with the physical body—a feeling that might cause him to have a morbid dread of public places, or also to seek social intercourse with other human beings in an irregular way. This is indeed a danger, but one that every form of guidance to higher knowledge can and must avoid. It is a danger, because when a man is seeking for Inspiration in the way I have described, he does in a certain sense by-pass the paths of speech and of thinking, the path leading to the Ego of the other person, and then, if he leaves his body in an abnormal way—not with any aim of gaining higher knowledge but merely owing to pathological conditions—he may fail to cultivate the right kind of intercourse with other men.

In such a human being, a condition which through properly regulated spiritual study develops normally and profitably, may develop in an abnormal, pathological form. The connection of spirit-and-soul with the body then becomes one which causes the man to have such an intense feeling of egotism in his body—because he is too deeply immersed in it—that he reaches the point of hating all intercourse with others and becomes an utterly unsocial being. The consequences of a pathological condition of this kind can often take a truly terrible form. I myself have known a remarkable example of this type of person. He came from a family in which there was a tendency for the spirit-and-soul to be loosened from the physical body in a certain way and it included individuals—one of whom I knew very well indeed—who were seeking for the path leading to the spiritual worlds. But in a degenerate member of this family the same tendency developed in a pathological form, until he finally came to the point where he would allow nothing whatever from the outside world to contact his own body. He was naturally obliged to eat, but . . . we are speaking here among grown-ups . . . he washed himself with his own urine, because any water from the outside world put him into a panic. I will not describe what else he was in the habit of doing in order to shut off his body entirely from the outside world and make himself into an utterly anti-social being. He did these things because his spirit-and-soul was too deeply immersed in his body, too strongly bound up with it.

It is entirely in keeping with Goetheanism to contrast the path

leading to the highest goal at present attainable by us as earthly men with the path leading to pathological phenomena. Only a slight acquaintance with Goethe's theory of metamorphoses is needed to realise this. Goethe is trying to detect how the single parts of the plant, for example, develop out of each other, and in order to recognise the process of metamorphosis he has a particular preference for observing the states arising from the degeneration of a leaf, or of a blossom, or of the stamens. Goethe realises that precisely by scrutiny of the pathological, the essence of the healthy can be revealed to a perceptive observer. And it is also true that a right path into the spiritual world can be taken only when we know where the essence of man's being really lies, and in what diverse ways this complicated inner being can come to expression.

*

We see from something else as well that even in the later period of antiquity men of the East were predisposed by nature to live in the word itself, not to penetrate through the word to what lies behind it. An illustration of this is afforded by the sayings of the Buddha, with their many repetitions. I have known people in the West who treasured those editions of the Buddha's sayings in which the repetitions had been eliminated and the words of a sentence left to occur only once. Such people believed that through this condensed version they would get at the essentials of what the Buddha really meant. This shows that Western civilisation has gradually lost all understanding of the nature of Eastern man. If we simply take the literal meaning of the Buddha's discourses, the meaning which we, as men of the West, chiefly value, we are not assimilating the essence of these teachings; that is possible only when we are carried along with the repetitions, when we live in the flow of the words, when we experience that strengthening of soul-force induced by the repetitions.* Unless we acquire a faculty for experiencing something from the constant repetitions and the rhythmical recurrence of certain passages, we do not get to the heart of what Buddhism really signifies.

Knowledge must be gained of the essence and inner nature of Eastern culture. Without this knowledge there can be no real understanding of the religious creeds of the West, for when all is said and done they stem from Eastern wisdom. The Christ Event itself is a different matter—it is an accomplished fact, and present

*From the book *Knowledge of the Higher Worlds*, revised edition, 1958, p. 158: "The many repetitions in the sayings of the Buddha are not comprehensible to people of our present evolutionary stage. For the esoteric student, however, they become a force on which he gladly lets his inner senses rest, for they correspond with certain rhythmic movements in the etheric body. Devotional surrender to them with perfect inner peace, creates an inner harmony with these movements, and because the latter are an image of certain cosmic rhythms which also at certain points repeat themselves and revert to former modes, the individual listening to the wisdom of the Buddha unites his life with that of the cosmic mysteries."

as such in earth-evolution. During the first Christian centuries, however, the ways and means of understanding what came to pass through the Mystery of Golgotha were drawn entirely from Eastern wisdom. It was with this wisdom that the fundamental event of Christendom was first of all understood. But everything moves on, and what had once existed in the Eastern primeval wisdom, attained through Inspiration, spread across to Greece and can still be recognised in the achievements of Greek culture.

Greek art was, of course, bound up with experiences different from those usually connected with art to-day. Greek art was still felt to be an expression of the ideal to which Goethe was again aspiring when he spoke of the deepest urge within him in the words: He to whom Nature begins to unveil her manifest secrets, longs for her worthiest interpreter—art. The Greeks still regarded art as an initiation into the secrets of world-existence, as a manifestation not merely of human imagination but of what comes into being through interaction between this faculty and the revelations of the spiritual world received through Inspiration. But the spiritual life that still flowed through Greek art grew steadily weaker, until finally it became the content of the religious creeds of the West. Thus we must conceive the source of the primeval wisdom as a spiritual life of rich abundance which becomes impoverished as evolution proceeds, and when at last it reaches the Western world it provides the content of religious creeds. Therefore men who by then are fitted by nature for a different epoch can find in this weakened form of spiritual life only something to be viewed with scepticism. Fundamentally speaking, it is the reaction of the Western soul to the now decadent Eastern wisdom that gradually produces in the West the atheistic scepticism which is bound to become more and more widespread unless it is confronted by a different stream of spiritual life.

As little as a living being who has reached a certain stage of development—a certain age, let us say—can be made young again in every respect, as little can a form of spiritual life be made young again when it has reached old age. Out of the religious creeds of the West, which are descendants of the primeval wisdom of the East, nothing can be produced that would again be capable of satisfying Western humanity when this humanity advances beyond the knowledge acquired during the past three or four centuries from the science and observation of Nature. Scepticism on an ever-increasing scale is bound to develop. And anyone who has insight into the process of world-evolution can say with assurance that a trend of development from East to West is heading in this direction. In other words, there is moving from East to West a stream of spiritual life that must inevitably lead to scepticism in a more and more pronounced form when it is received into souls who are being imbued more deeply all the time with the fruits of Western civilisation. Scepticism is simply the outcome of the

march of spiritual life from the East to the West, and it must be confronted by a different stream flowing henceforward from the West to the East. We ourselves are living at the point where this spiritual stream crosses the other, and in the further course of these studies we shall see in what sense this is so.

First and foremost, however, attention must be called to the fact that the Western soul is predisposed by nature to take a path of development to the higher worlds different from that of the Eastern soul. The Eastern soul strives primarily for Inspiration and possesses the racial qualities suitable for this; the Western soul, because of its particular qualities—they are qualities connected less with race than with the life of soul itself—strives for *Imagination*. To experience the musical element in mantric sayings is not the aim to which we, as men of the West, should aspire. Our aim should be different. We should not keep particularly strictly to the path that comes after the spirit-and-soul has emerged from the body, but should rather follow the later path that begins when the spirit-and-soul has again to unite consciously with the physical organism.

The corresponding natural phenomenon is to be observed in the birth of the love-instinct. Whereas the man of the East sought his wisdom more by sublimating the forces working in the human being between birth and the 7th year, the man of the West is better fitted to develop the forces at work between the time of the change of teeth and puberty, inasmuch as the being of spirit-and-soul is now led to new tasks in keeping with this epoch in the evolution of humanity. We come to this when—just as on emerging from the body we carry the Ego with us into the realm of Inspiration—we now leave the Ego outside when we plunge down again into the body; we leave it outside, but not in idleness, not forgetting or surrendering it, not suppressing it into unconsciousness, but allying it with pure thinking, with clear, keen thinking, so that finally we have this inner experience: Your Ego is charged through and through with all the clear thinking of which you have become capable. This experience of plunging into the body can be very clear and distinct. And at this point it may perhaps be permissible to speak about a personal experience, because it will help you to understand what I really mean.

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I have spoken to you about the conception underlying my *Philosophy of Spiritual Activity*. This book is a modest but real attempt to achieve pure thinking, that pure thinking in which the Ego can live and maintain a firm footing. Then, when this pure thinking has been achieved, we can endeavour to do something else. This thinking that is now left in the power of the Ego, the Ego which now feels itself a free and independent spiritual being—this pure thinking can then be achieved from the process of perception, and whereas in ordinary life we see colour, let us say, and at the

same time imbue the perception with the mental concept, we can now lift the concepts away from the process of elaborating the perceptions and draw the perceptions themselves directly into our bodily constitution.

That Goethe had already taken the first steps in this direction is shown by the last chapter of his *Theory of Colours*, entitled "The Sensory and Moral Effects of Colour." With every colour-effect he experiences something that at once unites deeply, not with the faculty of perception only, but with the whole man. He experiences yellow, or scarlet, as active colours, as it were permeating him through and through, filling him with warmth; while he regards blue and violet as colours that draw one out of oneself, as cold colours.* The whole man experiences something in acts of sense-perception. The perception, together with its content, passes down into the organism, and the Ego with its thought-content remains as it were hovering above. We detach thinking inasmuch as we take into and fill ourselves with the whole content of the perception, instead of weakening it with concepts, as we usually do. We train ourselves in a particular way to achieve this by systematically practising something that came to be practised in a decadent form by the men of the East. Instead of grasping the content of the perception in pure, strictly logical thoughts, we grasp it in symbols, in pictures, allowing it to stream into us, so that in a certain sense it by-passes our thoughts. We steep ourselves in the richness of the colours, in the richness of the tone, by learning to experience the images inwardly, not in terms of thought but as pictures, as symbols. Because we do not permeate our inner life with the thought-content, after the manner of association-psychology, but with the content of perception expressed through symbols and pictures, the living forces of our etheric and astral bodies stream out from within and we learn to know the depths of our consciousness and of our soul. It is in this way that genuine knowledge of the inner nature of man is acquired. The obscure mysticism often said by nebulous minds to be a way to the God within leads to nothing but abstraction and cannot possibly satisfy anyone who wishes to experience the fullness of his manhood.

So, you see, if it is desired to establish a true physiological science of man, thinking must be detached and the picture-forming activity sent inwards, so that the organism reacts in Imaginations. This is a path that is only just beginning in Western culture, but it is the path that must be trodden if the influence that streams over from the East, and would lead to decadence if it alone were to prevail, is to be confronted by something equal to opposing it, so that our civilisation may take a path of ascent and not of decline.

Generally speaking, however, it can be said that human language itself is not yet sufficiently developed to be able adequately to

characterise the experiences that are here encountered in a man's inmost life of soul. And it is at this point that I should like to tell you of a personal experience of my own.

Many years ago I made an attempt to formulate what may be called a science of the human senses. In spoken lectures I did to some extent succeed in putting this science of the twelve senses into words, because there it is more possible to manipulate the language and ensure understanding by means of repetitions, so that the deficiency of our language—which is not yet equal to expressing these supersensible things—is not so strongly felt. But strangely enough, when I wanted many years ago to write down what I had given in lectures as pure Anthroposophy in order to put it into a form suitable for a book, the outer experiences, on being interiorised became so delicate and sensitive that language simply failed to provide the words, and I believe the beginning of the text—several sheets of print—lay for some five or six years at the printer's. It was because I wanted to write the whole book in the style in which it began that I could not continue writing, for the simple reason that at the stage of development I had then reached, language refused to furnish the means for what I wished to achieve. Then came an overload of work, and I have still not been able to finish the book.

Anyone who is less conscientious about what he communicates from the spiritual world might perhaps smile at the idea of being held up in this way by a temporarily insurmountable difficulty. But one who feels a full sense of responsibility and applies it in all descriptions of the path that Western humanity must take towards Imagination knows that to find the right words entails a great deal of effort. As a path of training it is comparatively easy to describe, and this has been done in my book *Knowledge of the Higher Worlds*. But if one's aim is to achieve a definite result such as that of describing the essential nature of man's senses—a part, therefore, of the inner make-up and constitution of humanity—it is then that the difficulties appear, among them that of grasping Imaginations and presenting them in clear contours by means of words.

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Nevertheless, this is the path that Western mankind must follow. And just as the man of the East experienced entry into the spiritual world through his mantras, so must the Westerner, leaving aside all association-psychology, learn how to penetrate into his own being by reaching the world of Imagination. Only so will he acquire a true knowledge of humanity, and this is essential for any progress. Because we in the West have to live in a much more conscious way than men of the East, we must not adopt the attitude which says: "Whether or not humanity will eventually master this world of Imagination through natural processes can be left to the future." No—this world of Imagination, because we have passed into the stage of conscious evolution, must be striven for consciously; there

* See *Goethe's Theory of Colours, Part VI*. Translated by Charles Eastlake, F.R.S. (published by John Murray, 1840).

must be no coming to a standstill at certain stages. For what happens then? What happens then is that the ever-increasing spread of scepticism from East to West is not met with the right counter-measures, but with measures ultimately due to the fact that the spirit-and-soul unconsciously has united too radically, too deeply, with the physical body and that too firm a connection is made between the spirit-and-soul and the physical body.

Yes, it is indeed possible for a man not only to think materialistically but to *be* a materialist, because the spirit-and-soul is too strongly linked with the physical body. In such a man the Ego does not live freely in the concepts of pure thinking. And when he descends into the body with perceptions that have become pictorial, he descends with the Ego together with the concepts. And when this condition spreads among men, it gives rise to the spiritual phenomenon well known to us—to *dogmatism* of all kinds. This dogmatism is nothing else than the translation into the domain of spirit-and-soul of a condition which at a lower stage is pathological in agoraphobia and the like, and which—because these things are related—shows itself also in something which is merely another form of fear, in superstition of every variety. An unconscious urge towards Imagination is held back through powerful agencies, and this gives rise to dogmatism of all types. These types of dogmatism must be gradually replaced by what is achieved when the world of ideas is kept firmly in the sphere of the Ego; when progress is made towards Imagination and the true nature of man becomes an inner experience.

This is the Western path into the spiritual world. It is this path through Imagination that must establish the stream of Spiritual Science, the process of spiritual evolution that must make its way from West to East if humanity is to achieve real progress. But it is supremely important at the present time for humanity to recognise what the true path of Imagination should be, what path must be taken by Western Spiritual Science if it is to be a match for the Inspiration and its fruits that were once attained by ancient Eastern wisdom in a form suited to the racial characteristics of the people concerned. Only if we are able to confront the now decadent Inspiration of the East with Imaginations which, sustained by the spirit and charged through and through with reality, have arisen along the path to a higher spiritual culture, only if we can call this culture into existence as a stream of spiritual life flowing from West to East, are we bringing to fulfilment what is actually living deep down in the impulses for which mankind is striving. It is these impulses which are to-day breaking out in cataclysms of the social life because they cannot find other expression.

In the next lecture we will speak further of the path of Imagination, and of how the way to the higher worlds is envisaged by anthroposophical Spiritual Science.

Translated by Dorothy Osmond.

Paths to the Spirit in East and West

The second of the two lectures described above (page 1).*

Rudolf Steiner

YESTERDAY I tried to show the methods used by Eastern spirituality for approaching the supersensible world. I pointed out how anybody who wished to follow this path into the supersensible more or less dispensed with the bridge linking him with his fellows. He preferred to avoid the communication with other human beings that is established by speaking, thinking and ego-perception. I showed how the attempt was first of all made not to hear and understand *through* the word what another person wished to say, but actually to live *in* the words themselves. This process of living-in-the-word was enhanced by forming the words into certain aphorisms. One lived in these and repeated them, so that the soul forces acquired by thus living in the words were further strengthened by repetition.

I showed how in this way a soul-condition was attained that we might call a state of Inspiration, in the sense in which I have used the word. What distinguished the sages of the ancient Eastern world was that they were true to their race; conscious individuality was far less developed with them than it came to be in later stages of human evolution. This meant that their penetration of the spiritual world was a more or less instinctive process. Because the whole thing was instinctive and to some extent the product of a healthy human impulse, it could not in ancient times lead to the pathological disturbances of which we have also spoken. In later times steps were taken by the so-called Mystery centres to guard against such disturbances as I have tried to describe to you. What I said was that those in the West, who wish to come to grips with the spiritual world, must attempt things in a different way.

Mankind has progressed since the days of which I was speaking. Other soul forces have emerged, so that it is not simply a matter of breathing new life into the ancient Eastern way of spiritual development. A reactionary harking back to the spiritual life of prehistoric times or of man's early historical development is impossible. *For the Western world, the way of initiation into the supersensible world is through Imagination.* But Imagination must be integrated organically with our spiritual life as a whole. This can come about in the most varied ways: as it did, after all, in the East. There, too, the way was not determined unequivocally in advance. To-day I should like to describe a way of initiation that conforms to the needs of Western civilisation and is particularly well suited to anyone who is immersed in the scientific life of the West.

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* From a shorthand report unrevised by the lecturer. Published by permission of the Rudolf Steiner-Nachlassverwaltung, Dornach, Switzerland.

In my book, *Knowledge of Higher Worlds*, I have described a sure path to the supersensible. But this book has a fairly general appeal and is not specially suited to the requirements of someone with a definite scientific training. The path of initiation which I wish to describe to-day is specifically designed for the scientist. All my experience tells me that for such a man the way of knowledge must be based on what I have set out in *The Philosophy of Spiritual Activity*. I will explain what I mean by this.

This book, *The Philosophy of Spiritual Activity*, was not written with the objects in mind that are customary when writing books to-day. Nowadays people write simply in order to inform the reader of the subject-matter of the book, so that he learns what the book contains in accordance with his education, his scientific training or the special knowledge he already possesses. This was not basically my intention in writing *The Philosophy of Spiritual Activity*. For this reason it will not be popular with those who read books only to acquire information. The purpose of the book is to make the reader use his own processes of thought on every page. In a sense the book is only a kind of musical score, to be read with inward thought-activity in order to be able of oneself to advance from one thought to the next. This book constantly expects the reader to co-operate by thinking for himself.

Moreover, what happens to the soul of the reader, when he makes this effort of co-operation in thought, is also to be considered. Anybody who works through this book and brings his thought-activity to bear on it will admit to gaining a measure of self-comprehension in an element of his soul-life where this had been lacking. If he cannot do this, he is not reading *The Philosophy of Spiritual Activity* in the right way. He should feel how he is being lifted out of his usual concepts into thoughts which are independent of his sense-life and in which his whole existence is merged. He should be able to feel how this kind of thinking has freed him from dependence on the bodily state. Anyone who denies experiencing this has fundamentally misunderstood the book. It should be more or less possible to say: "Now I know through what I have achieved in the thought-activity of my soul what true thinking really is."

The strange thing is that most Western philosophers utterly deny the reality of the very thing that my *Philosophy of Spiritual Activity* seeks to awaken in the soul of the reader. Countless philosophers have expounded the view that pure thinking does not exist, but is bound to contain traces, however diluted, of sense-perception. A strong impression is left that philosophers who maintain this have never really studied mathematics, or gone into the difference between analytical and empirical mechanics. The degree of specialisation required to-day will alone account for the fact that a great deal of philosophising goes on nowadays without the remotest understanding of mathematical thinking. Philosophy

is fundamentally impossible without a grasp of at least the *spirit* of mathematical thinking. Goethe's attitude to this has been noticed, even though he made no claim himself to any special training in mathematics. Many would deny the existence of the very faculty which I should like readers of *The Philosophy of Spiritual Activity* to acquire.

Let us imagine a reader who simply sets about working through *The Philosophy of Spiritual Activity* within the framework of his ordinary consciousness in the way I have just described. He will not of course be able to claim that he has been transported into a supersensible world; for I intentionally wrote this book in the way I did so as to present people with a work of pure philosophy. Just consider what advantage it would have been to anthroposophically orientated science if I had written works of spiritual science from the start. They would of course have been disregarded by all trained philosophers as the amateurish efforts of a dilettante. To begin with I had to concentrate on pure philosophy: I had to present the world with something thought out in pure philosophical terms, even though it transcended the normal bounds of philosophy.

However, at some point the transition had to be made from pure philosophy and science to writing about spiritual science. This occurred at a time when I had been asked to write about Goethe's scientific works, and this was followed by an invitation to write one particular chapter in a German biography of Goethe that was about to appear. It was in the late 1890's and the chapter was to be concerned with Goethe's scientific works. I had actually written it and sent it to the publisher when another work of mine came out, called *Mysticism at the Dawn of the Modern Age*. This book was a link between pure philosophy and philosophy based on Anthroposophy. When this came out, my other manuscript was returned to me. Nothing was enclosed apart from my fee, the idea being that any claim I might make had thus been met. Among the learned pedants there obviously was no interest in anything written—not even a single chapter devoted to the development of Goethe's attitude to natural science—by one who had indulged in such mysticism.

I will now assume that *The Philosophy of Spiritual Activity* has already been studied with one's ordinary consciousness in the way I have suggested. We are now in the right frame of mind to guide our souls in the direction briefly indicated yesterday—along the first steps of the way leading to Imagination. It is possible to pursue this path in a form consonant with Western life if we simply try to surrender ourselves completely to the world of outer phenomena, so that we absorb them without thinking about them. In ordinary waking life, you will agree, we are constantly perceiving, but in the very act of doing so we are always permeating out perceptions with concepts. Scientific thinking involves a systematic interweaving of perceptions with concepts, building up systems of con-

cepts and so on. In acquiring a capacity for the kind of thinking that gradually results from reading *The Philosophy of Spiritual Activity*, we become capable of such strong inner activity that we are able to perceive without conceptualising.

There is something further we can do to strengthen our soul-forces so that we are enabled to absorb perceptions in the way I have just described: that is, by refraining from elaborating them with concepts in the very act of absorbing them. We can call up symbolic or other kinds of images—visual images, sound images, images of warmth, taste, and so on. If we thus bring our activity of perception into a state of flux, as it were, and infuse it with life and movement, *not* in the way we follow when forming concepts, but by working on our perceptions in an artistic or symbolising manner, we shall develop much sooner the power of allowing the percepts to permeate us in their pure essence. Simply to train ourselves rigorously in what I have called phenomenism—that is, in elaborating the phenomena—is an excellent preparation for this kind of cognition. If we have really striven to reach the material boundaries of cognition—if we have not lazily looked beyond the veil of sense for metaphysical explanations in terms of atoms and molecules, but have used concepts to set in order the phenomena and to follow them through to their archetypes—then we have already undergone a training which can enable us to keep all conceptual activity away from the phenomena. And if at the same time we turn the phenomena into symbols and images, we shall acquire such strength of soul as to be able, one might say, to absorb the outer world free from concepts.

Obviously we cannot expect to achieve this all at once. Spiritual research demands far more of us than research in a laboratory or observatory. Above all an intense effort of will is required. For a time we should strive to concentrate on a symbolic picture, and occupy ourselves with the images that arise, leaving them undisturbed by phenomena present in the soul. Otherwise they will disappear as we hurry through life from sensation to sensation and from experience to experience. We should accustom ourselves to contemplating at least one such image—whether of our own creation or suggested by somebody else—for longer and longer periods. We should penetrate to its very core, concentrating on it beyond the possibility of being influenced by mere memory. If we do all this, and keep repeating the process, we can strengthen our soul forces and finally become aware of an inner experience, of which formerly we had not the remotest inkling.

Finally—it is important not to misunderstand what I am going to say—it is possible to form a picture of something experienced *only* in our inner being, if we recall especially lively dream-pictures, so long as they derive from memories and do not relate directly to anything external, and are thus a sort of reaction stemming from within ourselves. If we experience these images in their fullest

depth, we have a very real experience; and the point is reached when we meet within ourselves the spiritual element which actuates the processes of growth. We meet the power of growth itself. Contact is established with a part of our human make-up which we formerly experienced only unconsciously, but which is nevertheless active within us. What do I mean by “experienced unconsciously”?

Now I have told you how from birth until the change of teeth a spiritual soul force works on and through the human being; and after this it more or less detaches itself. Later, between the change of teeth and maturity, it immerses itself, so to speak, in the physical body, awakening the erotic impulse—and much else besides. All this happens unconsciously. But if we consciously use such soul-activities as I have described in order to observe how the qualities of soul and spirit can penetrate our physical make-up, we begin to see how these processes work in a human being, and how from the time of his birth he is given over to the external world. Nowadays this relation to the outer world is regarded as amounting to nothing more than abstract perception or abstract knowledge. This is not so. We are surrounded by a world of colour, sound and warmth and by all kinds of sensory impressions. As our thinking gets to work on them, our whole being receives yet further impressions. When unconscious experiences of childhood come to be experienced consciously, we even find that, while we were absorbing colour and sound impressions unconsciously, they were working spiritually upon us. When, between the change of teeth and maturity, erotic feelings make their first impact, they do not simply grow out of our constitution but come to meet us from the cosmos in rays of colour, sound and warmth.

But warmth, light and sound are not to be understood in a merely physical sense. Through our sensory impressions we are conscious only of what I might call outer sound and outer colour. And when we thus surrender ourselves to nature, we do not encounter the ether-waves, atoms and so on which are imagined by modern physics and physiology. Spiritual forces are at work in the physical world; forces which between birth and death fashion us into the human beings we are.

When once we tread the paths of knowledge which I have described, we become aware of the fact that it is the outer world which forms us. As we become clearly conscious of spirit in the outer world, we are able to experience consciously the living forces at work in our bodies. It is phenomenology itself that reveals to us so clearly the existence of spirit in the outer world. It is the observation of phenomena, and not abstract metaphysics, that brings the spiritual to our notice, if we make a point of observing consciously what we would otherwise tend to do unconsciously; if we notice how through the sense-world spiritual powers enter into our being and work formatively upon it.

Yesterday I pointed out to you that the Eastern sage virtually ignores the significance of speech, thought and ego-perception. His attitude towards these activities is different, for speech, perception of thoughts and ego-perception tend at first to lead us away from the spiritual world into social contact with other human beings. We buy our way into social life, as it were, by exposing our thoughts, our speech and our ego-perception and making them communicable. The Eastern sage lived *in* the word and resigned himself to the fact that it could not be communicated. He felt the same about his thoughts; he lived *in* his thinking, and so on. In the West we are more inclined to cast a backward glance at humanity as we follow the path into the supersensible world.

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At this point it is well to remember that man has a certain kind of sensory organisation within him. I have already described the three inner senses through which he becomes aware of his inner being, just as he perceives what goes on around him. We have a sense of balance, which tells us of the space we occupy as human beings and within whose limits our wills can function. We have a sense of movement, which tells us, even in the dark, that we are moving. This knowledge comes from within and is not derived from contact with outside objects that we may touch in passing. We have a "sense of life", through which we are aware of our general state of health, or, one might say, of our constantly changing inward condition.

It is just in the first seven years of our life that these three inner senses work in conjunction with the will. We are guided by our sense of balance: and a being that, to begin with, cannot move about and later on can only crawl, is transformed into one that can stand upright and walk. When we learn to walk upright, we are coming to grips with the world. This is possible only because of our sense of balance. Similarly, our sense of movement and our sense of life contribute to our development as integrated human beings.

Anybody able to apply laboratory standards of objective observation to the study of man's development—spirit-soul as well as physical—will soon discover how those forces that form the human being and are especially active in the first seven years free themselves and begin to assume a different aspect from the time of the change of teeth. By this time a person is less intimately connected with his inner life than he was as a child. A child is closely bound up inwardly with human equilibrium, movement and processes of life. As emancipation from them gradually occurs, something else is developing. A certain adjustment is taking place to the three senses of smell, taste and touch.

A detailed observation of the way a child comes to grips with life is extraordinarily interesting. This can be seen most obviously, of course, in early life, but anybody trained to do so can see it clearly enough later on as well. I refer to the process of orientation

made possible by the senses of smell, of taste and of touch. The child in a manner expels from himself the forces of equilibrium, movement and life and, while he is so doing, draws into him the qualitative senses of smell, taste and touch. Over a fairly long period the former are, so to speak, being breathed out and the latter breathed in; so that the two trinities encounter each other within our organism—the forces of equilibrium, movement and life pushing their way outward from within, while smell, taste and touch, which point us to qualities, are pressing inwards from without. These two trinities of sense interpenetrate each other; and it is through this interpenetration that the human being first comes to realise himself as a true self.

Now we are cut off from outer spirituality by speech and by our faculties of perceiving the thoughts and perceiving the egos of others—and rightly so, for if it were otherwise we could never in this physical life grow into social beings.¹ In precisely the same way, inasmuch as the qualities of smell, taste and touch wax counter to equilibrium, movement and life, we are inwardly cut off from the last three—which would otherwise disclose themselves to us directly. One could say that the sensations of smell, taste and touch form a barricade in front of the sensations of balance, movement and life and prevent our experiencing them.

What is the result of that development towards Imagination of which I spoke? It is this. The oriental stops short at speech in order to live *in* it; stops at thought in order to live *in* it; stops at ego-perception in order to live *in* it; and by these means makes his way outward into the spiritual world. We, as the result of developing Imagination, do something similar when we absorb the external percept without conceptualising it. But the direction we take in doing this is the opposite to the direction taken by an oriental who practises restraint in the matter of speech, thought-perception and ego-perception. He stays still in these. He lives his way into them. The aspirant to Imagination, on the other hand, worms his way *inward* through smell, taste and perception; he penetrates inward and, ignoring the importunities of his sensations of smell, taste and touch, makes contact with the experiences of equilibrium, movement and life.

It is a great moment when we have penetrated the sensory trinity, as I have called it, of taste, smell and touch, and we stand naked, as it were, before essential movement, equilibrium and life.

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Having thus prepared the ground, it is interesting to study what it is that Western mysticism so often has to offer. Most certainly, I am very far from decrying the elements of poetry, beauty and imaginative expression in many mystical writings. Most certainly I admire what, for instance, St. Theresa, Mechthild of Magdeburg

¹ See previous lecture.

and others have to tell us, and indeed Meister Eckhardt and Johannes Tauler; but all this reveals itself also to the true spiritual scientist. It is what arises if one follows an inward path without penetrating through the domain of smell, taste and touch. Read what has been written by individuals who have described with particular clarity what they have experienced in this way. They speak of an inner sense of taste, experienced in connection with the soul-spiritual element in man's inner being. They refer also to smell and touch in a special way. Anybody, for instance, who reads Mechthild of Magdeburg or St. Theresa rightly will see that they follow this inward path, but never penetrate right through smell, taste and touch. They use beautiful poetic imagery for their descriptions, but they are speaking only of how one can smell, taste and touch oneself inwardly.

It is indeed less agreeable to see the true nature of reality with spiritually developed senses than to read the accounts given by a sensual mysticism—the only term for it—which fundamentally gratifies only a refined inward-looking egotism of soul. As I say, much as this mysticism is to be admired—and I do admire it—the true spiritual scientist has to realise that it *stops half-way*. What is manifest in the splendid poetic imagery of Mechthild of Magdeburg, St. Theresa and others is really only what is smelt, tasted and touched before attaining to true inwardness.

Truth can be unpleasant, perhaps even cruel, at times. But modern man has no business to become rickety in soul through following a vague incomplete mysticism. What is required to-day is to penetrate the true mysteries of man's inner nature with all our intellectual powers—with the same powers that we have disciplined in the cause of science and used to effect in the outer world. There is no mistaking what science is. It is respected for the very method and discipline it demands. It is when we have learnt to be scientific that we appreciate the achievements of a vague mysticism at their true worth but we also discover that they are not what spiritual science has to foster. On the contrary, the task of spiritual science is to reveal clearly the true nature of man's being. This in turn makes possible a sound understanding of the outer world.

Instead of speaking in this way, as the truth demands of me, I could be claiming the support of every vague, woolly mystic, who goes in for mysticism to satisfy the inward appetite of his soul. That is not our concern here, but rather the discovery of powers that can be used for living; spiritual powers that are capable of informing our scientific and social life.

When we have come to grips with the forces that dwell in our senses of balance, life and movement, then we have reached something that is first of all experienced through its transparency as man's essential inward being. The very nature of the thing shows us clearly that we cannot penetrate any deeper. What we do find is quite enough to be going on with, for what we discover is not

the stuff of vague mystical dreams but a genuine organology. Above all, we find within ourselves the true nature of balance and movement, and of the stream of life. We find this within ourselves.

When this experience is complete, something unique has taken place. In due course we discover something. An essential prerequisite is, as I have said, to have worked carefully through *The Philosophy of Spiritual Activity*. The *Philosophy* is then left, so to speak, on one side, while we pursue the inward path of contemplation and meditation. We have advanced as far as balance, movement and life. We live in this life, balance and movement. Parallel with our pursuit of the way of contemplation and meditation, but without any other activity on our part, our thinking in connection with *The Philosophy of Spiritual Activity* has undergone a transformation. We have been able to experience as pure thought what a philosophy such as this has to offer; but now that we have worked upon ourselves in another sphere, our inner soul life; this has turned into something quite different. It has taken on new dimensions and is now much more full of meaning. While on the one hand we have been penetrating our inward being and have deepened our power of Imagination, we have also lifted out of the ordinary level of consciousness the fruits of our thinking on *The Philosophy of Spiritual Activity*. Thoughts which formerly had a more or less abstract existence in the realm of pure cerebration have now become significant forces. They are now alive in our consciousness, and *what was once pure thinking has become Inspiration*. We have developed Imagination; and thinking has been transformed into Inspiration.

What we have attained by these two methods in our progress along this road has to be clearly differentiated. On the one hand we have gained Inspiration from what was, to begin with, pure thought. On the other hand, there is the experience that comes to us through our senses of balance, movement and life. We are now in a position to unite the two forms of experience, the outer and the inner. *The fusion of Inspiration and Imagination brings us to Intuition.*

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What have we accomplished now? I can answer this question by approaching it from the other side. First of all I must draw attention to the steps taken by the Oriental seer, who wishes to advance further after being trained in the mantras and experiencing the living word and language. He now learns to experience not only the rhythms of language but also, and in a sense consciously, the process of breathing. He has, as it were, to undergo an artificial kind of breathing by varying it in all kinds of ways. For him this is one step up; but this is not something to be taken over in its entirety by the West.

What does the Eastern student of yoga attain by consciously

regulating his breathing in a variety of ways? He experiences something very remarkable when he breathes in. As he does so, he is brought into contact with a quality of air that is not to be found when we experience air as a purely physical substance, but only when we unite ourselves with the air and so experience it spiritually. A genuine student of yoga, as he breathes in, experiences something that works upon his whole being, an activity that is not completed in this life and does not end with death. The spiritual quality of the outer air enters our being and engenders in us something that goes with us through the gate of death. To experience the breathing process consciously means taking part in something that continues when we have laid aside our bodies. To experience consciously the process of breathing is to experience both the reaction of our inner being to the drawing in of breath and the activities of our soul-spiritual being before birth; or let us say rather that we experience our conception and the factors that contribute to our embryonic development and work on us further within our organism as children. Breathing consciously means realising our own identity on the far side of birth and death. Advancing from the experience of the word and of language to that of breathing means penetrating further into an inspired realisation of the eternal in man. We Westerners have to experience much the same—but in a different sphere.

What in fact is the process of perception? It is only a modification of the breathing process. As we breathe in, the air presses on our diaphragm and on our whole being. Brain fluid is driven up through our spinal column into our brain. This establishes a connection between breathing and cerebral activity. Breathing, in so far as it influences the brain, works upon our sense-activity in the form of perception. Drawing in breath has various sides to it, and one of these is perception.

How is it when we breathe out? Brain fluid descends and exerts pressure on the circulation of the blood. The descent of brain fluid is bound up with the activity of will and also with breathing out. Anybody who really makes a study of *The Philosophy of Spiritual Activity* will discover that when we attain to pure thinking, a fusion of thinking and willing takes place. Pure thinking is fundamentally an expression of will. So it comes about that what we have characterised as pure thinking is related to what the Easterner experiences in the process of breathing out.

Pure thinking is related to breathing out, just as perception is related to breathing in. We have to go through the same process as the yogi, but in a more inward form. Yoga depends on the regulation of breathing, both in and out, and in this way comes into contact with the eternal in man. What should Western man do? He can transform into soul-experience both *perception* on the one hand and *thinking* on the other. He can unite in his inner experience perception and thinking, which would otherwise

only come quietly together in a formal abstract way, so that he has the same experience inwardly in his soul and spirit as he has physically in breathing in and out. Breathing in and out are physical experiences. When they are harmonised, we experience the eternal.

We experience thought-perception in our everyday lives. As we bring movement into our soul life, we become aware of rhythm, of the swing of the pendulum, of the constant movement to and fro of perception and thinking. Higher realities are experienced in the East by breathing in and out. The Westerner develops a kind of breathing process in his soul and spirit, in place of the physical breathing of yoga, when he develops within himself, through perception, the vital process of transformed in-breathing and, through thinking, that of out-breathing; and fuses concept, thought and perception into a harmonious whole. Gradually, with the beat of this rhythmical breathing process in perception and thinking, his development advances to true spiritual reality in the form of Imagination, Inspiration and Intuition.

In my *Philosophy of Spiritual Activity* I indicated as a philosophical fact that reality is the product of the interpenetration of perception and thinking. Since this book was designed to deal with man's soul activity, some indication should also be given of the training that Western man needs if he is to penetrate the spiritual world. The Easterner speaks of the systole and diastole, breathing in and out. In place of these terms Western man should put perception and thinking. Where the Oriental speaks of the development of physical breathing, we in the West say: development of soul-spiritual breathing in the course of cognition through perception and thinking.

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All this should perhaps be contrasted with the kind of blind alley reached by Western spiritual development. Let me explain what I mean. In 1841 Michelet, the Berlin philosopher, published Hegel's posthumous works of natural philosophy. Hegel had worked at the end of the eighteenth century, together with Schelling, at laying the foundations of a system of natural philosophy. Schelling, with the enthusiasm of youth, had built his natural philosophy in a remarkable way on what he called intellectual contemplation. But he reached a point where he could make no further progress. His immersion in mysticism produced splendid results in his work, *Bruno, or concerning the Divine and Natural Principle in Things*, and that fine piece of writing, *Human Freedom, or the Origin of Evil*. But for all this he could make no progress and began to hold back from expressing himself at all. He kept promising to follow things up with a philosophy that would reveal the true nature of those hidden forces at which his earlier natural philosophy had only hinted.

When Hegel's natural philosophy appeared in 1841, through

Michelet, the position was that Schelling's expected and oft-promised philosophical revelations had still not been vouchsafed to the public. He was summoned to Berlin. But what he had to offer contained no spiritual qualities to permeate the natural philosophy he had founded. He had struggled to create an intellectual picture of the world. He stood still at this point, because he was unable to use Imagination to enter the sphere of which I have been speaking to you to-day. So there he was at a dead end.

Hegel, who had a more rational intellect, had taken over Schelling's thoughts and carried them further by applying pure thinking to the observation of nature. That was the origin of Hegel's natural philosophy. So Schelling's promise to explain nature in spiritual terms was never fulfilled, and we got Hegel's natural philosophy which was to be discarded by science in the second half of the nineteenth century. It was not understood and was bound to remain so, for there was no connection between phenomenology, or the true observation of nature, and the ideas contained in Hegel's natural philosophy. It was a strange confrontation: Schelling travelling from Munich to Berlin, where something great was expected of him, and it turned out that he had nothing to say. This was a disappointment for all those who believed that through Hegel's natural philosophy revelations about nature would emerge from pure thinking. The historical fact is that Schelling reached the stage of intellectual contemplation but not that of genuine Imagination; while Hegel showed that if pure thinking does not lead on to Imagination, it cannot lead to Inspiration and to an understanding of nature's secrets. This line of Western development had terminated in a blind alley.

There was nothing—nothing permeated with the spirit—to set against Eastern teaching, which only engendered scepticism in the West. Anyone who has lovingly immersed himself in the true Schelling and Hegel, and has thus been able to see, with love in his heart, the limitations of Western philosophy, should turn his attention to Anthroposophy. He should work to bring about an anthroposophically orientated Spiritual Science for the West, so that we come to possess something of spiritual origin to compare with what the East has created through the interaction of systole and diastole.

For us in the West, there is the spiritual-soul rhythm of perception and thinking, through which we can rise to something more than a merely abstract science. It opens the way to a living science, which on that account enables us to live in harmony with truth. After all the misfires of the Kantian, Schellingian and Hegelian philosophies, we have come to the point where we need something that can show, by revealing the way of the spirit, how truth and science are related. The truth that dwells in a spiritualised science would be a healing power in the future development of mankind.

Translated by J. N. and C. W.

The Translating of the Gospels

Adam Bittleston

VERY wide and serious interest has been shown during the last hundred years—and particularly the last twenty—in revisions or new translations into English of the New Testament. Many people have hoped, when they turned to these new versions, that the sayings of Christ, and the events the New Testament describes, would now become comprehensible and immediate in a way they had not been before.

At least five recent versions of the Gospels have been very widely studied in Britain, if we begin with the New Testament translated "from the Latin Vulgate in the light of Greek originals" by Monsignor Ronald Knox, 1945—a translation strongly individual in style. In 1946 appeared the Revised Standard Version—a careful and thorough revision, made under the auspices of Protestant bodies in the United States and Canada, of the American form of the Revised Version (1901), itself based on the Authorised Version (1611). This is the most literal, word-for-word rendering of the Greek among those considered here.

In 1952 two new translations of the Gospels were published in Britain: by Dr. E. V. Rieu and by the Rev. J. B. Phillips (whose translation of the Epistles, *Letters to Young Churches*, had appeared earlier). Dr. Rieu, though using in general a modern vocabulary, and not depending at all on earlier versions, keeps fairly closely to the sentence structure of the Greek, and to characteristic idioms of the Gospels. Mr. Phillips is willing, in order to convey what he regards as the essential meaning, to treat the original with a freedom which seems at times very drastic.

Finally, we have the result of a co-operative work under the direction of Dr. C. H. Dodd—the New Testament of the New English Bible, 1961. This, too, is an entirely fresh translation, aiming not at a literal rendering but at an "equivalent effect"—what the translators believe the original writers might have said, if they had been using modern English instead of the Greek of their time.

All these versions approach the Gospels with reverence and without altering the traditional order of the text, except in the two cases where there are substantial disagreements among the ancient manuscripts (Mark 16 vv. 9–20 and John 7, 53–8, 11). If we look back on the innumerable suggestions which have been made for alterations of text and sequence, it is impressive that the early copyists have in effect emerged unscathed; no emendations have proved generally convincing. The significant differences in reading, as can be seen from the notes to the N.E.B., are not very many.

Through all the translations, the vigour and authority of the

Evangelists are to be heard. But have the Gospels really become much more comprehensible? Most people to-day find it much easier to read long passages in the N.E.B. with a sense of continuity than they do in the Authorised Version. There is an impression of immediate contact, of clear outlines—with the exception, perhaps, of some passages in St. John's Gospel. Only when we put down the book and think does it come home to us with renewed force that, though this may be the language and style of an ordinary modern person, it is not what any modern person would ever say. The way of thinking of the Evangelists and the ways of thinking prevalent in the twentieth century (even among theologians) remain immensely different.

Throughout the nineteenth century it was generally held (even by a man as sensitive as Shelley) that the Evangelists, with their limited or biased understanding, stand as obstacles between the modern reader and the teaching and work of Christ Himself. Almost every nineteenth-century commentator believed that if he had been present, he could have made a better job of it than the Evangelists did. But at least since 1906 (when Schweitzer published his decisive book, *The Quest of the Historical Jesus*), it has been evident how arbitrary and lacking in historical sense such criticisms are. It is far nearer to the reality when Dr. E. V. Rieu writes: "Just as Jesus lived in the oral tradition that preceded the Gospels, so he inspired and unified the writings that eventually summed it up. One might almost say that Jesus wrote the Gospels."

The gulf of misunderstanding is not between Jesus and the Evangelists, but between the ways of thinking of our time on the one hand, and those of human beings whose minds have been completely transformed by the immediate impact of His presence. A translator or commentator who seemed to make everything comprehensible at once would be deluding us; but he should make no unnecessary difficulties, and put us on the right track as far as he can, without substituting an explanation of his own for the definite but difficult sense of the original.

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The Evangelists have a cosmology radically different from that of the twentieth century—different, too, from the cosmologies accepted by either Jew or Gentile in their time. To study such things as curious antiquities will not take us far; we need to see that the older conceptions of the world were just as valid as ours for the levels of reality with which they were concerned. To split the New Testament into a true Christian part and a false mythological one, as is still attempted, leads into the palest, most ineffective abstractions. For it means in practice that we discard all that is strange to us, and choose what appears to confirm conceptions that we already have. Yet the whole point and purpose of the New Testament is the transformation of everything that is in man, including his ways of thought.

In our time an understanding formed through immediate experience, both for the sources of pre-Christian teachings and for the transformation wrought by the presence of Christ, is to be found in the work of Rudolf Steiner. He had developed levels of consciousness comparable to those of the initiate or the prophet in the ancient world; and everything in him was made subject to the tasks and responsibilities of a disciple of Christ. Nothing in the Gospels was alien to his experience.

Rudolf Steiner did not himself re-translate the New Testament as a whole, nor did he write a detailed commentary. But again and again, from the publication of *Christianity as Mystical Fact* (1902) up his last lecture in September, 1924, he took particular events or sayings from the Bible and threw a flood of light upon their significance. His work inspired others, notably Friedrich Rittelmeyer and Emil Bock, in their writings on the Bible, and their re-translations of the part or the whole of the New Testament into German.

Such work is not meant to be in any way final. It can only be part of a great learning, which is by no means primarily a gathering of information, but rather a re-awakening of the human spirit into regions where it has long slept.

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Very early in the N.E.B. New Testament, the kind of problem on which Rudolf Steiner threw light can strike us with particular force. We can read the narratives of the Nativity given in St. Matthew and St. Luke. Numberless critics have regarded these as little more than instructive legends; and an archaic style helps us to avoid the problem of truth by providing the kind of atmosphere which makes these accounts seem a little remote. Yet if the facts are faced, it is evident that the Evangelists regard these passages as seriously as all the rest, as a sequence of events which those learning about Christ should come to know. It is important for both Matthew and Luke to describe (though quite differently) what kinds of people were first able to approach the Mystery of Christ, from beyond an immediate family circle.

St. Matthew speaks of "*Magoi*" coming from the East. The word, adopted into Greek from the Persian, means masters of a hidden wisdom. The N.E.B. (and Phillips) say bluntly "astrologers". "Wise men" was more general; a specific translation makes the paradox, certainly intended by Matthew, more evident. It is men who have cultivated an alien wisdom, not those learned in the Law and the Prophets, who come at the right time to bring honour to the new King. And yet the rest of the Gospel does not show any immediately obvious sign that Matthew is in favour of astrology, while his Gospel is the most abundant in quotations from the Old Testament.

Some of the early Christian Fathers saw truly that what is described here is the *ending* of one kind of wisdom, before another

begins. If much that is called astrology to-day is trivial, shaped to satisfy human egoism, and spiritually barren, we need not think that astrology has everywhere been like this, in all periods of human history. In the minds of such men as Dante, Kepler, and Goethe, we meet glimpses of a nobler wisdom of the stars, concerned not with the ups and downs of personal fortune and misfortune, but with the spiritual education of all mankind. It was a study of this kind, calling for the greatest selflessness and devotion, which blossomed in the ancient Mysteries. But by the time of the birth of Jesus, there were very few who could represent this wisdom in its purity; the only other Magus of whom the New Testament speaks is the Simon who thinks that spiritual powers can be bought and sold. And some of the Roman emperors were able to acquire an initiation of a kind from the representatives of decadent Mysteries, by force.

Rudolf Steiner described in some detail the achievements of the Mysteries in their ancient greatness. Star wisdom then accompanied an experience of space quite different from ours to-day. We find many traces of this in the Bible. Just as upwards and downwards have always been felt with a strong qualitative difference—as when St. Paul describes how Christ has mastered both the heights and the depths—so each cardinal direction of space in general is the source of a particular Divine influence. To-day the pattern of the stars is regarded as random and meaningless—as “leaves driven in the wind,” in the words of the Apocalypse. Then the visible patterns were landmarks—the pupil of the Mysteries looked beyond them towards heavenly powers who were the shapers of this or that animal form, and who in their entirety had brought about the microcosm, the human form in its balanced harmony.

In the Mysteries to which the Magi belonged it was known that an age-old process of creation, an outpouring of heavenly power, was nearly completed. Through thousands upon thousands of years the Beings of the Hierarchies had made it their purpose to bring human beings on earth to the stage of maturity at which free, individual decisions are possible. As this point of time comes nearer, the immediate experience of the refreshing, creative power of the heavenly worlds has to die away. The Magi show, by their gifts to the Child Jesus, their acceptance of the fact that this applies even to the Mysteries. For a time the stream of inspired knowledge about the heavenly bodies, and the directions of space, will vanish from the surface of history. Another kind of man will take over from the representatives of the Mysteries the responsibility for the future of the earth.

The effects of this are shown in the very first words of the Sermon on the Mount. Christ Jesus does not begin by blessing that wisdom which guided the Magi, with their spiritual riches, to Jerusalem; He says:

Makarioi, hoi ptchoi to pneumati . . .

This sentence has given twentieth-century translators a good deal of trouble. One of the most literal renderings is Dr. Rieu's: *Happy the poor in the spirit . . .* The N.E.B. tries to interpret this: *How blest are those who know that they are poor . . .* Phillips says simply “the humble-minded”. Perhaps none of these renderings brings out the full drastic sense of the original, which should colour our understanding of the whole of the Sermon on the Mount. The disciples were familiar with the description of “the blessed man” (translated *makarios* in the Greek version known at the time of Christ) in the 1st Psalm:

He is like a tree
planted by streams of water,
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.

In early Greek writers the word from which *makarios* is derived is used of the immortal gods, untouched by earthly disaster or need. But the first blessing of the Sermon on the Mount speaks not of the immortal or of the prosperous, but of the *ptchoi*. It is said that this word never had a positive sense before the New Testament; it comes from a word meaning “cowering” and was originally used of actual beggars. In St. Luke it is used of Lazarus, lying helpless and neglected before the rich man's door; and it seems always to have a sharper meaning than just humble poverty. The translators of the N.E.B. may have had in mind the words to the Church of Laodicea:

You say “How rich I am! And how well I have done! I have everything I want in the world.” In fact, though you do not know it, you are the most pitiful wretch, poor, blind, and naked.

The disciples, and those who came after them as followers of Christ, have to experience their utter spiritual destitution. For a decisive period of their lives they have to experience that their powers of understanding are completely unable to share in the realm in which Christ's spirit moves. Of one particular occasion St. Luke says:

But they understood none of these things; this saying was hid from them, and they did not grasp what was said.

At decisive points the other Evangelists indicate the same thing.

In the world of to-day many people approach this painful recognition when they see that the kind of thinking with which they have been approaching the riddles of existence, the questions of pain, and human conflict and of evil, of birth and death and the nature of truth, is in itself inadequate; that answers in terms of our everyday thinking would be no real answers at all, but only phrases or shadowy pictures. Thoughts containing an intenser spiritual light, and won with a certain independence of the physical brain, are needed before real answers begin.

Spiritual insight cannot be rightly valued, or deeply enough desired, before we have faced the ragged, beggarly condition of our minds. The second and third Beatitudes are immediately relevant to this. Our grief about evil and death is embittered by our inability to understand; such pain can indeed have the effect of making us hard, but borne in the right way it can also produce gentleness—a much better word in this connection than “meekness”.

Rudolf Steiner indicated that the Greek word translated “theirs”, *auton*, is much more emphatic and significant than is generally recognised. It implies that what follows comes about through the inner activity of the human soul. And he pointed out that the verb, generally translated “comforted”, is the same as in the name of the Holy Spirit, the Paraclete. Taking note of these indications, a possible rendering of the first three Beatitudes would be:

Blessed are the beggars for the spirit; for in their own innermost being is the kingdom of the heavens.

Blessed are those that sorrow; for in their own innermost being will work the Comforter.

Blessed are the gentle; for in their own innermost being they will take possession of the earth.

On earth an aggressive desire to possess destroys what it tries to hold; the gentleness which follows a pain healed by the spirit can share in everything, without seizing anything.

In the next sentence of the Beatitudes we meet a cardinal difficulty in modern translation of the Bible. Most English readers of the Bible are accustomed to find, where the New Testament Greek has *dikaio*s or *dikaio*syne, “righteous” and “righteousness”. And although these words are comparatively rare in the Gospels (they are much more frequent in St. Paul), they come in such significant places that the choice of translation has a far-reaching effect. Roman Catholic readers in the past have usually met “just” and “justice”; the N.E.B. tries to avoid either, using varying phrases according to the context, as does Knox. The quality of feeling conveyed to a modern English ear by the word “righteousness” is completely unsatisfactory; it does not speak to the heart. “Goodness” still does; but it is too general. For *dikaio*syne is a specific kind of goodness; the fulfilment of obligations which are laid on man by God. Because law and custom were regarded in the ancient world as received by man from heavenly inspiration, a judge is *dikaio*s if he can prove that he has acted in strict conformity with law and custom. Thus the words of the centurion at the Crucifixion, according to St. Luke, can be rendered as in the N.E.B., “This man was innocent.”

But Jesus is not telling the disciples that they should hunger and thirst for conformity with the Law in the ordinary sense. He does indeed say that He has come to fulfil the Law; but this fulfilment is not something different from what is meant by St. Paul when he

says that Christ “annulled the Law with its rules and regulations”. As the further course of the Sermon on the Mount shows, inner obligations, accepted in freedom, take the place of external ones—and are in their effect much more stringent. But how are these obligations to be understood—and how are they to be fulfilled?

Once men saw the heavenly guidance shining down to them, in a radiance of which the visible stars are a token. Only because man’s vision of the stars was disturbed by egoism had Israel to receive the Law, written on stone. But the Psalms look forward to the restoration of man’s vision:

Faithfulness will spring up from the ground,
and righteousness will look down from the sky.

Modern man has the greatest difficulties in believing that there is a divine justice. Mercy we can conceive; but through the centuries there has been so much in human experience which claimed to be justice, and was really self-defence or revenge or tyranny, that it is hard for us to find a genuine sense in the idea at all.

We can recover a sense of divine justice only if we can learn to see it in action. It will be increasingly impossible to achieve this, from our time onwards, without a Christian understanding of reincarnation and karma. When we contemplate the relationship between successive incarnations, as Rudolf Steiner was able to describe it, we become able to see how a loving and subtle creative justice can work, with which the innermost of man can be at peace. And we can look up to the glory of the stars as the outward revelation of those worlds in which the course of future lives on earth is being prepared. But to some extent we can share in this even on earth; our own destiny, if we can look at it steadily, can tell us of it.

It may appear as if Christ Jesus specifically rejected this conception in the reply given to the disciples, when they asked about the fate of the man born blind. The disciples evidently think that his blindness may be a just punishment for sin in an earlier incarnation. The translation of the reply of Jesus in the N.E.B. is a striking example of explaining too much.

It is not that this man or his parents sinned; he was born blind that God’s power might be displayed in curing him.

But the Greek does not say this; the words “he was born blind” and “in curing him” are inserted in the attempt to achieve lucidity. The Greek says only:

Neither did he sin nor his parents; but that there might be revealed the works of the God in him.

Not only in the healing is God revealed, according to the constant teaching of the Fourth Gospel; but in the whole process of suffering, learning to see, and bearing witness. In the work of Christ Himself,

the Father is made manifest not only in the Resurrection, but also in every stage of the Passion; among His disciples, it is said for example of Peter that he will reveal God in the manner of his death. In the sentence quoted above, "the God in him" can be interpreted as speaking either of the Father, or of the eternal human individuality. Not long afterwards, Jesus quotes (John 10, 34) the words from Psalm 82: "You are gods." Such ambiguities are particularly characteristic of St. John's Gospel; and it is a hard but real task of translation to preserve them where it is possible in English.

The presence of Christ Jesus summoned into activity the deepest part of man's being, the eternal "I", which *seeks* the fulfilment of divine justice—out of which it is itself born. A great deal in man hinders its awakening—the weaknesses of the body, the transient desires of the soul, the illusions of the mind. For those who accept Him, Christ is the great helper in the overcoming of all these. While He lived as earthly man, some accepted His help partially or completely; others, out of a fixed attachment to something in themselves opposed to the eternal, grew into a more violent hostility. This is the "two-edged sword" of His judgment; a judgment each man carries out upon himself.

What was once revealed from the stars, and then only in part engraved upon stone, is now present in fulness in an earthly man. The process that comes about through the just metamorphosis of the deeds and sufferings of one earthly life into the destiny of a succeeding one can be accomplished within a single life through the effects of Christ's presence. The man born blind need not wait for another life in order to become a witness to the true Light of the world.

And when the earthly form of Christ Jesus is no longer seen by men, the power to bring the heavenly judgment into effect is conveyed by the Sacrament He has instituted, in the forms of bread and wine.

All this is implied in the fourth Beatitude. Where the N.E.B. offers alternatives, "those who hunger and thirst to see right prevail" or "those who hunger and thirst to do what is right", a satisfactory translation must include both. The heavenly justice is to work for men, through men. Perhaps only a much longer phrase can suggest in modern English some of the majesty which *dikaosyne* has here in the original:

Blessed are those who hunger and thirst for the power through which the eternal purposes of God are fulfilled; through their own innermost being they will learn to receive it as their food and drink.

Only through the encounter with the truth of the Divine Will can the powers of mercy and peace, of which the Sermon on the Mount goes on to speak, be seen in the right way. For the Gospels, knowledge which leads to truth, and faith which leads to the

recognition of mercy, are by no means rivals or enemies; they complete one another, as in the prophetic words of the Psalm already quoted:

Mercy and truth are met together;
righteousness and peace have kissed each other.

These words, widely loved in the Middle Ages, and developed into a beautiful myth of the daughters of God, will need to be accomplished as a fact within the mind of modern man. It is vital that a translation of the Gospels should not emphasise the element of faith at the expense of the element of knowledge. And on the whole the new translations do succeed, through the very immediacy of their language, in redressing the balance to some extent.

But there is another cardinal expression of the Gospels before which the new translations seem to fail. We have in English the wonderful word "glory", and have perhaps some feeling that it is a specially appropriate word for the splendour of God. But what exactly does "glorify" mean in modern English? Probably two meanings are nearest to our minds: either to praise something, or to increase its splendour in some way. Neither of these covers at all adequately the sense of the Greek *doxazo*, which has in St. John's Gospel a very exact and vital sense. At one point the N.E.B. does seem to find words which convey this sense with precision, and beauty as well: when in the High Priestly prayer Jesus says of his disciples, "Through them has my glory shone." "*Doxazo*" is to reveal what another being is, in his true essence and activity. Thus Dr. Friedrich Rittelmeyer can render the decisive opening words of the High Priestly prayer:

*Nun lass offenbar werden, dass ich dein Sohn bin.
Dann wird der Sohn offenbar machen, wer du bist.*

This may be rendered in English:

Now let it be revealed that I am Thy Son.
Then will the Son reveal Whom Thou art.

Nothing should be allowed to blur the decisiveness of such a passage. From what Christ Jesus says and does, it is possible not only to *believe* about the invisible Father, but to know Him. This knowledge is not a matter of shadowy thoughts, but of timeless Life.

It is difficult for us to-day to think that the idea of praise and the idea of life have anything to do with one another. Praise has become for us the expression of a positive *opinion*; life is regarded as an objective fact, a particular kind of developing organised structure. But when the New Testament speaks, for example, of the angels praising God, this is meant as something which actually transmits the light and power and life of God to other creatures.

Thus while in modern English we may have to distinguish between what is sent from man to God as praise or thanksgiving, on the one hand, and what comes *from* God as life-giving grace on

the other, the New Testament does not necessarily make such a distinction. The great song of the angels in St. Luke's Gospel is rendered in the N.E.B.:

Glory to God in highest heaven, and on earth His peace for men on whom His favour rests.

But when the Beings of the Hierarchies declare in the heights the honour of God, this is an active, effective *showing* of Him. And this is the aspect that Rudolf Steiner emphasised as needed above all by modern man.

The Magi preserved the last pure remnant of the faculty to read in the stars above us the divine writing. In the hearts of the Shepherds, who had accepted spiritual poverty, there sounded the promise that the starry heights would through Christ become transparent once more, revealing into the future the immediate will of God.

And from the depths of man's own being arises an answering Will, which is in accord with the revelation from the heights. The last word of the proclamation to the Shepherds has different endings in different ancient versions, which make some difference to the sense; the "good will" can be regarded as belonging to God or to men. Knox has "Peace on earth to men that are God's friends", but both Dr. Rieu and Phillips interpret it as human will. (Dr. Rieu: "On earth peace in men of good will." Phillips: "Peace upon earth among men of good will".) But from the point of view of the New Testament, the distinction is not as great as it seems to us. Will that is truly good is a work of God in man; the Greek word used here, *eudokia*, is indeed explicitly used by St. Paul in this sense. He prays that God may "mightily bring to fulfilment every good purpose and every act inspired by faith". "Good purpose" is something that we can receive into our innermost being, by the Divine Grace, wherever our souls can make themselves sufficiently free from the pressures of evil. This God-given good will is the only real basis for peace—not only *in* man, and not only *among* those who possess it, but also towards and in the world generally.

It is easy to assume too soon that one already possesses unshakable good will. Among the disciples Peter tragically overestimates his capacity for self-sacrifice; he needs the test, at which he three times denies his knowledge of the Christ, to show him the truth about himself. Tests are necessary only where there is illusion—there would be no need for them if everything revealed its qualities and essence directly.

The most puzzling petition of the Lord's Prayer is concerned with this. For many, the difficulties will not be resolved by the renderings given by Dr. Rieu, "Do not bring us to ordeal", or by the N.E.B., "Do not bring us to the test". Dr. Phillips's "Keep us clear of temptation" perhaps appears more readily under-

standable; but if Christ Jesus Himself was led by the Spirit into the wilderness to be tempted by the devil, as St. Matthew says, can the Christian reasonably hope to be kept clear of temptation? (With Christ Jesus, it is evidently the Tempters themselves whose illusions are exposed by the test.)

In the Greek there is an emphasis which is difficult to reproduce in translation: the emphasis on *direction*. The greater our illusions about ourselves, the deeper the path of our destiny must lead us *into* the tensions which reveal the truth. The more willing we are to grow in self-knowledge, the more do the difficulties of life present to us, not tests, but tasks, which we can accept without anxiety. Each of the petitions of the Lord's Prayer has in it, explicitly or implicitly, something that man can do; here in the sixth, the undertaking to overcome illusion. This prepares for the deliverance from the Evil, the will towards conflict and destruction, from which man is freed only by the innermost source of love.

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A study of the new translations of the New Testament may reinforce in us the conviction: a change has to be brought about in our use of words before they can become capable of conveying what we in our time most need to hear. No individual alone, and no committee, can by themselves produce the renderings that would be in fact the Gospels for our time. Whole communities must accustom themselves to new uses of language, through which words are drawn up again out of the shadowy existence into which we have let them fall, and begin to regain colour and warmth and creative strength. Only then shall we no longer be driven to such expedients as that of Dr. Phillips, when in all honesty he could only render the first sentence of St. John's Gospel: "At the beginning God expressed Himself". The holiness, the abundance and formative power of words must live among us afresh before we can grasp in its majesty and wonder how St. John was able to fuse the ancient Mysteries of Ephesus with the newly kindled Christian faith and say:

In the beginning was the Word.

Bacon, Rudolf Steiner and Modern Science

John Waterman

THE centenary of Rudolf Steiner's birth has helped to make his name and work better known. Nevertheless, the body of teachings that he called Spiritual Science is still very far from being widely accepted or understood.

This makes a curious contrast to another 1961 occasion—the four hundredth anniversary of the birth of Francis Bacon. Although Bacon lived three centuries before Steiner, his work makes a direct appeal to the present age. Centenary articles and lectures about Bacon have all emphasised his astonishing *modernity*.

How is it that Bacon can speak across four centuries in a way which meets with instant comprehension in the 1960's, while many people find Steiner, who died as recently as in 1925, strange and difficult?

The answer is connected with the evolution of human consciousness, about which Steiner spoke so often and with such emphasis. In a lecture given in 1920 (Dornach, 1 Feb. 1920), Steiner described Bacon as the "inaugurator" of the modern age. There is an obvious sense in which this is true, since Bacon was one of the earliest advocates of science, and it is the ever-spreading power and influence of science, above all, that distinguishes our age from earlier ones.

It is almost uncanny to find in Bacon passages which sound almost like leading articles in to-day's technical and scientific journals. We find him urging that there should be more scientifically qualified people in Government, expressing anxieties about the shortage of scientific manpower, and emphasising that applied science is the key to prosperity.

Bacon's central achievement, though, was to define and describe the modern scientific method—and, above all, to emphasise the importance of impartial observation and experiment. Much of what he says seems commonplace now, but in his day it struck an entirely new note—so much so, that only a few of Bacon's contemporaries were really stirred by his ideas. Nevertheless, thirty-six years after his death, his *Novum Organum* inspired the founders of the Royal Society, and to-day the seed that Bacon planted has sprouted into luxurious growth.

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But when Steiner called Bacon the inaugurator of the modern age, he was referring not only to the age of science, but to the age of Consciousness Soul. Modern science has arisen because of a change in human consciousness. During Greek and Roman times the form of consciousness which Steiner called the Intellectual Soul was developed. Greek science remained essentially an intellectual

activity, in which physical experiment never played an important part.

A new stage in the evolution of consciousness began in the fifteenth century, the beginning of the age of the Consciousness Soul. Bacon was one of the first individuals in whom the new outlook began to express itself strongly.

A characteristic feature of the Consciousness Soul (or Spiritual Soul, as Steiner also called it) is that each individual feels himself to be an island. All traces of the instinctive clairvoyance of earlier times, with its experience of participation in a world of spiritual beings, has gone. Awareness has withdrawn into the fortress of the skull, where the ghosts of the older perceptions flit through the consciousness in the form of thoughts. At the same time, awareness of the world revealed by the senses has increased enormously in importance. Eyes and ears have become windows communicating between 'inner' and 'outer' worlds which in earlier times were not sharply distinguished from each other.

In this way, man's original unitary experience has fallen apart into two halves. Modern man no longer feels himself to be a participant in nature or in a spiritual world; he has become an onlooker.

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How is this change reflected in modern science? The early development of science was still much influenced by an outlook characteristic of an earlier age; still imbued with many attitudes and habits which really belong to Greek and Roman times, to the Intellectual Soul. Even to-day, this is still true to some extent. One example of this is the dichotomy between "pure" and "applied" science.

The ideal of "pure" science is knowledge for its own sake. The purpose of experiment is to aid the understanding, to throw light on a puzzle presented by nature. It is designed to enrich man's inner life. Applied science, on the other hand, is concerned with the external world, with doing rather than thinking, with increasing material rather than spiritual wealth. The emphasis is on controlling rather than understanding nature, on power rather than knowledge.

The pure scientist, though he may be a creative thinker, is in one sense a consumer, while the applied scientist is a producer. The pure scientist consumes sense impressions and digests them in his mind. The applied scientist uses the concepts that result to produce effects in the world of nature. Pure science is specially connected with the senses and the head, while applied science is an activity which finds expression through the will.

Obviously, there is no such thing as a purely pure scientist, any more than there could be a wholly applied one. Any form of scientific observation involves some activity of the will—particularly when an experiment is set up—while no applied scientist

could start work unless he were first able to form concepts about what he proposed to do.

Nevertheless, a dichotomy exists, and is reflected, for instance, in the universities, where there was—and still is to some extent—a strong prejudice against admitting applied sciences such as electrical or chemical engineering into the syllabus. The ‘redbrick’ universities, which have grown up near industrial centres, have less of this prejudice, but the attitude persists at Oxford and Cambridge, with their powerful classical traditions.

This indicates, I think, how “pure” science is still coloured by the outlook of the Intellectual Soul. It is expressed, too, in the use of Latin and Greek for scientific terminology and even, until comparatively recently, for scientific theses.

This was just what Bacon wished to overcome. He lamented the overpowering authority of Aristotle, the constant looking back to the past, that characterised the learning of his day. He wanted the slate to be scrubbed clean of tradition, and scientists to start to fill it in anew, basing everything on careful observation and experiment. But the most characteristic thing about him is that he was not really interested in knowledge “for its own sake”, but only in what could be done with it. “The real and legitimate goal of the sciences,” he wrote, “is the endowment of human life with new inventions and riches” (*Novum Organum*, Bk. 1). Thus Bacon was not only the first scientist, but the first applied scientist, in a quite modern sense.

It is really only in this century that a deliberate effort has begun to apply science to industry and agriculture. The “industrial revolution” made very little use of science in the strict sense. Most of the new machines were designed and built empirically, by inventors rather than by scientists. Little or no theory was used.

With the discovery of electricity, the situation changed rapidly. It is possible to handle steam power, and put it to work, with the help of a few rules of thumb derived from experience. But the use of electricity calls upon scientific theory at every step.

Since then, scientific theories have been put to work on a steadily expanding scale. Chemicals, plastics, electronics and radio, atomic energy and aeronautics are now completely dependent on highly evolved concepts.

There is a sense, then, in which science has only just become truly Baconian. From Bacon’s time right up to the end of the nineteenth century, the Consciousness Soul was still not fully developed. A powerful legacy from the Intellectual Soul age tended to keep science in the universities, making it a contemplative, almost monastic activity. Applied science had far less status. Of course, many scientists realised the potential power of science. But the traditions of learning for its own sake were still very strong, and it is only in the last few decades that the “scientific revolution” has really got going.



FRANCIS BACON

Baron Verulam and Viscount St. Albans (1561–1626)

From the studio of Paul Van Somer. By courtesy of the National Portrait Gallery.

But Bacon's outlook is maturing to-day in a deeper sense than is often realised. For the basic attitudes which inspire applied science are gradually colouring pure science as well. The concept of knowledge for its own sake is gradually losing its meaning, since it is becoming increasingly difficult to define the word "knowledge".

Bacon's conception of knowledge is characteristic: "We . . . rear a holy temple in [man's] mind, on the model of the universe, which model therefore we imitate" (*Novum Organum*, Bk. 1). The human mind is for Bacon a kind of building site on which "models" of the outside world are erected through the activity of the individual. The word "model" is significant, because it is in constant use by physicists to-day.

For a nineteenth-century scientist, a theory was rather more than a model. It was a picture of the real world existing outside the observer. Thus atomic theory pictured minute billiard balls as the ultimate constituents of matter, and it was taken for granted that if the theory were correct, such balls actually existed.

Since then, the situation has become far more complicated. A whole series of "models" is now used by science to deal with matter. Thus an atomic "particle" may be treated as a kind of billiard ball, but also as a kind of wave, and as a kind of electrical cloud. One "model" for the nucleus of the atom is a series of concentric shells; another is a kind of "liquid drop".

Some of the "models" being used, especially in physics, cannot be "visualised" in any direct way at all, but only defined mathematically. They no longer have any content which can be related to sense experience. They may still be "models"—but they are no longer "pictures".

It is clear, therefore, that atomic billiard balls cannot "really exist" in the simple sense. You cannot dissect matter down to tiny indivisible material objects. In fact, when you get into these realms of the very small, the whole concept of "matter" becomes difficult to define. The atomic physicist no longer deals with "things", but with "forces" and "events".

All this has compelled philosophers of science to take a closer look at what is meant by words such as "theory" and "model". But I do not want to go into the philosophy of science in detail—partly because the majority of modern scientists are not philosophically inclined. I am more concerned to describe what scientists to-day actually do—even if they make philosophical mistakes.

The most characteristic feature of the outlook of modern scientists is its pragmatism. A theory is not used because it is "true", but because it is "useful". The main test of the truth of a theory is whether it *works*. As experiment has come to dominate science, theories are coming to be treated more and more as mere tools, as provisional working models. They are no longer revelations of what "nature" is "really like", but implements for

conducting experiments and uncovering further effects.

In this way, "pure science" is gradually becoming, in effect, a kind of applied science. "Knowledge" is less a matter of understanding the world of nature than of learning how to produce various effects. The actual phenomena in which science deals are now largely man-made. New theories are built up on the basis of phenomena which reveal themselves only under the most elaborate experimental conditions — which themselves embody elaborate theories. Numerically, far more scientists are now involved in experimental work than in theorising. An establishment such as the European Centre for Nuclear Research at Geneva, with its giant "atom smasher", exists to advance "pure" science. In practice, the majority of the staff are involved in keeping the great machines working, building up elaborate measuring instruments, and negotiating with contractors for new equipment.

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If one now stands back and looks at this progress from Greek times to the present day, the transformation from the Intellectual to the Consciousness Soul age emerges clearly. Particularly striking is the gradual withdrawal of human consciousness from its dependence, first on revelations from the spiritual world, then from the authority of the past, and finally from the authority of "nature" as perceived by the senses. The scientist is no longer a "knower" — he has become almost entirely a "doer".

The world we live in to-day we have shaped for ourselves. Not only the things but many of the ideas we use are the outcome of our own activity, and owe little to tradition. We feel free to think what we like, to experiment almost without limit, and science is being used to transform the world. The ideals of Francis Bacon seem to be coming to realisation in the most thorough way.

It is also clear, though, that this process of withdrawal is in danger of going too far. In everyday life, people still contrive to keep their feet on the ground, so to speak, and to relate their thoughts to the world revealed by their senses. But science is becoming increasingly esoteric, dealing in forces and entities which are not accessible to the senses, and in concepts which are inaccessible to all but a few who have gone through the necessary mathematical discipline.

At the same time, this very esoteric activity is having the most drastic exoteric effects. New inventions and discoveries pour in upon the world, and society can barely digest the effects of one scientific discovery before it is faced with another. Why is this?

It should be clear by now that the power of science derives from its "models"—from the concepts which are then embodied in material form, as electronic computers, atomic reactors or supersonic aircraft. The question is: where do these models come from? They cannot be derived entirely from the sense world, since they

are often, so to speak, non-sensical: they contradict normal sense experience in all kinds of ways.

There are several cases on record where new "models" have flashed into a scientist's mind as a kind of inspiration. One of the best known is the experience of Kekulé, who was riding on a London bus when he suddenly saw, dancing before his mind's eye, the now familiar benzene ring, six carbon atoms holding hands in a circle, with hydrogen atoms attached. This model proved to be the key to a vast section of organic chemistry and showed the way to making all kinds of new synthetic substances.

Not all scientific inspirations are as dramatic or well-defined as Kekulé's. Yet I believe that a very large proportion of scientific advances, if traced back carefully to their origins, would be seen to derive from similar moments of sudden insight.

According to Steiner, such inspirations often come from, or are strongly influenced by, Luciferic and Ahrimanic beings. In this connection, it is interesting to read how he describes some of the characteristics of Ahriman, for example in *Die Geistige Hintergründe der Menschlichen Geschichte** (Dornach, August and September, 1916), Lecture V:

One of the main characteristics of Ahriman is that he is quite unaware of the direct relationship to truth that man has when he lives on earth. Ahriman does not know this direct relationship to truth in which one endeavours to establish truth simply as the agreement of a concept with something objective. Ahriman does not know this. He is not concerned with this at all. Through the whole position which Ahriman has in the world, which I have often described, it is entirely a matter of indifference to him whether, when a concept is formed, it corresponds to reality. The kind of truth which he is concerned to build up—we would not call it truth in the human sphere—is entirely concerned with effects (*Wirkungen*). Something is said, not in order that it shall correspond with something else, but in order to produce effects. This or that is said, in order to achieve this or that result.

This corresponds exactly to the situation with many scientific concepts. It matters not in the least whether they correspond to sense experience, or even whether they correspond to "common-sense". The most important thing is that they *work*.

We can see here, too, how this kind of thinking has crept into social and political life—since Ahriman's conception of truth, as described by Steiner, amounts to "the end justifies the means". The whole world of power-politics, salesmanship and persuasion, is imbued with this element of untruths and half-truths used for a purpose.

One can detect here an element of tragedy in modern science, and in its inaugurator, Bacon. It was essential for humanity to rid itself of dependence on the past, on the authority of Aristotelian concepts which no longer had any living content and had become

* Translations of all these seven lectures, partly in typescript, are in the Library at Rudolf Steiner House.

mere 'idols'. The last lecture in the series quoted above ends with a discussion of Bacon. His task, Steiner said, was to enable men to see through the old 'idols' handed down from the past, and turn their attention to the world revealed by the senses.

Both these aims have been achieved—but something else has happened as well. Through the growth of experiment, and the invasion of pure science by the techniques of applied science, the sense world has become obscured by a new set of idols, the remote concepts of contemporary science.

The experimental method, as soon as it ceases to be related to the world perceived by the senses, opens the way to concepts which have no roots in nature, but are infiltrated into men's minds from a kind of sub-nature by the Ahrimanic beings.

From other lectures of Steiner's, it is clear that these beings have long been seeking an opportunity of this kind. Historians of science have often commented on the peculiar part played by Arab culture in carrying over Aristotle's scientific teachings to the West. In the sixth century, when the Greek philosophers were exiled by Justinian, they founded the Academy of Gondi-Shapur in Persia. It was from this Academy that learned men were later invited to the court of the great Arab ruler, Haroun al-Raschid, to impart Greek science and medicine to the Arabs.

When the revival of learning began in the West, the scientific writings of Aristotle and Ptolemy first became known in translations from the Arabic. They had made their way through Egypt to Spain, and were taken over during the Christian invasions in the eleventh century.

In his lectures on reincarnation and karma, Rudolf Steiner describes how this impulse was then taken up in the West, and transformed by certain individuals who in previous lives had been intimately associated with the Arab culture.

One such individual was Bacon, and another was Darwin. Many other individuals who have profoundly influenced the development of science are no doubt closely connected in a similar way with what Steiner calls the "Arabian stream" in history.

In another course of lectures, *Der Entwicklungsgang der Menschheit in seinen drei Kräfteströmungen** (Dornach, 4-13 Oct., 1918), Steiner has more to say about the Academy of Gondi-Shapur.

There were at work there, Steiner said, strong spiritual influences which wished to interfere with human evolution by bringing a new and potent knowledge into the world. From this centre were to have come certain brilliantly inspired individuals who during the seventh century would have given a highly advanced medicine and science to mankind, and also certain knowledge concerning the nature of birth and death.

This knowledge, according to Steiner, is intended to grow only

* A typescript translation of these six lectures (R LXVII) is in the Library at Rudolf Steiner House.

slowly in mankind, and will not be fully developed until the mid-point of the Consciousness Soul age, 2493 A.D. If the intentions of the spiritual influences which worked at Gondi-Shapur had been realised, knowledge appropriate to the matured Consciousness Soul would have poured over men still living entirely in the Intellectual Soul.

This impulse was, in fact, blunted. How this happened is described by Steiner in the same course of lectures, and it would lead too far to enter into this here. But Steiner describes how the same impulse which worked at Gondi-Shapur echoes on in Bacon, and into twentieth-century science.

Many people to-day feel that science is going too fast for man, that we are being presented with forces and problems which we are not yet mature enough to control. But imagine how far more helpless men would have been if equally potent knowledge had fallen into their hands more than a thousand years ago. Science to-day has a tremendous momentum, a kind of haste, a rushing forward into the future, which echoes the impulse that lived in Gondi-Shapur, and is characteristic of the Ahrimanic impulses behind it.

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Steiner was born just as Baconianism was beginning to mature. He lived to see many of the early fruits of the scientific revolution—electricity, wireless, aircraft. And his life's work is related to Bacon's in a twofold way. He was concerned to turn men's attention once again to the world of spirit, but without losing the consciousness of self which would not have developed without Bacon's impulse.

In the realm of science—which is what this article is mainly about—Steiner pointed repeatedly to Goethe as the inaugurator of a new impulse, and he saw his own work as continuing Goethe's and taking it further.

In Goethe's approach to nature, there is the same interest in the world revealed by the senses as we find in Bacon, and the same emphasis on the importance of avoiding prejudice and preconceived ideas. But there is something more—Goethe emphasised that the scientist must never lose sight of the *phenomena that nature reveals to him*. He must not build mere imitations of nature in his mind, models which at best embody only part of the truth. Instead, he must form his thoughts in such a way that the spiritual realities which are behind the impressions of the senses can flow also into his mind. The outer expression of a plant, encountered through the senses, and the inner expression admitted through thinking, then meet in the soul and reveal the true being—the primary Phenomenon (or Ur-phenomenon) behind the plant.

The "models" of modern science are a kind of caricature of the primary Phenomena with which the natural science of the

future must be concerned. And as long as science is preoccupied almost entirely with producing effects and performing experiments, it will give men more power, but not the wisdom to use it properly.

What is needed is a reawakening of "pure" science in a new sense, making full use of the powers of consciousness won since Greek times. In such a science, progress would depend more on acquiring new faculties than on performing new experiments. This does not mean that there should be no experiments. But the starting-point would need to be a clear apprehension of the real Ur-phenomenon with which the experiment was concerned. This cannot happen as long as concepts are treated merely as serviceable tools, constructed in the human mind for a strictly practical purpose.

Modern science has brought us to the point where the sheer power of human thinking has been amply demonstrated. But because there is still no awareness that thinking has any connection with spiritual worlds or spiritual beings—either benign or malign—there is no feeling of responsibility towards thoughts; only towards deeds.

In *Die Geistige Hintergründe der menschlichen Geschichte*, quoted above, Steiner says: "In the years to come, for many millenia, it will be essential that we acquire a sense of responsibility for a thought we take hold of." He goes on to say that critical point comes when the thought is imparted to others, written down or spoken out. Then it has been let loose in the world, so to speak—and it is at this point that Ahriman can go to work, if the thought suits him.

To-day, there is a tremendous pressure in science to rush hastily into print in order to forestall rivals in the same field. New ideas, and new experiments, are not allowed to mature in the mind, but are thrust out immediately into the world. It may seem an offensive analogy, but it is really as though science were afflicted with a kind of spiritual diarrhoea.

The question of responsibility was raised in an acute form by one of the most extraordinary achievements of science—the atomic bomb—which turned an abstruse conception into a fearful weapon after a few years of hectic work. This gave many scientists a considerable shock. The apparently disinterested activities of the laboratory could suddenly uncover a tremendous new force—and once uncovered, there was a kind of helpless feeling among scientists that nothing could prevent it from being put into practice (although some attempts were made). For a time, there was much discussion about the responsibilities of science towards the world, and whether scientists should try to keep potentially dangerous discoveries secret.

It was concluded, quite rightly, that this couldn't and shouldn't be done. But scientists are continually aware that some apparently academic paper in *Nature* may have revolutionary implications for the whole world.

It was never suggested, however, that scientists should feel

responsible for what they *think*. But once scientific thinking can come alive, can begin to reach to the spiritual realities behind the world of nature, the need for responsibility will become more apparent. And it is Steiner who pointed the way to such a new kind of thinking, dealing in living thoughts instead of ghost-like models.

When Bacon published the *Novum Organum*, he inaugurated a kind of thinking that has gradually and effectively eliminated the remnants of the past that clung to human consciousness. This method has reached maturity to-day, and threatens to fall gradually into decay unless it is given new life.

The Consciousness Soul must now take the next step: to re-establish a connection with the spiritual realities of the world. The "Novum Organum" for this step was brought into the world by Rudolf Steiner, in works such as *Knowledge of Higher Worlds* and *The Philosophy of Spiritual Activity*.

It is thus highly appropriate that Steiner and Bacon should be remembered in the same year—and not surprising that Bacon should be easily comprehended while Steiner is still difficult. Since Bacon's day, his new way of thinking has become a common possession of a large part of mankind. Steiner's way has still to be acquired—and it will be a strenuous, arduous task.

The Heritage of Mani

Violet Plincke

THE researches of oriental scholars who devoted their thought and energy to the collation and the study of Manichæan writings, as well as to the early Christian references to Mani (or Manes as he is often called), are very wide and impressive. But it cannot be denied that at the end of these studies the fundamental questions about the actual character of Mani, his teaching and the place he occupies in the history of man's spiritual evolution, remain unsolved.

Certainly this is due partly to the fragmentary nature of the documents preserved; partly to the actual loss of the greatest portion of Mani's works, not to mention the fact that some of Mani's ideas have reached us in the distorted version of his bitter opponents. But apart from all these misadventures, the cardinal fact remains that Mani in his being and in his work cannot be understood unless we turn to the results of spiritual research which we owe to Rudolf Steiner. Repeatedly he went back to expositions of the Manichæan heritage, as well as to the initiate Mani himself—and it is the guidance provided by Rudolf Steiner's indications which will determine the outline of the present study.

Whenever the name of Mani or his teaching reach our consciousness—be it through the spoken word or in print—we are immediately conscious of approaching the mystery of Evil and Good. Who could fail to realise that Evil in its countless manifestations in our time is demanding ever more insistently to be met and understood, or—to be more exact—to be countered and transformed into Good through powers slow in their birth and manifestation—but boundless in hopes of future growth?

Modern research has established the dates of Mani's birth and death—216 and 276 A.D. But if we attempt to understand his background, we are confronted with facts which have a mythical character. We hear that he was adopted by a widow at the age of seven—thus his early years remain impenetrable to us. At the age of twelve he lost his foster-mother and came into the possession of her books which—according to tradition—she had inherited from her husband Skythianos. Skythianos had lost his life on his journey to Jerusalem, where he hoped to have speech with the learned men in that city.

The name of Skythianos evokes in us the bearer of all the Atlantean wisdom, and thus we are led to understand—in mythical form—the breadth and depth of all that entered into the soul of the boy. Further indications, equally in picture form, tell us of the flow into Mani of post-Atlantean wisdom: Persian, Babylonian and even Buddhistic. The name of Mani—it is significant to realise—was not his from the beginning (the early name occurs in varying

forms as Cubricus, Corbicius, etc.) but one that he gave to himself. And Mani—in its very sound—leads us to Manu, Manas—a humanity not rooted in the sphere of the earth, but mindful of its heavenly origin.

The all-decisive event in the boy's twelfth year was his experience of the visitation of the angel El-Tawan, of whom he spoke to his disciples when he lay chained in prison:

"Ask all men about me!
I had no master, no teacher among men—
From whom I received this wisdom.
Or from whose hands I received my words.
I, when I received all this,
Received it from God's own hands,
Through His angel
Sent direct by the Godhead."¹

Mani goes on to speak of the divine visitation as being an encounter with "the living Paraclete" who came to reveal unto him all mysteries (they are specifically enumerated) and he ends with the words, "and we became one spirit and one body". We are faced with the direct record of a realisation of Christ's words about the coming of the Comforter. And it is from this source that Mani received all the revelations concerning the rhythm of Time, the forces of Light and Darkness and Man's being woven out of them and evolving in their struggle.

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The life-time of Mani falls into a period when the light emanating from the ancient wisdom was waning fast, and the greatest mystery in all human and cosmic evolution was threatened by the danger of becoming ever more veiled. But in receiving the illumination from El-Tawan, Mani was not only graced to receive the secrets of cosmic and human evolution; he also received the "Rule" which he was to establish and maintain among his pupils, in order that they might serve as vehicles of the Spirit when he deemed them ready for their task of carrying the light they had received to those "who sat in darkness". But when they returned from their journeys, they found to their sorrow that Mani, their revered teacher, was in prison. This was a result of the King's wrath that Mani had failed to heal the Prince—and death robbed the monarch of his son.

Subsequently, Mani escaped from his prison and fled to Mesopotamia, where he met the Bishop Archelaus. An account of this conversation is found in the *Acta Archelai*, a spurious document which for a long time caused a blurring and distortion of the Manichæan teaching. Then we hear of Mani, accompanied by his twelve disciples, setting out on long journeys into far-away Eastern lands—Hindustan, Turkestan, Cathay—all of them witnesses to the

¹ *Kephalaia*. Translated from the Coptic into German by Dr. W. J. Ernst, 1941.

twilight that had fallen on the wisdom of old and ready to receive the new illumination which Mani could bring out of the fulness of his own initiation-knowledge.

When Mani and his disciples returned to Persia, they found a new ruler occupying the throne—King Bahram I. He was filled with the desire to restore Mazdaism—the heritage of the Zarathustrian revelation—to its pristine glory. Everything that appeared to him as an innovation—which, in his view, Mani's teaching seemed to be—he distrusted and rejected. He demanded of Mani a recantation of his tenets, and, when Mani refused, ordered him to be imprisoned and executed.

There are many records of Mani's death. Viewed as mere records of physical facts, they may appear conflicting; but if seen as imaginations of untold suffering, they take on an altogether different character. Certainly, however, the all-important last discoveries of Manichæan writings in 1930 at Fayyoun (near Luxor) make it clear that 26 days elapsed between the day of his imprisonment and his death. The heaviest chains were put round his feet, his hands and his throat, causing agonising suffering. Yet he continued to teach his disciples and to admonish them. Still his cry to the Father rose again and again imploring for delivery:

O Spirit Power on high,
O Being of Light!
Thou hast sent me that I might go forth:
Hear my prayer quickly!
Free the prisoner
From the hands of those who robbed him.
Free the fettered one from the iron.
Free my spirit out of the depths.

The *Kephalaia* recounts how at the approach of deliverance the bodily frame of Mani "sounded forth", and his "glory" began to change and radiance filled his countenance.

Then, when death had ended his martyrdom, the disciples heard a voice sounding above the head of the departed—it was the voice of Christ Himself Who hastened to welcome him who had been a Messenger of Light.

We must now turn to Mani's cosmogony and his penetration into the mysteries of Light and Darkness, Good and Evil and man's part in the cosmic process—particularly in relation to the future. It is a widespread and obstinately rooted error to read into Mani's cosmogony a fundamental dualism—Light and Darkness, Good and Evil facing each other at a point in cosmic existence behind which it is impossible to penetrate. Yet, with the help of Rudolf Steiner's indications about *Zarvana akarana* (time unending, eternal duration), we can approach that unity which reaches beyond the duality of Ormuzd and Ahriman, their struggle and their deeds, expressed in the unfolding stages of evolution.

Co-existent with *Zarvana akarana* are the Light-ether and the Light-earth (*Terra Lucida*)—they know of neither beginning nor end. But when Time was born and the Light was separated from the depths, then the depths produced Satan, the Dragon, the old Serpent.

Mani's cosmogony goes on to describe (I omit many details) the creation by the King of the Paradise of Light of Primordial Man, whose appointed destiny it was to redeem the Dragon. But the redemption of the Dragon will be consummated only in a distant future not calculable in terms of years. It depends—ultimately—on the endlessly increasing awareness of men that in the entire created world (revealing itself most directly in the plant-realm) the divine forces are not yet released but are awaiting the Light-forces of Man to touch and unseal them. The Manichæan spoke of "Jesus patibilis" being enshrined in the whole of Nature and awaiting the Light within man to be transformed into Love. When the Manichæan looked up to the stars, he beheld Christ Demiourgos revealing himself in creative glory.

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One of the most significant features of Mani's work was his determination to bring into existence *communities* of men who based their entire life, in every single aspect, on the light that had been revealed to them. Not all men have the same power to walk steep paths for long—hence Mani divided his followers into groups, according to what each man was ready to strive for and to attain:

- | | |
|-------------------------|------------------------|
| 1. Listener/auditor | — Sons of Recognition. |
| 2. Truthful one/electus | — Sons of the Secret. |
| 3. Steward/presbyter | — Sons of Reason. |
| 4. Servitor/episcopus | — Sons of Knowledge. |
| 5. Teacher/magister | — Sons of Gentleness. |

It was St. John's Gospel and the Pauline Epistles which sustained the very core of their existence—a fact which throws fundamental light on the continuous vigilance and lofty level which characterised the life of the individual as well as the life of the community.

In the life-time of Mani, as well as in the immediately following decades, his teaching was widely spread, most strongly in Syria and in Egypt. When we endeavour to create something of a picture of the various spiritual streams prevalent in the lands surrounding the basin of the Mediterranean, we find that the seekers of the spirit were steeped in Gnostic thought—whatever its specific shade or tendency may have been. This Gnostic thought was rooted in the late heritage of the Mystery-centres; it was profound and highly developed, providing the early Christian thinkers with concepts capable of entering into the living stream of truth revealed through the words, the deeds and the life of Christ. The work of the greatest of the early Christian thinkers is permeated by the

heritage of Gnostic thought—whether we turn to Justin Martyr, Clement of Alexandria, or Origen.

It was the spiritual guidance of human evolution that had brought into being and developed Greek thought in order to forge out of it an instrument for the endeavour to penetrate into the Mystery of Golgotha. But Mani's life falls into a period when Gnostic thought was beginning to wane, and when something radically different was approaching—namely, that which found so powerful an expression in St. Augustine's will-charged mood and thought. Although he had been a Manichæan for ten years, he never got beyond the degree of "listener"—the first rung of attainment in the Manichæan community—obviously because his innate capacities drew him into a different direction, away from all that the Manichæan rule and discipline demanded. The *certainly* in his relation to the Divine, which he was so ardently seeking, he could find in no other way but through faith, which sprang from his will—was rooted in it, fed by it, and bore fruit out of it.

Augustine's thought was an anticipation—in more ways than one—of modern man's thought. And his presentation of Manichæism in his "Confessions" is largely responsible for a widely-diffused misinterpretation of the actual nature of Manichæism. This must in no way be interpreted as *blame*—in the present context blame would be meaningless. What is needed is the recognition that Augustine bore within him a spiritual configuration that *anticipated* the modern mind, where will and thought are largely cleft apart and shrink from that conscious interpretation where they become living image. Manichæism, however, is at home in the picture-world of the past, on the one hand, and on the other is charged with the seeds of future spiritual insight and impulse. What is it that now draws us so insistently to probe into Mani's heritage, although the sources of information—in spite of all the zeal and endeavour directed to their study and interpretation—are far from adequate? It is the fact that in this heritage we see a fulness of the Christ-impulse, a cosmic breadth and a penetration into the tasks of the future to which our deepest forces directly respond.

Mani's experience of the Christ-Event was direct and independent of tradition, and on his long journeys to distant countries he hoped to bring what he knew to be *fulfilment* to those who still lived in a mystery-knowledge *preparatory* to the coming of the Christ. Yet this was only part of his work. The central feature of his cosmogony was the realisation of the forces of opposition which were admitted by the Divine Powers themselves because—and this is the heart of the secret of Evil—it is the Darkness itself which causes the forces of Light to grow beyond that measure of strength which could be attained without this opposition. And equally it is willed that the cardinal impulses which have to work themselves out in evolution must first appear "prophetically", as it were and, seemingly, die

into the Darkness because their time "is not yet come", in order to reappear much later, and thus to unfold and bear fruit. So the seed of Mani's teaching, so intimately united to all that lives in the Gospel of St. John and the Pauline epistles, can begin to speak to us to-day and lead us into the future.

For the realisation of Mani's paramount impulse to transform Evil into Good, two forces of equal significance must unite: the never-failing *impulse* to heal, to illumine and to redeem, together with an ever-growing *penetration* into the actual nature of the fundamental sickness of man and the world, so that effective use can be made of the well-nigh infinitely diverse means (with moral forces coming to work "magically") of restoring to health and strength what has fallen sick.

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Who can wonder that this seed of regeneration brought into humanity by Mani called forth the most fierce opposition on the part of those powers which in their very essence can do nothing but thwart the "restitution of all things"—a principle that had been instilled into humanity at the time of Zarathustra? As the capacity of men to rise in pure and strong spiritual perception to the meaning of the coming of Christ diminished, so, correspondingly, the followers of Mani were subjected to persecutions of every kind. It seemed that the development of the Church—speaking in broadest terms—went in the direction of an ever-increasing development of the authoritarian principle, of rigidity of dogma, and of dimming the capacity of the individual to experience within himself the Mystery of the Christ-Event.

This must not be taken as a judgment of these times, for there is something of the nature of inevitability in these developments. Mani's impulse was such that it could not be expected to unfold and spread without any opposition: it had, seemingly, to go underground, to die. . . . Where records fail, there still is the never-interrupted stream of the indestructible impulse of Mani, borne first by his pupils, and passed on through subsequent generations from pupil to pupil, for the all-important element of the apostolate of every man worked unceasingly throughout the centuries. Perhaps the countless rivulets and rills that form a vast network of pulsating life under the cover of the earth might evoke a picture of the mysterious continuation of Mani's heritage.

Until comparatively recent times, students of the more hidden streams of spiritual evolution (sometimes termed "religious sects", "heretical movements," etc.) would speak of Bulgars, Bogumils, Catharists, Albigenses, Waldenses, etc., as isolated disconnected phenomena of religious life. In none of these does the name of Mani ever occur—even the immediate pupils of Mani called themselves nothing but *Christians*. But the deepened spiritual awareness of our time—just because of the present ever more powerful mani-

festation of the forces of darkness—has enabled historians to realise that it is Mani's heritage which continued to work in these far-spread lands as a mysterious leaven in the hearts and minds of men, sustaining their vigilance and courage in remaining true to what Paul describes in his first Epistle to the Corinthians: "But we have the mind of Christ."¹ In the ritual of admission to the community of the Catharists, called the *Consolamentum* (to indicate that the Paraclete, the Comforter, was invoked), the Book was placed on the head of the new member, symbolising the Light which was henceforth to enter into his spiritual faculties and dwell there.

Who could feel surprise at the fact that communities of such single-hearted men, filled with the greatest sense of responsibility and determination, exercised a great influence on their environment? In the regions where their numbers were greatest—in Lombardy and Provence—we hear that the Catharists had more schools and more pupils than the Church was able to muster. They held open discussions and invited the people at large to their gatherings—and nobody dared to interfere because of the power and the resolute attitude of their patrons. All that we associate with the beauty and splendour of the Troubadour culture has its roots in that liberation of the forces of soul and spirit which was the result of the Catharists' inner bearing.

It is Reiner Sacconi, writing about 1260, who tells us of these matters—alas, when the fierce persecution of the Albigenses had mercilessly destroyed the noblest spiritual blossoming of the time. It was an incalculable setback in the development of all that we conceive as the Christ-impulse entering into the body social of mankind. For knights, townspeople and even some of the clergy considered the itinerant apostles of the Catharist community as bearers of true Christianity. And spiritual freedom and religious tolerance were realised as never before. Class distinctions, previously so rigidly maintained, began to wane, because knighthood became accessible to peasant and townsman alike, if the human being himself was brave and honourable. All strata of the population appeared to share in the attainments of knowledge and art. It is not too much to say that this brief spell of the realisation of Mani's liberating impulse marks a festive span in the life of Europe.

The last act of the annihilation of the faithful Albigenses took

place when those who had sought refuge in the fastness of Montségur had to abandon their retreat because of the exhaustion, sickness and death of the members of the community. They were promised safe conduct by the leader of the besieging army. But a huge fire met those who had believed the promise. Undismayed, the Albigenses leapt into the fire with the cry, "God is Love".

This fact grows into a sublime symbol of spiritual "treasure", which may reveal itself in the future. But it is important to become aware of how this Mani principle of the realisation of the "mind of Christ" in the innermost self of every human being worked in so many other parts of Europe. Flanders and Germany in particular were rich in "Friends of God", who, though not actively opposed to organised authoritarian Christianity, still worked entirely out of their own resources, preaching widely and giving more intimate guidance to countless seeking souls.

Mystical literature is full of references to "Friends of God", some of whose writings have come down to us anonymously. One of these "Friends of God" visited Johannes Tauler (1300–1361), who had become a preacher of great renown. But the "Friend of God" felt impelled to speak to him, in order to make him aware that it was needful for him to turn back and learn to know what he still lacked. And Tauler came to realise deeply that he had to renounce all and everything of his previous knowledge and powers and become a vessel, empty and pure, for all that God would pour into him.

After this fundamental experience of his life, he often mentioned the "Friends of God" in his sermons, as the following examples may show: "It is on them that Christendom stands, and if they were not in Christendom, then it could no longer exist, for their existence alone—just that they are alive—is worth more than all the world can do" (Sermon 180). "In past ages the heathen persecuted the Friends of God; now, however, they suffer persecution from those who would appear to be good Christians" (Sermon 133).

In spite of all these persecutions by the Church of the living stream flowing through the words and actions of the "Friends of God", it found ever-new channels of expression, notably through the unknown creators of folk-tales. There, in an unending variety of picture-forms, the mysteries of man's soul, of death and resurrection are enshrined. Startlingly clear is the Manichæan echo in some of them, when we read of a country all plunged in darkness, from the beginning of the year until its end, because a dragon had swallowed the light. A boy armed with a club, which had been tossed into the heights and returned to earth only seven days and nights later, goes out to fight the dragon—and kills him. So light is restored to the world.

In another story, where the dragon causes the earth to be covered with an ever-spreading sheet of ice, we are told that the

¹ "In Italy, as well as in France, heretical views had come to be widely spread since the eleventh century. Although some of them appeared to be new, formless and apparently lacking inner connection, they had nevertheless sprung from one and the same gnostic-manichean source. . . . Wherever the heretical communities were formed, or wherever they were discovered after a period of hidden existence, they were found to be branches of the manichean stem. . . . According to the words of William of Newbridge, in France, Spain, Italy and Germany they were as numerous as grains of sand on the shore." J. J. von Döllinger, *Geschichte der gnostisch-manichäischen Sekten*, 1890.

hero is counselled to cut open the dragon's belly after having killed him. He does so and finds there what in imaginative language represents all the constituent parts of man, ending with that spark that is his innermost. The hero takes the spark and holds it close to the icy mountain so that it melts away and releases the imprisoned princess—a picture of the soul of man.

As young and old told and listened to these stories, spiritual sustenance flowed from soul to soul. It is the *courage of man* that releases the imprisoned forces of man.

These stories stem from Bogumil (a Slav word meaning "dear to God", i.e. "Friend of God") sources. The Bogumils were the spiritual offspring of the "Bulgars", bearers of the Manichæan heritage. The earlier discoveries of Manichæan writings led some archæologists to infer that Mani so stressed the Cosmic aspect of Christ that His descent into a human body, His Passion and death, could be traced but in an inadequate way. An entirely different aspect of Mani's teaching has become manifest since the last discovery in 1930, when the contents of the first chapter of the *Kephalia*, containing the account of the advent of Christ Jesus, His Passion and death, were deciphered. This description is similar to that of the Gospels. It is followed by a record of the Entombment and Resurrection, and by a description of Christ endowing the disciples with Power, as He breathed on them before He rose again into the heights.

Mani mentions the active working of the Apostles, mentioning St. Paul as one who, likewise, poured strength into men. There follows an account of the way men began to forsake the narrow and steep path until two other apostles (whose names, unfortunately, cannot be deciphered in the MS.) came to quicken the community of the faithful. After their departure the Christian Church fell once more into a decline. Once again came the moment to liberate the souls. And then the living Paraclete spoke to him, Mani, and revealed to him the diverse Mysteries, thus enabling him to begin his apostolate.

The opening words of Mani's work "The Living Gospel" are: "I, Mani, the apostle of Jesus." Another revealing passage may be added here, telling us how Mani himself interpreted his own task when he spoke of the manifold religious communities (including the non-Christian ones) as Churches: "Whosoever has chosen his Church in the West—that Church has not reached the East; and whosoever has chosen his Church in the East may find that it has not reached the West. . . . My hope, however, will go to the West and will go to the East. And the voice of its proclamation will be heard in all languages, and it will be proclaimed in all cities and its message will reach every land."

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Let us retrace our steps and remind ourselves of the central

substance of all that Mani brought to mankind—the recognition of the actual significance of Evil and the unfailing solemn determination to transform it utterly. Rudolf Steiner characterises the instruction of future teachers imbued with the spirit of Mani as follows: "Men speak of good and evil, but they do not know that it is necessary in the great plan that evil, too, should come to its peak, in order that those who have to overcome it should, *in the very overcoming of evil*, so use their force that a still greater good results from it."¹

In our own time the earliest dawn only of the fulfilment of this stupendous task can be experienced. It is only in the next epoch of civilisation, beginning roughly in the middle of the fourth millenium, that mankind will awaken (not in its entirety but in groups, growing in number and in strength) to a truly Christ-filled consciousness and a mood of abiding, unconditional sacrifice. What is to be achieved in the future is prophetically foreshadowed by virtue of the spiritual guidance of evolution.

This prophetic element can be traced in those works of genius which can lead us sometimes to a deeper grasping of the characteristic features of a nation than anything else could do. In this context we would mention Tolstoy, not only in the great works arising out of his imagination but more especially in his book, "On Life", so characteristic of his moral and spiritual anticipations. When he began writing this work (it was in response to an enquiry of one greatly exercised in her mind about the mystery of death) he had in mind to give it the title of "On Life and Death", but in the course of unfolding his thoughts, Death appeared to dissolve altogether and triumphant Life won the day. The book is charged with a most powerful impulse, raying forth into the future. The fact that Tolstoy himself was a highly complex personality, with warring elements at times almost rending him asunder, does not alter the fact that, at other moments, he could become the vehicle of powers giving cardinal direction to the lives of men.

Looking back into the past as well as gazing around us, we might well feel impelled so to direct our perception as to become increasingly aware of the harbingers of Mani's impulses, planting a seed of fire, as it were, into men's minds and hearts, to bring to birth an ever more purposeful striving both to *recognise* the forces of evil and to find the right weapon to meet them. It belongs to the cardinal features of Rudolf Steiner's heritage that he has opened our eyes to the *twofold* nature of the adversary forces: Lucifer and Ahriman, each of which crosses the divine creative powers and yet, if recognised and met creatively, cannot but contribute to the growth of man's true stature. One condition only must be fulfilled if man is to achieve this aim: to grow ever stronger in the unfolding of his powers of love, and in reaching

¹ From *The Apocalypse cycle*, 1908 (p. 111).

out for truth and holding it firmly through "the mind of Christ" in him.

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A passage from Rudolf Steiner's course of lectures, "The East in the Light of the West", may conclude the present effort to outline the significance of Mani for the course of human evolution. It begins with a reference to a gathering taking place "in a spiritual sphere belonging to the earth in the fourth century A.D." The purpose of this gathering was the planning of the flow of wisdom that had streamed throughout post-Atlantean times and that was to develop in the future ever more and more gloriously. Those who were gathered together were Skythianos, the keeper of the wisdom of ancient Atlantis; an earthly reflexion of Gautama Buddha, and the then reincarnated Zarathustra. And a fourth individuality is mentioned "behind whom something is hidden which is higher, more sublime" . . . than in Skythianos, Buddha or Zarathustra. "It is Manes, who is acknowledged as an exalted messenger of Christ by many who see in Manichæism more than is generally recognised. . . . Then the plan was laid down, how all the wisdom of the Bodhisattvas of the post-Atlantean times was to flow ever stronger and stronger into the future of mankind. And what was then decided upon as a plan for the spiritual development on earth was preserved and carried into those European mysteries which are the mysteries of the Rose Cross."

Within them lies the spiritual guidance of our time.

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Human Movement through the Stages of Life

Olive Whicher

"THE power for movement springs not only from within the body; from the world-circumference also comes the force whereby the body is held erect and enabled to move." This statement appeared in italics towards the beginning of an article by the present writer, called "Gravity and Levity in Human Movement", in the 1960 number of the *Golden Blade*. The theme—gravity and levity in human movement—was there developed to show how man, incarnated as a threefold being of body, soul and spirit, is poised between the centric forces of the earth and the ethereal, peripheral forces which work inward from universal space. These formative forces from the cosmos work in interplay with the earthly gravitational forces, and this comes to natural expression in the different kinds of movement of which the human body is capable.

To an awakened experience of the forces inherent in bodily movement, acquired perhaps through Eurythmy or through the kind of gymnastic exercise developed by Bothmer, the interplay of the upward-bearing cosmic forces with the downward-pulling gravitational force is self-evident. What was hitherto simply a fact of human experience is brought more and more to consciousness. Further, in the light of exact geometrical concepts, an approach is made in clear thinking towards an understanding of that element in human movement—and indeed in all movement—which cannot be explained by means of the gravitational laws alone.

It belongs to the spirit of our time that man should begin to know and understand the peripheral forces with clear scientific concepts.¹ The mountaineer knows simply from experience—or the acrobat on the high wire—that to cling close to the rock, or to become over-conscious of his own bodily centre, is to invite disaster. As children, we knew well that to walk along the high garden wall was easy as long as one walked calmly forward, erect, without stopping to look down, or "freezing" to the spot in a sudden advent of fear. This would mean dropping down on all fours to grasp the wall with hands as well as feet—a temporary capitulation to the centric, gravitational force of the earth.

But the acrobat on the tight-rope often carries an open umbrella or a very long rod, and we children often held our arms out or looked away to the far end of the long wall, to help keep our balance. It is as though appeal were being made to the upward-bearing forces, those forces which counteract the gravitational

¹ See for example the article, "Hidden Forces in Mechanics", by George Adams in the *Golden Blade*, 1959.

pull and which originate not from the dark earth but from the light-filled vault above and from the horizon's round. Only in the interplay of the cosmic peripheral forces with the earthly is any movement possible; without this interplay there can be no movement.

In a lecture given at the Hague, on April 9, 1922, to which reference was made in the above-mentioned article and which has since been published in translation in the *Golden Blade*, 1961, Rudolf Steiner was at pains to awaken in his audience a conception of cosmic space (*Gegenraum*). He called it the counterpart of the three-dimensional space in which we experience our own physical bodies. He described how it is possible in contemplating the starry heavens to reach beyond what is merely sense-perceptible and to experience in "imaginative cognition" the counter-image of the three dimensions of earthly space. "Counter-space" is then like a great hollow sphere, the vaulted sky, from which pour forth forces in surfaces or planes (*Kräfte in Flächen*), coming from all directions of the universe towards the earth and working plastically upon the forms on the earth's surface.

Rudolf Steiner describes how these are the forces which flow through and plastically form the subtle etheric substantiality which permeates man's physical body and endows it with life. This supersensible body of vital formative forces—the etheric body—without which the physical body would be a mere corpse, is subject to the laws which prevail in cosmic space (counterspace or ethereal space) just as the physical body as such is subject to the gravitational laws of the earth.

The sculptor is creative in this world of counter-space. Rudolf Steiner describes Threefold Man and speaks of the development of plastic art in times when men had an intuitive perception of the human form and were not restricted merely to a study of anatomy in physical space alone. If we regard the human form in imaginative perception, we are led to focus our attention at first upon the formation of the head. We learn to conceive it as "wrought from out of the cosmos, through the mediation of the body of formative forces." In the head is mirrored the cosmic sphere; its beautiful form is moulded from the periphery of the universe and it functions in the realm of the peripheral forces, which stream in, plane upon plane, from the light-filled vault of the heavens.

To come to an inner perception of what finds expression in the form of the chest, we need to "picture to ourselves how man lives on the earth, encircled by the stars in the zodiac." This is man's cosmic horizon. Standing upright upon the earth, he reaches out towards his earthly horizon, placing his hands into a horizontal plane which extends away out into the cosmic environment.¹

Considering the limb-system of man, Rudolf Steiner says we

¹ See again the article, "Gravity and Levity in Human Movement."



HUMAN EMBRYO, FIVE MONTHS OLD, IN THE FOETAL MEMBRANES

From Ernst Haeckel's *Anthropogenie*. English translation by Joseph McCabe, entitled *The Evolution of Man*, published by Watts and Co. for the Rationalist Press Association, 1905.

feel that this is "not related to the cosmos, but to earth and to the earth's force of gravity." The formation of the human foot, the way the shin-bones and thigh-bones are fitted together by the mediation of the knee—all this we find adapted, dynamically and statically, to the earth, and to the way in which the force of gravity works from the earth's centre outwards, into the universe.

Summing up this contemplation of the human form as revealed to the eye of the sculptor, Rudolf Steiner says: "For the head, we need all the forces of the cosmos; we need the whole sphere if we want to understand what is expressed so wonderfully in the formation of the head. If we want to understand what finds expression in the formation of the chest, we need what, in a sense, flows round the earth in the equatorial plane; we are led to earth's environment. If we want to understand man's lower limb-system, to which his metabolic system is linked, we must turn to the earth's forces. Man is, in this respect, bound to the forces of the earth. Briefly: we discover a connection between all cosmic space—conceived as living—and the human form."

This is one aspect of Threefold Man put forward by Rudolf Steiner. It is of special significance in regard to human movement. In fact, taking into account that the laws of the macrocosm are mirrored in the microcosm, this mode of perception leads to a deeper understanding of the nature of movement wherever it arises—mechanical movement, the functional movement of a living organism, fluid, airy, cosmic movements. *Movement is essentially a rhythmic outcome of the interplay of polar opposite forces, and according to how these forces are related to one another, in what measure the earthly, physical or the cosmic, ethereal forces predominate, so do movements differ in character and quality.*

This differentiation in the character and quality of movement comes clearly to expression in man. The movements of the legs approximate most closely to a purely mechanical movement, taking its course in step-measure. With constant repetition, the leg movements carry the body over the earth and are adapted to the gravitational forces. The arm movements are freer and more varied; arms and hands do not have to support the body in the gravitational field. They move seldom with the step-measured, point-to-point quality of movement characteristic of the legs and feet, but almost always in planes and spiral surfaces. The head is almost entirely removed from the earthly mechanical type of movement; at most this is to some degree present in the movement of the jaws. Head movements approximate rather to the slow, circling, cosmic movements in the universe.

Thus man incarnated, moving over the face of the earth in three-dimensional, material-filled space, is set amid the forces of earth and comes to terms with these forces in his movements. At the same time, he reaches beyond the three dimensions, transmuting them; he is citizen of another space—a space empty of matter,

but “filled” with spirit. This is ethereal space (*Gegenraum*) and in this space the cosmic peripheral forces work in from the world-circumference.

In the Hague lecture already mentioned, Rudolf Steiner described how a higher qualitative “mathematizing”, achieved by passing from analytical to modern synthetic (projective) geometry, can lead to an “imaginative perception” of the human form and the body of formative forces permeating it. One aspect of this inner perception of the human form is the one we have just been considering. It leads also to a deeper insight into the varying character of human movement during the successive stages of life, as the spirit comes gradually into incarnation and passes gradually out again.

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We learn to look with this new kind of mathematical-imaginative perception at the gesture of the moving human form in child, adult, aged person, and to apprehend how differently throughout life the individuality indwells the physical body, expressing itself through the medium of the etheric body.

The new-born infant, lies there upon its back, all head, with little rounded legs and arms and hands. It is still like a tiny cosmos, as yet far removed from earth. Before, in the mother’s womb, it was in a purely cosmic space—a sun in the lap of the moon. We must understand this cosmic space aright, with exact mathematical concepts as well as with true artistic feeling. Here was not an earth-space, formed from within outward and dense with matter; here was an ethereal centre, “filled” with spirit. Served by the forces of earth, the peripheral forces moulded the form plastically from without; surfaces were created at the circumference of the womb-sphere, and layer upon layer infolded. This was a receptive space for the cosmic formative forces pouring inward, plane upon plane, from the starry places of the universe; they were held and mirrored in the microcosmic ether-space.

The child is now there, before our eyes! And yet it is as though we stand beside the angels, looking in upon it. The little limbs move continuously, the legs kick, the mouth sucks, the whole body is one sense-perceptive sphere, pulsating with half-conscious movement. With dawning awareness of the surrounding world, the baby lifts its head. It is the first real movement from within, answering the call of the world outside. Then gradually the infant dips down into the three-dimensional physical world. The little feet touch the earth, and only then, as Rudolf Steiner tells, does the child really come into the realm of the forces of earth.

Watch the miracle of the little child learning to stand and walk! See him trying to come to terms with two opposite worlds at the same time; that of his own little body, weighed down and held to the spot in the field of gravity, and the world of his environment, the horizon which encircles him. In order to stand and walk, the



EXPERIMENT ON FOOT

From *Moving and Growing* (Ministry of Education and Central Office of Information; published by H.M. Stationery Office, 1952). Copyright photograph by Mrs. E. Tudor Hart, whom we thank for permission to reproduce it.

child must bring about a state of balance between Heaven and Earth! Clinging to the bars of his cot he pulls his body up, to stand erect. The power which sustains him in his newly found upright position is not the force of gravity. How often at first must the little legs give in to this earthly force and crumple up beneath him. Starry eyed, he stands there eagerly; from around and above him the world calls. In his growing consciousness he overcomes the force of gravity again and again; he is active in the realm of the peripheral forces which, pouring in from the world circumference and working in the medium of his etheric body, draw him upwards. These are the forces which can raise living substance out of the sphere in which gravity alone holds sway.¹

His balance gained, precariously, the child moves forward on uncertain feet, often with outstretched arms and hands, or hands held close to shoulder level; eyes and mind set on some distant aim. Sustained and confident, he goes to meet the world. And when he falls, what a fall it is! The little form lies abandoned on the ground, as though the strings of a marionette had snapped, and he waits for someone else to put him on his feet again. Indeed, as yet it must be someone else who picks him up. The Hands of God, planes of up-bearing ether-forces, draw and hold him upright.

A little later on, watch the small child running. The head still dominates, seeming to be the only conscious part, carrying the child along, whither it would go. Legs and feet are fat and clumsy, yet they play their part with uncanny skill, following, in complete unconsciousness. The individuality, the ego, is not within the child; it is around him. And inasmuch as it enters in, it does so through the head. The life of will exerts itself strongly and actively in the field of earth, but the guiding forces of consciousness, which must needs unite with the will if the body is to be maintained erect and animated, are not as yet his own. They have their "centre" in the cosmic periphery, just as his physical body has its gravitational centre.

During the years centering on the ninth year, there is a wonderful balance to be seen in the movements of children. (It is interesting to note the change in proportions between head to waist waist to feet.) All through the "golden age" of childhood the individual is learning to know the earth and to unite his cosmic consciousness with her laws. For healthy children, a day can bring one long sequence of harmonious movements, from sunrise to sunset. We see them swinging, skipping, running, jumping, bowling hoops, playing ball . . . Skill and agility, half conscious, half instinctive, show here; movement is rhythmically balanced between the peripheral forces and those of gravity and weight. The child is well schooled now in the laws of earth, loving to play with them, to test his prowess. Many a childhood game has here its place.

¹ See Rudolf Steiner and Ita Wegman, *Fundamentals of Therapy*, Chapter I.

For the active child, during these years, movement ranges through the whole gamut of its possibilities, from "being a traction-engine" to running swiftly and surely over the cowshed roof. These are all great experiences, cosmic and earthly; this is a time when, while finding the earth, head, hands and feet are woven through with the planes of light.

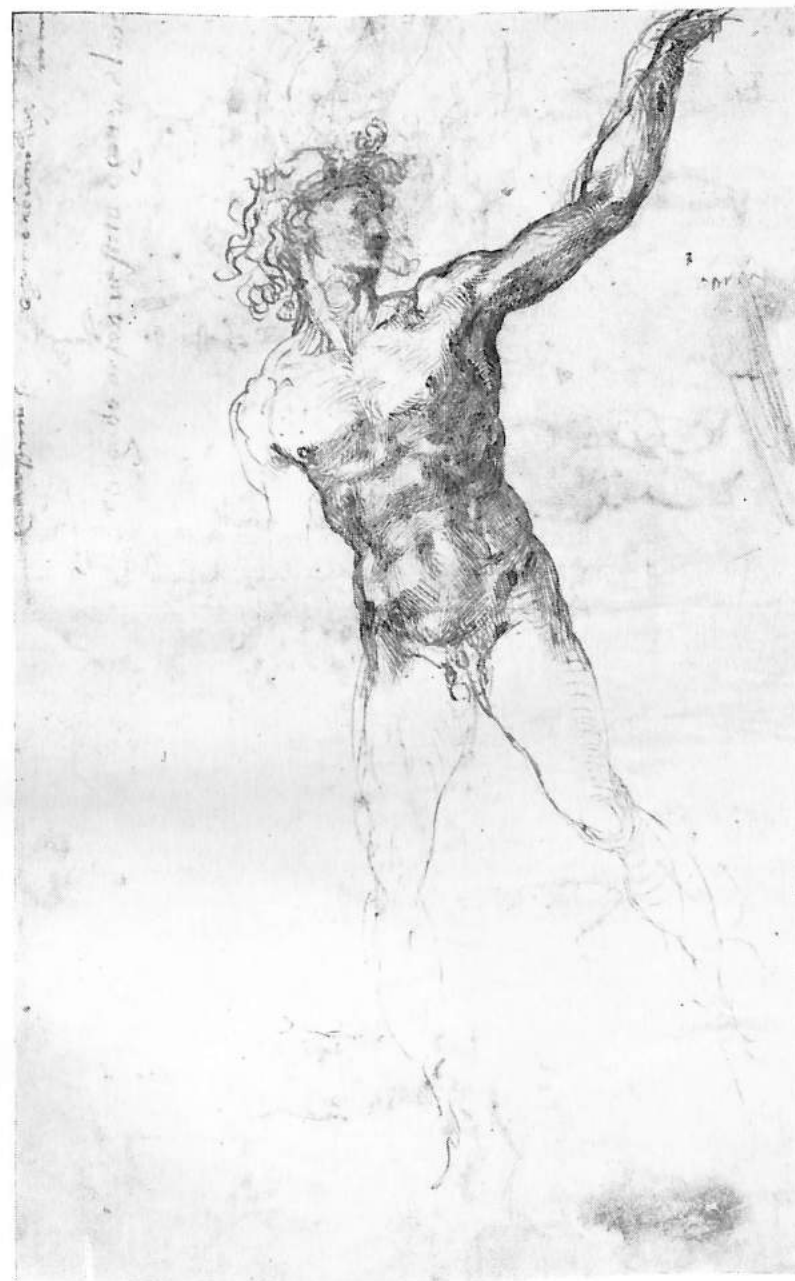
Then comes the real entry into earth, at puberty, with a consequent awakening to this experience in a more conscious light. The spirit enters into skull and bone, to experience earth-mechanics, bound to the right-angle in the centre of the world. The gesture of bodily form and movement can change dramatically now, especially in boys. Limbs grow long and heavy, strong perhaps, but often awkward. Weight and the growing physical power of the body now dominate the quality of movement. Characteristic at this time is the picture of youths, often in groups, lounging, round-shouldered, with hands in pockets, or—still with hands in pockets—kicking stones along. The forces of consciousness have drawn deeply into the organism; the child has become self-conscious.

Now the individuality must learn to come to grips with the skeleton, but before this is achieved, alone in a stark world, he often reveals uncertainty and instability, sometimes even withdrawal or defiance. This is a time when, more than at any other, hands are clenched to fists, and arms—even head—may be used to make powerful thrusting movements outward; explosive movements these are, akin to those of an earthly, centric force dammed up and then let loose.

We are now contemplating a moment in life which is in great contrast to the embryonic period. The body has reached physical maturity, it has, as it were, grown out into three-dimensional earthly space, and its formation is completed. The ether-body has played its part of mediation in a mighty process, the precipitation, one might almost say the crystallisation, of a cosmic being into an earthly frame. Citizen of the earth now, the spiritual individuality lives within the physical body, feeling its narrow confines and (see below) experiencing "the shadow-like world of man's thoughts." But this is not the end, it is only the beginning of a life. What of the cosmic ether-forces now—of space and counter-space?

Throughout the course of an incarnation, the ether-body sustains the formative processes of the physical body, but when the main periods of growth and development are over, part of its forces are freed for yet another task. To quote from the chapter in *Fundamentals of Therapy* already referred to:

The forces that hold sway in the etheric body are active at the beginning of man's life on earth, and most distinctly during the embryo period; they are the forces of growth and formative development. A portion of them, emancipated in the further course of



MICHELANGELO: STUDY OF A NUDE YOUTH

By courtesy of the British Museum.

earthly life from this formative activity, then becomes the force of thought. They are the forces which bring forth, for the ordinary consciousness, the shadow-like world of man's thoughts.

It is of the utmost importance to know that the ordinary thought-forces of man are the refined forces of bodily growth and formation. In the forming and growing of the human body, a Spiritual manifests itself. For it appears as such in the further course of life, in the spiritual force of thought.

Man's ordinary thinking then, even the shadow-like world of thought for the ordinary consciousness, is a vital spiritual force, an ethereal force of the same order as those forces at work in the moulding and forming of the child's body.

It is in the time between puberty and the entry of the ego at twenty-one that the powers of thought really awaken in the adolescent. He begins to use thoughts as tools of his own and to go his own way with them. To the extent to which his own world of thought matures harmoniously, the young person acquires character and poise, shows interest and initiative in life and finds a purpose in it.

It is easy to see in the deportment, the gestures, the facial expression, whether a balance is being maintained between the peripheral forces and those of weight. Once more the individuality faces a struggle between the powers of light and those of darkness. It is like standing upright and learning to walk all over again; but this time the activity is an inner one. The forces which for the tiny child poured in from the widths of space to sustain him, now spring from within; the adolescent must find them confirmed in himself. The more strongly they have been sustained for him in childhood, the more surely will he find them now.

In the grown young man or woman, athletic movements often reveal a noble harmony, at once powerful, rhythmical and quietly thoughtful; even the fall is controlled. The powers of a man's own thought, the light of his consciousness hold his body upright and guide his movements. Ethereal peripheral forces, born of the world-circumference and mirrored in the head, counter the force of gravity. Thus a man moves, through earthly space, endowed with the forces of cosmic space.

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As life goes on, in the natural course of events the urge for physical movement lessens, while the opportunity for active thinking grows. Here we touch upon a most essential theme, which would, however, open out far beyond the scope of this article—as indeed, the life of a man opens out now into the many-coloured, infinitely variable scene within which his destiny will unfold. For each man the world is different, and many are the factors influencing an individual life, manifold the paths a man may take. Yet here again light is shed upon the path if we know the laws of peripheral and well as centric worlds.

If man will not remain bound to his own earthly centre, clinging,

as it were, to the cross of the three-dimensions of space, but, using to the full his healthy powers of body, soul and spirit, will learn to experience the counter-image of this cross, he may transcend the shadow world of thoughts, those thoughts which well up from within him, whereby he simply associates and analyses sense-impressions in order to reach the laws of nature. The force of his thinking may be strengthened and his perceptive faculty enhanced. He will indeed see with different eyes, with different thoughts in his mind; he will add a new aspect of cognition to his ordinary perception of the world. The world will then think in him, that he may see the Archetypes. An artistic faculty of "imaginative perception" will be close at hand, to apprehend the very world from out of which the forces of his thinking come.

The content of world-imaginings then pours in upon man, filling him with a vital inner force. We may see it, ever and again, shining out into our world from the light-filled, venerable countenance of an aged man or woman.

Subud at First Hand

Katharine Trevelyan

For students of Anthroposophy it is often helpful to know something of other movements (apart from the organised Churches) which are concerned with the inner life of the spirit in the world to-day. As a first endeavour in this direction, we have asked Mrs. Katharine Trevelyan, who has a long and continuing association with Anthroposophy and the Christian Community, to write about her experience of the relatively new movement known as Subud. She is of course expressing her personal views; the *Golden Blade* is responsible only for inviting her to do so freely. A comment by Arnold Freeman follows her article.—*The Editors.*

ON Ascension Day in 1958, when staying with some anthroposophical friends at Hepsisau in Württemberg, I was climbing a nearby hill considering a phenomenon which has always puzzled me—that all the groups working for the betterment of mankind spent energy on inveighing against other groups rather than on working as one concerted power of light against the power of darkness. It had so happened that I had been moving in England and Germany among many differing sects, societies and congregations, and only very rarely did I meet a soul who was genuinely pleased to know of work similar yet dissimilar to his own.

As I slowly scrambled up the zig-zag path, something came to me with arrow swiftness—between lifting my left foot up and laying it on the rock before me. It was this: That the powers of darkness wanted all good-willing people divided in fear and envy of one another. If throughout the world they combined, rejoicing in the good they saw in others—putting largeness of heart and warmth of love before clever appraisal and criticism—evil would wilt and fade before this world-wide raising of consciousness.

I saw it was not enough to listen sympathetically to the hopes and aspirations of the leaders of the different groups I met. On Ascension Day in that curious district, where St. George is reported to have killed yet another of his many European dragons, I pledged myself to speak, in season and out of season, of the good workings of one group to another, and never to wilt under the bad breath of the dragon of scorn and un-love.

For this reason I rejoiced when I was asked to write for the *Golden Blade*.

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Shortly after this Ascension Day encounter, I read in the *Anthroposophical Quarterly* for Summer, 1958, a short critical review by Canon Shepherd of a book about something called Subud. This interested me very much, as I am an admirer of the reviewer, yet recognised his dislike of something that seemed to him to be dangerous and new. I determined to investigate, sent to the public

library and was soon needing every gift of sifting and sorting as I read; for the book was written primarily for followers of Gurdjieff, whose work was virtually unknown to me. But there is surely a great intellectual delight in unravelling a many-coloured sock of one jargon and knitting it up again into a fine-patterned sock of one's own particular jargon, and I had many a ruminative and amusing evening before I could step out well-shod.

The book reported that an Indonesian, Pak Subuh, having been told in the spirit that he would die when he was 32, asked around in Java among priests and seers why this should be his fate. He was advised that he was not one who could be given counsel by another—he must go direct to the Source. On his 32nd birthday, in 1933, he was visited in the night hours by a power which was both illuminative and purifying. It worked in him so strongly that he thought he must indeed die; he submitted his life to God and awaited death with equanimity. The gift continued to work in him as a cleansing, redeeming agent and he recognised that he was going through a process of spiritual death and rebirth.

A year or two later, standing within that Kingdom which Nicodemus was told that none of us would enter without being born again, he pleaded with God to take away His Grace and Peace and Inner-seeing, if his fellow-men were to be left bereft. At this point he was told that he could pass on the gift to any adult who specifically asked for it. There was to be no proselytizing, but what he had received was in no way exclusive and could be given to anyone who in sincerity wished to worship the One God by submitting his will to Him.

Very slowly and quietly the gift was passed on, never lessening its force—being transmitted by 'Helpers' who were authorised to do so, having verified in their own experience the reality of the action. More than twenty years later it reached these islands.

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I found the central core of the book moved me profoundly on three counts. In the first place, if what I read was true, a new dispensation had been sent to meet the acute difficulties of this age. Thankfully I allowed myself to consider the possibility of man coming through the crisis in which he stood. The second reason for possible rejoicing was perhaps a more personal one. I had read that Rudolf Steiner considered that from this century onwards there would be a distinct parting of the ways between those aware of the things of spirit and those who had a wholly materialistic outlook. There would be a spiritual water-shed dividing the sheep from the goats. I had seen there could be no Christian compassion in an attitude which said, "We of this or that church, of this or that movement, are going to find ourselves safely among the sheep." Rather Dr. Steiner's words were a tremendous challenge to know ourselves united with just those who seemed unable to find their way.

It was in reading this book about Subud that I saw at once in this gift a possible opening for many, who could never come to Anthroposophy, to find their way back to an awareness of God's existence. But it was the third consideration which sent me down, in the Autumn of 1958, to Coombe Springs in Kingston-on-Thames to make further enquiries.

From 1935 I had had reason to understand very well what Dr. Steiner meant by saying that there would be a Second Coming of Christ in the Etheric, starting from the beginning of the thirties. My personal experiences had been vivid and my contact with differing churches and bodies had confirmed this still further. When I heard that Pak Subuh had received this revelation and gift in 1933, I considered it very probable that this was a further manifestation of the Second Coming, especially as Pak Subuh's experience was not unlike Saul's on the road to Damascus, followed by two silent shut-away years.

SUBUD is an abbreviation of:

SUSILA—right living accordant with the Will of Almighty God.

BUDHI—inner force that resides within the nature of man himself.

DHARMA—surrender and sincere submission to the One God.

In most cases, after persons have expressed a wish to come into Subud, they wait three months before they can receive the contact. This enables the Helpers to assess whether the applicant is really sincere in his desire to worship the One God, and the applicant himself can have time to ask questions and to consider his position very carefully. There is neither encouragement nor discouragement of the inquirer—the decision is entirely his own. But no one may receive the contact who is known to be mentally unstable.

Having come into Subud, every member goes twice a week to a renewal of the gift with other members, in a half-an-hour's worship of God called the Latihan—an Indonesian word which might be translated "training" or "exercise," though we have not got the English equivalent. It is as though a seed, fructified at the moment of receiving the contact, is continuously nourished and watered by the repeated Latihans.

At Coombe Springs I realised that as an anthroposophist I had to find out: Was Subud one of the "short cuts" to knowledge of spiritual things against which Dr. Steiner so constantly warns us? Did it involve a lowering of the standard of consciousness, or submission to some unknown force? Was the will left completely free? How could one know what beings or influences were allowed to work on one as a result of the 'opening'? Might this not give free reign to Luciferic forces?

Talking with a woman of obvious integrity and wisdom, I found her answers sober and almost laconic. Subud was not a teaching, not a way of life, but a gift which could be received but could not be talked about. It worked on each individual, cleansing his lower forces of the things which were not of God. It was a way to worship God in spirit and in truth, by submitting the will consciously to His Will. However much I found myself intellectually satisfied, I had to face that the proof of the pudding was in the eating. Yet because it was new, I was scared—but of what? I didn't know.

I remembered Dr. Steiner's words in *Karmic Relationships*: "Michael is a Spirit filled with strength, and he can only make use of thoroughly brave men, men full of inner courage." So, calling most earnestly on St. Michael to protect me, if I were doing anything foolish . . . I asked for the gift on Michaelmas Day, 1958.

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I have now been an active member of Subud for three years and a Helper for two years. What have I found?

I became assured that a new dispensation, a new gift, had indeed been given. From my own experience I knew there was no question of lowering of consciousness or interference with the freedom of the will. Because it was from the Highest the gift excluded by its very nature the possibility that evil forces could enter when one gave oneself up to it. While anyone, at home or in a bus, with friends or alone is open to every kind of spiritual force—during the Latihan, because this gift is of God, evil cannot attack. The strength of the power is such that the indications from Pak Subuh for the right action are clearly laid down and must be adhered to. No new member ever does a Latihan unless a Helper is present. The absolute freedom of everyone is self-evident when one experiences how, at the quiet word of "Finished" from the Helper, all come immediately out of their time of worship.

In the less laudable sections of the Press there have been foolish and dramatic articles about Subud. I and my friends can vouch that there is no mass hysteria or 'dervishism' in the Latihan. For two short half-hours a week one is asked to follow freely the inner promptings of the spirit. The Latihan is neither more nor less than the practice of entire surrender to the Will of God, and one is forced again and again to know the truth of: "Man looketh on the outward appearance, but God looketh on the heart."

Just as Bernadette would never have discovered the healing waters at Lourdes unless she had obeyed the vision of the Virgin who told her to lean down and drink what looked like mud, so those in the Latihan are unable to receive fully of the action of the spirit unless they dare to be aware and follow the inner promptings, whatever these may be, for that short half-hour twice weekly.

Like the early Quakers, many do indeed 'quake before the

Lord' and go through a time when they face things within themselves which are painful and humiliating. Others find they hardly have an awakened human soul which can worship the One God and know themselves more like Ulysses' men under the spell of Circe, grunting in a sty of their own making, until the spirit has worked upon them. Others may get caught up in intellectual questionings which throttle the gift. For the power moving in Subud, though we know it to be of God, is completely beyond discussion. It cannot be put into a tidy pigeon-hole. If it can be parcelled up and docketed, then it is not Subud—and that is a very disconcerting thing for our cerebral age to have to face.

And it is just this aspect of Subud which is difficult for anthroposophists to understand or accept. The place for meditation and clear thinking continues as ever, but in this form of the worship of God the mind and the emotions have no part to play . . . they only prevent the gift from coming to the worshipper. One is asked literally to DO NOTHING (the most difficult thing possible), but truly to submit to God. In the Latihan I find I may for minutes cease to be in my own light—and can stand openly aware of an absolutely silent fountain of life invisibly flowing in the profound peace within and around me. It is then that I know how true is the author of the 'Cloud of Unknowing' when he writes, "By love may He be gotten and holden; but by thought never."

I can vouch that over these years this opening to the quiet workings and cleansing action of the Spirit has heightened my level of consciousness immeasurably. Returning to read Dr. Steiner's work, I was amazed to find how much I had earlier taken on trust, which only now I could know to be true. I took part in the Christian Community service of the Act of Consecration of Man with far greater understanding, enabled by what had come to me in Subud to receive on a new level. I perceived for the first time that this was indeed the renewal of the Mass for the epoch we are just entering, though this would not be fully manifest to the world for two or three hundred years. I have also found that many Subud members become open to hear of Spiritual Science. The mutual interchange and quickening is most heartening.

We are people from all possible walks of life—not specially enlightened or good. Not all of us have gone through any sort of self-training beforehand. (Going to a dance organised by the Hampstead group, I could see we were just ordinary, unpeccable people!) We are welded, through the strength of this purifying action into a brotherhood such as I have not experienced elsewhere. We are of all religions—Hindus, Christians, Moslems, Buddhists—and together come to an awareness of the One God revealing Himself to His children in many ways. The barriers of race and creed, colour and mental stature fall before what one must acknowledge is an astonishing arrival on this planet.

In this gift there is a Grace for the soul who would never be

drawn to the intellectual approach of Anthroposophy, and I find myself many times a day rejoicing that so many are being helped who otherwise might be entering a despair of negation and doubt. Many who come, hardly knowing whether they believe in the existence of a God, have that scourge of agnosticism lifted from them. A German friend whom I have known for twenty-five years, and who during that time had never been able to believe, found his un-faith melt away like mist before the sun, on receiving the contact, and in the ensuing years has never doubted again.

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The daily papers are full of problems of teenagers, old ladies assaulted and the growth of sexual immorality. One of the main actions which one sees in Subud is this clearing at the centre of each one of the dust, caked mud, and even hardened cement, due to spoilt relations between men and women. Very rare in this life is the person who is not tarred with this brush, or whose life is not impoverished because of lack of tarring. And it would seem that because God is love, this action of the spirit within a soul works to show up our own un-love, our twisted love, our self love, or our sensual love. No laws, no code of morality or talking from pulpits can free one who has got caught in the fangs of distorted love, but this power within Subud can and does free them—I have seen it again and again in the past three years. It has been not through repression, but by reality breaking in on all levels, often causing at the outset long pent-up emotions to explode, but later allowing true humanity and warmth of love to run again in their rightful channels. This is an inestimable and vital benefit to hundreds, and it is not to be scoffed at lightly by those who have always known easy sex and family relations.

There is now in Subud an outcrop of happily married couples with healthy babies, where a glance shows the sort of soul which is being enabled to come to earth through these normal happy relationships. Indeed, it is within the family life that Subud is seen working at its clearest and best.

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Now if someone asked me, "After these experiences within Subud, how, if at all, would you relate the work of Dr. Steiner with what came as power and illumination to Pak Subuh in 1933?" I would answer that personally I see no conflict, only a development. Most of us must be aware of a very exact timing in spiritual happenings. Dr. Steiner was sent to speak about man, the being of the earth, the Hierarchies and the cosmos. He opened to men a free and new thinking, if they would have it. He said little about the Godhead, which must ever be veiled in silence, being beyond man's thought. Then, in the ripeness of time, was sent not a man but a gift open to every man—a power which could not be man-

handled or crucified. It was the property of no single religion or race. It worked in each as a unifying force which revealed that we were living on one world, as brethren under One God, Who claimed our entire devotion. The coming of Dr. Steiner, followed by Subud, shows a Divine Logic, and the inner stillness and submission in the Latihan is complementary to the way of supersensible development and in no way challenges it.

The other day, coming across this sentence in "From Jesus to Christ", I realised how many had come in Subud (where the intellectual and perceptive powers are immeasurably quickened by what is received in the Latihan) to just such an experience as Dr. Steiner foretold: "And now from the twentieth century onward, a third source begins. It arises because an ever-increasing number of persons will experience an extension, an enhancement, of the intellectual powers which is *not* brought about through meditation, concentration and other exercises. As we have often said, more and more persons will be able to renew the event of Paul on the way to Damascus. Thereby a period will begin of which we can say that it will provide a direct means of perceiving the significance and the Being of Christ."

And if I were further questioned, "What do you think of the future of Subud?", I would answer that it is early days to prophesy whether this gift is destined to play a large part in the spiritual regeneration of mankind, with the very many other outpourings from the Heavens which are being sent to man through the sacraments, through individuals, through movements at this time.

I cannot help recalling the words of Krishna to Arjuna in the Bhagavad Gita:

When goodness grows weak,
When evil increases,
I make myself a body.
In every age I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness.

And knowing the peril of the times we are in, I take special note of all things that bear the stamp of God upon them and rejoice to see this silent power for good on the move, able in its simple action to get behind any curtain man can erect. An iron curtain may actually not be as difficult to penetrate as a printed one or still more an intellectual one. This power works surely and sometimes painfully, destroying the 'sin of the sinner'—showing up the arrogance of heart, lust of flesh, false intricacies of thinking or insincerity of action—clearing up relationships between people and quickening again forms of worship which have grown limp and stale.

For the serious-minded there will never be an end of the work on the only thing each of us has in this life—our own being. But Subud will prove a snare and delusion to those who come to it

first and foremost for self-improvement. For it has not arrived to help man worship himself. The aimed aimlessness of it is touched on in Rab'ai's prayer:

"O God, if I worship Thee from hope of Paradise, exclude me thence. But if I worship Thee for Thyself alone, then withhold not Thyself from me."

Perhaps one could say that Subud was just a helping hand—an extra Grace—given to man to enable him, out of his own being with or without the help of priest and prophet, to worship the one God in sincerity, and to lead a life which will itself be an act of worship and praise.

This is not lightly said, nor lightly come by. If it is the aim and reason for man's existence, it will not be achieved in a generation or a hundred generations. On the way, it is true that spiritual ladders will be climbed, and wholeness achieved, but only as an almost unnoticed by-product of the life of worship, which cannot but overflow with love and joy.

Just as the coming of Buddha and Christ can never be obliterated from man's spiritual history, but will work out continuously till heaven and earth are rolled up as a completed scroll, so this new-old gift in Subud, drawing to itself whom it chooses, will, I strongly suspect, also work its way through our generation and through time to come, never losing its potency, never sullied by man's foolishness, greed or pride of exclusiveness, until the earth shall again be full of the knowledge of God, not in the simplicity of Adam in the garden, but in the complexity of the Third Adam as overlord of the earthly forces under God.

Subud and Anthroposophy: a Comment

Arnold Freeman

KATHARINE TREVELYAN'S search for truth has led her to Subud. She may be right. It may well be that she has discovered some aspect of truth not yet recognised by most of the adherents of Anthroposophy. This is a matter upon which every reader of these pages must come to his own decision. All I can myself attempt is a statement of the conclusions to which in my own search I personally have so far arrived.

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I have become convinced that Rudolf Steiner was possessed of faculties which enabled him to make fully scientific statements about regions of existence other than the sense-perceptible. I feel that he has laid the foundations of a greater sort of science than that commonly cultivated. I hold that in what he did for education,

medicine, agriculture, drama, architecture, etc., we see the beginnings of a new human civilisation based upon supersensible cognition.

That his work might be established in the world, Dr. Steiner founded a School of Initiation. Those who undertake the schooling there offered have the opportunity of gaining supersensible knowledge of their own; they can thereby become enabled to help Dr. Steiner to overcome the prevalent materialism and to bring a nobler world order into existence.

Of what nature is the schooling which Rudolf Steiner offers? To use an ugly word—what is the *technique*? (This little comment of mine is exclusively concerned with this question).

In the chapter "Concerning Initiation" in his *Outline of Occult Science*, Dr. Steiner speaks of two of his earlier writings: *The Philosophy of Spiritual Activity* and the *Theory of Knowledge based on Goethe's World-outlook*. He says that "these writings make known what thinking can achieve for itself if it liberates itself from physical sense-impressions and relies exclusively upon itself". He says that whoever allows these works to activate him finds himself standing in the spiritual world. He seems to regard this method of finding entry to the Supersensible as the best of all . . . His appeal in these writings is to present-day man—in full consciousness—by sheer thinking—to encourage his supersensible self into existence.

To those who do not fancy this austere epistemological method, Dr. Steiner makes generous alternative suggestions. In his book *How to Attain Knowledge of Higher Worlds*—as the title indicates—explicit practical instruction is given. In this book; in a chapter at the end of *Theosophy*; in a chapter near the end of *Outline of Occult Science*; and in many other books and lectures, he has multitudinous things to say. We find ourselves presented with a great number of "meditations" and "exercises" and all sorts of advice.

Dr. Steiner speaks often of the value of the *Rückschau*—the review in reverse direction of the events of the day . . . In book after book he pleads for the "Six Exercises" by means of which we may learn to discipline our thinking, feeling and willing . . . In many contexts he urges us to cultivate deeper relationships with nature—learning to let flowers and and trees speak to us, as they did to Goethe; listening to what lies in the background of the sounds made by animals, etc., etc. . . . He demands that we practise selfless receptive listening to what people say to us—listening not to their words only but to what goes on in their inner being as they speak.

We are given the beautiful Rose-Cross Meditation. We feel, to begin with, how superior we are to the rose-bush. But when we reflect upon the karmic impurity of our blood and contrast it with the unsullied purity of green sap and red juice in the

rose-bush, we no longer feel superior; we are filled with shame. But we take heart. We say to ourselves that it is in our power to eliminate these impurities from our blood, to bring ourself into a condition comparable to that of the rose. We finally form an imagination of a black cross (representing our lower self crucified) and of seven red roses at the intersection of the beams of the cross (representing our higher self born out of the lower). We hold this imagination in mind for as long as we can. We do it day after day.

In every such meditation, in every such exercise, and in all the counsel with which they are accompanied, we find that Dr. Steiner is urging us consciously to encourage into existence our supersensible selfhood by the exertion of our will-forces.

In the preface to his *Road to Self-Knowledge*, more explicitly perhaps than in any other place, Dr. Steiner indicates the nature of the instruction he gives us. He tells us that in the eight meditations of which this book consists we are being called to "a kind of self-conference". He says that if there is "real inner work of the soul" it will result in the "awakening of concealed forces" in us. He says that we are "gradually urged on to a soul-journeying which leads to the true beholding of the Spiritual World".

Is it possible to characterise the kind of discipline which in all such activities, and in all meditations and exercises, Dr. Steiner is constantly insisting upon? He says plainly in *How to Attain Knowledge of Higher Worlds*: "The student in his times of meditation must beware of mere indulgence in feelings; he must not lose himself in vague sensations. Such states of soul only hinder him from reaching true spiritual knowledge. His thoughts during meditation must be clear and definite." It can be said of every meditation and of every exercise presented by Dr. Steiner—and of every aspect of the instruction offered in his School—that *it is an appeal to present-day man's thinking, knowledge-loving self to enlarge by his own willed effort the boundaries of his consciousness so as to bring into existence his supersensible self.*

We are brought by Dr. Steiner to feel that year after year, life after life, we are upon a long, hard, evolutionary climb up the mountain-side; that there can be no getting of ourselves whisked upwards upon magic carpets; that upon our own bare feet we must tread every geographical inch of the ascent; that only in such exertion have we the right to regard ourselves as what Meredith calls a "fundamentally decent human being".

Good or bad, right or wrong, what Katharine Trevelyan urges upon us is most certainly not a technique anywhere advocated by Dr. Steiner.

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Mr. J. G. Bennett tells us that "nothing similar to Subud has occurred before in human history"; that "a new possibility has been opened to mankind"; that "Subud must be distinguished from

any other spiritual gift previously known on earth". As an Anthroposophist, I find myself left asking such questions as these:

If Subud is the overwhelming spiritual event that Mr. Bennett claims it to be, why in Dr. Steiner's writings is there no anticipation of what lay immediately ahead? Can we accept Katharine Trevelyan's view that Dr. Steiner's statements about the Pauline Experience (the seeing of Christ in the Etheric) are a reference to Subud? Can we reconcile with the sort of thing demanded in the "Latihan" Dr. Steiner's insistence that it is upon his own strength and courage that present-day man must rely for the enlargement of the boundaries of his consciousness? If Anthroposophists in all earnestness were doing what Dr. Steiner enjoined, would they stand in any need of this curious Subud technique?

Pak Subuh would have mankind believe that the one uniquely right and efficacious mode of receiving an influx of the Holy Spirit is by means of the specific iron framework of the "Latihan". I hold that there is far more wisdom, far more good sense, in what Goethe says to us:

*Das Ewig-weibliche
Zieht uns hinan.*

If we are good, sensible, present-day human beings, should we not endeavour continuously to exercise that selfless receptivity which Dr. Steiner was for ever urging, in order that in all we think and say and do, as well as in moments of special need, we may make ourselves "penetrable stuff" for the grace and power and leading of the Holy Spirit?

Dr. Steiner had in view the overcoming of the prevalent materialistic ways of thought and the making of a new world-order based on scientific spiritual knowledge—objectives which will be achieved only after many hundreds of years. He once said to an audience of his adherents: "You are the preparers of the preparers." Our task as Anthroposophists is not to look for quick results or new methods; it is to be far more true than we have yet managed to be to the sturdy common-sense of what Dr. Steiner says.

One consideration most of all makes me as a student of Anthroposophy dubious about the claims of Subud. All that Rudolf Steiner says points to the central fact that Christ Jesus was the Word made flesh; that the Christ Event was the turning-point in human evolution; that Christ is the Lord and Saviour of mankind. This, says Dr. Steiner, is bed-rock objective truth and reality. Katharine Trevelyan avers that Subud has helped her to comprehend it more deeply. But, as I know from many conversations with others in Subud, it has not led these others to any such conclusion. Pak Subuh himself remains a Muslim. Subud literature takes pride in the fact that Subud leaves people undisturbed in their religious and philosophical outlooks. . . . A serious student of Anthroposophy cannot but find here something mentally un-

manageable. If the Holy Spirit that speaks in the Latihan is the Spirit of Truth, we cannot but ask why does it not lead every adherent of Subud, as it has led Katharine Trevelyan, into understanding and acknowledgment of the meaning of the Christ Event?

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It may be that what I have said in this comment is erroneous. *Timeo Danaos et dona ferentes*—perhaps I am over-suspicious of “revelations” and “mysticism” and merely subjective emotional states of mind. I confess that the sort of spiritual experience I value most is clear, exact, hard-won knowledge of the supersensible world—based on a bed-rock certainty comparable to that on which in their own sphere the truths of physical science are based.

Studies of Threefold Man in Time and Space

This is a revised and shortened version of an article first published in the news-sheet, *Anthroposophical Movement*, for September 1936. The article was based throughout on notes taken by a member (C. D.) during a study-course given by Mr. George Adams at Rudolf Steiner House. Since the original article is probably unknown to many *Golden Blade* readers, we hope this new edition of it may be found helpful in the study of some basic elements in Rudolf Steiner's picture of man.—*The Editors.*

THROUGH all the immense range of Rudolf Steiner's later teachings the idea of Threefold Man runs constantly as a leading theme. We find it in the scientific and medical lectures, in the lectures on education, in the expositions of the Threefold Commonwealth, even in the lectures on economics and agriculture. And yet there is no lecture-cycle devoted specially to the theme itself. In his book, *Riddles of the Soul*, published in 1917, Dr. Steiner first described the division of the human organism into three systems—nerves-and-senses, rhythmic, limb-metabolic—stating it here in a condensed and not very easy form. Long before this, of course, he had often spoken of man's thinking, feeling and willing, and of their counterparts, Imagination, Inspiration and Intuition. And he has told us that his concept of the three bodily systems was present in his mind for thirty years before he felt able to formulate it adequately.

How shall we understand the critical importance of this concept? First of all, perhaps, by observing that now for the first time the soul powers of man were related clearly to his bodily functions. Dr. Steiner was indicating the first steps towards an understanding of that relationship between psychology and physiology which for ordinary science is a problem still very obscure.

He asks us to observe, first of all, that the relation of spirit to body is not vaguely uniform but differentiated into three degrees. The most material of man's three systems is the nerves-and-senses system — the Thinking system — with the head as its principal organ. Here we encounter physical *substance*, dense and bony, played into by spiritual *forces*. In the rhythmic system—the Feeling system—centred in the heart and lungs, spirit and matter are weaving in and out of one another—meeting, so to speak, on equal terms. In the limb-metabolic system—the Will system—we have to think of physical *forces* playing into spiritual *substance*. (See Dr. Steiner's lectures, *Man as Symphony of the Created Word*, given at Dornach in 1923 and now printed in book form.*)

* See also especially the 5th lecture of the Penmaenmawr lecture-cycle, *Evolution of the World and of Humanity*.

The next step is to recognise that in man's three systems, or degrees of incarnation, are revealed three progressive stages whereby he has, so to speak, torn himself away from immediate participation in the spiritual activities of the cosmos. As *Willing Man* he is penetrated through and through, in deep unconsciousness, by the willing of the gods: his being is their willing, for it is they who will his "I" to be. As *Feeling Man* he is half-conscious—dreamily aware of himself as no longer merged indissolubly in the cosmos but still cradled within its rhythmical ebb and flow. He is as though borne blissfully on waves of in-breathing and out-breathing—carried towards self-consciousness as his breath is drawn in, surrendering himself again to a cosmic dream as it flows out. As *Thinking Man* he leaves the cosmic sea; he beaches his bark on the rocky shore of the skull, and here in this realm of death stands self-conscious and alone. Or, remembering Plato's famous myth, we could say that the Ego, existing in the pure fire of the Will, learns first to know itself through seeing its shadow in the Cave of Thought.

Of course, we must remember always that such a phrase as "Thinking Man" is an abstraction—justified as an aid towards clearer understanding but not corresponding exactly to anything humanly existent, for man's three systems are always playing into one another. In all thinking there is some feeling and willing; in all feeling some thinking and willing, and so on.

Even allowing, however, for this qualification, it could be objected that the picture drawn so far of the Threefold Man is too ideal—that it fails to correspond with man as he stands before us in the world to-day. For instance, is it not precisely in his will-nature that man is most intimately and acutely conscious of sin? Is it not his will that most readily leads him astray, into alienation from the divinely-inspired purposes of the cosmos, even into rebellion against them? How then can it be true to say that in his will-nature he is most closely united with the creative activities of the spiritual world and the Beings of the Hierarchies?

States of Time

In trying to answer these questions we have to think of man's three systems as representing three states of Time. Through his head system he is united with the past of the cosmos—with the results of the creative actions of the Hierarchies in past epochs of evolution. They have built and established a cosmic structure in whose forms and rhythms he lives and which his own misdeeds cannot alter. Here therefore he receives a maximum of protection against his failings. It is indeed by a kind of grace that he is saved from falling through moral perversities into aberrations of thought. However wicked he may be, he is still able to perceive that two and two make four. And it is possible for an immoral man to conduct accurate researches in astronomy, for here he is

dealing with the finished work of the gods—with the divinely-ordered cosmos that is given him from the past.* But in his will-nature man is no longer surrounded by finished work. He is plunged into a kind of fiery chaos where spiritual forces are engaged in creating the future. Here he encounters spiritual powers still intensely active; and, owing to the Fall, he encounters powers of evil as well as powers of good. Hence in his will-nature he is placed in a critical situation—a situation pregnant with possibilities not yet determined. He experiences the full force of the mysterious cosmic law which requires that wherever are most active the highest spiritual powers of good, there will be found most active also the arch-powers of evil.

From the will of man spring his finest heroisms, his most deeply fruitful acts of self-sacrifice, and also his worst cruelties, the most destructive and devouring acts of his sensual appetites. And his limb-metabolic system is a physical picture of this fiery chaos. In his head system all is quiet and lucid, bathed in the light and wisdom of the accomplished past. In his limb-metabolic system, with its digestive and excretory processes, there is a surge of forces constructive and destructive, not light but fire striving in darkness—an image of that fiery darkness, prior to the birth of light, from which all material creation proceeds.

From one point of view it is true that man's head system speaks to us of Ancient Saturn, for it represents the oldest part of the human organism—that part in which cosmic forces have worked longest. If we contemplate imaginatively man's head system, we feel that here is the final result of the deeds of the First Hierarchy during the Saturn period, when the foundations of man's physical body were laid down. But if we ask—What is it in man which corresponds most nearly with Old Saturn as *present activity*?—then we must look to his will-nature, for here the fire-forces of Saturn are still at work: but with the difference that they now bear within themselves, within their conflict, the record of the Fall of the created universe from its first state of harmonious manifestation as the fire-speech of the gods.

Between the head system and the will system lies the realm of feeling; and here man is related to the immediate present—to that state of Time which has, so to speak, no extended existence of its own but is perpetually coming into being and passing away. Hence the realm of feeling is a realm of the most sensitive fluctuations—of ebb and flow, of systole and diastole, of in-breathing and out-breathing—a state in which man is perpetually reaching out *towards* the activity of his will and perpetually retiring inwards again *towards* the passivity of his head. In his rhythmic system he is less protected than in his head system against the surging deeds of the cosmos, but more protected than in his will system.

* Compare the *St. Luke* lecture-cycle, end of the 7th lecture.

We recognise in daily life that man is concerned more closely with moral issues in his feelings than he is in his head; and also that aberrations of feeling are less serious, less potent for harm, than aberrations of the will. We are fairly tolerant of resentful feelings directed against us, for we know that what a man feels is the result of his mood, and perhaps of his bodily condition, to-day; his mood may have been different yesterday and may be different again to-morrow. But if we perceive that a man is opposing us with the determination of his will, we know that we have to do with a serious and enduring hostility, likely to take shape in active *plans* for injuring us in the future.

Forms of Space

That is one way in which man's threefold nature may be studied in relation to Time. It may now be helpful to attempt to picture man's three systems in relation to the forms of cosmic space.

The nature of the head is to be self-contained and at rest: we go about with our private world of ideas. In his head, too, man is most bodied forth, most material. From one aspect, therefore, the head may be pictured as a material sphere organised from a central point. Man's rhythmic system is open constantly to the play of influences from outside: we shall picture its difference from the head system if we imagine a sphere opening out into a curve, suggesting action on one side (the convex side), receptivity on the other. Or we may picture it as a pulsating sphere, spreading out to receive cosmic influences and then drawing them back into itself.

Man's limb-metabolic system is the least physical part of him. He reveals his face and head but clothes his limbs; they are less seemly, more unseemly, more veiled. And only a small part of the limb-metabolic system, its garment of flesh and bone, ever is normally visible. In the lectures mentioned already, *Man as Symphony of the Creative World*, Dr. Steiner says:—

We speak correctly of man only when, looking at the so-called lower nature in him, we see the spiritual substance underlying it. The lower man is really seen as a structure composed of spiritual substance; the nearer we approach his head the more we find he is composed of physical substance. The head is formed mainly of physical substance, but, in spite of the fact that it may sound absurd, the legs are formed mainly out of spiritual substance. So, if I were to sketch the human head, I would have to represent the spiritual substance as passing over into physical substance. The physical substance of man is contained mainly in the head. On the other hand, spiritual substance is spread more over the limbs as he walks or when he stretches out his arms. It is as though this were the chief object of his arms and legs, that they were then filled with spiritual substance. The fact is that the physical substance of the arms and legs only floats as it were within their spiritual substance, whereas the head is a compact structure formed of physical substance.

The dynamic centre of man's limb-metabolic system, therefore,

must be looked for not within his body but outside, in the surrounding cosmos. Hence for this system we need a spatial picture much harder to conceive: a picture which is the *opposite* of self-contained. We must think of a circle turned inside out; of a form of space organised from an infinite periphery, created by forces which, instead of radiating outwards from a centre, pour inwards from infinite distances on every hand.

A circle is surrounded by infinity; it exists between this infinity and its centre, which represents the most material part of it—its hard core, radiating outwards. We can imagine it expanding, striving towards infinity. But the infinite circumference, or what *was* the infinite circumference, can also act as a source, which will now pour inward, *towards* the centre. The latter is now acting as a new kind of infinitude and in another, complementary kind of space—an infinitude of inward concentration, receptive to all the cosmic forces which pour in towards it, just as before the outer infinity had been receiving the forces of a more earthly kind that were pouring outward.

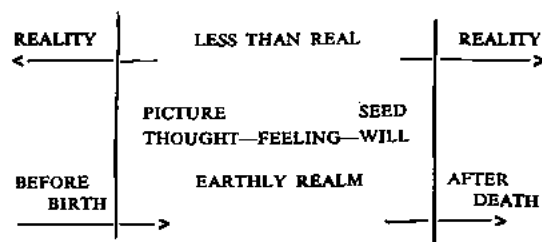
These spacial conceptions of the Threefold Man are imaged vividly in the forms of the skeleton. Here we can observe very clearly that the skull is the most fully formed part of man's bony organism—the part with the largest surface area in proportion to its size. It has a firmly knit, enduringly expressive character which persists after the other bones have fallen away from it and are scattered into fragments. The ribs encircling the trunk, without quite meeting, give at once a much more open impression; the wind blows through them after death even as breath flows in and out of the breast during life. And below the ribs of the skeleton there is cavity, an emptiness, which may be taken to suggest that realm of invisible, unconscious activity, that condition of negative space, played into by forces from the surrounding cosmos, out of which emerges the will-metabolic activity of the living man. The skull, again, will stand by itself, and so, less firmly, will the ribs; but the limbs of a skeleton are loose and dangling. They exist only as the form, the memory, of an activity, and are ready to collapse as soon as this is removed.

Or, again, we can say that man's head is an image of the sphere of the fixed stars; in his rhythmic system are reflected the rhythms of the planets; and with his limbs he comes down to earth.

Picture and Seed

There is another important way of approach to the Threefold Man, embracing ideas both of Space and of Time. This way starts from two conceptions often expressed by Rudolf Steiner in the words "Picture" (*Bild*) and "Seed" or "Germ" (*Keim*). It leads us to extend our understanding of the Threefold Man towards his life before birth and after death.

Man on earth is on the one hand a picture of the state of being that was his in the spiritual worlds before birth. On the other hand, he is the seed, the germ, of what he will be in the spiritual worlds after death.



A picture, in so far as it is merely a copy of reality, is less than real. The picture of *you*, incarnated in your physical body, is an image thrown on to an earthly screen of your activities in the spiritual worlds before birth. Before birth you swim in the cosmic waves, the elements of spiritual light and wisdom. Then you are cast on the shore of your physical body.

Your pre-natal life is reflected in a looking-glass placed in time. This physical mirror reflects into present pictures the wisdom you lived in before birth. What you experience later in life is an image of your *earlier* experiences in spiritual worlds. As you go on through life you gradually unfold from your etheric and astral bodies the wisdom planted there before you came to earth.

A seed is more than real—more than its physical reality suggests. Apparently insignificant, it carries within it the potentialities of the future. So man carries with him out of his earthly life the seed of his coming life in the spiritual worlds. When after death he surrenders his etheric and astral bodies, he plants his seed in heaven. It expands through realms of hierarchies and finally bears fruit which comes to earth again as man.

A plant grows and becomes more and more real as an earthly being, until after summer it begins to be less than real. It turns to create skeleton forms in which are embodied a picture of its earlier formative powers. Man, as an inverted plant, grows down to earth. His nerve system is like an image of light dying into form. His thoughts, in comparison with the spiritual life inspiring them, are as the dead skeleton forms of plants in winter compared with those plants in the first rich bloom of early summer. His brain has in it a tendency to bone formation; his bones are like a brain formation carried to its conclusion.* For an outward picture of the germinating seeds of his will we must look rather to his blood and his muscles. An anatomist is easily able to draw everything connected

* *Fundamentals of Therapy* by Rudolf Steiner and Ita Wegman, Ch. VI, pp. 49–51.

with a man's head system; he finds it much harder to draw the fluid man of secretions and blood.

Only with the aid of the bony system is it possible to think geometry. When I am thinking mathematically, and, in a sense, even more so when I am thinking logically, analytically, I am using the forces of the past, drawing on what is given me from before birth. If I live richly in sense experience I am perpetually letting the universe inscribe something on the germinal part of my blood. I am planting seeds in myself for my life after death.

Colour is a seed with its reality in spiritual realms. But for the scientist who interprets colour merely as invisible wave-vibrations, colour is like a seed without soil. He allows himself no experience in which to plant it.

Memory

Man is related to the past also through his memory. Memory has to do with the etheric body—that is, it proceeds from a realm where we are in living and constant connection with cosmic powers. It is a faculty remaining to us from our being rooted in the creative forces of the universe.

There are two facts which help us to realise the spiritual significance of memory.

We know, first, from ordinary reflection on the facts of life that a man's character, his moral responsibility and power to impose a purposive connection on his actions, are all inseparable from his memory. We do not hold a person morally responsible for an action performed during a lapse of memory, when the thread of memory is pathologically severed.

Again, we are helped to understand the spiritual forces bound up with memory when we think of the first period of life after death—of the etheric life-tableau expanding into the cosmos. You see the tableau, the flame-writing of your life, received into the cosmos.

So long as the etheric body is held by moon forces (the silver cord) to the physical body, you cannot give back your memories to the cosmos. You hold in your memory the image of light-created matter until after death you give it back. Or, to use another image, you stand consciously, during earthly life, outside the dark ocean of the etheric. You are aware only of it throwing up its broken spray as memories. After death you enter the ocean, which has its depth upwards. You plunge into the depths of the heavens.

It is because man's thoughts are fleeting images (pictures cannot *compel*) that he is able to think freely. In his physical body he is sheltered from the real transactions, the creative activities, of the universe. All round him, creating the conditions of his ordinary consciousness, spiritual beings are at work, but normally he is not aware of them.

He would have no life of the senses were not beings of the Third Hierarchy conferring on him their Imaginations; no life of feeling if beings of the Second Hierarchy were not breathing into him their Inspirations; no life of will were not beings of the First Hierarchy sustaining him through their Intuitions. But when he seizes on an external impression and brings it before his conscious mind he is separating it from its source and killing it, reducing it to a lifeless picture; and then his own Ego begins to live in it freely.

If without preparation he were to become suddenly conscious of all the richness of activity present within his sense impressions, they would overpower him. If he became suddenly conscious of himself as rhythmic man, the shock would be still more severe. He would experience the tempest of Typhon in his breath; the hammer of Thor in his pulse. If his consciousness were suddenly to embrace all the powers and processes of his limb-metabolic system, he would endure the most intense imaginable pain.

There are states of illness in which the human being does become dimly aware of his rhythmic and his metabolic self. These are the polaric counterparts of those states of higher consciousness in which the initiate attains to a perceptive understanding of the realms of creative spirit from which the normal functioning of the body proceeds.

Similarly, man is protected normally from experiencing his own destiny. His head, fashioned from past karma, is a sieve for the working of his karma into the present. Karma pours through his head into his muscles and limbs, while up from below pour the forces of the earth; in his soul life he stands balanced between the two. Were he to become conscious suddenly of karma pouring through his head, he would at once encounter the Guardian of the Threshold. He is able to live freely in his head, to think clearly his own thoughts, because his karmic impulses flow through into the dream state of his rhythmic system and the unconsciousness of his will.

Evolution of the Will

We must remember, however, that the human will is still only near the mid-point of its evolution. Rudolf Steiner speaks of seven stages:—

Instinct	<i>Instinkt</i>	Physical Body
Urge	<i>Trieb</i>	Etheric Body
Craving	<i>Begierde</i>	Astral Body
Motive	<i>Motiv</i>	Ego
Wish	<i>Wunsch</i>	Spirit-Self
Resolve	<i>Vorsatz</i>	Life-Spirit
Decision	<i>Entschluss</i>	Spirit-Man

It will be seen that the will is here shown developing from the more

animal level of instinct through stages in which it is more and more taken hold of by the conscious life of man.*

Instinct in animals arises out of the physical body itself, and is to be understood only in relation to the animal's whole habitat and life-history. According to the form of its body, and the means it has of procuring food and defending itself against attack, so it gets its instincts. Instinct in man also finds expression in bodily endowment—for instance, in the bodily form of a born athlete, or in other forms which suggest particular kinds of physical activity.

Urge suggests a step towards a more inward activity of the will. Here the will is a manifestation of the life-urge present in the etheric body.

Craving suggests an urge brought more fully into consciousness. A craving is a desire of the soul which rises and falls in association with the rhythms of the astral body.

Motive implies that a desire is lifted into the sphere of the purposeful Ego, acquiring for the human being a continuous meaning never present in animal consciousness.

Wish is associated with the human feeling that, whatever a man may do, he leaves something unfulfilled. The more inwardly developed a person is, the less is he satisfied with his own actions. This does not mean that he should give himself over perpetually to remorse, for to apply "wish" to a past action is useless egoism—the result merely of a desire to be able to picture yourself as a more nearly perfect being than you are. A true wish, tearing itself free from regret, looks to the future. In the realm of wish man carries the seeds of the future in his soul-life, but he is as yet not very conscious of what is thus foreshadowed.

From wish arises *Resolve* that the life of will shall lead to better actions; but it is seldom possible for such a resolve to be consummated fully during one life on earth.

Resolve leads on to *Decision*; but human decisions are at present able to take a fully effective form only in the life after death, when they create and condition the next incarnation.

In heroism we see the germ of freewill expressed directly in physical action.

Two Kinds of Thinking

The way to freedom of will has to be sought through freedom of thought; and as a first step two kinds of thinking must be distinguished:

1. When you think as in everyday life for your ordinary daily needs. Your thoughts are then largely determined by circumstances and interests.

2. Pure thinking. You take hold of an inner spiritual reality with your own free thinking. Then you have Will in thought; you

* See Dr. Steiner's lecture-course, *The Study of Man* (Stuttgart, Aug.-Sept. 1919), esp. lecture IV.

think with inner spiritual activity, and are able to carry the past forward creatively into the future.

This is a task possible only for man. Through his thoughts he plants in the dying earth the seeds of a cosmic future. More and more man must learn to shape his life by free thinking. He must recreate the world himself, outside the stream of the past.

The primal reality in the old Saturn evolution was the Word speaking into the fire-flame of Saturn. In that, all things have their root and their being. Eventually, as the fire-forces play on from Saturn, they create the earth, which falls out of the cosmic process. The gods let it go, so that the mineral earth becomes the "corpse of the gods." Every crystal is a crumbling relic of the thoughts of the gods. And this same mineralising process is revealed also in your head. You are always creating light-filled thoughts, but when you become conscious of them they fall out of their cosmic connection and die in a crumbling image.

Between the past of the earth, where it emerges from the hands of the Elohim, and its future, there is a critical point, a kind of gap where the thread of creative activity lies broken and must be picked up by man. The primary work of the Elohim, and of Jehovah, is finished; the future of the earth must be created by man under the leadership of Michael, youngest of the Archai. And in this critical period, in this place of emptiness, lives the Spiritual Soul of man, who has himself been cast out of the cosmic process into the confinement of his physical body and has to find his own way back into the cosmic process as a free being. It is here that the Christ Impulse comes to help him; in the Place of the Skull.

When man awakens picture-thoughts within himself, he is drawing on the living forces that underlie his memory; so, by attaining to Imagination, he creates images which the cosmos can receive for its future. The creator of memories is transformed into a creator of Imaginations. And the Christ Power, which has carried divine Imagination into the earth for its forming, now carries the Imaginations of man out into the cosmos.*

The Way of Michael

Up to about the 8th or 9th century of our era, a man did not feel that his thoughts were his private possession, spun out of his own head; he felt that they were given to him from a spiritual source which he shared with other human beings. Then came the time when the Cosmic Intelligence, formerly administered by Michael, had to be given to men. In his lectures on *The Karmic Relationships of the Anthroposophical Movement* (Dornach: July-

* See Dr. Steiner's Letters "To the Members," now published as *The Michael Mystery*, especially Letter XXII, "Man's Freedom and the Michael Age." Also Owen Barfield's *Saving the Appearances* (Faber, 1957).

August, 1924), Rudolf Steiner speaks of the deep anxiety with which Michael and his hosts witnessed this event:

For what Michael had administered for men through many æons, pouring it into earthly existence in living inspirations, this had now fallen away from him. But He was to find it again when at the end of the seventies of the 19th century He would begin his new earthly rule. He would find it again at a time when, to begin with, an Intelligence bereft of Spirituality had taken root among men. And He would find it in a peculiar condition—most intensely exposed to the Ahrimanic forces. For in the very time when the Intelligence was descending from the Cosmos to the Earth, the aspirations of the Ahrimanic powers grew even greater, striving to wrest the cosmic Intelligence from Michael as soon as it became earthly Intelligence, striving to make it dominant on earth alone, free of Michael. . . . Human evolution stood at this decisive point in the last third of the 19th century. The Intelligence, formerly cosmic, had become earthly, and there was Ahriman, wanting to make it altogether earthly.

Michael came down towards the Earth. He could only desire to find again, on Earth, what had had to take its own course in the intervening time in order that man might attain Intelligence and Freedom. He could only desire to find it again in such a way that He might take hold of it on Earth and become, within the Earth once more, Lord of the Intelligence that is working within mankind. Ahriman versus Michael: Michael finding Himself obliged to defend against Ahriman what He had ruled through the æons of time for the benefit of human kind. Mankind stands in the midst of this battle; and, among other things to be an anthroposophist is to understand this battle to a certain extent at least.

One result of this coming of the Cosmic Intelligence to earth was that men applied their newly-awakened powers of individual, objective thinking to the development of natural science and the creation of an industrial civilisation. We must remember too that these activities of the Spiritual Soul were unfolded up to the year 1879 under the influence of a Gabriel age, which intensifies awareness not of the Three but of the One. The Gabriel impulse is in some sense a continuation of the Jehovah impulse which formerly led man towards an inward recognition of his own Ego and persisted later in the monistic outlook associated with the philosophy of modern science. We are living now in a Michael age; the Cosmic Intelligence has been given to us so that in freedom we may learn to understand with our human minds the secrets of the cosmos.

Michael now desires to work on earth as the friend and helper of man, no longer as the inspirer of his unconscious nature from above. It is for us to create conditions in which the Sun-power of Michael can be active: he is "a Spirit filled with strength, and he can make use only of thoroughly brave men, men full of inner courage." And in order to work with Michael we need a knowledge not only of the One but of the Three, for the way of Michael leads to a uniting of these two impulses, the inward monotheistic impulse with the more outward, cosmic mysteries of paganism.

After Dr. Steiner had first outlined in 1917 his conception of the

Threefold Man, it penetrated all his teaching—medicine, education, agriculture, economics; at every point it inspired the work of his later years. He started to give this threefold teaching during the war and continued it through times of the greatest stress and suffering for mankind—times full of difficulty also for Anthroposophy, leading up to the burning of the first Goetheanum. The events of these years formed a kind of way of initiation for modern human beings; and the Threefold Commonwealth movement, entering as a public campaign into the social and economic breakdown of Germany immediately after the war, acted as a test of how far humanity was able to receive the Michael impulse, with its content of new social forms demanded by a new age.

The Threefold Commonwealth movement at that time failed but the Michael impulse continues. It carries on in a new shape the initiation teaching of the School of the Rose Cross—a teaching whose essence, Dr. Steiner said, was to show the human being how to find the balance of his thought, feeling and will, the “I” in the centre of the triangle. Men and women are being led to-day into those places where they must experience something of the path, of the way of initiation. The old naïve dualisms—good against evil, idealism against materialism, soul against body—are proving inadequate as ruling conceptions, both in personal and in social life; their effect is to create a chaos of action without wisdom, and wisdom powerless to act. The good that can overcome evil must be found in the holding together of the two extremes, Luciferic and Ahrimanic, in a tension of creative harmony.

In the life of the individual this means that he must live in the balance of his soul by carrying thought into will and will into thought. This is the way of Michael, expressed in the threefold structure of the Foundation Meditation, where the principle of threefold balance is related first to the cosmic processes of creation in the depths through the Will of the Father, then to the life of human Feeling on earth, where “the Christ-Will, in this horizon’s Round, reigns in the rhythms of the world, blessing the Soul”; and finally to the illumination of the soul’s own power of redemptive free-will through the Cosmic Thoughts of the Spirit.

FEAST OF ALL SOULS

STRIPPED to bone.

Stripped to bark;

Shrivelled to stone,

To clay;

November-stark;

November-gray

With grief;

Lost the last leaf;

The last flower fled;

Green tresses fading on her ash-strewn head,

Mourns the Earth-Mother for Adonis dead,

Weeping. *Alas,*

So soon doth beauty pass!

Even the flesh of Man is but as grass.

Lament, Earth-Mother, but lament not long

For saps subsiding and for dust that dies.

Let but this woeful winter wend its way,

And you shall watch the vernal moon wax strong

To sow these dearths with birth’s upsurging powers

Till all be growth where all is now decay.

A million nesting birds in burgeoning bowers

Shall drown death’s dirge in resurrection’s song;

Life-bearing dew shall drip from April skies;

Spring’s stars shall fall, to fill your hair with flowers,

And the young sun’s gold glances gild your Easter eyes.

Let pain be turned already into praise,

A birth more urgent brighten your sad brow.

After so short a winter as three days,

Out of his sere grass-shroud shall Man arise.

The dead Adonis has his Easter now.

Isabel Wyatt

Questions and Answers

We are repeating this feature, introduced last year, and are again most grateful to the friends who have contributed comments on a selection of the questions sent in by readers. Some questions have been held over; further questions, on any aspect of Anthroposophy, are invited for the next issue.—*The Editors.*

A question on which further light would be welcome, in view particularly of the growing interest in space research, relates to the physical as experienced in matter.

1. Is the physical confined to the Earth-sphere?
2. Is it an attribute of our solar system?
3. Does it extend into the far spaces of the universe?

George Adams writes: I think, if we really came near to finding answers to ultimate questions of this kind, one of the first things we should discover is that we little knew the implications of our questions. We have to learn how and what to ask. Let me, however, start from the obvious meaning of these questions to the ordinary mind of the present day—even if this meaning should afterwards prove to have been illusionary.

For practical purposes, the “physical” is what we can reach by physical means and while in our physical bodies. By this I mean what we can *conceivably* reach. To reach the top of Everest might, after all, have proved beyond human endurance. But no one would have thought it inconceivable (not at least since the days of mountaineering began). We knew the top of Everest was physically “there”; whether in fact it could be reached by climbing was a more relative question.

The questions you have put, as to how far the “physical” extends into the Cosmos, are topical in view of the successful efforts with rockets, sputniks, artificial satellites, and the unbounded imagination of scientists and popular writers concerning space-ships, voyages to other planets and so on. Yet I think most people would think the questions meaningful, even apart from these practical implications. When a thing has actually been done—still more, when like flying with heavier-than-air machines it has become part and parcel of everyday life—it is difficult to remember that one ever doubted its possibility. Perhaps therefore I shall risk being contradicted when I say that not many years ago the great majority of people (not only those who had spiritual reasons for this opinion) would have rejected as absurd the idea of man’s ever reaching the Planets of our solar system or even the Moon by physical means. I doubt if we (all but a very few, of whom I do not pretend to be one) even thought it practicable for an artificial Earth-satellite, manned or unmanned, to be launched.

The achievements of the last few years should warn both the habitual sceptic and the surest dogmatist to be careful. Let us,

however, assume, for the sake of argument, that any one of our contemporaries (perhaps a physicist or physiologist) is absolutely sure that man will never reach Venus—or, say, Saturn. He may have good scientific reasons for this, but with the ordinary outlook of our time he will not doubt that Venus and Saturn are physically “there”. I will therefore begin by taking your questions at this level. Are the fixed Stars, or are the Planets of our solar system, physical as well as spiritual realities? (Most readers of the *Golden Blade* will be convinced that they are the latter; only the former is in question.)

Yet are we really sure that we know what we mean when we put the question in this way? It is by contact with earthly-material things, above all by the earthly-material reality of our own bodies, that we get our idea of what is physical. However philosophically-minded we may be, we do not easily get beyond a certain “naive realism” in this respect. We think we know what we mean when we ask whether an apparition, in other words a phenomenon we see, reveals the presence of a physical reality or not. But if we think more carefully, whether in a purely philosophic sense (with critical theory of knowledge), or in the light of spiritual science, or even 20th-century physics, we should become less sure. Saving for purely practical ends, the advanced scientific theories of to-day do not leave much room for a naive realism of the old-fashioned materialistic kind!

Nevertheless there are fixed ideas, or at least fixed directions of idea, supposedly scientific, which make it difficult to overcome mental illusions and put these questions without bias. One of the most valuable things we learn from Rudolf Steiner is to become more careful in the application of thought—more thoughtful also about our scientific thinking. Every intelligent man guides his way through life by dint of thought. We form our judgments and draw our conclusions. But in everyday life these judgments and conclusions are perpetually being put to the test. We have repeated opportunities to revise or to correct our thinking by means of outer reality. A man who fails to do this will soon be branded as an illusionary, a sufferer from fixed ideas—even a madman.

In Science, too, man is perpetually putting his thought to the test of experiment and observation. Ever and again, he begins to discern the thoughts that prevail in Nature. Thinking ahead, he fancies he perceives them; he forms hypotheses. But he does not think very far ahead without returning to the criterion of outer reality. True science is thus a perpetual interweaving of active thought and the perception of the world through our senses, including the perception of phenomena evoked by deliberate experiment, in the arranging of which our tentative thoughts have played their part, it is true; yet the very doing of the experiment is evidence that we submit our thought, modestly, to Nature’s final judgment.

Now it is with our physical bodies that we make experiments, or in other ways seek opportunities for further observation. One of the great difficulties with the prevailing science, both in its own domain and in its popular outcome, is that it is insufficiently aware and watchful as to the requisite balance between thought and experience. Especially when thought-forms of logical clarity and mathematical cogency take hold of the scientific mind, it is only too easy to over-estimate their scope and unconsciously to lessen, if not to forget, that respect for reality (meaning the reality of outer experience) which in our everyday life we are reminded of quickly enough when we let our thinking fly off at a tangent. (Anthroposophically speaking, scientific man since the time of Copernicus has been strongly under the influence of Lucifer, for it is Lucifer who makes us vain in our own conceits, even when these conceits—as the word implies—are concepts entertained, to begin with, by diligent and active thinking.) The Ahrimanic outcome of a materialistic science and technology is, so to speak, the inevitable Karma of a strongly *Luciferic* tendency in the subjective quality of scientific thinking.

Precisely in this respect there is a very great difference between Astronomy and the sciences which deal with earthly objects, accessible not only to our sight but to our touch. As experimenters, we are very like the little boy of whom Mr. Harwood tells: "I want to see with my hands." If in the realms of mineralogy, chemistry or biology what we perceive with our eyes (or apprehend with other senses, such as hearing, taste or smell) suggests thoughts to our minds as to the objects from which these perceptions derive, then for the most part we are in a position to handle them, to bring them deliberately into new relationships and expose them to fresh conditions. Thus in the nature of the case, our thinking is, or at least can be, balanced with a fair amount of experience. With astronomical perceptions it is not so. Roughly speaking, instead of fifty-fifty, the proportion of experience to purely theoretic thinking is in Astronomy more like ten-to-ninety. And even this is putting it far too high when we get beyond the solar system; for the fixed stars and what are now called galaxies—in spite of all our spectroscopes, sensitive photographic films, radio-telescopes and so on—it is, I think, as one to a hundred if not a thousand. People are not generally conscious of this, for it is precisely here that certain "fixed ideas" have a tremendous hold on the modern mind. (I do not mean to beg the question by calling them so; after all, even a fixed idea may sometimes prove to have been well-founded.) Foremost among these fixed ideas is that of Euclidean space—the type of three-dimensional space which we can think and imagine by means of the spiritual structure of our own *physical* bodies and which we find confirmed in the measures and laws of movement of earthly-physical objects around us. It is a "fixed idea" that this type of space extends into the farthest Universe. Modifications, it is true,

of this idea of universal space are now being entertained, due to the theories of Einstein and other astrophysicists of a later generation. But in quality of thought these modifications—four-dimensional space-time, gravitation interpreted as curvature of space-time, an "expanding universe" and so on—do not make so much difference. On the contrary, they too bear witness to the profoundly Euclidean and centric bias of scientific thinking about universal space to this day. They may give varied answers, but all betray the relatively fixed and one-sided form of thought which underlies the putting of the questions.

The actual phenomena only tell us that a Universe beyond the Earth, in forms of light and other radiations, shines into our earthly realm. It is we ourselves who conclude—mostly without even being aware of any question—that the same kind of space which we can measure, touch and handle among earthly objects, extends into the farthest Universe. When it is asked, How far into the Universe does the physical extend? the question consciously or unconsciously implies: "How far out into the Universe is it justified to think in terms of an earthly type of space at all?" For the physical, both in its spiritual origin and essence and in our actual experience, is deeply connected precisely with this type of space.

Now it must be admitted that for the solar system science since Newton has had the greatest possible encouragement. The hypothesis that an earthly type of space, and even forces of an earthly nature, such as gravity or weight and momentum, prevail throughout the planetary system has been successful, if ever hypothesis was! Added to all the precision of gravitational theory (leading, for instance, by calculation and foresight, to the discovery of Neptune) there are such wonderful achievements as the estimation of the velocity of light from the slightly altered rhythm in the appearance of the moons of Jupiter, or of their shadows thrown upon the planet.

All this builds up into a system so convincing that one forgets how the theory is founded on a whole sequence of mental pictures. For Newton's theory does not start from the phenomena we see—the rhythmic changes in the positions of the planets among the fixed stars, adding up to the apparent movements with their strange loops and retrogressions—but from the picture, the mental construct, in terms of which Copernicus and Kepler taught us to think of these phenomena. Only a far more critical reflection on the relation of human thinking to reality will "pull us up" in this respect; without it, we slip unawares into the sure conviction that the mechanical and earthly-spatial picture of the solar system stands for reality in the same sense as my mental picture of the Eiffel tower represents the reality I should confront to-morrow if I went to Paris. When we apply mechanical forms of thought to the Keplerian picture of the planets moving in elliptical orbits round the Sun, we are not in the same position as when we apply these thought-forms to the swing of a pendulum or the spinning of

a top. For in the latter case we are thinking about an object actually seen, able to be handled, and its relation to our thoughts thus tested and controlled, while in the former the object of our thinking is a thought-picture we ourselves have first derived by mathematical analysis from the phenomena we see. This does not *prove* it illusionary—it leaves the question open. But we ought at least to be conscious of the vast difference between the one case and the other. The science of to-day is not.

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Now to approach the question on a deeper level, taking some knowledge of Occult Science for granted: What are the characteristics of the Physical? Many answers might be given; the following is one line of approach among others. The Physical began on Old Saturn. It was eventually to become the physical body of Man such as it is on Earth—the vehicle for the human Ego. Whatever may be the ultimate spiritual destiny of human Egohood, the first experience of it is awakened in us by living in a physical body during earthly life. Now one of the chief characteristics of this physical body, as of all other physical objects around us, is its relation to the centre of the Earth, of which the downward-pulling weight is the most obvious though not the only expression. Thus the relation of human Egohood to the experiences gained by inhabiting a physical body is in the last resort a spiritual relation to the Earth itself—above all, to the Earth-centre. For the physical too is a particular form of the spiritual. The forces of gravity are profoundly spiritual forces, manifesting in the physical world. If this were not so, it would not have needed the spiritual activity of mathematical thinking, ever since Isaac Newton, to penetrate and understand their working.

In *The Michael Mystery* (Ch. XXIV, pp. 153–155 in the 1956 edition) Rudolf Steiner explains how of the four members of man's being—the so-called “lower quaternary”: physical body, etheric or ethereal body, astral body and Ego—two are especially related to the centric and two to the peripheral aspect of the Cosmos. “The forces which put the ether-body into the world come from the *circumference* of the Cosmos, just as the forces of the physical body radiate from the *central point* of the Earth.” But the same contrast and polarity applies also to the astral body and the I or Ego. “Whatever is astral, flows from the *circumference* of the Universe. . . . On the other hand, everything that has to do with the forming of the I as bearer of individual self-consciousness must radiate from a *Star-centre*.” In this regard, the Earth too is a Star. “The Astral works from the circumference; everything of the nature of the I from a central point. The Earth as a Star from its centre gives the impulse for the human I. Every star from its centre radiates forces by which the I of some spiritual being is formed and realised. Such is the polarity of Star-centre and Cosmic Circumference.”

Looked at in this light, the practical and perhaps too the spiritual implication of your question is as follows. How far into the Cosmos can Man extend that experience and power of the Ego which he owes to the possession of a physical body upon Earth? Some people no doubt would say: How far is it *right* for him to do so? In the prevailing scientific frame of mind we are more apt to ask whether in the nature of the case a thing is possible, than whether it is right. We rather take for granted that a possible achievement—if the outcome is not obviously inconsiderate or cruel—is given by the very nature of things and is therefore justified. We go “all out” in every possible direction.

But Man is not alone in this world with the Gods, his Creators, to whom he owes his threefold body and his Ego, and who await his present and future fulfilment. Precisely where the Physical and the relation of the I to the Earth-centre (the realm of gravity and kindred forces) are concerned, the Gods have admitted into this world the Ahrimanic and other adversary spirits. Thus in the realm of earthly space and of the earthly forces, we meet not only with the clear Archetypes of Divine wisdom—as, for example, in the sublime forms of the crystal and in the pure architectural concepts of man—but with the cold and loveless Ahrimanic spirit. All unawares, we here contend with “principalities and powers.” We do so most of all in our technical achievements. The thoughts to which space is due are divine; but that the world of space is frozen hard—that the mechanical and kindred forces are coldly calculable, inexorable and automatic in their working—is due to Ahriman's dominion. This too is wise and necessary, for the encounter with Ahriman does in the long run strengthen man and by antithesis awaken in him the courage of high adventure, the sense of responsibility which every builder, every craftsman, every engineer and technician knows, nay in the last resort even the warmth of human love and care which in the end is to overcome and transmute the Adversary.

This too, I think, is relevant, because the question: How far into the Cosmos does the Physical extend? is at once the question: How far extends, or will extend, the realm of Ahriman—“hardener of the firm ground,” as he calls himself in Rudolf Steiner's *Mystery Plays*—the realm with which man has to grapple while on Earth? The Ego of Man is a spiritual being. “Man is a God in ruins,” says Emerson. Outwardly, though not inwardly, in modern time he tidies up the ruins, bulldozes out of existence every unevenness that is in his way, and becomes a god in the midst of machinery! How far will he be able to go in this direction? What is the balance between the cosmic Powers—the good Gods and the Adversary beings, and spiritual Man himself, “das Weltkind in der Mitte”? We do not know, nor can we claim that any spiritual teaching tells us once for all.

Perhaps we are beginning to perceive that it is not only, as it

were, a static question: "What is the make-up of the Universe in this or that respect?" It may also be a question, on a larger scale, like Eddington's "Discovery or Invention?" If so, we shall not only be discovering that the Universe is thus and thus; we shall be playing our part in helping to make it so. Then indeed the responsibility becomes like the engineer's on a far vaster scale. For to pursue the comparison, the power-station we are tending, or the dam we build, then supplies and protects—or else imperils—not only the life of some nearby community, but the destinies of our planet and of the world, the weal and woe of all mankind.

Wondering if this be so, the picture sometimes comes to me of a transparent liquid in which a comparatively small amount of some chemical or biological influence brings about coagulation. Beginning at a certain point, coagulation spreads throughout the whole, making fast what was fluid, opaque what was transparent. Is the Ego of Man in his association with the Ahrimanic beings like a coagulating influence of this kind? Can it be that regions of the planetary system or of the Cosmos which were and are not physical in the earthly sense can yet become so to some extent through the thinking and the will and the deeds of man? Because, in effect, man is not alone but is in league with spiritual powers more ancient and vastly more potent than himself?

If this be so, then in our cosmonautical as in our biological adventures (one thinks of bio-chemistry, with its vast possibilities yet increasing dangers, now recognised) we shall quickly reach the point when we shall realise: "We cannot and must not go on experimenting into the void." True recognition of the nature of the Cosmos will come to us not only by theorising, contemplating and experimenting, but by the will and purpose with which we guide the life of mankind as a whole. Ethical will and purpose always involve choice and discrimination. A deeper scientific insight will then be the reward, not of the indifferent and unpartaking questions which the mere "onlooker-consciousness" is prone to ask about the world, but of cosmic directions deliberately chosen—of free, intelligent decisions in which our full humanity and not our intellect alone is involved.

Shortly before his death, Einstein contributed a preface to a book by a distinguished French atom-scientist of the younger generation, Charles Noël Martin, in which the latter vigorously protests against the two facile reassurances of some of his scientific colleagues, minimising the dangers from the atomic explosions. Martin concludes by picturing a situation, perhaps in no distant future, when the pure scientists themselves—responsible for these discoveries—may find themselves arraigned before the judgment of mankind. And he adds that the impeachment would be just, for in the last resort the judgment of common humanity is nearer to the truth and is deserving of respect, however wise the specialists may be in their own domain.

Martin is touching here on something of deep import. Quite other things are astir in the life of mankind to-day than the one-sided scientific speculations and the resulting deeds, carrying to a last extreme the cosmic outlook which started with Galileo and Newton. The phases of human civilisation have a way of going to the uttermost extreme and culminating in extravagances. (For with all admiration and respect for the amazing achievement, for the immense scientific application, the human courage and devotion it involves, it is surely an extravagance to propel tons of heavy matter into cosmic space and try to re-create there the conditions under which man should still be able to live in a body that is meant to walk on Earth.) But in the fuller life of humanity there is that which tends, sooner or later, to restore the balance.

The aspiration of our time towards a more intimate knowledge of the surrounding planetary spheres and of the realm of Sun and Stars is genuine. It will find fulfilment with the discovery of the ethereal and spiritual aspects of the Cosmos, by the awakening of powers of cognition belonging not only to the surface intellect but to the wholeness of human life, including the life of sleep during which we journey into yonder worlds without clumsy space-ships. These are the same powers of cognition which we are needing in order to deal creatively with the social and human questions which in any case we cannot avoid, and which—unsolved—may well become the "Babel" to set a term also to these extravagances! The latter, like the no less forced and forcible attempts to meet the social questions by rigid dogmas and despotic methods, are but the obverse of the true feeling towards our human and cosmic future which is astir in humanity to-day. For it is Man's future destiny, having gained Egohood on Earth, to expand again into the Cosmos. The Ahrimanic influence takes hold of and misleads this feeling, which in itself is good. The attempt to reach the planets physically and mechanically is in this sense a caricature of the future. "To fall a victim to Ahriman's enticements," wrote Rudolf Steiner in one of his last Letters, "is to be unwilling to wait until the right cosmic moment has come at a certain stage of humanity, but to want to take this stage before its time." Thus Ahriman entices man "into forms of the future which gratify his pride but cannot properly be his at the present time." Yet in the same Letter we read of man's true cosmic Guide: "Christ bears within Himself the impulses of the human future in the manner that is cosmically just and right. Man is in harmony with the Cosmos when he receives and cultivates the seed of his cosmic future in union with Christ." (Freely translated from *The Michael Mystery*, Ch. VII.)

It is significant that some of our contemporaries who feel most keenly the universally human and social problems of our time (who, I would say, are in their hearts more strongly touched by the Christ-Impulse, no matter by what name they call it) are raising their voice against the expenditure of vast sums of money on the

attempt to reach the Moon. They urge that we should rather turn our scientific forethought and our resources towards helping one another on an all-human and planetary scale. Sir Stephen King-Hall is an example.

Now as regards the Cosmos you may reasonably look for a more categorical answer. If so, you will indeed find light and guidance, but no single or seemingly consistent answer in the lectures of Rudolf Steiner—or, I imagine, in the works of other occultists who speak from knowledge. On an occult and spiritual level, the concept “physical” implies vastly more than to the confident scientific mind of the 19th century or even of the present. Moreover, it implies different things, according to the context in which it is used. In his last Whitsun lecture,* Rudolf Steiner said that the Physical will not be found in the Cosmos far beyond the reaches of the Earth—certainly not in the realm of the fixed Stars. But he did not invariably speak in these terms. In whatever context you read him, you will find a clear thread of understanding and illumination. For he achieved this when he translated into familiar words and concepts—always in such a way as to awaken active thought—the facts and truths experienced in spiritual realms. But in “translating” he did not always use the same vocabulary—the same spiritual dictionary, so to speak. It would be wrong to conclude that Spiritual Science categorically rejects the ideas of the prevailing Astronomy of to-day. It rather tends to liberate us from fixed conclusions. For reasonably founded concepts (as distinct from wilder flights of speculation) it will lead us to ask: In what *aspect* are they true? Let me give an example—one that is surely relevant to your questions. For the planetary system, the Newtonian explanation attributes “mass”—that is, essential Weight—not only to the Earth but to all the other planets. But this idea too is not foreign to Spiritual Science, only the Weight is no mere mechanical quantity; it is qualitative, essentially spiritual, as indeed it also is on Earth. Dr. Steiner tells of how the soul of man on his way through the planetary spheres, approaching a new earthly incarnation, experiences not only the ethereal Light, but the qualitative Weight of the several planets. According to our individual Karma, we receive the moral weight of the planets into our constitution and thus build up our capacities and virtues for this earthly life. (Lecture of 10th December, 1920, on the relation of the natural and the moral life, pp. 87–103, in the volume entitled *Colour*, London and New York, 1935.)

One cannot bring what this great teacher imparted on different occasions into a single watertight system, setting the outer mind at rest with final answers. Here I return to what was said at the beginning: We do not always know the implications of our questions. The farther we reach out into the Cosmos, the more do these

implications change. If we are really on the way to a wider and more cosmic knowledge, we ourselves become part and parcel of the necessary change, and have transmuted the question long before we reach the desired answer.

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What methods did Dr. Steiner use or recommended for introducing Anthroposophy to inquirers who know nothing about it?

Dr. Ernst Lehrs writes: No general indications were given by Rudolf Steiner with regard to introducing Anthroposophy to inquirers in the sense of the question. Nor could he have given them. Because it depends entirely on the nature of the person who engages in such work and of the people to whom he has to speak on a particular occasion. If he does it well, he will do it somewhat differently each time. However, in this sense a few ideas may be suggested which might be of value to the inquirer.

In January, 1924, Rudolf Steiner introduced the last phase of his teaching work with a series of lectures which were later published under the title “Anthroposophy: An Introduction.” This title occasionally led to the misunderstanding that the lectures were meant as an introduction to people approaching Anthroposophy quite newly. The book was then given to such people and caused a shock because of the high demand it makes on anthroposophical understanding. These lectures were really meant as a re-introduction of Anthroposophy to Anthroposophists—certainly with the intention of showing them, as the first sentence of the first lecture says, how Anthroposophy—after having existed for more than two decades—could be presented to the contemporary world. It is therefore not surprising to find later in this lecture an utterance which can, after all, serve as a guiding thought for the purpose here in question. In the midst of his exposition, Rudolf Steiner suddenly reveals the attitude of soul from out of which he was speaking to the souls who were listening to him:

“My dear friends, I know quite well it is not I who have spoken these words. I have only formulated what human hearts are saying. That is the point. It is not a matter of bringing men something unknown to their own souls. A person who does this may work sensationally; but for us it can only be a matter of putting into words what human souls themselves are saying.”

This is indeed what matters in any speaking about Anthroposophy, and perhaps even more than ever when one has to introduce it. Someone who is given such a task, therefore, needs in the first place to train the faculty of listening to what is going on in the souls of human beings (to whom, after all, he still belongs himself!)—listening to what they say, but also to what they do not say.

There are two directions from which the soul receives experiences that can become riddles, for the solution of which she longs. There are experiences of a purely inward nature which arise within the

* *The Whitsuntide Festival*. Dornach, 4th June, 1924.

soul itself—e.g. dreams, spiritual impresions, etc., etc. There are other experiences which result from the meeting of the soul with the outer world through the senses. From either side the soul is confronted with *phenomena*. Now, all human beings whose karma it is to meet and to be attracted by Anthroposophy are in their innermost being "Goetheanists." This means that they intuitively expect to be given answers to their questions along the lines not of the scientific method, but of the method which Goethe first put into practice consistently. What does this mean?

Rudolf Steiner once described the difference between the two methods in this way: In the past, man's scientific mind looked for *explanations*; through explaining the phenomena with the help of theories or hypotheses, he expected to understand them. The Goethean method—which in fact is the true Rosicrucian method, and which Anthroposophy strives to develop further—is not at all interested in explaining, but in *reading* the phenomena. (See in this respect also how Rudolf Steiner speaks about the anthroposophist's task of learning how "to open again the great Book of Nature and to read in it", in the eighth lecture of the series "The Karmic Relationships of the Anthroposophical Movement.")

In practice, this means that if one has to speak, say, about man being made up of a physical body, etheric body, etc., one should start from phenomena—phenomena of the soul or phenomena of the sense-world—or better from both, one after the other. One should show that one is oneself well versed in both, by describing them livingly. Then one should lead the listener to a proper *reading* of them, which means, in Goethe's sense, by placing the phenomena side by side in such a way that they throw light on one another. In this way the listener will begin to *see* something for himself, and the anthroposophical term, which one only then begins to use, is acceptable as a suitable term for the content he has become aware of. One can then go further and describe man's sheaths in their purely supersensible nature.

When the task began to fall on me and people of my generation, while we were still fairly young, of communicating Anthroposophy to others of our own age, we asked Rudolf Steiner how we could manage to build the necessary ground of confidence on which they could then accept what we told them about the supersensible world. His answer was: Look out for phenomena through which you can get hold of the supersensible at a sense-perceptible corner (*sinliche Zipfel*). Let the others see the phenomena in this way, and you will create the confidence which will then allow you to speak about supersensible things which do not manifest directly in the world of the senses.

I must leave unmentioned the great and—subconsciously—burning question of karma. In this respect, Rudolf Steiner gives some clear indications in his "Leading Thoughts," Nos. 44 to 52 (see "Letters to the Members", vol. I; also "Anthroposophical

Leading Thoughts", pp. 49–52). The Leading Thoughts on the whole were, of course, not given for new inquirers, but for members and for use in members' meetings. But studying them oneself while engaged in introductory work will prove to be of particular help. I personally like to start a whole introductory course by quoting the first sentence of the first Leading Thought and commenting extensively on it.

In conclusion, a remark from personal experiences noted by my wife (Dr. Maria Roeschl-Lehrs) and myself during our years of anthroposophical work in Britain, when we had many opportunities for holding introductory classes. People are glad to learn right at the beginning something about Rudolf Steiner's personality and work, so that they can see from what sort of man all this teaching has sprung.

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Please say what you can about the sign of the Cross and its relation to the Earth, on Golgotha, and why it is used for the planetary signs of the Earth and Mercury, for instance.

In several of his lectures, Rudolf Steiner has explained the symbol of the Cross. There is the vertical stem of the plant, the horizontal spine of the animal as the crossbeam, and above again the vertical line of the man—a reversed plant. To quote from "Universe, Earth and Man": "Hence one can say in the spiritual sense, when the soul-nature of the world passed through the various kingdoms, it passed through a vegetable, an animal and a human existence. Plato expresses this in a wonderful way by saying: 'The world-soul is crucified on the cross of the world-body.' This is the profound esoteric meaning of the Cross."

With regard to the cross in the planetary symbols, we must remember that these arose in ancient times of the Mystery-wisdom, in Chaldea or even earlier. According to the well-known astrologer, Alan Leo, who wrote also on esoteric astrology, the symbols of the planets are all composed of the three root symbols: circle=spirit; cross=matter; semi-circle or crescent=soul. Thus Venus has spirit over matter; Earth, matter over spirit; while Mercury shows soul (the crescent) above the other two. Much on this subject can be found in a little book, "Zodiac and Soul," by Charles E. O. Carter, published by the Theosophical Bookshop in Great Russell Street.

M. C.

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In lecture III of the "Psychosophy" course (Berlin, Nov., 1910), Dr. Steiner says: "A desire which has ended in satisfaction, which has thus been neutralised, acts in such a way that it produces a health-giving influence in soul life. An unsatisfied desire remains stationary and its action produces sickness in the soul." He goes on to say that this can lead to illness in the life of the body and of the spirit."

Does this indicate that all desires should be satisfied? Or that some illnesses should be endured as the price of avoiding the satisfaction of some desires? Or that a way should be found of avoiding "undesirable desires"?

Questions involving problems of the soul, such as desires, take on different meanings according to whether they are seen by the standard of what Man is now or by the ideal of what he may become. Desires are part of the soul-life which change with the outlook or aims of the person who feels them. Some desires are changed by being satisfied. It is a well-known experience that the longing for a certain kind of food ceases if too much is eaten at one time. But the same longing is changed if the person who feels it notices that he is in a situation where what he eats is taken away from someone who needs it. His social sense may be roused and he may no longer desire to eat, because his outlook now includes the other person as much as himself. He has not satisfied the desire, he has not left it unsatisfied; he has dissolved it into another feeling, that of unselfish concern.

What is the difference between dealing with a desire, for certain kinds of food, for instance, by the two means in our illustration? The first example shows a way of satisfying the desire on its own level. Desire is a force at work in the soul-life, or in the technical term often used by Rudolf Steiner, in the activity of the astral body. Satisfaction may, as in this example, require physical means: that is to say the etheric or life-body and the physical body will co-operate to bring it about. Other kinds of desire, for instance a thirst for information, a longing for affection, can be satisfied by soul-experiences. A question may be answered or an assurance of affection given. The etheric and physical bodies will then intervene only to assist with means of expression.

The second example shows another way of dealing with a desire. Here its nature is altered by bringing a moral element to bear upon it; that is to say, by the intervention of the spiritual part, by the ego, of the one who feels the desire. Longing is a force of soul, stronger in some people than in others, but always a source of strength. The ego can take this force and change its purpose, while satisfaction on its own level will neutralise it.

In the lectures published under the title "The World of the Senses and the World of the Spirit" (Hanover, December, 1911), Rudolf Steiner describes the change brought about in human nature by the interference of the two powers of Evil, Lucifer and Ahriman, at the Fall of Man. His description shows the ultimate cause of the trouble which desires can bring into our life of soul and body. Three capacities are present in the human soul—thinking, feeling and willing. They should rightly be instruments used by the human ego. But the influence of Lucifer, in the first place, has brought about an overstrong connection of the ego with the instruments. They are over-dominated and misused by the ego, resulting in a

personality inspired by egotism and nourishing a selfish sense of self.

We can often observe this state of affairs in ourselves. When we are strongly connected with our thoughts, defending them against others, being annoyed if they are challenged or refuted, refusing to correct them by experience, we are using them as weapons to assert ourselves against the world. But thinking should rightly be a means of receiving revelations from the world, so that the ego may not be confined to itself.

When we misuse feeling, we put it at the service of our own likes and dislikes, strengthening our reactions to what we encounter. Feeling is rightly used when it relates us in our egohood through experiences of warmth and cold to the world beyond ourselves.

Willing is the capacity to impress our inner impulses on the world outside. If it is used to impress our own character and desires on to the life around us, then it is a misuse of willing. When our activity of will is offered to satisfy the needs in the life of our world, it is rightly employed.

The progress of mankind requires the overcoming of what has taken place in human nature through the Fall of Man. When the sense of self is identified with thoughts, feelings and impulses of will, the lower ego emerges. But there is a higher being in each one of us, in whom our moral impulses are concentrated. This true ego can begin to change the wrong relationship of the self to the capacities of the soul. How this may be done is described by Rudolf Steiner in his book "Knowledge of Higher Worlds." Certain attitudes to life are recommended there, which, if they are cultivated, have the effect of freeing thinking, feeling and willing to become the instruments of the true ego, which can then emerge into the life of the world.

In the chapter called "Conditions of Training", seven such attitudes are summarised. The first is summed up in the requirement: "Do justice to life". The second is: "Feel yourself a link in the whole of life." The third is: "Realise that thoughts and feelings are as important for the world as actions." The fourth is: "Recognise that the real being of Man does not lie in his exterior but in his interior." The fifth is: "Be steadfast in carrying out a resolution." The sixth is: "Be thankful"; and the seventh is the gathering together of all the other six.

Such attitudes can be attained only by conscious moral effort, but the struggle to develop them has the effect of releasing the bondage of self to thoughts, feelings and impulses of will. A higher kind of soul-life begins to evolve in which the effects of the Fall can be overcome. The evolution of Man towards his true nature goes forward.

If the state of human nature in its fallen condition is accepted as normal and necessary, then the most satisfactory solution to a desire is to neutralise it by satisfaction. But circumstances may

prevent this, or they may produce the dilemma of choice between one's own satisfaction and hurt or harm to other people. The best safeguard then against ill-effects in soul and body is not to suppress the desire, but to recognise its existence with patience. Another point of view arises, when the overcoming of the fallen state of human nature is envisaged, when change in the desire itself may be attempted.

The capacity to desire is a strong force, necessary to the soul's activity, which should not be weakened or suppressed. Placed at the service of the true ego, its force can be re-directed to a higher purpose, in which process the character of the desire will be changed. The answer to the foregoing question will be found by each person, who asks it, in the light of the aims which he sets himself in life.

E. F. D.

*

We read of certain beings passing through the human stage during the old Saturn period, and of others who will pass through the human stage during the Jupiter or Venus periods. What constitutes the human stage?

In "Universe, Earth and Man", chapters 4 and 5, Dr. Steiner describes the stages leading up to the time when the human being became man on earth. On p. 55 (1955 edition) he says: "A being having physical, etheric and astral bodies is at the animal stage, and only that being which in addition possesses an ego is at the stage of human existence on earth." He speaks of the human ego as "that which first makes man man". The first flash of ego-consciousness coincides with the first opening of man's eyes to external objects. Man then feels himself as a separate being; he has a self-consciousness that is centred in himself; what is around him is not himself. "As long as one cannot distinguish oneself from an outer world, one is not an ego" (p. 61).

Does not the "human stage" consist, then, in an ability to differentiate oneself from the external world? We are 'I'; the rest is 'non-I'. This ability was gained by the Angels during the old Moon stage of cosmic evolution; has been gained by man on earth; and is ostensibly gained by any beings who reach a human stage on any planet, past or future.

It is important to realise that, although we have reached the human stage, we are not yet fully human. In a lecture of 1908, "Beings of other Planets", Dr. Steiner describes a great variety of astral beings, some evil, some good, who are anchored in the fluids of our physical body and have influence on us. Much goes on in the human body which is not the expression of the ego, but the effect of these supersensible beings. We are masters only of our blood. Man is never really alone; his companions are those invisible parasites, and he will not be complete in himself and fully

human until in the far future he has so purified his astral and etheric bodies as to leave his ego in control everywhere.

In this consideration of the "human stage", it is well not to fall into the fallacy of believing that the three kingdoms of nature are themselves evolving out of humanity. They have been cast out of man in the course of his development and will be reabsorbed as he spiritualises himself. In "Thoughts for the Times" (1914), Dr. Steiner speaks of the future kingdoms of nature during the Jupiter stage of evolution; he says (Lecture 11) that what man acquires on earth as morality, and through the words of the Spiritual Science of the future, will make up the humanity of Jupiter stage.

M. C.

*

How can the vast increase in the population of the world be reconciled with Dr. Steiner's teaching on reincarnation? Where, in past epochs, were all the millions of people now crowding on to the earth?

When Rudolf Steiner describes the life after death, and the process of reincarnation, he gives at first something like an ideal picture; the pattern intended for the human soul by the spiritual powers which have been concerned with man from the very beginning. When he deals with particular examples, he begins to show that there are all sorts of divergences from this pattern. The straightforward development of man is countered and complicated in manifold ways.

Before an individual human being can come to full knowledge about the earlier lives which stand in relation to his present earthly existence, a selfless desire for truth has to overcome many trials. In the same way, mankind as a whole needs to go a long way before it is ready to see itself accurately in its spiritual reality. Our ordinary reasoning powers will no more produce an adequate answer on the grand scale than they can about individual destiny. But it is evident that we are living at a time when souls may return into earthly existence much sooner than in the past, for two distinct reasons. On the earth to-day there are opportunities for learning and achievement that have never existed before. And, on the other hand, life on earth, over about the last 5,000 years, has had the effect of estranging many souls from the spiritual world, so that they have little use for the period between incarnations.

From various descriptions given by Rudolf Steiner it seems, too, that there are many souls to-day on earth who have very little previous experience of human existence in this form. There are in the universe many ways in which a soul can live; and it will be a task for the future to begin to feel the immensely varied spiritual histories which can lie behind a present-day human being. The numbers of men on earth will then present no problem for the intellect, but great tasks for the heart and will.

A. B.

*

Is there a real sense in the old geocentric picture of the solar system, as well as in our present heliocentric one?

Can we attach any meaning to the exceptional gathering of Sun, Moon and Planets, in one region of the sky, at the beginning of February, 1962?

When we know a person, we are aware that his physical body is only part of his being; we recognise that his actions express his soul and spirit. It is much more difficult for us to see that a physical planet is only the visible fragment of something much greater. This conception was still alive in Kepler, from whose work much of our present knowledge of the *physical* structure of the solar system has developed—and in our time Rudolf Steiner has given a new access to it.

Even for the physical movements of the planets, the heliocentric system gives no complete and final picture. The Sun is itself moving in relation to the other stars, and, just as human movement is inadequately described if it is thought of only in terms of muscular tensions and its purposes disregarded, so every movement of the heavenly bodies can be fully understood only when seen as expressing the abiding intentions of spiritual powers.

The soul after death experiences the planetary system in this way. It grows out into spiritual regions of which Moon, Planets and Sun are an external expression. At the time of Ptolemy, this was still widely known—for example, in the Mithraic tradition; we find the echo of it still in Dante. Thus Ptolemy's picture of the solar system followed the order of spiritual experience—an order corresponding closely with the recognisable *rhythms* of the planetary movements. He could understand the movements of the planets as related to *spheres* of progressive greatness around the earth, in the order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn. He thought of the planets as revolving round points which themselves moved along the circumference of their spheres; while Moon and Sun moved on the circumference of their spheres itself.

With the help of Rudolf Steiner, we can begin to-day to interpret the positions of the planets afresh, as indications concerning regions and activities of the spiritual world. This does not mean that we necessarily expect an immediate connection between stellar events and human history. Such expectations, stirring up human hopes and fears, have indeed darkened man's power to read the stellar writing in its purity through many centuries. Every particular constellation needs to be approached primarily as part of a great symphony, the praise of God by the Hierarchies through thousands of years.

This is relevant to the consideration of the impressive gathering of Sun, Moon and Planets at the beginning of February, 1962. Far-reaching hopes and fears have been aroused about this, months beforehand, in widely scattered parts of the world. Before considering any tentative interpretation, we should consider exactly what the phenomenon is.

Because the planetary rhythms are mutually incommensurable, their positions never repeat themselves exactly. But at intervals of about twenty years there are conjunctions of Saturn, who takes nearly thirty years to circle the Zodiac, and Jupiter, who takes nearly twelve. For about twenty months before and after each conjunction, they will thus be within the length of a Sign (30°) of one another. During this time they will be passed twice by Mars, with his rhythm of nearly two years, and three times by the Sun. Venus and Mercury are always within a distance from the Sun of not more than about a Sign and a half. Thus a relatively close gathering of planets will often happen at such periods.

At the last conjunction of Jupiter and Saturn, in February 1961, Mars was right on the other side of the sky. By February, 1962, Jupiter and Saturn will be only half a sign apart, and Mars will be in conjunction with Saturn on February 7. The Sun, going before Mars, will be in conjunction with Saturn on January 23, and with Jupiter on February 8. Venus and Mercury will then be very near the Sun, Venus having a superior conjunction (that is, standing directly beyond the Sun as viewed from the earth) on January 27, and Mercury an inferior conjunction (standing between Earth and Sun but not actually crossing the sun's face) on February 6.

On February 5 Saturn, Jupiter, Mars, Venus and Mercury will be at their closest, gathered within 16° of one another, all in the constellation of Capricorn, and invisible to us because the Sun will be in their midst. Early in the morning of February 4 the Moon joins this great company, and during the night between the 4th and the 5th covers the Sun in a total eclipse, visible in the Pacific.

For us the night sky will be empty of visible planets—but for the eye of the mind there is the extraordinarily impressive picture: reaching out from the earth, in an order very close to that of the Ptolemaic spheres—Moon, Mercury, Sun, Venus, Mars, Jupiter, Saturn, and beyond them the constellation Capricorn. Venus has allied herself with the outer planets, the planets of human freedom. But, *viewed from the Sun*, Mercury, Moon and Earth will stand in the constellation Cancer.

Rudolf Steiner once described a Zodiac of philosophies—the twelve fundamental, valid conceptions of the world. Materialism corresponds to Cancer, while the most fertile philosophy of all, the conception of reality as consisting everywhere of spiritual beings and their relationships, is Capricorn's. It is thus as if Sun and Planets were emphasising in the most solemn way, in this constellation, the tension between these conceptions. The greatest, most immediate significance of this constellation will not be for those on earth, but for souls between death and a new entry into incarnation. We may think of it as indicating how deeply souls in the future can carry the vision of the work of the Hierarchies, in its interplay from region to region of the spiritual world, down into their coming earthly lives.

While the meeting of the planets is in the visible constellation of Capricorn, it occurs in the *Sign*—the part of the Sun's course—corresponding to Aquarius. This has a special significance for the etheric body of man. In our time we are facing a loosening of the etheric body, and at the same time a deterioration of it, because we have alienated our lives so far-reachingly from the cosmic rhythms. A fundamental healing will come about only when man is able to form his life in a freely created harmony with the starry worlds. It is not enough for us simply to modify our *conceptions* of the solar system; we need, as the late Dr. Elisabeth Vreede has said, to be allied afresh with the universe in our feeling and our will.

The year's course, for example, is not really understood, either as a journey by the earth round the Sun, or of the Sun round the earth; we need *an experience of movement*, as of movement by our own body. We need to rediscover the correspondence between the Sun and the heart as an organ in which the needs of the physical body and the activities of soul and spirit are comprehensively involved. Astronomy and astrology will truly find themselves only with the help of a Christian physiology.

A. B.

*

Can the idea of Karma be reconciled with the Christian doctrine of forgiveness?

Karma has often been conceived as a mechanical and fundamentally purposeless process, by which the faults of one life are punished in the next. The idea becomes a living and fruitful one only when we think of one earthly life being related to another through the activity, not of some soulless judge or calculating machine, but of creative spiritual beings who have always before them the true archetype of man.

Rudolf Steiner described how, between death and a new birth, the human individuality seeks of its own accord, as the fulfilment of its deepest needs, the opportunity to repair in another earthly life harm that has been done to other human beings and to the cosmic order, while in incarnation on the earth. Such opportunities can be *prepared* only with the help of the heavenly Hierarchies; they can be *taken*, on earth, only with the help of Christ.

The Christian doctrine of forgiveness does not exclude the duty of restitution. Forgiveness between men makes restitution immeasurably easier; it grants us the time, and the atmosphere, in which we can hope to make good. In the same way, when men ask for the Divine forgiveness, and practise forgiveness towards one another, the right conditions are present for Karma to be fulfilled with positive effect. The damage that we have done in the universe, much of which it is beyond our power to restore, Christ Himself will make good; and He will meet with us, as our ally, the karmic tasks which we have already accepted and willed in our own deepest being.

A. B.

*

Many of us have the experience of wanting to do a thing and even at the same time wanting not to do it. What is the anthroposophical explanation of the same person having these contrary impulses?

One of the greatest contributions Rudolf Steiner made towards the understanding of man was that he showed in detail how there work within us not only those spiritual beings who were concerned with man from the beginning, and whose course of evolution is a regular one, but also beings who would make of man something utterly different from the original Divine intention. St. Paul was describing the literal truth when he said: "For our fight is not against human foes, but against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens" (*Ephesians*, 6, 12). A part of the conflict in the universe is carried on within each human soul; and our contrary impulses bear witness of this. And yet every impulse has ultimately its sense, some way of serving a good end. Were there to be no conflict within men, there would no spur towards seeking the "Master in the House", the power of Christ within us, through which at last even the Tempter and the Adversary can each find a right place and function.

A. B.

BOOK REVIEWS

The Practice of Meditation

Verses and Meditations. By Rudolf Steiner. Introduction and Notes by George Adams. (Anthroposophical Publishing Company, London. 15/-.)

THE appearance of this volume is of especial importance, since, except for the *Soul's Calendar*, it is the first comprehensive collection of verses and meditations by Rudolf Steiner to be published in English.

The fact that the collection was made by George Adams, and that the translations are, with very few exceptions, by him and by Mary Adams, is also of importance, for both of them were closely associated with Rudolf Steiner and his work for a number of years before his death and have what are, perhaps, unique qualifications for their task. One such qualification stems from the days when Rudolf Steiner gave his lecture courses in England; he spoke in his own tongue and it fell to the lot of George Adams to go with him on some of his tours and to act as his interpreter.

Since then, Mr. Adams and his wife have translated for publication many of Dr. Steiner's books and lectures. In the Introduction to this volume a section is devoted to explaining the principles upon which they base their rendering of his words. "We have," George Adams writes, "some knowledge of Rudolf Steiner's occasional comments and advice on this matter. He looked for an adequate rendering—in the genius of the other language—of the idea or picture or line of thought, taken as a whole. Often he would point out that the obvious dictionary translation of a word can in a deeper sense be quite untrue; the examples he gave show how far afield he felt it right to go. In the translation here given, we have not attempted a word-for-word correspondence, but have tried to be true to the spirit and integral effect of the original."

Mr. Adams goes on to say that the selection has been determined partly by the relative possibility of translation. In spite of certain omissions, a very wide net has been cast, and not only has a choice been made from the readily available source of books and lectures, but immense trouble has clearly been taken to collect and preserve matter given by Dr. Steiner himself to individual pupils and friends. Extracts have also been taken from manuscripts and notebooks, and there are some items which have hitherto remained untranslated and unpublished. The responsibility resting on the compiler and translators of such material—the greater part of which was composed in mantric form—is heavy, and readers owe to them a deep debt of gratitude.

One could wish that for those who have not yet studied the work of Rudolf Steiner, notably his book *Knowledge of Higher Worlds*, the pages of verses and meditations could be hermetically sealed until the Introduction has been read, for right preparation is

needed for their approach. This Introduction, calm, wise and balanced, is in itself an essay on the subject of inner development as taught by Rudolf Steiner. On this path, leading towards the attainment of higher knowledge, the practice of meditation, undertaken with unfailing patience and regularity, appears as a necessity. Life itself offers constant opportunities to develop those moral qualities which this path demands; we may teach ourselves the rudiments of the practice of self-observation, without which we cannot progress; we may make a serious study of the content of books on Spiritual Science, but lacking the exercise of meditation, the "bringing of will into one's thinking"—an exercise which can redeem our thinking from its almost lifeless and certainly limited condition—we may fail to achieve our aim.

Meditation, therefore, is a component part of the whole discipline which the man of today is called upon to exert if he wishes to make an advance in accord with the present state of development of the ego-consciousness. It is not an easy discipline, as Rudolf Steiner was at pains to point out, and often for that reason less arduous paths are chosen which lead to less desirable results. Mr. Adams refers to the danger which may arise when paths of spiritual or mental self-development are pursued "without reference to the more cosmic background that tells of man's evolution as a whole. The development of memory, of powers of concentration and the like can also lead," he writes, "to a narrowing, a pin-pointing of one's life and aims towards relative and temporary ends, a mere enhancement of the quest for power, if not for oneself alone, for the sectional group to which one may belong."

Self-aggrandisement is frankly considered a laudable aim in certain 'movements' that are popular today. The development of memory, and of powers of concentration, have, in Rudolf Steiner's teaching a purpose that is very different, and through the meditations that have been chosen for this book we find the relation of man to the cosmos, the inner to the outer. We may learn, in Rudolf Steiner's own words:

How the great World in Man
Speaks, sings and thinks.

There is, of course, nothing new in the idea of meditation. The practice has been followed and taught through many centuries by the great leaders of the spiritual life in both East and West, and the fruits of their wisdom have been left behind in many writings that may be used for the very purpose of meditation, or in contemplative reflection. But for those who are already followers of Rudolf Steiner, and for those who may wish to become his followers, this book has been compiled in order that they may choose a subject for meditation given by him, and that they may find, through the Introduction, guidance on the matter and help over the right procedure for the practice.

The book, which is admirably edited throughout, is divided into

two parts and carries the original texts facing the translations. A few valuable explanatory Notes are given in an Appendix, and sources and dates appear in the Index. Both parts contain verses suitable for meditation; in the first are included those relating to the Festivals of the year, to the rhythms of winter and summer in earth and man and to the connection of microcosm to macrocosm. In the second are contained meditations given to individual pupils for morning and evening use and words spoken in remembrance of the dead. The editor gives a gentle warning that once a subject for regular, daily meditation has been chosen, it should be adhered to. "It is the beginner," he writes, "rather than the one more advanced along the meditative path, who imagines that he needs frequent change."

A number of the extracts from books and lectures will be familiar to students of Rudolf Steiner, but one in particular may not be known generally. It occurs in a lecture where he was giving advice on the meditative life and spoke of passages in the Bible potent for meditation. Among these was I Timothy, chapter 3, verse 16, of which he gave the following rendering:—

The Mystery of the Way of God can now be known,
He who revealed Himself in and through the flesh,
Whose whole Being is yet spiritual through and through—
Who was yet able to be proclaimed to all peoples—
Whose very life is in the Faith of the World:
He has been lifted up into the sphere of the Spirits of Wisdom.

Rudolf Steiner maintained in his cycle of lectures on St. Mark's Gospel that for the more advanced understanding of Christianity, of which he saw the beginning in our present age, we should have to learn to read the Bible in a new and more objective way, taking it as a book of study.

Another very beautiful meditation is included which was spoken by Dr. Steiner at the funeral of Georga Wiese. Mr. Adams writes in a note on the meditations given on such occasions: "Rudolf Steiner frequently spoke at the burial or cremation of members of the Anthroposophical Society. From his perception of the soul who had passed on into spiritual worlds, he sometimes expressed in rhythmic form what he perceived as that individual's experience, looking back on the earthly life now completed and forward into the future." In this particular instance he introduced the lines with the words: "It is to me as though she were now speaking to us, down from the realms of light."

I was united with you.
Stay now united in me.
So shall we speak together
In the language of eternal Being.
So shall we work together
Where deeds find their fulfilment.
So shall we weave in the Spirit
Where human thoughts are woven
In the Word of eternal Thought.

Members of the Society will find in some of the editor's notes annals of historical interest. For instance, the oft-repeated lines beginning: "From the luminous heights of the spirit..." will be found to have been given to Mrs. E. R. Cull by Dr. Steiner, when he visited England in 1913, as a meditation to be read at the opening of Group meetings. Her own translation is printed.

On the occasion of this visit, the first paid by Dr. Steiner to the Anthroposophical Society in London, he gave two lectures, one entitled, "Occult Science and Occult Development," and the other, "Christ at the Time of the Mystery of Golgotha and Christ in the 20th Century." In the first of these there are several important passages on the significance of the exercise of meditation. Mrs. Cull led the Emerson Group in London, to which Mr. Adams belonged. She was a daughter of the now almost forgotten but once famous John Tulloch, Principal of St. Mary's College in the University of St. Andrews, who, as a leader of liberal theology, played a prominent part in the controversy over Higher Criticism that rent Scotland in the 'seventies.

Another important historical note concerns the verses beginning with the lines:—

In pure thinking thou dost find
The Self that can hold itself.

These verses, four in number, were inscribed on two pillars erected in the Lecture Hall at Munich in 1907, when the Congress of the European Sections of the Theosophical Society was held there under the leadership of Dr. Steiner. He and Marie von Sivers wished to introduce into the Conference the element of art, which had hitherto been lacking, and they arranged a production of Edouard Schuré's *Drama of Eleusis*. Dr. Steiner and his pupils were responsible for the decoration of the Hall, where the production took place, and the two pillars, placed on either side of the proscenium, formed a part of the scheme. At the close of the Conference, on May 21, he gave in a lecture an explanation of the deeply esoteric meaning of the verses, and of the letters J and B which surmounted them on the pillars. A part of this explanation, with an extract from the collection, *Occult Seals and Columns*, is quoted by Mr. Adams in his note.

Some small idea, at least, has, perhaps, been conveyed of the beauty and variety of this rare anthology, whose worth becomes greater and yet greater the more it is explored. In this wide collection it should not be difficult for anyone to find a meditation that is suitable for his individual needs. He will surely discover the truth of Rudolf Steiner's dictum in *Knowledge of Higher Worlds* that "not weariness but strength to live springs from meditation".

Mildred Robertson Nicoll.

The First Mystery Play

The Portal of Initiation. By Rudolf Steiner. Translated by Adam Bittleston.
(Rudolf Steiner Publications, Englewood, New Jersey; 44/-.)

THIS commemorative volume, published during the centenary year, offers a new translation of the first Mystery Play. It is presented together with Carlyle's rendering of Goethe's tale, 'The Green Snake and the Beautiful Lily', and Rudolf Steiner's essay on the character of Goethe's spirit as shown in the fairy-tale.

The volume should prove very helpful to all English-speaking people who are not able to study the works in the original. The bringing together of Goethe's story, Rudolf Steiner's early appreciation of its inner meaning, and his later re-creation of the theme in his own drama, enable the reader to follow a clear line of development.

Additional interest is brought to the play itself by Hans Pusch's account, in one of the prefaces to the volume, of his early acting experiences with Rudolf and Marie Steiner and of the problems to be faced in producing the Mystery Plays in America. There are a number of photographs of the first Goetheanum and of an early performance of the play directed by Marie Steiner.

The book is well produced and clearly arranged, with a reproduction of Rudolf Steiner's own design for the title-page, and a facsimile of the first draft of one of Maria's speeches. The impression given is that both writers and publishers are making their appeal to a wide public and bringing their presentation into line with contemporary thought.

Adam Bittleston's preface gives an illuminating account of the relationship between Goethe's fairy-tale and the first Mystery Play. He shows how Rudolf Steiner became deeply interested in this story while he was editing the scientific works of Goethe and how it lived with him, so that after 21 years he was able to be inspired from the same spiritual sources. Hans Pusch notes that Steiner did not sign the first two Mystery Plays 'von Rudolf Steiner,' but 'durch' (through), to show that he regarded himself not as the creator but as the interpreter of the truths that he revealed.

Goethe, with his rich understanding of the many moods of the human soul, was able to present them in their interweaving and interdependence as the characters in his tale. Thus each person or being represents a power or quality of the soul; and the story is concerned with the bringing of these manifold impulses into unity, in the service of a higher wisdom.

All the figures of Goethe's tale find their place in the first Mystery Play. It is remarkable how a slight indication in the fairy story becomes in the play an event of human significance. For instance, the hawk, which has to bear the mirror to catch the first sunbeam, reappears as Theodora with her vision of the etheric Christ. The canary who flies terrified to the Lily for protection is the child on whose behalf Maria consults Benedictus. The dog

Mops, who dies as a result of devouring the gold, is found again as the son of Felix and Felicia; he has been brought up by them with imaginative insight but has become barren and dry as a result of the teaching of Capesius.

The character of Benedictus is transformed. In the temple scene he represents the Golden King of the fairy tale, but in the Mystery Play as a whole he takes a far more important part. In a way he represents the story in its totality, for he is the one in whom all soul-powers have been brought into harmony. Felix Balde, who corresponds to the Old Man with the Lamp, seems to retire from the leadership. Yet it is noteworthy that Benedictus's first entry is in connection with Felix, and his first words are in praise of the great qualities of this strange and lonely figure. We are also brought to realise that Benedictus depends upon the other characters and calls on them for help. We are reminded of the words of the Old Man with the Lamp: "An individual helps not, but he who combines himself with many at the proper hour."

Adam Bittleston shows that the leading theme of the first Mystery Play is the relationship of Maria and Johannes, who correspond to the Lily and the Youth. Their story illustrates not only the path of spiritual knowledge, but the true basis of human love. Love that remains only in the realm of feeling cannot any longer be fruitful for life on earth. Johannes finds his true relationship with Maria only when he obtains self-knowledge, and, through becoming aware of his connection with her in a previous life, recognises her in her essential being.

Rudolf Steiner could penetrate even more deeply than Goethe into the illusions of the human soul. He was able to represent the two tempters of man who obscure self-knowledge: on the one hand the burning desire which leads to egoism; on the other, the cold intellectuality which kills spiritual striving. These appear in the drama as Lucifer and Ahriman. Until these two powers have been recognised, true love is not possible.

As in the fairy story, the help of many characters is needed to bring Maria and Johannes to enlightenment. The Other Maria plays the leading part. It is she who represents the Snake and expresses through her whole being the power of selfless love. In the last scene of the play she comes to realise that warmth of love without understanding is not sufficient and she is willing to strive for wisdom. Johannes is able to say to her (in the new translation):

I see in you the kind of soul
that rules within me too;
I could not find the way
unto your greater sister,
as long as in myself the warmth of love
held itself separate from light of love.
The sacrifice you are bringing to the Temple
Shall have its image in my soul.
In it the warmth of love shall give itself
unto the light of love.

Rudolf Steiner called the play, 'A Rosicrucian Mystery'. At the turning-point from mediæval to modern times, when man had no longer any direct perception of the spiritual worlds, it was the Rosicrucians who nurtured a true knowledge of the divine in nature and man. Faith and devotion alone could not withstand the force of materialism; a living power of thinking had to be awakened that the Christ might be known and recognised in connection with the earth. The characters of the Mystery Drama strive to attain this spiritual insight.

*

The new translation makes an immediate impact. It has often been affirmed by those who know the plays well in the original that they cannot be adequately translated; and the difficulties are indeed very great. As well as having to follow unusual processes of thought which need to be rendered with almost scientific exactitude, the translator must try to recapture the rhythm of the language and the quality of the sounds which reveal underlying moods and feelings.

These requirements Adam Bittleston has ably and conscientiously faced. He explains in his preface that he has attempted to follow the sequence of thought found in the original as nearly as possible in ordinary contemporary English. He has avoided a literary or poetic style and has brought the action straight into the modern world. This is in many ways appropriate; for those who come to hear or take part in the Mystery Dramas need to feel that what is represented is within the realm of their own experience. The dialogue here is convincing and alive. The opening scene, which readers coming to the play for the first time often find long-winded and difficult, is able to hold our attention, for we find that we are listening to the problems of men and women of today. The meaning is carefully followed and the general impression is one of strength and virility.

Adam Bittleston has also paid attention to the rhythmic form of the original. Hans Pusch speaks in his preface of the sense of rhythm developed by Rudolf Steiner: "In his style lives a classical element of grouping and timing words and lines in rhythmical patterns and the qualitative use of speech sounds. The rhythmic pattern helps the memorising of lines and should not be lost in translation."

The original does not follow any regular verse form. Though highly rhythmical, the language flows with the mood and feeling of the scenes, and there is a consequent alternating of longer and shorter lines, creating what Hans Pusch describes as the systole and diastole of the rhythm. He compares it with the interplay of forces in the pulsation of heart and lungs.

This movement is retained in the translation, with good dramatic effect. It is interesting to compare the style of this version with the translation sponsored by the late Harry Collison, which is known to many readers. In the latter, the verse forms of the

original are seldom taken into account, and the basic rhythm used throughout, except in certain scenes in the supersensory world, is blank verse. This can be justified. Rhythms which are highly impressive in one language can fail of their effect in another. In the past, blank verse as used by Shakespeare, Milton and Wordsworth has proved the noblest form for the expression of contemplative thought and dramatic feeling; so it is not surprising that, in representing the themes of the Mystery Plays which are loftier than our everyday experiences, blank verse and an elevated poetic language were attempted. The result in general is dignified, but the style tends to become monotonous and a little unconvincing, especially when the dialogue is concerned with the interchange of thoughts and the meaning has to be exactly conveyed.

A passage as written in the original and as represented by each of the translations can perhaps illustrate the difference of effect. These words are spoken by Johannes in the second scene when he has to meet the terrible reality of his own being.

*Da, aus dem finstern Abgrund—
welch Wesen glotzt mich an?
Ich fühle Fesseln,
die mich an dich gefesselt halten.
So fest war nicht Prometheus
geschmiedet an des Kaukasus Felsen,
wie ich an dich geschmiedet bin.
Wer bist du, schauervolles Wesen?*

Collison's translation:

There—from that dark abyss what creature glares?
I feel the chains that hold me chained to thee.
So fast was not Prometheus rivetted
Upon the naked rocks of Caucasus,
As I am rivetted and forged to thee—
Who art thou, fearful, execrable shape?

Adam Bittleston's translation:

There from the dark abyss,
What creature glares at me?
I feel the bonds
which hold me chained to you.
Prometheus was not bound
so firmly to the rocks of Caucasus
as I am bound to you.
Who can you be, revolting creature?

Here we can see that the second translation is closer to the original, and the freer form, with its flow and pause, is far more dramatic.

There are times, however, when the struggle for clarity of thought and the determination to be contemporary disturb the movement of the language as though a submerged rock were impeding the flow of the stream. For instance, Johannes' expression:

*I will set myself free,
as every being does that overcomes itself,*

or Luna's saying :

You may live out yourself,
when light can shine within your soul,

sound somewhat prosaic. And in the scene where Maria leaves her bodily form and an evil being enters into it to curse Benedictus, the word "swindle" is hardly worthy of expressing spiritual deception and betrayal.

Adam Bittleston's translation is least satisfying when the mood and feeling of the original cannot be rendered in contemporary language. In the opening verse of the children, the rhythm, rather surprisingly, is not retained; and here the Collison version more truly reflects the light and joy of the song. In Dr. Steiner's words for the Spirit Voice, speech, movement and sound all convey a feeling of enhanced radiance. He is able to bring new life into the dying forms of language. This does not fully shine forth in the translation.

However, the passages which can be criticised in this way are few, and it would not be right to undervalue the sincerity and strength of Adam Bittleston's work. The fact that he has succeeded in bringing the style and expression of the original so much more into line with our modern way of speaking and thinking should do much to arouse a wider interest. Compared with the amount of study given to many of Rudolf Steiner's other works, very little attention has been given in this country to the Mystery Dramas; and this is partly because readers hitherto have not been able to find a relationship with the form and style of the translation.

According to Dr. Steiner's own account, the plays contain the essence of all his teaching. They do not present statements of facts which can later be formed into dogmas, but living experiences revealed in the lives of human beings. A sure way of awakening new powers of thought and proving by experience the truth of Rudolf Steiner's teaching is to work with them seriously.

We hope that this very well-presented volume will reach a wide public and bring renewed interest and understanding of a fundamental theme. We look forward to Mr. Bittleston's promised translation of the remaining plays.

Eileen Hutchins.

Looking at Nature

A New Zoology. By Hermann Poppelbaum, Ph.D.
(Philosophic-Anthroposophic Press, Dornach. Two guineas.)

WHEN in times past a herb-gatherer walked through the woods, he saw the plants in a way quite different from that of the modern botanist. He had no need to tabulate each anatomical feature of a plant in order to classify and name it; the plant spoke directly to his instinctive clairvoyance. It signed its spiritual name

in his consciousness, so to speak, so that he "knew" it directly, as a friend. The plant's gesture, its signature, told him of its medicinal properties.

Today, we walk through nature like strangers, observing plants and animals from the outside. It is possible to learn a great deal in this way. But just as you cannot really get to know a person without talking to him, so does the real meaning of plants and animals elude modern science.

Dr. Hermann Poppelbaum's book, "A New Zoology," is an introduction to the animal world in a real sense. It breaks the ice, opens the way to a conversation with the animal kingdom, so that we may get to know it.

It emerges very clearly from the book that the Goethean science of the future will depend far more on developing *new faculties* than on simply collecting facts. But the first step need not involve the awakening of the higher faculties described by Dr. Steiner. It simply means learning to use eyes and ears in a different way.

The best way to illustrate how Dr. Poppelbaum sets about this is to quote a passage :

If one imagines the walking and living shape of a man cut in two by a so-called frontal section which separates "fore and aft", all *expression* seems contracted to the anterior surface of his body. His countenance, the culmination of expression, is only a part of his total "face", whereas all posterior parts (the "rear") lack in expression and seem neglected by nature. How rich in contrast with this, is the hind end of a horse or dog, even if we only consider the expressive play of the tail!

We realise, in fact, that there is no true face in the animal. A mammal or a bird presents itself most expressively *in profile*. No painter would think of doing the portrait of a horse from the front. A parrot, a snake, a fish, can look at us only sideways. Most of the adornments, such as the comb of the rooster, the fins of the tropical fish in our fashionable aquariums, the striped pattern of the zebra, "show" best in profile view.

The curious thing about this simple observation is that it *tells* us something—even if we are not quite sure what. Nature is signalling to us, so to speak, even if we still have to learn her language.

The key to this language exists in the work of Rudolf Steiner. The observation quoted above begins to speak to us if it is considered together with some of the things that Steiner said about the will, and the quite different way that it works in man and in animals. Poppelbaum elaborates this in his book.

All the same, the reader will not find that this "new zoology" is cut and dried. There is no question of reading through the book, remembering what is in it, and then expecting a new vision of the animal world. It is rather a book to be brooded on, to be used as raw material for practice and meditation.

Not the least valuable part is the final chapter, on "Training the Inner Eye". It is unusually important to approach this book in the right frame of mind, and to read it in the way the author asks.

I think he would have been wise to emphasise and develop this point at the beginning of the book, for those who know nothing of Steiner's work—but perhaps know something of conventional zoology—could completely fail to make contact with it.

My only other criticism would be that orthodox biology is sometimes shrugged off rather lightly. This is a pity, for I think that some aspects of modern biology are not quite so far from Dr. Poppelbaum's point of view as he implies. In particular, the search for "adaptations" in animals, which he deplores, has at least got naturalists out of the museums and back into the field. An immense effort has been made in recent years to discover how animals actually live, and their relations with the rest of nature.

This has led scientists such as Konrad Lorenz, for instance, to develop extraordinarily interesting new ideas about animal behaviour. Lorenz saw, for instance, that certain birds have characteristic patterns of movement, which are repeated more or less exactly in appropriate circumstances. He has come to talk of these movements as if they were actual *organs* of the animal—invisible extensions of a physical structure like the beak.

This, of course, is just what they are. In Steiner's terminology, they are astral organs.

Nevertheless, the main purpose of "A New Zoology" is not to criticise or analyse the old, but to show how it can be reborn, so to speak, on a higher level. Dr. Poppelbaum gives us a glimpse of a much richer relationship with nature which the science of the future will have to develop. It is a wonderfully exhilarating glimpse, and a powerful incentive to try to learn to see more.

John Waterman.

Human and Cosmic History

The Evolution of Mankind. By Guenther Wachsmuth, Ph.D. (Philosophic-Anthroposophic Press, Dornach. Two guineas.)

THIS is the third volume, but the first to be translated into English, of Dr. Wachsmuth's trilogy on the evolution of earth and man. It would obviously have been preferable (but no doubt there was some practical obstacle) to bring out English translations in the same order as the German originals, for in this third volume Dr. Wachsmuth often refers back to its predecessors. We must hope that translations of the two preceding volumes will follow before long.

The present volume deals with the gradual emergence of man on earth. It traces the human story from the beginning of social life, under the guidance of the Mystery centres, up to the Graeco-Roman epoch, with a final short chapter on modern times and the future.

The significance of cosmic influences that play into human history is emphasised throughout. Dr. Wachsmuth discusses in detail not only the Platonic year, which reflects the precession of the equinoxes, but also the changes in the direction of the earth's axis during the course of a Platonic year. The degree to which earth and man are subject to cosmic influences is closely dependent, he believes, on the relation of this direction to the signs of the Zodiac.

This part of the book calls for close reading and study: it provides a basis for Dr. Wachsmuth's account of rhythmical phases in the development of civilisations and in the evolution of consciousness. He goes on to describe and discuss the Atlantean Mysteries, the migrations that followed the fall of Atlantis, and the rise of the post-Atlantean cultures. By reckoning in terms of the Platonic year and quoting from a lecture by Rudolf Steiner, he concludes that one complete Platonic year (25,900 years) has passed from the end of the Lemurian period up to now. He dates the final destruction of Atlantis at about 10,500 B.C.

In this field of pre-historic time-scales the conflict between the findings of Anthroposophy and those of modern science is particularly acute. It will not be resolved until there is a radical change in the scientific picture of the origin and history of the earth; the accepted view that life has arisen from lifeless matter will have to be reversed.

In the meantime, Dr. Wachsmuth's volume offers a wealth of information and explanatory comment on the human past, as portrayed in the teachings of Rudolf Steiner. It suffers perhaps from a certain congestion of factual data, but to serious students of the subject it will be most valuable. It is excellently printed and produced and generously supplied with illustrations, tables and diagrams; but it has no index.

C. W.

Out of the Body

The Mystical Life. By J. H. M. Whiteman. (Faber, 30/-.)

FOR all who accept the reality of a spiritual world, there is a particular difficulty which has to be faced: the extraordinary apparent variety, in quality as well as in content, of testimonies about spiritual reality. It may be said that we should not be surprised at this, as descriptions of physical facts also often vary widely—but the difficulty is really a much deeper one.

Dr. J. H. M. Whiteman, in his very remarkable study of the mystical life, quotes with some approval the words of Dean Inge: "The testimony of the mystics, so strangely uniform, can bear all the weight that we wish to lay upon it." A great part of the book is an account of Dr. Whiteman's own, immediate mystical experiences; yet most readers will probably not find it easy to interpret his testimony.

For many years Dr. Whiteman, a man of outstanding ability in the exacting fields of mathematics and music, has kept records, running into several thousands, of experiences in which he knows himself as detached from his earthly, physical body. He has tried to classify such experiences, and to describe a path of purification by which the intrusion of any element of subjective fantasy can be overcome. Everywhere his sincerity, earnestness and humility are evident.

When the reader ponders these experiences, however, he may be struck by a remarkable duality of which Dr. Whiteman does not appear to be completely aware; though this impression may be due to some failure in understanding him. On the one hand, Dr. Whiteman has a comprehensive and subtle knowledge of mystical literature, both Eastern and Christian, and an incisive, critical mind. On the other hand, we are confronted in most of the descriptions of spiritual experience with a simplicity of content, one could almost say a poverty, which does not seem to convey to the reader all that Dr. Whiteman intends. By him these happenings have certainly been experienced at a level of consciousness far above that of the dream—indeed, with greater reality than that of ordinary waking consciousness; and yet they often read very like dreams of a comparatively ordinary kind—one might almost say the dreams of a particularly innocent and warmhearted child. In these experiences the writer does indeed often know himself to have the spiritual form of a young girl; a fact which he interprets as having a direct relation to the greatest mystical fulfilment.

It would not do the book justice to quote, out of their context, either the accounts which appear inadequate, as expressions of the author's original experience, or those in which his language takes fire, as in the "Vision of Archetypal Light"—when the dreamlike pictures fall away. Those who are concerned with the significant frontiers between mysticism and spiritual knowledge may well learn from both; and will certainly find in this book the impress of a man worthy of their interest and their deep respect.

Adam Bittleston.

Dr. Westlake's Pilgrimage

The Pattern of Health. By Aubrey Westlake, B.A., M.B., M.R.C.S., L.R.C.P.
(Vincent Stuart, 25/-)

"What ever comes into the world through sin, can only go out by suffering". Father Andrews.

"We have come to the extreme limits of created being, where man is separated from God not only by nature but also by will, creating thus a new existential mode of being, that of sin." Vladimír Lassky.

"And only man is vile". A. & M. hymn.

THE steadily increasing use of the word *odd* tells us—if the genius of language means anything—that we are beginning to realise

that we are odd, unnatural intruders into—or emergents out of—Nature. Nature is exquisitely rational and ethical. We are execrably irrational and unethical. Nature exists and harmoniously evolves in terms of an exquisitely rational and ethical law—which operates between her creatures as it does between the cells and organs of every healthy body and is part of the perennial wisdom known to mankind since the dawn of time—the law that each creature shall give according to its ability and receive according to its need.

This law, in spite of its antiquity, has never found favour with us, and our basic oddity consists in the fact that we alone in Nature its enforcing principle of Natural Selection by the principle of Human Selection.

The customary name for the difference between Natural and Human Selection is "sin", and many people have accepted as self-evident the proposition that its wages or results are disease and ultimately death. The art and science of medicine express man's attempt to counteract the effects of Human Selection. The art and science of religion express man's struggle to prevent disease by making Human Selection approximate to Natural Selection. The National Health Service, of which we are so justly proud, testifies to their joint failure; moreover, its aim is not to prevent disease but to cure it. In short, instead of trying to build a New Jerusalem in which everybody can obey the basic laws of Nature and so be healthy, we seek to build a New Babylon, well stocked with antibiotics (sinister name!) in which we can be as irrational and unethical as we please.

Radiesthesia (medical dowsing) brought to the more gullible of us the hope that by putting a drop of sinful blood into a machine, disease could be infallibly diagnosed, and that by radiating virtuous anti-disease waves from an ancillary machine, disease could be infallibly cured, so that at last Human Selection could triumph over Natural Selection, and we could settle down to build our Babylonian Pleasure Domes without any interference from Nature. Dr. Westlake's valuable book puts paid to this typically odd human pipe-dream by showing us why the usual versions of this particular technique for mocking God and double-crossing the *Vis Medicatrix Naturae* are unlikely to succeed.

After 18 years as a busy panel doctor in Bermondsey, where he worked with Dr. Arthur Salter, of glorious memory, he retired in 1936 from general practice in order to combine the running of a farming estate and holiday centre with a search for the natural power which enables an organism to maintain or recover the "pattern of health". His book is the record of his pilgrimage, telling variety of unorthodox medical theories and treatments, with how an agnostic Quaker dredged his dogged weird through a wide radiesthesia a continuing interest throughout. Starting with Abrams and Bach, he went on to Guyon Richards, Munro, McDonagh, de la Warr, Mrs. Tarpey, Reich, Edwards, Huna (the secret science

of the Kahunas of Hawaii), and other methods of which I had never heard, finishing up with Rudolf Steiner, and somehow (O sagacious Angel, for they would surely have put him off his stroke!) avoiding Gurdjieff and Ouspensky and Mathias Alexander, although with the last-named, as he did with Eeman, he might have found much in common.

Unlike me, Dr. Westlake is not a natural dowser, so that when he found that some of the dowsers with whom he was working were making fantastic mistakes, he was able to maintain a detached scientific attitude—instead of, as I did, throwing his magic ink-bottle at the Devil—and methodically set about trying to discover why the vein of healing gold was so often poisoned with deadly cyanide.

To Anthroposophists, who believe that each of us has a Guardian Angel, it is very clear that either Dr. Westlake was lucky in his Angel or his Angel was lucky in him, for by a series of 'lucky' strikes he was led to realise that although it is the Devil's *métier* to lead us to ask the wrong questions, we can hardly expect him to make amends by leading us to the right answers. He therefore concentrated on defying the Devil and asking the right questions; and he was rewarded by discovering an apparently superior version of radiesthesia which—perhaps because it would need a book to itself, or maybe because it cannot be entrusted to the quacks with whom radiesthesia swarms—he describes very inadequately.

It would be presumptuous for a backslider like myself to criticise this admirable book, and anyway I found little in it to quibble at (though it may be doubted whether Steiner would have approved of any method which uses a pendulum to elicit answers from some unconscious source). I agree profoundly with Dr. Westlake's 'patterns of health'; and with his theory that disease is very often due to a sinful knot in the psyche (tied surely in our struggle to give less than we can and grab more than we need) which distort the pattern and which the physician must somehow contrive to untie. But in place of his *Vis Medicatrix Naturae*, I prefer Steiner's picture of the Redeemer metamorphosing virtue out of the diseases which result from the Ahriman-Lucifer antithesis, and working through the truth-torch of the Holy Spirit; and my feeling is that although healing, which is a redemptive force, comes through Christ, prevention, which is what Dr. Westlake is after, comes through the Holy Spirit, whose Age is just beginning, and requires that we shall achieve a strong Cultural Sphere and through it a truthful society.

Richard Hope.

A Norse Hero Tale

The Dream of King Alfdan. By Isabel Wyatt. Illustrated by Everett Kintsler. (Follett Publishing Company, Chicago. £1.)

THIS is a story from the 12th century Chronicle of the Norse Kings, retold by Isabel Wyatt. This kind of thing is not easy to do. Indeed, so subtle is the flavour of traditional fairy tales, folk tales and sagas that it often seems impossible to pass them through a modern consciousness without destroying or deforming their particular quality. Isabel Wyatt's remarkable and beautifully told version has an almost minstrel-like character, strongly poetical, but vigorous, salty, never losing its strong narrative interest, and unmistakably 'authentic' in tone and atmosphere.

The age-group indicated on the dust-jacket is 10-14, but the book seems perfectly suitable for slightly younger children progressing from ordinary fairy tales to the nordic myths.

Though one does not want eccentric illustrations in children's books, I found these rather dully conventional.

D. E.

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