

AN APPROACH TO CONTEMPORARY QUESTIONS
IN THE LIGHT OF ANTHROPOSOPHY

The
Golden Blade

- THE TREE OF LIFE AND THE TREE OF
KNOWLEDGE *Rudolf Steiner*
- THE FOUNDATION STONE AND
'WORLD HISTORY' *A. C. Harwood*
- RUDOLF STEINER AND THE DEAD ... *Kalmia Bittleston*
- THE DESTINY OF THE IDEA OF DESTINY *Friedrich Hiebel*
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by Kenneth Walsh; E. L. Grant Watson's *The Mystery of*
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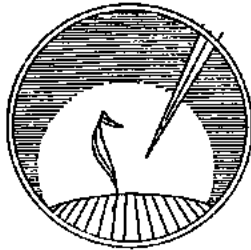
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The Tree of Life and the Tree of Knowledge

Rudolf Steiner

Two Lectures given at Dornach on July 24-25, 1915*



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 Mazda, 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".

I. A Dying Culture and the Christian Impulse

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

Now, one of the greatest riddles connected with the evolution of the earth and mankind is the Christ-riddle, the riddle of Christ-Jesus. And with regard to this, we can only hope to advance slowly towards its real depth and sanctity. That is to say, we can expect in our future incarnations gradually to perceive more and more clearly in what a lofty sense, in what an extraordinary sense, this Christ-riddle is a riddle. We must not only hope that much regarding this Christ-riddle will be clarified; we must hope also that much of what we have hitherto found full of riddles concerning the entry of the Christ-Being into humanity's evolution will become still more difficult. For much else will emerge, bringing new riddles concerning the Mystery of Golgotha; or, if you prefer, new aspects of this great riddle.

There is no question here of ever claiming to do more than throw some light on this great riddle from one side or another.

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

And I beg you to be entirely clear that only single rays of light can ever be thrown from the resources of human contemplation upon this greatest riddle of man's earthly existence, nor do these rays attempt to exhaust the problem, but only to illumine it from various directions. And so to what has already been said we will add something that may bring us nearer to one aspect of the Mystery of Golgotha.

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

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

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

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

But this was not to be. Earthly humanity was intended gradually to reach an understanding of what had happened through the Mystery of Golgotha. But none the less we must realise that there are two aspects: that which human beings receive as knowledge, as inner working in their souls, and that which happened objectively within the human race, independently of any knowledge concerning it. Now, men endeavoured to grasp what had taken place through the Mystery of Golgotha. We are aware that not only did the

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

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

Whence were these concepts derived? We know indeed that all these concepts, including those which lived in Greek philosophy and approached the Mystery of Golgotha from the earthly side, are derived from a primeval knowledge, from a knowledge which could not have been at man's disposal if an original revelation had not taken place. For it is not only a materialistic idea, but an entirely nonsensical one, to suppose that the original form of the attenuated philosophy which existed at the time of the Mystery of Golgotha could have come from human beings alone. It sprang from a primeval revelation, given at a time when men still had the remains of ancient clairvoyance. It was given for the most part in an imaginative, pictorial form, and this had been attenuated into concepts by the time of the Mystery of Golgotha, during the Graeco-Latin epoch. So one can see arising this intensive stream of primeval revelation, which could be given to men because they still had the last remains of the old clairvoyance that spoke to the kind of understanding they had in those days—and then gradually the revelation dried up and withered into philosophy.

Thus there came into existence a philosophy with many, many shades and nuances, and these all sought in their several ways to comprehend the Mystery of Golgotha. If we want to observe the last rarefied stage of these endeavours, we must turn from ancient Greece to ancient Rome.

By the Roman age I mean the time that begins approximately with the Mystery of Golgotha, with the reign of the Emperor Augustus, and continues through the period of the Roman Empire until the migration of peoples gave a different countenance to the European world. And what we see flare up in this Roman age,

like a last great light from the impulse kindled by the primeval revelation, is the Latin-Roman poetry, which has played so great a part in the education of youth right up to our own day; together with all that developed from it until the decline of ancient Rome. This Roman spiritual life offered a refuge for all possible varieties of world-outlook. It had no sort of unity. It spread out to embrace numerous sects, numerous religious views, and it could develop a certain common ground only by retreating, as it were, into external abstractions.

Here we can recognise how a withering influence came to expression in this far-spread Roman culture, wherein Christianity was stirring as a new impulse. We see how Roman thinking is at great pains to grasp with its own ideas what lay behind the Mystery of Golgotha. We see how endeavours were made in every possible way to draw ideas from the whole range of world-conceptions in order to understand this secret. And one can say, if one observes closely: it was a despairing struggle towards an understanding, a real understanding, of the Mystery of Golgotha. And in fact this struggle continued throughout the first millenium.

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

What is it, then, that struggles despairingly in the widespread Roman-Latin impulse, in the concepts that permeate the Latin language, to comprehend the Mystery of Golgotha? It springs from the fruit eaten in Paradise; the fruit of the Tree of Knowledge of Good and Evil. We can see in the primeval revelation, when the old clairvoyant perceptions could still speak to men, how vividly alive concepts were in that early time—concepts which were still imaginations—and how gradually they dry up and wither and grow thin. They are so thin that half-way through the Middle Ages, when Scholasticism flourished, the greatest efforts of the soul were necessary to sharpen these attenuated concepts sufficiently to grasp the life-impulse present in the Mystery of Golgotha. What remained in these concepts was a highly distilled form of the old Roman language, with its marvellously structured logic, but with its life-element almost entirely lost. This Latin speech, with its rigidly fixed logic, and its inner life almost dead, was preserved as a fulfilment of the primordial divine utterance: Men shall not eat of the Tree of Life.

If it had been possible for what had evolved from the old Latin heritage to comprehend fully all that had been accomplished in the Mystery of Golgotha; if it had been possible for this Latin heritage, simply by making an effort, to gain an understanding of the Mystery of Golgotha, that would have been an eating of the Tree of Life. But this was forbidden, after the expulsion from Paradise. The knowledge which had come to humanity in the sense of the ancient revelation was not to be allowed to work in a living way. Hence it could grasp the Mystery of Golgotha only with dead concepts.

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

And so we see a dying knowledge struggling with life; we see how desperately it strives to incorporate the life of Golgotha in its concepts.¹

Now there is a peculiar fact, a fact which indicates that in Europe—over against the East as it were—something like a basic opposition to the primal decree concerning the Tree of Life was set up. Here we touch the fringe of a very deep-lying secret, and one can really speak only in pictures of much that might be said about it; but I believe the pictures can be understood.

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

¹ See “The Christmas Thought and the Mystery of the Ego: the Tree of the Cross and the Golden Legend,” a lecture given by Rudolf Steiner at Dornach on December 19, 1915. Translated in the volume *Festivals of the Seasons* (out of print).

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

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

We should imagine for once the immense, the incisive contrast between the naive conceptions of European humanity, who still saw everything in pictures, and the highly evolved, refined philosophical ideas of the Graeco-Latin world. In Europe all was "Life"; over there all was "Knowledge of Good and Evil". In Europe something was left over, as it were, like a treasured remnant of the original forces of life; but it could endure only if these people were, in a sense, protected from understanding anything that was contained in the marvellously fine-wrought Latin concepts. To speak of the ancient European population having any exact knowledge would be nonsense. One can speak of them only as living with all that germinated in their inner soul-nature and filled it through and through with life. What they took for knowledge was simply their own immediate experience. This form of soul-life was destined to be radically different from the form of consciousness that went with Latin Civilisation. And it belongs to the great, the wonderful secrets of historical evolution that the Mystery of Golgotha was to emerge from the perfected culture of wisdom and knowledge, but that the depths of the Mystery of Golgotha should not be

grasped through wisdom; they were to be grasped through direct life.

It was therefore like a predetermined karma that—while in Europe life was laid hold of up to a certain point—the Ego-culture appeared in a purely naive form, full of sheer life and vitality, where the deepest darkness was; whereas over there, where the profoundest wisdom was, the Mystery of Golgotha arose. That is like a predestined harmony. Out of the civilisation based on knowledge, which was beginning to dry up and wither, arises this Mystery of Golgotha; but it is to be understood by those who, through their whole nature and being, have not been able to attain to the crystalline refinement of Latin knowledge. And so we see in the history of human evolution this meeting between a nearly lifeless, gradually dying knowledge, and a life still devoid of knowledge, but a life which inwardly felt the continued working of a divine element animating the world.

These two streams had to meet, had to work upon one another in evolving humanity. What would have happened if only the Latin knowledge had developed further? Well, this Latin knowledge would have been able to pour itself out over the successors of the primitive European population: up to a certain time it even did so. It is hypothetically conceivable, but it could not really have happened, that the original European population might have experienced the after-working of the dried up, fading knowledge. And then, what these souls received through this knowledge would have led gradually to men becoming more and more decadent; this drying, parching knowledge would not have been able to unite with the forces of life. It would have dried them up. Under the influence of the after-effects of Latin culture, European humanity would in a sense have been parched and withered. People would have come to have increasingly refined concepts, to reason more subtly and to give themselves up more and more to thought; but the human heart, the springs of human life, would have remained cold under these tenuous, refined ideas.

All that, I say, is hypothetically conceivable, but it could not really have come to pass. What actually happened was very different. What actually happened is that the peoples who had life but not knowledge streamed in among those people who were, so to say, threatened with receiving only the remains of the Latin heritage.

Let us envisage the question from another side. At a definite period we find distributed over Europe, in the Italian peninsula, in the Spanish peninsula, in the region of present France, in the region of the present British Isles, certain remains of an original European population: in the North the descendants of the old Celtic peoples, in the South the descendants of the Etruscan and ancient Roman peoples. We encounter all these people, and we see flowing into them, first of all, what we have called the Latin stream. Then,

among the most important leading personalities an endeavour to create a harmony, as it were, between the two streams to which we have referred. For the modern physiognomy of Europe shows that up to our own day there is an afterworking of Latin knowledge in European life, and that one can immediately envisage the map of Europe with the Latin knowledge raying out to the south and west, and the "life" still preserved in the centre. One can then see how pains were taken at one time to overcome this dying knowledge. I should like to give one example. Certainly, this dying knowledge appears in the different spheres of life in varying degrees, but in the 8th—9th centuries European evolution had already gone so far that those who were the descendants of the European peoples with the "life" could make no good use of certain designations for cosmic or earthly relations which had been framed in old Roman times. So even in the 8th—9th centuries one could see that it had no special meaning for the original life of the soul when one said: January, February, March, April, May, etc. The Romans could make something of this, but the Northern European peoples could not do much with it; it poured itself over these peoples in such a way that it made no impact on the soul, but flowed merely into the language, and was therefore dying and withering. So an endeavour was made (especially in Middle and Western Europe over the whole stretch from the Elbe to the Atlantic Ocean and to the Apennines) to find designations for the months which could enter the feelings of European humanity. Such month-names were to be:—

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

The man who tried to bring these names into general use was Charlemagne.

It shows the significance of his spirit, for as yet the change he sought to introduce has had no influence. In the names of the months we still have the last relics of the drying up Latin cultural knowledge. Charlemagne was altogether a personality who aimed at many things which went beyond the possibility of being realised. Directly after his time, in the 9th Century, the wave of Latinism spread widely over Europe. It would be interesting to consider what

Charlemagne hoped to do in wishing to bring a radiation of the Wile-element towards the West. For there the Latinising appeared only later on.

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

The racial-element therefore moves from the East to the West and South, whereas the knowledge-element moves from South to North. It is the racial-element which moves along the West of Europe to the North, and gradually flows away towards the North. Hence we can speak correctly of a Germanic race-element, but not of a Latin race. To speak of a Latin race is just as sensible as to speak of wooden iron, for Latinism has nothing to do with race; it has poured itself out as bloodless knowledge over a part of the original European people. Only materialism can speak of a Latin race, for Latinism has no connection with anything racial.

So we see how the Bible saying works on in this part of European history; how the destiny of Latinism is the fulfilment of the words: "Ye shall not eat of the Tree of Life." We see how the life given to the earth with the Mystery of Golgotha could not come to full harmony with the old knowledge; but how into what remained of the ebbing original wisdom, new life had to enter. If we are to give a concrete answer to the question—Where can we find the outcome of the new life which has not retained its own special character, but has disappeared in history; what has happened to the element manifest in the Visigoths, the Suevi, the Lombards, the Ostrogoths, etc.?—we must reply: It lives on as life within the Latin culture. That is the true state of affairs. That is what must be known regarding the primeval two-fold pronouncement in the Bible, and its effect on the development of Europe, if we are to understand European evolution.

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

II. Day Knowledge and Sleep Experience

WE saw yesterday how the peoples concerned in forming world-history may be divided on the one hand into what may be

called the continuous stream of evolving knowledge and wisdom, and, on the other, the life-element which at a certain time must unite with this wisdom. This is an example of the co-operation—immense in its consequences—of the various one-sided elements in world-existence in order to produce a harmonious whole. And I have already pointed out how right up to our own times we can see the after-effects of the lifeless knowledge-principle, the ageing wisdom-principle, on the one hand, and, on the other, of the life-without-knowledge, which unites itself like a young shoot in humanity's evolution with the knowledge-principle, brought down from antiquity and becoming dry and withered.

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

The alternation of waking and sleeping rests upon this rhythmic succession of a more or less united condition of these four members and their separation. If we consider the human being during sleep, we find that, without any special development having been undergone, he can have the following experience. A definite consciousness, particularly in specially clear and aware moments of waking up, can come before his soul that at the moment of waking he, as soul-being, lifts himself out of a living and weaving in what one might call a finely spiritualised existence.

It must strike most people, if the conditions are favourable, that they do not awake from sleep as if out of a nothingness, but as if they emerge from a rich but much lighter and more ethereal weaving and living than any condition encountered during waking hours to—sleep. It will certainly have struck many people, in waking, that during sleep they lived in an element where they felt themselves to be actually cleverer than they were when awake. Most people must on awaking have said to themselves: "Yes, this or the other came; it placed itself before my soul . . . I know quite exactly that I experienced something there that I cannot bring clearly enough into waking consciousness." And then he may find himself quite stupid in contrast to the cleverness he had during his nocturnal weaving and living in a far more ethereal element than the life of the physical world. He was with his whole being—of this one must be clear—

immersed in a weaving and living which is around us, just as physical living and weaving is for physical consciousness, but it cannot be grasped by this physical consciousness, and is generally completely forgotten in the moment of waking.

All the same, and without any special occult training, a man can be clear that during sleep he was active in an element that he cannot fully take with him into waking life. This fact, of which everyone can easily convince himself, will be understood if we take into account the wonderful two-fold utterance which we discussed yesterday; the primeval utterance which says: Because men have learnt to know, or to distinguish, good and evil, because they have eaten of the Tree of the Knowledge of Good and Evil, they shall not eat of the Tree of Life.

What does it really mean—shall not eat of the Tree of Life? You will perhaps not find incomprehensible what I have to say concerning these words if you bring before your souls the necessary meaning of "to have eaten of the Tree of the Knowledge of Good and Evil." Everyone can say to himself: If what we call the Luciferic temptation had not taken place, man would obviously be in a different position in this earthly life; for the effect of the Luciferic temptation is mingled in his earthly life. This means: in our earthly life we attain to a certain kind of knowledge, a certain way of confronting things with our intellect and reason in order to obtain knowledge about the things of the world. But it is clear that we should have had a different knowledge of things if the Luciferic temptation had not come to pass. This is exactly what the two-fold utterance implies. It means that the knowledge we obtain of the world and its phenomena is a knowledge that has entered through the Luciferic influence, a knowledge that reflects the course of evolution which has come about through the partaking of the Tree of the Knowledge of Good and Evil. All our knowledge is of the sort that had to enter as a result of the eating of the Tree of the Knowledge of Good and Evil. If humanity had not partaken of this Tree, then we should have had a different kind of knowledge from that which prevails under the "normal" circumstances of today, where Lucifer works within our existence.

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

happen. And so over the sleep-condition an unconsciousness has spread.

But when this unconsciousness of sleep is overcome, when it becomes possible through a spiritual-scientific methodical development to know something of what really goes on during that weaving and living in an etheric element, then we become aware how we actually spend our life between going to sleep and waking. We spend this life—it is a fact that can shatter one—in, one might say, the arms of Lucifer. And one can understand the deep mystery that underlies this whole world of facts when we see that in the very moment when man was punished by being forbidden to eat of the Tree of Life, Lucifer was condemned to eat of the Tree of Life perpetually. And since Lucifer lays claim to all that weaves and lives during sleep—for all that appears to us so endlessly clever when it echoes in us on waking—then the fact that he prevents it from becoming conscious has a quite definite result.

Thus we can say: Our living and weaving in the fine etheric element is something of which Lucifer takes possession. And because Lucifer takes possession of it, something predestined for man by the Jahve-Godhead does not take place. It was intended that on waking, the etheric weaving and living which he had experienced during sleep should come down into his etheric body and his physical body. You must not be horrified that it is Lucifer who weaves with us while we live in the fine etheric element during sleep to awaking. In various lectures I have pointed out that it is quite false if people think they must be on their guard against Lucifer in every sphere of life. That is a materialistic prejudice. Spiritual beings are not there because they really ought not to be there. And most people make the mistake of acting towards the Luciferic and the Ahrimanic as though they wished to have nothing to do with anything Luciferic or Ahrimanic. That is not the point. The point is to recognise that Beings have their rightful place in their own respective elements, and work harmfully only in elements to which they do not belong. So it is right for earthly life that Lucifer should live and weave, while we are asleep, in the element of which we men are to know nothing, since we already have the other knowledge, which springs from our having partaken of the Tree of the Knowledge of Good and Evil.

But at the moment of waking something arises which we must see through if we are to understand the necessary developments that should come about in life today through the spiritual-scientific world-outlook. This living and weaving during sleep—of which an after-echo may reach our consciousness under favourable conditions—ought to penetrate into our etheric body and into our physical body. For that which engages in this weaving activity is our *astral body*. It lives and weaves in the surging cosmic ocean, and all that it thus lives through and experiences ought to enter both into our

etheric body and into our physical body. But in fact, because of the Luciferic temptation, this has not come to pass. On waking, the experience of the astral body enters only into the etheric body; at most it presses against the physical body and influences it to some extent. This is not because it is held back from going further; not because it encounters a barrier at the approach to the physical body, but because of a secret pact between Lucifer and Ahriman which has come about in consequence of the Luciferic and Ahrimanic elements having become interwoven in earthly evolution. The effect is that at the moment of waking Lucifer hands over to Ahriman all that should really enter the physical body. Instead of the night's experiences being given over to our physical body as such, they are given over to Ahriman in our physical body. Thus an important fact emerges: Ahriman experiences in our physical body what Lucifer experiences during our sleep. That is why we cannot ourselves bring our night's experiences into our day-consciousness—because Lucifer hands them over to Ahriman at the moment of waking. Only while they are striking their bargain and settling their pact with one another, many things to enter our consciousness in the form of ordinary dreams, just while these things are being passed from the hands of Lucifer into the hands of Ahriman. That is a further aspect of the life of sleep and dreams.

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Let us now consider the ordinary knowledge that we have during the time between waking up and going to sleep. This knowledge, such as we have it, is thus a consequence of the fact that we have partaken of the Tree of the Knowledge of Good and Evil. What happens is that during the day we gain knowledge about things. From waking to sleeping we gain knowledge of things, a knowledge that our intellect builds up, relating one thing to another, on the basis of sense-perceptions. We gain this knowledge of things, as must be obvious to you, through our ego. It is a knowledge that man experiences as earth-man. Man as earth-man has attained to knowledge because to his other three principles, brought over from Saturn, Sun and Moon, the ego has been added upon earth. As earthly men, in the ego, we experience the knowledge that is our ordinary human knowledge; all in fact that we can acquire about the world under the circumstances of our earthly existence. But the knowledge that we obtain like this has precisely the peculiarity of becoming obscured in our ego. It becomes obscured in our ego as soon as we go to sleep.

Hence arises this fact also: we gain knowledge from waking up to going to sleep, but the moment we go to sleep, it ceases to be in our consciousness; that is to say, it goes out of our ego. Philosophers who make the ego the basis of philosophy and then say: We can make the ego the foundation of philosophy because it is the permanent element in human life between birth and death,

utter a very common absurdity; for the ego, as man experiences it, is extinguished every night. So let us hold these facts before us: that we gain knowledge, that knowledge is gained through the ego, and the ego is extinguished between falling asleep and awaking.

How does this come about? Our waking knowledge is really gained in the sphere of existence which we know to be assigned to Ahriman. We know, in fact, that Ahriman has his kingdom in the ordinary outer physical plane, because all death is allotted to him. (I spoke on this once in special detail in lectures given in Munich.)¹

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

Lucifer—we must always keep this point separate—has brought this about, but it is not in the kingdom of Lucifer that we live and move, but in the realm of Ahriman and indeed that is very easy to understand since Ahriman, as we know, is in our physical body. He helps us continually when we want to gain knowledge through the physical body. We gain knowledge in the first instance through the physical body, through the senses, the ordinary instruments of the physical body. There within sits Ahriman; in the moment of our waking Lucifer gives to Ahriman what he has experienced in us during the night. During the day, in association with Ahriman, we strive after what we call our knowledge in the world; when we fall asleep, Ahriman richly repays the gift which Lucifer gave him at our moment of waking.

Whereas at the moment of waking Lucifer gives over to Ahriman for our physical body what he has passed through with us during sleep, at the moment of our going to sleep Ahriman gives over to Lucifer what he has experienced with us all day. And while our whole day's experience ought really to be carried over to the whole night's experience, the truth is that what has been gained by day passes only into the astral body. In the ego it is seized by Lucifer, so that during our sleep Lucifer experiences in us all that plays on in us from the day's knowledge, from what we have gained for ourselves from waking to going to sleep. Thus we can say: Ahriman, instead of ourselves, enjoys during the day our night experiences; and Lucifer, instead of ourselves, enjoys in our ego, during our sleep, our day's experiences. In our physical body Ahriman relishes his repast; in our ego, Lucifer; Ahriman during the day, Lucifer during the night.

Now it is a matter of discovering the consequences for our human life of these facts. Let us first examine the fact that during sleep Lucifer claims our ego. This, you see, prevents us from re-living in the night the knowledge we experience by day, the thoughts and judgments we form about the world, the distinctions we draw and the relations we establish. If we were able to carry all this over into the night, we should really live it through. According to the original purpose of the Jahve-deities, we were to gain the knowledge during the day and live it through, work through it, during the night. Had this intention been realised, we should have a quite different science from the science we now have. We should have a truly living science, where every concept that we experience would be alive in us; where, moreover, we would know that the concepts we form during the day are shadows of living beings, as I have often said, for during the night we should see clearly all that we experience during the day.

During the day we form one or other concept; during the night all the concepts would wake up and come to life and we would know that we were concerned throughout with living elemental beings. From falling asleep to waking up we would know that what goes on in the outer world of nature is everywhere an activity of elemental life. This cannot be so for us, because Lucifer seizes it and takes it away from us. And so he takes from us the life of science. Every night he sucks out the life of science for himself, and for us remain only the abstract ideas, the dead concepts, which are given us through science. Humanity has a science that is sucked out by Lucifer, well sucked out by Lucifer!

That is the reason why science gives the impression that it cannot get near to what actually lives and weaves in things; why it appears as if dead concepts are being derived from living activities. Science has the character somewhat of a compilation, making one feel that it leaves one outside the real activities of life, never leads one into them. All that philosophers from time immemorial have sweated over—I should say, have philosophised over—concerning the boundaries of knowledge, the impossibility of arriving at the foundations of existence, rests upon the feeling: Beneath what can be grasped in concepts lies the flow of life. This we cannot approach because Lucifer sucks it up and claims it for himself, and so, in other words, makes the concepts dry and abstract.

Now let us take the other case. What would happen if we were not at the mercy of the fact that on our waking up Ahriman lays claim to our night-experience? What should we carry over into waking life? We should possess in our day-consciousness everything connected with our experiences during the night. In other words, we should bring the whole spiritual world into our day-consciousness, and in what we have as day-consciousness there would intermingle what we had lived through in the night. We should not be able to

¹ *The Secrets of the Threshold*, Munich, 1913

have the sort of relation we have now between our day-consciousness and the night-experiences, since our day-consciousness emerges in a way determined by Lucifer. But if Lucifer had not influenced our day-consciousness in the way described, we should approach things in quite a different way. Our approach to them would be in harmony with the fruits of our night-experiences. This would bring about a very considerable alteration in everything we experience during the day.

As we go through daily life, we observe things, form concepts and ideas about them, and we relate one concept to another. But from birth to death we normally do this with regard to our daytime concepts only. If it were otherwise—if our night experiences entered rightly into our daily life—we should relate every experience during the day to something that had remained with us as a memory from our experiences of the night.

As things now are, we meet someone and we say to ourselves, I know this person. But why do we say that? Simply because we have seen him before. It would be entirely different if we were to bring in our night experiences in the way I have indicated. Then by day we should know: This or that spiritual being corresponds to him. We should have experienced him during the night; we should be able to identify him with his spiritual background; we should have the physical woven through by the spiritual. And so the whole world would become concrete for us, woven through with spirit. Because of the Luciferic temptation, however, this cannot be; the spirit remains outside. Ahriman claims it for himself, and so it remains in the etheric body; it does not take concrete form. It does not come to the point where one really sees it in the objects. A person can only say: "I feel in my etheric body that this spiritual element is there as something active and living." He feels it in the etheric body but it does not enter into the world he perceives.

I hope you mark how this is: the spiritual element, instead of entering our physical body and showing itself to us at every turn, stays behind in the etheric. But we feel it in us and can say: "The spiritual is there; it lives and weaves in the world, but it does not make itself concrete for us." Above all, what we experience of the spiritual in this way cannot become knowledge. It would be knowledge for us if it entered the physical body. It remains faith, since it is experienced only in the etheric body. Everything that rests on faith, with a turning away from concrete knowledge, comes from a quite justifiable feeling that a man may have—he wants to keep within normal life and not to come to the point of concrete knowledge, fearing the possibility of errors there.

Thus you see: *Faith is knowledge held back in the etheric.* At the same time, the knowledge we gain by day is held back at night in the astral body, and that is why it becomes so lifeless. Thus the living faith which lacks knowledge, because Ahriman has laid hold

of the knowledge for himself, confronts knowledge which lacks faith, because the faith has been taken away through Lucifer. Hence we can add: In our ego, Lucifer savours Ahrimanic experiences.

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

It is entirely false to imagine that we can ever escape from Ahriman or Lucifer. It is much more correct to think that Ahriman and Lucifer have their proper world tasks, for all that has been shown as happening had to happen; mankind had to be led in the way we have described. Mankind had to be guided for a time by a stream which flowed out in the form of gradually dying knowledge. Here were peoples with a predominating tendency towards the condition of knowledge without faith, while coming to meet them from Central Europe, as I said yesterday, were peoples so constituted that they had developed the condition of faith without knowledge.

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

For it is also possible for these two streams to fall apart and to take no account of each other in the comprehension of Christ and the Christ Impulse. Let us suppose that one stream is subject to the predisposition of being overpowered by Ahriman during waking hours. Let us suppose that this stream became strongly developed and strove for an understanding of the Mystery of Golgotha. Then its development would lead it to reject the facts which are connected with the outward occurrence of the Mystery of Golgotha; it wishes to have nothing through the physical body. Inasmuch as it is overpowered by Ahriman, it refuses to press on to a concrete grasp of this whole great cosmic event of the descent of the Christ to Earth, and so on. It much prefers to lean on Jesus, through man's inner etheric nature. Hence it founds a Jesu-ology, a science of Jesus; it rejects that which goes out from the Mystery of Golgotha and takes effect in the world.

The predominance of the other stream has little interest in the direct connection of man's inner nature with the human element in Christ, with Jesus; it looks far more to what it is accustomed to look at, seeking an abstract grasp of the workings of the cosmos. This stream strives towards a Christology. The other looks chiefly to Jesus; this one, to Christ. The truth can be known only if one conceives of Jesus-Christ or Christ-Jesus as a unity in the way shown by Spiritual Science, which seeks to overcome both the one-sided aspects. Spiritual Science is just as clear that there is a Cosmic

Being, the Christ, who was outside the earth sphere before the Mystery of Golgotha, and through this Mystery came into the earthly sphere and so gave the whole human evolution a new impulse (so that an earthly event was prepared beforehand in the Cosmos), as it is clear that this event is intimately connected with Jesus of Nazareth. Hence one must be clear that the Christ, as He was before the Mystery of Golgotha, could not have brought that cosmic happening into an earthy happening without the physical human body of Jesus, and that He therefore had to go through the Mystery of Golgotha. We must be clear that it was necessary for the Christ to go through what He did go through, in the body of Jesus.

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

Thus if that is to happen which is foreshadowed by the Mystery of Golgotha—namely, that a right relation shall arise between Lucifer and Ahriman in respect of what happens in the world through man—then it must be recognized how these two powers, Lucifer and Ahriman, work together in the human being. Man must consciously confront this working together. And this he will do when he seeks through Spiritual Science to characterise the two streams and so to find the way to Christ-Jesus. This, also is what is to be shown in that carving which we may suppose will one day find a prominent place in our Building. The Archetype of Man in the centre, the Ahrimanic and Luciferic beings at the sides. So that in the whole artistic structure of the group we have a direct expression of what will be enacted in mankind's future evolution, in place of what was enacted with regard to the Trinity in the past—an expression of the triad: Christ—Lucifer—Ahriman.

The Foundation Stone Meditation and 'World History'

A. C. Harwood

STUDENTS of Rudolf Steiner's work have always found it valuable to study a book or lecture-course in connection with other writings or lectures belonging to the same time. This is particularly true on those occasions when Steiner was handling the same themes in lectures to audiences in different parts of Europe. But it also applies to those occasions when his work was more concentrated in a single place, such as Dornach. This was never more so than at the time of the Foundation of the renewed Society at Christmas 1923, when Steiner summed up the whole of Anthroposophy, as it were, in the great Foundation Meditation, which was to be no ordinary Foundation Stone for the new Society, but a Spiritual Stone laid in the heart of every individual member.

Rudolf Steiner built this Meditation up over a number of days, beginning with Christmas day itself, and all that he then said is available in an English Translation by George Adams.¹ But while he was doing this he was also giving a lecture-course published in English under the title of *World History*, and we might expect to find (as I believe we actually do find) much illumination on the Foundation Meditation in this course of lectures, which forms the framework within which it was set.

In the Meditation we are enjoined to practise three great exercises: Memory (*Erinnern*); Mindfulness (*Besinnen*); and Vision (*Erschauen*). We feel at once that these three are related to the forces of the Past, Present and Future. But they are not to be the ordinary forces of Memory, Mindfulness and Vision, for in each case the word Spirit (*Geist*) is prefixed to them. What are we to understand by Spirit-Memory, Spirit-Mindfulness and Spirit-Vision? Is it the application of the faculty to spiritual things, or is the faculty itself to become altered? Or perhaps both?

The first thing which will strike anyone who reads *World History* with the Meditation in his mind is that it begins with a very remarkable account of the origin and nature of memory. Steiner always attached immense importance to the faculty of memory in the development of man. In *Occult Science* he makes it one of the great distinguishing marks which separate man from the animal kingdom, to which (somewhat to the consternation of our English animal-lovers) he does not attribute a conscious memory at all. But memory, in his view, was not always what it is today.

¹ Rudolf Steiner Press, 1957.

It has altered with the changing consciousness of man. So we begin in *World History* with a picture of what human consciousness was before it became individualised in the single ego. As we would expect, it involves a correspondence between man and the universe; that is, between macrocosm and microcosm. In the former we picture the earth as opening itself to the forces of the Sun. In the summer, especially, we feel the whole earth giving itself up to the beneficent forces of the sunlight. But the Sun, also, opens itself to the forces of the planets and fixed stars.

In man, the head corresponds to the earth and opens itself to the warmth forces of the heart, always in ancient tradition considered as the counterpart of the Sun. And the heart itself opens to the radial forces of the limbs, which reach out (as in Blake's *Glad Day*) to the far spaces of planets and fixed stars. In this early consciousness, thinking, feeling, and willing, which today we experience only in the head, heart and limbs, were not localised in the body. Thinking was an experience of the earth, feeling of the sun, willing of the planets and fixed stars. If a man of those distant days could have spoken our language, he would not have said: *I walk*: but *Mars is moving me*: not *I sit*, but *Jupiter lives in me*: not *I touch* but *Venus wakens in me*. So that the re-creation of experience, which is memory, was not dependent, as it is today, on man alone. The recurring constellations brought with them memory-pictures, while on the earth man could himself erect "stones of memory," which brought him again the experience of what he and the earth together had undergone in the place of their erection.

This was a "Spirit-Memory" in the sense that Powers higher than man had to work in him to bring about that continuity of consciousness on which the ego ultimately depends.

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Anyone who studies Steiner's view of History is again and again brought up against his great central reversal of the ordinary historical view of the development of human consciousness. Generally, man is pictured as beginning his conscious history with a narrow and contracted mind, limited to the immediate sense-experience of his environment. Then, as he grows up, his mind expands, until finally it embraces the infinite distances of light-years in an expanding universe. Steiner opposes to this a picture not of an expansion but of a contraction of consciousness. Man's mind (though in a dream-like state) once reached to the heavenly bodies; it did not merely speculate about them in terms taken from earth experience. What is commonly taken for an expansion of consciousness is in reality an awakening of the mind into a clarity of thinking unknown and undreamed of in the early experience of man. Thus in the case of memory Steiner describes two further stages which bring with them a narrower but an increasingly vivid experience of consciousness.

The second stage is rhythmic memory, which supplanted the

old cosmic memory in the earliest historical times. Of this form of memory we have plenty of evidence still in the prodigious memories of Eastern peoples, and in what we know must have been stored in the memories of ancient bards and scalds. It was a memory still cultivated in our own schools as late as the beginning of this century, when it was not uncommon to offer a prize to any boy who could get a book of Homer or Vergil by heart. Modern children would be appalled at such an exercise, and most modern educators would consider it a waste of time.

The third form of memory is the conceptual memory—the head memory—of modern times, which was first practised in the Hellenic civilisation. (Steiner adds that today the Diary has supplanted this kind of memory!—and we often even forget to look at our diaries.) It seems fairly certain that children recapitulate these stages of memory in their process of mental development. Very small children will remember their way about a house when they return to it after a time, but they would not be able to describe it to you. Later, at school, children naturally learn their tables by chanting them—and a child will often be unable to tell you a particularly difficult item of a table, such as eight times nine or twelve times eleven, without starting at the beginning and taking a rhythmical run at it. To remember the isolated fact was a new step in human development and immensely increased the isolation of individual experience. Each one of us holds in his head today a complex of facts related to him alone. The memories of individuals are so diverse that it sometimes seems almost impossible that they should communicate with each other at all.

This conceptual memory Steiner describes as necessary for ordinary physical material life, but it has to be transcended if we are to cultivate spirit-memory. For instance, we remember *events* in our lives far more easily than we remember the *feelings* associated with them. It is an exercise on the path of spirit-memory to try to obliterate the event and recover only the feeling experience. Or (he says) try to go back into your early childhood, when your memory was of a different order, and if you can recover some early experiences, concentrate not on those experiences themselves but on *what lies between them*, just as in looking at, say, a balustrade you may look first at the shape of the stone balusters themselves, and then at the form of the space between them. In such an exercise you reach something deeper even than the life of feeling. You come to the will-impulses which have been the formative power in your life. You reach the hidden man in whom the powers of the universe are still working.

As if to reinforce the process of contraction which he has emphasised in connection with memory, Steiner in *World History* then takes another sequence in human development spanning a much smaller period of time, a reflection in miniature of the total

development of man. It concerns the ideal which different periods have set before them for the kind of man they wished to produce. The Greeks had always before them the picture of the athlete or gymnast. We can hardly imagine today what the harmony of the body cultivated in their gymnastic exercises meant to the free Greek citizen. Mary Renault catches something of it in her novel of fifth century Athens, *The Last of the Wine*. Steiner even asserts that it was through the harmony of gymnastic movement that the Greek acquired his faculty for music, and through his music his capacity for spiritual thought. The energy, harmony and fulness of Greek thinking are all of a piece with their ideal of the human form in movement.

In the Roman people, all this has suffered a contraction. Their ideal is not the gymnast but the rhetorician. Again it is most difficult for us to imagine what rhetoric meant to the Romans and their successors. It was the full power of the human word in action. The modern word has crept into print. But Rhetoric was gloriously compounded of sound, gesture, rhythm, picture, emotion and I know not what other ingredients. Every noble young Roman was sent, like Julius Caesar, to one or other of the Greek Schools of Rhetoric. Books have survived even from our own Elizabethan age showing the traditional gestures which a rhetorician had to use to express different situations and moods. We should call these gestures conventional, but it would be better to think of them as archetypal. They were almost certainly the same gestures as were used by the actors of the time. Rhetoric had a long innings, but its day came to an end with the rising of a new ideal, the ideal of the modern age. This was the learned man—the Professor or Doctor. He is different in different countries, but even the G.C.E. is testimony to his omnipresence. We come again from the limb man though the rhythmic man to the head.

Another consideration of Memory in *World History* takes us into even deeper waters. Even in the times when Rhythmic Memory was supplanting, or had supplanted, the old Cosmic Memory, the older powers of Memory were kept alive in the Mystery Centres. Here Rudolf Steiner speaks of three stages of Memory, if they can be so called, from an entirely different point of view. The first was an *actual experience of the past*. It is of course an illusion to think that the past just disappears. It is living in every word we say, in every action we do, only we are not organised to apprehend it. But even the Mystery Centres could not maintain this degree of intensity to awaken an actual experience of the past, and by the time we reach the Greek age, a Mystery Temple such as Ephesus (Steiner is quite particular) could only awaken a *present experience of the past*. There is perhaps something of the same distinction in Blake's contract of man "kissing the joy as it flies" or "bending to himself the Joy." Can you break out of the self into a universal

experience, or must you bring the universal experience into the narrow circle of your own time and place?

Then, thirdly—and again Steiner is quite explicit—from the time of Julian the Apostate, the last Roman Emperor who tried to understand the ancient Sun Mysteries, even that form of Memory failed, and what could no longer be gained through experience became ossified as a tradition.

Today we are living in an age, and in a quarter of the globe, where most even of that tradition has disappeared. The Protestant Revolution, for instance, emptied space of the Hierarchies, and into the vacuum rushed the purely mechanical forces of Galileo and Newton. Christ became merely a historical figure. The Mysteries hardly achieve mention in the ancient history taught in our schools and universities.

If we see today a growing interest in so much spiritual tradition that had been discarded, we must remember that it was Steiner who made the first great break-through into an understanding of this ancient wisdom. But he did more than that. Through showing the new way of developing faculties of experience in meditation, he enabled us to begin to make these traditions into a memory. Through meditation on the elements of Warmth, Air, or Water which live in our present physical body, we can recall, as it were, the ancient manifestations of Saturn, Sun and Moon. We can undertake exercises which lead memory out of its present limitation to the event into the recovery of feeling. We can begin to turn conceptual memory into rhythmical and cosmic memory—that is, we can practise Spirit-Memory.

It is this Spirit-Memory, practised "in depths of Soul"; which leads us finally back to the first Hierarchy, the Spirits of Strength, who stand behind the first manifestation of our planet as the Sphere of Warmth, the sacrificial offering of the Thrones. But what the Thrones sacrificed the Seraphim had received as divine Substance from the Father, and the Cherubim had filled with divine Wisdom. Therefore the exercise of Spirit-Memory leads to the Father God, the Ground of Worlds, and to the first Rosicrucian saying, *Ex Deo nascimur*, "From God Mankind has Being."

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We are, however, still living in this first stanza of the Meditation in a time when the human I, or Ego, is only coming into existence and is not yet achieved—"Thine own I comes to Being in the I of God." There is as yet no separation between God and Man. It is only in the second verse of the Meditation, with its exercise of Spirit-Mindfulness, that we hear of the individual ego, the "own I," which is united with the I of God. We have reached that stage of polarity between God and man which so deeply enthralled the poet-philosopher Coleridge. For Coleridge held that the Primal Creative Power must by its very nature be everlastingly impelled

to create in its own image. But what it created must have a double nature. It must combine the character of *sameness* (or it would not be an image) with the character of *difference* (or it would not be a new creation). This is the polarity of the relation between Man and God, sameness and difference. It was Coleridge's contention that of the two terms of this polarity, the Intellect can grasp only the difference, while the Imagination could grasp both terms alike. Here in this second stanza our Imagination is called upon to apprehend the polarity in its fulness, the own I united to the I of God.

Polarity is always experienced as a kind of Balance. Hence, in meditating on it, we must live and experience not in the Limb System, the expression of the Will-Creative powers, but in the Rhythmic System. It is in the "Beat of Heart and Lung" that the two great poles of the human organisation come together. We can think of this from many points of view. The breath leads up to our head, and is intimately connected with our thinking. The blood leads downward into the sphere of the will. Or we can remember that both breath and blood have each the double aspect of death and life, the spent breath finding its renewal from without, the spent blood from within. For behind the rhythmic system, working into it from the poles of head and limbs, stands the great polarity of Life and Death. With every breath we take in, with every renewal of the blood, Life is overcoming Death. We live by the power of a perpetual resurrection. That is why the exercise of Spirit-Mindfulness, experienced in the "beat of Heart and Lung," leads to the Christ-experience and we come to the second Rosicrucian saying, *In Christo morimur*, which Rudolf Steiner, adding to the Latin *morimur* its polar opposite, translates, "In Christ Death becomes Life."

The *World History* Course has much to say on the question of the forces of Life and Death. We hear in it of "young" peoples, with an exuberance of the forces of life, having to conquer "old" peoples, who had an excess of the forces of death. We may perhaps think of them as peoples who have become ossified in ancient traditions. Such a young people were the early Hellenes, who in conquering the Trojans were acquiring those forces of death, which are also forces of consciousness, necessary for their future development. It is some consolation in looking back on the perpetual bloodshed of recorded history to think that the fall of kingdoms and the extinction of nations have not been without spiritual fruit. Had not great Troy fallen, there would, it seems, have been no Periclean Athens.

Hellas at its greatest was a balance of the Creative Arts and Philosophical Speculation—the forces of life and death. But in *World History* Steiner draws our attention to a special place of

balance—the Mystery Temple of Ephesus. He describes it as drawing its inspiration from the East but looking towards the West, poised between the past and the future. Moreover, the particular form of Initiation which could there be undergone was connected with breath and rhythm. It was an experience of the human word. The initiate surrendered himself to the spoken word in such a way that he felt also how the air works upwards into the sphere of warmth, where the Greeks experienced their thinking, and down into the water element where it awakened feeling. But this was not all. The human word was so experienced that the macrocosmic Word, the Logos, resounded into it. "Within thee the human word is united to the Logos" was the saying of Ephesus—and we remember that the philosopher Heraklitus, who laid his book on the altar of the Temple of Ephesus, was the first of the Greeks to speak of the creative Logos. "Listen not to me," he said, "but to the Logos. What is the 'own I,' the true I of which the Meditation speaks, but the Logos, the Christ? Thus in the Balance of the Soul we are led to the Christ-Will which holds sway in the rhythms of the world, and to the invocation of the Spirits of Light who shall bring East and West into balance: 'Let this be fired from the East which forms itself through the West.'" We can think of the second Hierarchy as specially concerned with Light. For it was the Kyriototes who first brought Light on the old Sun, the Dynameis who gave the inner Light of consciousness on the old Moon, and the Exusiai who began the epoch of the Earth with the words, Let there be Light.

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The first two stanzas of the Meditation bring us back to times when there were visible Mystery Temples on the Earth. This condition lingered on until the final closing of the Mystery Schools by Justinian, but effectively it came to an end with the burning of the Temple of Ephesus on the night on which Alexander the Great was born. After that, Alexander and Aristotle had the task of building a "spiritual Ephesus." Through a strange destiny it was the logical part of Aristotle's work which the West inherited, while his works on Nature formed the special study of those academies, such as Gondi Shapur, which were founded as a result of Alexander's conquest of the East. In *World History* Steiner describes how this nature-wisdom filtered slowly into the West through contacts made with the Arab World in Spain and Sicily, or in the Holy Land itself, and became united with the hidden spiritual centres of the Europe, of which he mentions centres connected with the Grail and with the Rosicrucian stream. But these Mystery Centres had now no visible temples. The pupils sought their Masters in remote places, and those masters were often simple people whose wisdom went unsuspected. How then did the seeker know his master when he saw him? It was through the "gentle radiance in his eyes" in which the

pupil read the "language of the Gods." We can think of such masters in the words of the third stanza of the Meditation, practisers of "Spirit-Vision in quietness of thought."

We are told something of their teaching. They asked the pupil what he considered makes him a man of the earth? Not in that he has a physical body, he was told. The earth can destroy, it cannot create, the body. Only the first Hierarchy can create this body. Nor in that he has a life-body, which the earth can only dissolve after death. Only the second Hierarchy can create this body. Nor in that he has a sentient body, which the earth can only dissipate. Only the third Hierarchy can create this body. Not in Earth, Water or Air does the man of earth truly live, but in the element of Warmth. It is there alone that the ego properly belongs to the earth.

When he heard this teaching, the Rosicrucian pupil was overjoyed. For warmth is the element in which only a thin veil divides the spiritual from the physical. We may keep ourselves warm equally at a fire or by our own enthusiasm. The Rosicrucian pupil felt that the spiritual world is not so far off or so difficult of attainment. We can share that joy, especially in the experience of the third stanza of the Meditation, in which the "resting head" opens to us the "thoughts of Worlds." But this will be so only if we achieve the power of true thinking, spiritual thinking, freed of its limitation to the brain alone. We achieve this thinking when we bring the forces of the heart, that is the forces of warmth, into the sphere of the head. Then we find that the veil dividing the spiritual from the physical world is only a fine one, which we may dare to hope that we can lift. True thinking, which transcends the physical, brings us into the understanding of the *aims* of the Gods, in which we may freely share, living now from the forces not of the past but of the future.

In the picture of the Rosicrucian Master we have a hint of the great metamorphosis of Earth evolution. Born out of wisdom, it is the destiny of Earth to evolve to Love. But this destiny will not be achieved without the transformation of man himself by himself. "Love," says Steiner, "is Wisdom born again in the human ego." In the gentle radiance of the Master's eyes we see that this birth has been achieved. But love can be born only through freedom. Only a free being can love. Lucifer had to bestow freedom, in order that Christ might bestow love. This freedom is found through the Light of thinking, through consciousness. So finally we come to the invocation of the third Hierarchy, the Spirits of Soul, and to the third Rosicrucian saying, *Per Spiritum Sanctum reviviscimus*, which Steiner here translates: "In the Spirit's universal Thoughts the Soul awakens." It is the resurrection of thinking that we are to experience in the resting head.

This theme of Wisdom and Love is a metamorphosis of the theme of Life and Death. We read in the Michael Letters that two

things began together when man stepped out of Paradise—the evolution of the sense-organs and the evolution of the reproductive organs. The first set man on the long journey to Wisdom, the second on the even longer way to Love. Death, the great Divider, brought them both about. But when this division is overcome through the spiritualisation of Love and Wisdom, Death also is overcome. To this overcoming the third Rosicrucian saying can also point us.

Thus the third stanza of the Meditation is a natural preparation for the fourth, shorter and differently formed, stanza, where the theme of Wisdom and Love comes openly to expression. The majestic invocation of the Hierarchies and of the Trinity, the Summoning of the Forces of Past, Present and Future, the Revelation of the threefold nature of man, the Call to the three Ways of Meditation—these have built the structure of a mighty Mystery Temple. It is the spiritual Goetheanum which Steiner had to create after the burning of the first Building, as Aristotle had to build the spiritual Ephesus. No-one has written in a more wonderful way of this metamorphosis of a visible Building into a Meditation than Zeylmanns van Emmichoven, in his book on the Foundation Stone Meditation.¹ But now the scene changes and we enter the lowly place which is the pivot of Worlds. There we find the Christ Child, with the Kings bringing their Wisdom from the past, and the Shepherds bearing in their simple hearts the seed of the Love which is to be. We recall that Steiner laid this new Foundation Stone in the hearts of the Members, and that in one of his last writings he says with something like a cry of triumph: "Hearts are beginning to think." Ultimately it is to the thinking of the heart that the Foundation Stone Meditation summons us, if we rightly understand its place in the history of the world.

¹Rudolf Steiner Press, 1963.

Rudolf Steiner and the Dead

Kalmia Bittleston

WE all have moments in life when we come up sharply against the problem of death; most bitterly when some loved person dies, with an inner question when an accident or catastrophe brings death to a number of people, and with cold shock when death narrowly misses ourselves, or the prospect suddenly seems imminent.

Trying to penetrate into the darkness, we then ask: "What has happened to the person we loved, what has happened to all those people, what narrowly missed happening to me; where have they all gone, where am I going myself?"

Owing to his capacities, the world of the dead was open to Rudolf Steiner, and in order to bring answers to such questions, which must arise within every human soul, he wrote about the life after death in his books, and spoke about it in the lectures which he gave in many different places in Europe, from the beginning of the century until his death in 1925.

Using this available material, it is possible to follow Rudolf Steiner's own relationship to the dead from his early childhood until he started his public work for Spiritual Science. The deepening and widening of this relationship as the result of his further researches can be studied in the tremendous number of lectures which were taken down at the time and are now published. It seems that the earliest spiritual impression in connection with someone who had died came to Rudolf Steiner while he himself was still very young, and is related in an autobiographical lecture he gave in Berlin on March 4, 1913. He describes how as a child he liked to withdraw with his picture books into the waiting room of the small country station where his father was the station-master, and how on one such occasion a strange thing happened:

"One day the boy was alone in the waiting room. In one corner was the stove and at some distance from the stove, in another wall, a door. The boy was sitting in the corner from which both the door and the stove were visible. He was very, very young at the time. As he sat there the door opened. He found it quite natural that a person—a woman—entered the door, whom he had never seen, but who was extraordinarily like a certain member of his family. She entered the door, went up to the middle of the room, made certain gestures and spoke words which may be rendered somewhat as follows: 'Try now, and later on, to do for me as much as ever you can.' Some such words she spoke to the boy. Then she remained there for a little while, making gestures which can never be obliterated

from one's soul if once one has seen them, until at length she went towards the stove and vanished into the stove.

"This event made an immense impression on the boy. He had no one in his family to whom he could have spoken of such a thing, because, even at that time, he would have had to hear the harshest words about his foolish superstition. But after this experience the following took place. His father, a good and kindly man in all other respects, was very sad in the following days and the boy could see that he was loth to speak of something he knew. After a few days had passed and the corresponding preparations had been made, what had happened became known. At a place which, for the conceptions of those country folk, was a long way off, a very near member of the family had committed suicide in the very same hour in which that figure had appeared in the waiting-room to the little boy. This member of the family the boy had never seen, nor had he ever heard much about her, because in a certain sense he was rather inaccessible to the stories and narrations told by those around him; they went in at one ear and out at the other. Thus he did not know much of this person, who had now taken her own life. The event made a very great impression, for there can be absolutely no doubt that it was the spirit of the relative who had committed suicide who had approached the boy in order to impress on him that he must do something for her in the time immediately after death. Moreover, the connections of this spiritual event with the physical plane were clearly revealed immediately afterwards."

In "The Story of my Life", written by instalments from the sick-bed where Rudolf Steiner spent his last months, we get some further indications of the relationships with the dead which existed long before he began to speak about them either to an invited group or to the public.

Writing of his life as a student in Vienna, he describes how he was still in friendly contact with one of his former teachers when a school-fellow died. In a letter to this teacher he mentioned that he was able to follow the soul on its further journey into the spiritual world. He received a warm reply, but with no mention of his supersensible experience, and as the same lack of understanding met him on all sides, he was forced to retain his knowledge within his own soul for many years.

It was also in Vienna that Rudolf Steiner came into close contact with a family where the father never appeared in public, and the same thing happened again later when he was working at the Goethe Archives in Weimar. Both these men had withdrawn completely from outer life and had immersed themselves entirely in a world of thought, and although he never saw either of them, Rudolf Steiner was able to gain a real and vivid relationship to them after their deaths. Through them he discovered what happens

to souls who take materialistic beliefs into their thinking only, but not into the will-sphere, into their habits of life. After death they appeared as wonderful shining spiritual forms, their souls filled with pictures of those higher Beings who are the creators of the sense-world. Rudolf Steiner explains that he learnt a great deal from these two souls, but that in order to do so he needed the delicacy of spiritual sight which could easily have been lost if he had gained a physical impression of them through an ordinary external relationship.

Turning now to Rudolf Steiner's many descriptions of the life after death, we find in his book *Theosophy*, written in 1904, a picture of the soul and spirit worlds as they are experienced by the dead. He here uses a form which he does not seem to have repeated anywhere else, although he often referred to it in later lectures. In *Occult Science*, written in 1909, the chapter called "Sleep and Death" again follows the soul from death to a new birth, and in his introduction to the 16th edition (January, 1925) Rudolf Steiner writes: "My feeling at that time was that the contents of this book must be presented in scientific thought-forms, that is in forms of thought akin to those of natural science, duly developed and adapted to the description of what is spiritual." It is this practical approach which complements the more inward descriptions of "Theosophy," which Rudolf Steiner said was written in such a way that the study of the truth might help to awaken direct powers of spiritual perception.

A step forward in these investigations must have taken place during the latter part of 1912. In a lecture given in Stuttgart on February 17, 1913, Rudolf Steiner begins by saying: "In the second half of last year it was laid upon me to make some occult investigations into the life between death and a new birth. We have already considered this subject from different aspects, but a complete understanding, a real penetration into this part of human life, is really possible only if one starts from the most varied points of view." In parallel lectures given in many different places during 1912-1913 he described the journey of the soul through the planetary spheres after death, stressing especially the results of life on earth for life in the spiritual world. Those, for instance, who have developed morality in their earthly life will find companionship in the spiritual world, while immorality will lead to great loneliness.

Two main cycles of lectures on this subject were given at this time, one in Berlin during the winter of 1912-1913, and one in Vienna at Easter, 1914. In both these cycles Rudolf Steiner spoke of the great importance of the relationship to Christ gained by the soul on earth in connection with the maintaining of individual self-consciousness in the life after death.

Each year from 1910 to 1913 one of the four Mystery Plays was written by Rudolf Steiner and performed by a circle of his pupils

in Munich. In the third play, "The Guardian of the Threshold" (1912), one of the characters who has died appears as a soul to those still living on earth and is able to communicate with them; and in the fourth play, "The Soul's Awakening" (1913), two of the scenes take place in the spirit-realm between death and a new birth. These scenes have a directness beyond anything ever said in lectures. In his introduction to this play Rudolf Steiner says that he gave up the attempt to add some notes, as an explanation would work destructively. Here we have highly condensed realities which can live on only as seeds in the soul of the individual who tries to absorb them.

The plays themselves stood under the spiritual protection of a friend, Maria von Strauch-Spettini, who died in 1904. Speaking of this help which could be given by some one who had died, Rudolf Steiner explained how the living must learn to feel the gaze of the dead resting upon them, must learn how they are refreshed by the dead; who are indeed still with them, and who allow their forces to stream down to those on earth.

During the first world war Rudolf Steiner found himself faced with a new situation in that great numbers of men were killed, and the audiences at his lectures must often have included people who had recently lost someone close to them, as also the dead themselves, some of whom were always present, together with their still living relations or connections.

He spoke in Dornach, and in a number of places in Germany, about the dead, often stressing especially the moment of death itself, and the experiences of the days and years immediately following. The meditation:

Spirits ever watchful, Guardians of your souls,
May your pinions carry
Our souls' petitioning love
To the human beings in the spheres committed to your care,
That, united with your power
Our prayer may radiate with help
To the souls whom our love is seeking.

spoken before war-time lectures, may not have been only an attempt to help, but may also have been intended as a protection for the audience from the direct, even physical, influence of the dead, of which Rudolf Steiner often spoke (see "The Dead Are With Us," Nuremberg, February 10, 1918), in that between the living and the dead was placed the protecting power of the Angels.

During these years Rudolf Steiner often spoke at the funeral services of friends who had died. There he followed quite concretely the soul of the individual through the gate of death, and no one who heard these words could have doubted the continued close connection between the living and the dead, or that it is no iron curtain of time and place which divides them but only a spider's web of consciousness.

After the war, travel gradually became possible again between the countries of Europe. When Rudolf Steiner spoke about the life after death it was mainly in connection with the experiences of the human soul during sleep; as in the lectures given in London in August and November, 1922, and in the so-called French Course given at the Goetheanum in September of the same year.

During the nine months of 1924 in which Rudolf Steiner was still able to give lectures, he spoke in many different countries on the destiny of individuals within human history. Here we see how the life between birth and death, and the life between death and a new birth, appear deeply interwoven, as the two halves of a spiral movement. These lectures were preceded by a course given in Dornach, called "Anthroposophy—an Introduction," in which the lecture on memory gives a wonderful but highly condensed picture of man's relationship to the spiritual world after death.

Finally, in lectures given in August of that year during the summer school at Torquay, we find the true and the false paths in connection with our relationship to the dead, and can feel something of the "over-reality" of their experience.

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It is possible, of course, to study what Rudolf Steiner has said about the life after death with the same detached attitude as one might have to the description of a hitherto unknown continent, but in fact it supplies answers to three very practical and immediate questions.

1. Do human beings need to prepare for the life after death, and if so, how can this be done?
2. How can the living be of help to those who have died?
3. Can we become aware of the continued helpful presence of the dead with us, and of their influence on human history?

Rudolf Steiner often stressed the necessity for gaining knowledge of the spiritual world while still here on earth. The gifts which we should obtain from the Beings of the Higher Hierarchies depend on our preparation to receive them. It is not sufficient to say to ourselves that we shall inevitably experience it all once we have died. It is true that as human beings we really belong to this spiritual sphere, but it will be hard for us if, when coming "home," we have lost all contact and forgotten the language and customs of the world of our origin.

In direct connection with this comes the question of help for the dead. Besides giving a number of special prayers and meditations Rudolf Steiner describes what has become known as "reading to the dead," in which the living person reads something with a spiritual content, directing his thoughts at the same time towards the one who has died. Some people will have entered the spiritual world at their death without any spiritual ideas, and for them it may be

possible to supply help in understanding the new situation. Others had already obtained such knowledge on earth, and for them it is a gift of substance and of strength when these ideals rise to them again from the earthly sphere. Many people have worked for the dead over the years, either for those immediately connected with themselves, or for a wider circle; and have experienced the absolute conviction that they are meeting a need.

An answer to part of the last of the three questions was given by Rudolf Steiner in a lecture in Berlin on February 5, 1918, and published as part of the cycle, "Earthly Death and Cosmic Life."¹ There he says: "This knowledge of our common life with the dead will be one of the most important elements which Spiritual Science is to implant in the general civilization of mankind for the future; for those who believe that what takes place around them occurs only through the forces perceived in the life of the senses know nothing of the reality; they do not know that the forces of the dead are always at work, always present . . . In a future time a study of history will come which will reckon with the forces of those who have passed through the gate of death, whose souls live in the world between death and rebirth. A consciousness of the unity of all mankind, including the so-called 'dead' will have to give human civilization quite a new colouring."

Today we tend to think that anyone who becomes aware of the presence of the dead is in some way not "normal," but in future it may possibly become more "abnormal" to disregard completely one side of human life. Everyone is always in contact with the dead, and if we can learn to look into the spaces between the events of life, as into the intervals between two notes in music, then we can become more aware of their presence protecting us within the framework of our destiny, helping us with ideas, and with warmth and enthusiasm for the ideals of mankind.

Those burning problems which arise in human souls faced by the fact of death could find their solution if we could only heed the words which Rudolf Steiner quoted as sounding directly from beyond the threshold: "Know the spiritual world! Among all that would thereby be gained for mankind is this too—that the dead and the living be united as one."

¹Rudolf Steiner Press, 1964.

FOUR POEMS

Sylvia Eckersley

Before Sunrise at Heligan

There is no cock at Heligan.
Only the hooting owls
Herald the dawn
With answering calls
That make the woods their own.
The sun has not yet risen;
But in the East
A blue-grey sky
Above the valley-crest
Shows where it will be day.
Sleep then, go to sleep again,
Listening head;
The long hours are ended.
Tense limbs in warm bed,
Your fear is mended.
Soon, soon the sun will come
And quench the leaf-mould night
(Where you lock doors alone)
With quartz-clean light,
Poured over grass and stone.

Full Moon at Heligan

A telescope is in my head
Enlarging simple sight,
And craters tell me She is dead
Who shines so clear tonight.
O there are sockets in the skull
That fathom sterile space.
The Moon is no more at the full,
But ashes take her place.
I listen, while the prophets tell
Her orbit round the years.
I know the glass is fashioned well,
To peep at naked spheres.
I know the glass is fashioned well—
Yet think her undefiled;
Why should the seas obey a shell,
And all my blood run wild?

The Ringing Stone

Kneel, pilgrim, kneel,
Can you not feel,
Sorrow reminding,
Cruel stone
Strike like steel,
Sharply finding
Crystal bone?

Alone, alone
In darkness kneel.
In straits unknown
Draw listening breath;
Christ can heal
The wound of death
By word alone.

Baboon

Pot-bellied gentleman
Hunched on a bar,
Face like a coconut
Covered with hair,
Infinite sadness,
Infinite age,
Wrinkled old gentleman
Caught in a cage.

Upwards I look at you
Half-hypnotised;
Is it malevolence
Lurks in your eyes?
Out shoot your lips at me,
What does it mean?
Do you look back at me,
Me, the unseen?

Pot-bellied gentleman
What will you do
Down all the centuries
Here in the zoo?
Gaze at the wire mesh?
Forage for fleas?
Or dream of the branches
Of heavenly trees?

The Destiny of the Idea of Destiny *

Friedrich Hiebel

FROM times immemorial destiny has been experienced as the prototype of a higher guidance in human life.

Our own century has become conscious of destiny, more than any previous epoch. In biography and history, in plays and novels, in astrophysics and political science, in pedagogy and psychology, the idea of destiny is receiving unprecedented attention. Never before have the problems connected with destiny been experienced in such an immediate way.

This is the situation faced by Anthroposophy, with its encompassing conception of the human Ego which appears to be determined by destiny but at the same time determines destiny. That the idea of destiny revealed by Anthroposophy has entered the spiritual history of man is in itself a destiny-event.

Before penetrating into the historical character of the anthroposophical idea of destiny, let us first indicate two examples showing the entirely different ways in which the problem of destiny has been faced in the middle of our century. One example is typically western ; the other, eastern in the extreme.

The most influential psycho-analyst of our time, who emerged from the school of Siegmund Freud and yet takes up a middle position with regard to Carl Gustav Jung, is Leopold Szondi. His book *Schicksalsanalyse* ("Analysis of Destiny"), which first appeared in 1943, is a standard work for psychologists and curative teachers. The "Szondi test" has become an integral part of applied psychology in universities. Szondi himself worked for a long time as Professor of Curative Pedagogy in Budapest.

He draws a distinction between the "genotype" and the "phenotype" in man. The former reveals the sum of all the latent hereditary dispositions ; the latter comprises all the manifest qualities. Hence there are hidden instincts which do not appear in the "phenotype."

Szondi does not regard destiny as a philosophical problem, nor as a religious idea, but as a biological phenomenon determined by the latent recessive genes. These latent genes, which do not manifest themselves, form the foundation of man's instincts. This analytical theory of destiny based upon the genes seeks to have a psychotherapeutic influence. As a form of curative teaching it has prophylactic applications.

What is the true nature of the Ego in Szondi's analysis of destiny ?

Szondi sees the Ego as a "bunch" of contrasting hereditary qualities :

Destiny depends upon the way in which a person is able to copy with this bunch of contrasting forces existing within his hereditary unconscious. That is the theory of the analysis of destiny. The hand that selects the personal destiny out of these manifold possibilities, choosing and shaping and rejecting them—this hand is the Ego.

Instead of speaking of the "double," Szondi speaks of "the one behind" the bunch of latent hereditary possibilities. He sees the Ego as directing destiny through its power of selection—by bringing some energies up into consciousness and repressing others. "In our hereditary unconscious we have many ancestors and so there exist in it also many possible destinies." The outcome is given by the hereditary factors, but personal factors may vary it. Szondi thus speaks of a "guidable fatalism. . . . It appears that we cannot choose freely. Our choice is dictated above all by definite hidden instincts, by the latent genes within us."

The way in which this genotropism is here advanced, with all its consequences, reveals a thoroughly "Jahveistic" mentality :

Seen from the standpoint of destiny, we who aspire to be human beings are, to begin with, only a kind of genetic hybrid existing in the germ-cells of our future parents. The first manifestation of our genetic life is in bringing together two human beings in order that we may be conceived. We select the two human beings in whose germ-cells we exist as identical or related genes. That is why the genetic doctrine of destiny says symbolically that we choose our parents.

Leopold Szondi's book culminates consistently in an Old Testament theory of descent from ancestors, which even in its wording is the very opposite of St. Paul's Ego-experience in the spirit of Christ :

I do not choose, but the latent genes in me choose ; in other words, the primary instinctive forces within me choose. We maintain these primary forces in the form of primary elements, of the genes within us ; within each of these genes one of our ancestors seeks to 'come back' ; the ancestors choose within us and for us. We may therefore say that our ancestors guide our choice, the ancestors from whom we descend and who continue to live latently within us. Our ancestors' will asserts itself also when we come into the world, when we choose our love-partners, our friends, our profession ; when we succumb to illness and when we die.

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Let us now turn our attention to the other view, the extreme eastern one. We find it in the doctrine of *The Integral Yoga* by Sri Aurobindo (1870—1950), which in a certain sense contains a remarkable reform of the ancient Hindu—and especially of the Buddhist karma—doctrine.

* From *Das Goetheanum*, 1962 (nos. 4/5), by kind permission of the author. Professor Dr. Hiebel is a member of the Vorstand of the General Anthroposophical Society, Dornach, and Leader of the Literature Section.

Aurobindo spent his early years in England, studied at Oxford, absorbed the culture of the Occident and was also stimulated by Goethe's way of thinking. As an adult he returned to India, joined Gandhi's movement, was imprisoned and sentenced to death. At the age of thirty-six he experienced a sudden change: an inner awakening following the revocation of his sentence of death. As if by a miracle, he was the only prisoner to be reprieved.

From 1910 until his death at Pondicherry in southern India, Aurobindo taught publicly at his own university-settlement. In many ways his teachings show the influence of western culture. He turns against a mechanical conception of the causal law of karma, as taught by orthodox Buddhism. The Hindu idea of destiny, with its inescapable law of "an eye for an eye and a tooth for a tooth," appears to him as a Mosaic precept:

If the basic truth of our existence is spiritual and not mechanical, it must be our own Self that fundamentally determines our own development. The law of karma can be only one of the processes which the Self uses for this purpose. Our own spirit, our own Self, must be greater than its karma. It is impossible to think that our spirit is a machine in the hands of its karma. The truth must be less rigid and more pliable.

But Aurobindo is tied to orthodox Buddhism by his rejection of the "erroneous assumption of a personality retaining its identity through all sorts of changes"—i.e., the idea of a unitary Ego that goes through different incarnations and yet preserves its identity and integrity. Aurobindo replaces "reincarnation" with "re-birth," for

this word conveys the sense of the wide, indefinite but sufficient Sanskrit term *punarjanman*, committing us to nothing beyond the fundamental idea which is the life and essence of this doctrine. . . . This idea of universal unity not only with God and with the eternal Self within me, but with all mankind and with all other beings, shows the direction which is becoming more and more important for our minds; all future ideas or critical expositions of rebirth karma and will have to take it into wider and wider consideration. . . . With every return to earth, the person, the *purusha*, forms a new foundation, builds up a new personal quantum. . . . The essential form of the past personality may remain as one element among many others, as one personality among many other personalities of the same person . . . but it will not constitute the whole new formation, nor will it build up again the old unchanged type of character.

Aurobindo, certainly, draws an acute distinction between the higher soul-being and the lower personal being when—in spiritual contrast to the genotropism of Leopold Szondi's analysis of destiny—he declares: "The soul is not the product of our hereditary endowment, but through its own deeds and inclinations it has formed this endowment." Yet the idea of the unity of our own Self and the divine universal Spirit of a natural evolution remains,

and in a form which does not do full justice to the Ego-Spirit of Christianity in the Pauline sense of the Divine Sonship of the Second Adam.

According to the outlook of Hinduism, Brahmanism and Buddhism, there is no independent Ego continuing to work for its own development, but only a stream of soul-processes which unite and dissolve themselves. The karmic causal soul-nucleus remains, but not the Ego. The karma doctrine of ancient India was derived from the consciousness of the soul-body, long before the unfolding of man's Ego-consciousness. This pre-Christian consciousness of the soul-body gave rise to a karma doctrine which was fully justified at that time. It was identical with the doctrine of the soul-body or astral body as the causal nucleus of destiny. Man's personal karma was guided by impersonal and super-personal powers. "Suffering—is to accept the burden. To discard the burden—is bliss." That is a sentence from the sermons of Gautama Buddha. Karma lay behind the changes of form of those who carried the burden. The highest goal was the elimination of karma, redemption from *Samsara*, identification with the universal Spirit. Buddha's words culminated in the indication: "To discard the burden—not to take upon ourselves new burdens—to uproot every desire—freed from all that, we enter extinction."

Seen from outside and above, destiny appeared to hang over man. It was a fateful decree. No mortal could lift the veil that hid the decree and the Power that decreed.

The Sphinx thus typified the riddle of human destiny. Its threefold animal form, with its manlike countenance, rose up as a question. This triad confronting man from outside was connected with the still unharmonised forces of the soul-body, manifest in thinking, feeling and willing: the chaotically rising and falling surge of destiny, oppressive and threatening.

For this reason the Beings concerned with the weaving of destiny appear in threefold form: the three Moirai of the Greeks, the three Parcae of the Romans, the three Norns of the ancient Germans.

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The oldest passage referring to the belief in destiny of the ancient Greeks occurs in Homer.

In the sixth canto of the *Iliad* (from verse 488 on), Hector consoles Andromache with the following words: "Dear wife, I pray thee, grieve not overmuch; none shall send me to Hades except the *Moirai*, whom no man escapes, be he coward or valiant, when once he has been born."

Here Homer speaks of destiny in the singular. In the *Odyssey* (seventh canto, from verse 197 on) he speaks of the Sisters of Destiny in the plural. It is the passage where Alkinoos, King of the Phaeacians, says of Odysseus: "There he may suffer what his

fate decrees : that which the inexorable Sisters, when his mother gave him birth, spun into the thread of his becoming."

Birth and destiny were identified with one another. Hence the Roman birth-goddesses were called *Parcae*, a name connected with "being born." They were afterwards identified with the Greek *Moirai*.

Hesiod speaks of three *Moirai* : Clotho, who spins the thread of life, Lachesis, who casts the lot, and Atropos, who brings about the inevitable. From Clotho to Lachesis and Atropos destiny takes its course, between birth and death.

Plato also spoke of a destiny-triad—of Atropos (the inevitable), Ananke (necessity) and Adrasteia (the inescapable).

The Greek myths sometimes placed the *Moirai* even above the gods, but, as a rule, below them. In Hesiod we find them as the daughters of Zeus and of Themis, and in the *Agamemnon* of Aeschylus we hear the cry : "For nothing occurs on earth, unless decreed by Zeus. This too is always destiny."

Among the Germanic tribes the dark powers of destiny were the Norns. Like the *Moirai* and the *Parcae*, they appeared in a threefold guise, standing respectively for "coming into being" (*urth*), "creation" (*skuld*) and "settlement" (*verthandi*). The Norns were the weavers of destiny in its rise, existence and course. From the fragment of the *Hildebrandlied* re-echoes the terrible, threatening call : "*Wewurt skihit*"—Woeful fate is being fulfilled !

As weavers of destiny, the Norns and the *Parcae*, in their dark, threatening, threefold form, were also the forces and powers of the soul-body, seen mythically and experienced in a dream-like way. They arose from a state of consciousness which had existed long before intellectual thinking and a nascent consciousness of self had extended into the experiences of human life. As atavistic figures they continued to haunt the later epochs of Greek culture.

How did people grasp the true nature of destiny at the time when western thought began to arise ? The path led from the shuddering dark feeling connected with the three Sisters of Fate to the enigmatic idea of destiny.

The first philosopher of the idea of destiny was Heraclitus, whose life fell into the span of time between Buddha's illumination and death in India. The Buddha brought the wisdom of the East to its last height—a glorious sunset. The Logos-doctrine of Heraclitus was the morning-dawn of Western culture. The Buddha's teaching of karma was the final stage of a thousand-year-old tradition of guilt and expiation, lying in the soul of man. The Heraclitean conception of destiny was related both to cosmic law and to the governance of human life, in the form in which they revealed themselves germinally to the beginnings of self-conscious thinking.

The Greek term for destiny as a cosmic order of laws is *heimarmene*. "The essence of destiny, the *heimarmene*," says

Heraclitus, "is the Logos that pervades everything." An all-ruling reason is the pulse and heart-beat of world-destiny.

In the individual human being, however, destiny is determined by his own character, his *ethos*. Heraclitus therefore adds the significant words : "Man's destiny (his disposition of character as determined by destiny) is his daimon (his spirit)." For Heraclitus also knew : "Individual to the soul is the Logos, augmenting itself on growth."

In the sense of Heraclitus, therefore, the Logos is active both in a cosmic-natural way within the *heimarmene*, and also in a human way within the *ethos* which determines destiny.

Powerful as was this unique early awakening of western thinking in connection with the idea of destiny, a feeling of uncertainty prevailed, unmistakably revealed by Heraclitus in his mournful plaint : "Men find no relation to this eternal Logos, neither before nor after hearing of it. Since everything has come into being in accordance with this Logos, they are like men who lack an essential experience."

In Plato's *Timaeus* the cosmic soul (the Logos) imparts to human souls, before they begin their cycle of births and deaths, the laws of destiny (*heimarmene*). Character (*ethos*) determines, beyond the limits of earthly life, man's place in the cosmos according to the law of *heimarmene*. Also in Plato's *Republic* (Chapter 10), in connection with the myth of Er, he speaks of the choice of a new life in accordance with an innate destiny. That is Plato's idea of an intelligible choice of life. The guilt-element in destiny rests with the one who makes the choice. The gods are not responsible for it.

The idea of an avenging fate, calling for atonement, appeared in the mythical form of Nemesis. As the word itself implies, Nemesis, in avenging evil, is the guardian of the true measure of justice. Aeschylus makes Nemesis appear in his *Persians* as the judgment of the gods, which took its course in the defeat of Xerxes as a punishment for his profanation of the images of the gods. In the *Oresteia*, Nemesis appears as the avenging spirit connected with the forces of conscience in the three Erinyes.

The Stoics spoke of a foreseeing of destiny, *pronoia*. In the Stoa, *pronoia* represents the idea of providence—an idea which gradually arose independently, in the struggle to grasp the idea of destiny. Another independent idea, coming from the old mythical clairvoyance, is the conception of *Tyche*. Originally *Tyche* was the belief in a divine order of the world. *Tyche* appeared as the idea of cosmic rule, like a new divine Being, when Pindar speaks of her in connection with the Delphic Apollo :

Mortal spirit should from the heavenly Beings
Seek only what is meet for him,
Knowing—for this is daylight clear—
Whose destiny's children we are !

Only in the decadence of antiquity did Tyche represent the idea of good fortune and chance, and finally she degenerated into the Roman Fortuna. But this indicates very clearly how dark and uncertain the idea of destiny had become before the event of Golgotha.

The most striking case of this uncertainty is Tacitus. In his *Annals* (6, 22) he describes the reign of the Roman Emperor Tiberius, who in 33 A.D. had fallen a prey to darkest despair on the island of Capri and had predicted to the Consul Servius Galba, on the basis of astrological prophecies, a short reign for himself as Roman emperor. In this connection, Tacitus makes the following significant remark :

When I hear of such things, I cannot decide for certain whether human events take their course through destiny (*fatone*), or by following an unchangeable necessity (*necessitate immutabili*), or by chance (*forte*). Hence we find that the old philosophers and the followers of their sects disagree, and many of them hold the view that our birth and our death, and men in general, are not subjected to a divine providence (*dis curae*). Sad things may thus be often found among good people, and joyful things among less good ones. On the other hand, there are people who believe that destiny (*fatum*) may indeed correspond to the facts, yet does not come from the stars, but is based upon the beginnings and connections of natural causes (*nexus naturalium causarum*). *

Tacitus, a man who had an all-embracing knowledge of his times, who carried within him, as it were, a whole encyclopædia of the antique world—how uncertain he is when he speaks of destiny ! How contradictory was fate, *fatum* (meaning literally “the once uttered”) for the greatest historian of those days ! How dark for him were the concepts of a divine Providence (*providentia*), of chance (*fors*), and of necessity (*necessitas*).

It was a unique and symbolic act of world-destiny itself that Tacitus should have felt the need to write down these words concerning *fatum*, *fors* and *providentia*, when he began to describe the year 33 A.D. in connection with the Emperor Tiberius.

But in the year 33 A.D., while Tiberius on the cliffs of Capri was pondering in dark, witless despair over the meaning of destiny, the world had come—without his having the least inkling of it—to its inner turning-point, the Mystery of Golgotha.

* See Willy Theier : *Tacitus und die antike Schicksalslehre*, in *Phyllobolia*; Basle, 1946.

Alchemilla and the Alchemists *

F. H. Julius

The Tria Principia as a Way

ON our journey through Norway this summer (1956) I received something of a shock when, near a waterfall whose spray spread far around, I found a great number of *Alchemilla* (Lady's Mantle) plants. What I then immediately surmised proved to be correct: in every place of this kind the same little plant was to be found. As the crown of many years of searching and groping, there stood before me this apparently unimportant fact. It became a proof of a conviction, held for years, which had been very precious to me. It one tries to live deeply with the hidden forces of Nature and its beings, one can always come anew to such moments of insight. One is brought as though through some secret guidance to a scene which suddenly uncovers a part of Nature's wisdom. At all events, I felt as though I had completed an important stage of the journey on which I had started soon after my first encounter with Anthroposophy.

One cannot find such a way without help. I knew this instinctively, and had searched for someone who could give me this help. Nearly thirty years ago I met—on several occasions—Ehrenfried Pfeiffer, and was able to learn much from him. He was without doubt one of the foremost in the search for ways to reach the heart of Nature. One of our conversations had a special significance for me. In answer to my questions, he gave me the Neuchâtel lectures on Christian Rosenkreuz and the Rosicrucian movement.¹ Pfeiffer himself had once gone with similar questions to Dr. Steiner, and was directed to these lectures.

If we ponder over this, the reason for it soon becomes apparent. The real Rosicrucians always followed a path of deeply esoteric study with the help of facts revealed in nature and through their experiments. Dr. Steiner must also have said that those who want to explore the innermost depths of nature must seek the three principles of Salt, Mercury and Sulphur. In these lectures we are shown at length how the Rosicrucian alchemists regarded the

* Translated by kind permission from the *Mededeelingen Alleen voor Leden van de Anthroposofische Vereeniging in Nederland* (June, 1956).

¹ Given at Neuchâtel, September 27-8, 1911. A typescript translation (Z 206) is available.

Tria Principia as the guiding line for their studies and for understanding the cosmos and man.

It is not possible to go into more detail about these things here, but it is necessary to say that by Salt they meant that which passes from the fluid to the solid state, and especially the crystallizing process. By Mercury they understood first of all the interchange and circulation which belong to water, especially the process of dissolving. By Sulphur they understood mainly the working of warmth and especially burning—destroying by fire.

How much importance Dr. Steiner attached to these ideas can be seen in the way he used them in the great lecture-cycle of autumn, 1923,¹ through which he prepared Anthroposophists for the important event of the *Weihnachtstagung*. We find here not merely a key to the understanding of the structure of nature, but a door into the world of the Hierarchies. The doctors especially, were given many indications which are founded on the *Tria Principia*.

What Pfeiffer told me was a valuable gift, but I did not know how to use it. With the help of other indications, I had repeatedly been able to advance with a leap. But here? To be honest, I could do nothing with it. But it was impossible to forget this conversation, or to put aside the contents of the lectures. The *Tria Principia* remained for me a vision of nature still to be discovered. It was only much later, after many efforts, experiences and failures, and particularly when I was faced with the task at the Society's festivals of experimenting along the lines of the *Tria Principia*, that all this became more alive. Then out of this idea there grew a workable method.

Drops of Water on the Leaves

But now it is time to explain how someone can get a shock through the fact that a little plant grows near a waterfall, especially as it is not so rare a plant, and one sometimes meets it in gardens.

During the 19th century the scientists endeavoured to classify the plant world in a way that would reflect the natural order and relationships of plants. The scientific methods of classification which grew out of these attempts have indeed brought to light very profound conclusions regarding the history and structure of the plant world. We must thus listen with earnest attention when we are told that *Alchemilla* belongs to the rose family, *Rosaceae*. And yet how unlikely this seems at first glance. As far as the fineness of the leaves is concerned, one can grasp it at once, for here *Alchemilla* outdoes the other members of its family. But the outward appearance of the flower confronts us with a riddle. In this group, in which some plants attain the noblest display of colour, scent and sheen, and most have at least some kind of beauty in their flowers, here is a

plant with nothing in the way of blossom except a cluster of green flowers with little shape. Most plants are driven to unfold their splendours: a drive which reaches its highest expression in the flower. Would the desire for display be paralysed in a plant of this family above all? Go early in the morning and look, when the sun has just risen over the mists after a damp night. Then our *Alchemilla* reveals a beauty which outshines that of many other plants. Its round leaves are decorated with a wreath of drops sparkling in the light, and in the middle, where the outraying forms concentrate, each leaf carries a sparkling silver sphere of water. Here also the desire to display beauty is apparent, reaching a climax centred in the leaves instead of in the flower.



With spectacular flowers one often gets the impression that they are trying to give back to the sun its own image, in so far as this is possible with earthly matter. With *Alchemilla* this gesture is far more successful, but in a quite different way. It raises such a superbly clear substance, and such a clear form, that the light can conjure pictures there, as it does in our eye, and in each drop a small sun rays out beautifully for our perception.

From such an unusual phenomenon one can learn a great deal. If one wants to follow lines of thought different from the usual ones (which are often weighed down by onesidedness, and thus sever us from nature), one can best seek to learn from the many-

¹ *Mystery Centres*. Fourteen lectures given at Dornach, November-December, 1923. The published English translation is at present out of print.

sidedness of nature herself. It is really possible to let one's own thinking be led by nature; one can even get so far that one lets nature think in oneself, but then one must bring to nature thought-substance as *clear* as the drops on the leaf-edge of *Alchemilla*. One then has to forgo abstract thought-systems, as well as the desire to rule nature and exploit her. One has to learn to listen to what is of importance to nature through observing and absorbing her expression without embarrassment. As this plant carries her drops on high, so that the light can concentrate itself into the sun-image, so also our spirit can be enlightened if we open it to nature.

If we strive to do this, we can make interesting observations about water-drops. We shall find, for example, that each plant has a characteristic and special relationship between the water and the surface of its leaves. There are plants where each drop that falls on a leaf immediately flows out; with others it appears that the drop which hits a leaf is something brittle and bursts into many silver balls. A clear example of the flowing out can be seen with large sunflower leaves. One can well observe here that water is wet! The rain spreads itself like a thin skin over the whole leaf surface, and then collects slowly at the lower point of the leaf, flowing down in a little stream which continues as a little jet, or as balls of drops. A snowdrop makes of each gust a game, with fine round jumping silver balls. Such a plant, letting the water jump so joyfully, appears in this game of dancing drops to make visible its essential nature.

Our *Alchemilla*, the greatest artist in drop-forming, perhaps got its name because the real alchemists tried harder than anyone else to achieve that clearness of spirit which its drops symbolise. Or should we attribute the name to the alchemists' interest in the forming of drops? How often they speak of the dew! In any case, their attention must have been strongly drawn to this plant, for we find indications that these rare drops were used by them in their endeavours to prepare the Philosopher's Stone.

We modern men can learn from the fact that each plant deals with water in a specific way—a fact which was no doubt well known to the alchemists. We can deduce that the formative powers which shaped the plant do not cease at the perimeter of its form, but extend beyond it. There are other groups of phenomena concerning which the same fact can be observed—for example, the ability of leaves to mirror in varying degrees the effects of sunlight or moonlight; the characteristic movements of parts of plants in the wind; the play of trees with light and shadow. These are things which would be easy to study but on which attention is seldom focussed, since they are of limited usefulness. But whether useful or not, these things are an expression of the being of each plant, and thus for nature they are significant expressions. This should be enough to make us study them seriously, for we can hardly expect

better guidance for our observations than that given us by creation itself.

In *Alchemilla*, the water-sphere does not lie as it does on the leaf just because the leaf has this form; one can say with as much justice that this form and these habits are so because these drops belong to the plant. The place, the season of its growth, the water-drops and many other elements in its environment combine with the plant to form an indivisible whole. Only after it has become a habit to regard a plant in this way shall we have reached the first stage of apprehending what the plant has to convey. Now we may proceed to resuscitate the plant within us, so that it can unveil its secrets.

The Dew and the Tria Principia

The most abundant drop-appearance is that of the dew. In its way of appearing it differs somewhat in kind from that of which we have spoken in connection with *Alchemilla*. The dewdrops are mostly condensed out of the atmosphere, whereas *Alchemilla* forms the drops on its leaf-edge out of water which it takes up from the soil and draws up on to its leaf. As soon as the atmosphere is damp enough, *Alchemilla* sends the surplus moisture out to these points on its leaves. This can be observed also in other plants. We can cause it to happen by putting a cloche over an *Alchemilla* plant at any time of day.

But even though there are differences, one is nevertheless in a closely related realm when one observes the dew. The dew, too, can have great significance for us, and to focus one's attention on the dew is one of the best ways of penetrating into nature as a whole. Our attention itself acquires something of the hopeful morning atmosphere. Everyone knows the sparkling carpet over the grass, or the sharp colour—sparkles of single, larger drops. Anyone who looks more attentively is aware of the innumerable gossamer threads that become visible only through the delicate pearl strings which the dew forms on them.

All this can present difficulties if one realises that a part of these appearances is entirely personal. A colour appearance that I see can never at the same moment be observed by another person. When the dew lies very thickly over the grass, it can happen that one sees a coloured aura round one's own shadow. Benvenuto Cellini came to believe that this appearance was due to his having attained holiness through the time he spent in prison. This reveals little self-knowledge and still less knowledge of nature, for to see this phenomenon one need only go walking a little on a suitable day and early enough in the morning. In any case this is an example of how one can, in an absurd and exaggerated way, be led away from the true facts. One has to be fully aware of this, but on the other hand one must not be too much disturbed by the thought that there is much that is subjective in our observations, as the

student of nature can easily notice. In this there is no difference between our observation of nature and our observation of our inner being. At the beginning of the path to the depths of the world we stand before pictures which are coloured to a large extent by our point of view and other personal habits, but through them, nevertheless, the world about us reveals itself.

When we have realised the subjectivity of our knowledge of appearances, and have realised also that if we look sharply and exactly at the phenomena around us, this will not cause all warmth and beauty to vanish from them, then we look at one drop alone. At first we see only that the upper part is darker, and the lower part somewhat lighter; but if we observe a little more exactly and closely, we shall see, as in a lens, the whole landscape standing on its head. This picture is very small indeed, but so sharp and exact that one can see each little detail clearly.

On one of our Whitsun excursions we decided to get up early enough one morning to see all these things for ourselves. Our trip began badly, because the night had been so dry that there were very few drops on the grass, and the sky had hardly any colour. But why should we not accept the conditions of our surroundings and look at them in their simplicity? A moment later we were like a scouting party before the enemy positions. We all lay on the sand on our stomachs, and each of us focussed a dewdrop towards the point where the sun was expected to rise over the wood on the horizon. We were rewarded with more and more brilliance, until it seemed as though our water-drop must burst with all that light. But then, out of the green upper rim of the drop, a light point released itself and slowly descended into the blue sky under it.

The sunrise is thus not only something which takes place between the earth and that majestic fiery sky; it is much more—a feast of which all partake, even the smallest things, for they all don colour and light. The waves on the water begin to shine more beautifully, and even to glisten with sparks. The leaves glow more brightly. But however rich all this may be, the festival of the dew remains unsurpassed. That great scene before us, the morning sky which glows like an opening flower and unveils in its centre the rising sun—this wonderful scene is repeated in thousands and thousands of wonderful small images. And only when the play of light-images is penetrated by the dark power of warmth are the small spheres re-absorbed into the big world which they portrayed. The drops get smaller and smaller until they are all absorbed and dissolved in the uniformity of the atmosphere.

If we observe this latter phenomenon not only in summer but also in early autumn, then we see that the dew can also take on another appearance. We can often find in the colder seasons that some drops have become ice, or that there are leaves here and there whose edges are decorated with tiny structures of hoar-frost.

The dew really appears always in the cold realm of the stars. There the dampness condenses into round drops. When the white hoar-frost forms, with its flat surfaces and sharp edges, this is a further densification to the solid form. As soon as the sun has swept away the stars with its coloured veils of light, and with the help of all dark things—especially the earth—has penetrated the air with warmth, then all this is reversed. The sharp angular forms of the frost become mobile and rounded, and slowly all the drops—whether they fell as dew or whether they are melted frost—turn again into dampness and mist.

By grouping phenomena in this way and observing them in their surroundings and behaviour, we learn to see in the condensing action of cold the Salt principle; and in the sucking away of solidity by warmth we see the Sulphur principle. The dew itself we learn to see as one of the purest instances of the Mercurial principle. It would be difficult to find anywhere better than in dew examples of this splendid interplay, this veering between two extremes, which are typical of the Mercury principle. Thus at last Mercurius stands out as the guide who has led us along this path from the beginning, revealing himself as a divine dancer, and master of the game.

When once we have become aware of the principle of the *Tria Principia* in the dew, where something of the creative plan is shown to us, we find that light is thrown on other phenomena also. We acquire also a new conception of the diurnal round as we test it against these same phenomena. The stars, which can exercise their influence freely during the night, bring with them coolness, their ordering principle, forming, condensing, especially in relation to water. In daytime the sun screens this action of the stars; it brings warmth and movement. It blends the working of the spheres and in a sense introduces the element of chaos. All sorts of barriers and divisions are dissolved by the sun. These things can be seen most clearly in the case of water. Thus we can say that a winter starry night is to a sunny summer day as a crystallization process is to the process of burning; as Salt to Sulphur. In the intermediate periods, the Mercury principle is the dominant influence. This applies particularly to the morning hours, and especially to a lovely spring morning.

Some Characteristics of the Mercurial Principle

If it is true that in the dew we have to recognise the Mercury principle expressing itself in a special way, then the other attributes of the god-with-the-magic-wand must also be discernible there. A few characteristics we may expect to find are healing factors, alchemical changes, a spreading into manifoldness, followed by a consolidating into oneness.

Regarding these alchemical changes I have written elsewhere; here I can give only a few indications. It is in connection with the dew that we find the greatest changes. It glistens in the morning light like a gown made of pearls; but as soon as the sunlight reaches it, each pearl glistens and sparkles like a diamond. An amazing thing is that the night often bestows on the young morning a fine silver veil which lies over the sky and all things. When the sun rises, this veil is drawn away, until finally all the morning poetry disappears and we have the hard soberness of day. But in the evening the light can condense again to gold, so that it sparkles through all the sky and the gold flows as a warm glow round stems and branches. That in turn is the great gift of the day to the night.

Thus one can see that in this interchange of day and night something of an aetheric alchemy takes place, reaching its climax in the early morning. As regards healing qualities, I think that anyone who studies the dew intensively will get the same impression that I got long before the Mercury aspect became clear to me—an impression that here is the quintessence of all that is healing. In healing we confront the real, the most holy task of Mercurius. Here we see most clearly his character, his way of being and doing, the noble combination of a serious, loving maturity with the delicate unaffected playfulness of a child. True healing is essentially a kind of play with the finest, most subtle processes and occurrences, something wholly apart from any form of the power-principle.

I do not believe one will ever get this impression of healing power from the drops hanging on a branch after rain, even though they may glow beautifully in the sunlight. I do not know whether the dew has strong healing properties for our body, but I think that anyone who wants to develop the faculty of healing can allow himself to be led and inspired by the image of the dew.

As regards the spreading into manifoldedness and returning into oneness, this has been referred to several times. In the case of many of the things described, it is not necessary to wait until nature shows them to us: one can quite well organise rain showers. If one has a garden sprayer, it is very easy to see what leaves do with falling drops, but if this is not possible one can throw up water with one's hands out of a bucket. A lupin leaf will play with silver spheres and unite these in the middle in a big water-drop. Over an iris leaf the drops can be seen running like little wheels running on rails. But the most lovely of all is the young leaf of the *Alchemilla*. It does not let the drops dance, but holds them with care spread over its whole surface, so that this is decorated with pearls like a very fine garment.

One can learn much if one does what the waterfall does—pours a lot of water into the sunlit blue of the air. O that subtle turning and falling of all the glowing forms! O that falling apart into spray—into countless glass-like particles! The higher one throws

the water, the more it glitters in its play with the light, only then to fall and to break apart again and again, until it comes down as rain and forms dead puddles on the ground.

The Lesson of the Waterfall

Nowhere better than in Norway have I seen this spreading apart into thousands of drops and uniting again into a mighty mass. We sailed through a fjord where the sheer rocks rose higher and steeper until they began to lean forward towards us. One of the countless waterfalls cascaded over one of the overhanging rock-faces so that the water fell freely through the air. Huge masses of water, thrusting forward, accompanied by sheets of spray, driven aside with every gust of wind, came down again and again. At the very top the water was still one mighty jet which curved unhindered through space and dispersed into countless drops which appeared as an impressive whole. Underneath, dark stone terraces caught all the flowing water, which formed white threads as it gushed and thundered down over them. One can hardly imagine a more powerful picture of the Mercurial principle.

In places such as this, where the air was filled with cool spray and splashing water, there stood whole groups of *Alchemilla*. Unceasingly the plants transformed each drop they caught into a little silver sphere. For a moment it had to serve as a jewel, but quickly there came another drop and another, flowing together with the first one and setting it in motion. With violent movements they shot along towards the middle. The diamond in the centre grew in little jerks until, becoming too large, it suddenly gushed down along the stalk of the leaf. For one moment there was emptiness, but soon a new diamond began to grow.

Long before our journey to Norway it was clear to me that it is in the nature of this plant to play with water and decorate itself with drops, but also that it enables the drops to display themselves with unusual splendour. And in Norway we learned that *Alchemilla* chooses as its habitat the places and landscapes where this ability can best be used. Nature showed us here in one gesture, and with enlightening clarity, what we had earlier realised only gradually and with so much effort. Yet all those earlier efforts were not wasted. Had we not been prepared, all this magnificence would have passed us by unobserved. And now it put the crown and seal upon our work.

Movement, Form and Feeling in Plastic Art

Emily Crockart

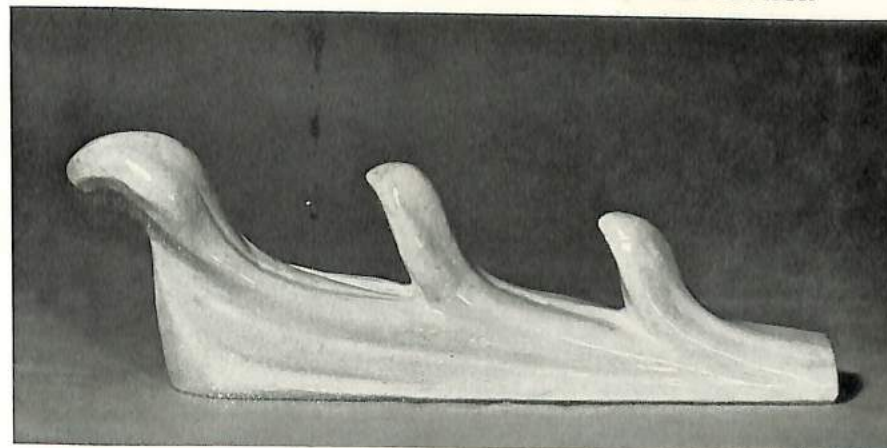
Miss Crockart, writing from long experience as a plastic artist and teacher, describes how work in this field, guided by Rudolf Steiner's indications and some examples from the first Goetheanum, can lead from simple beginnings to an inner experience of the creative forces which through a long evolution have brought into being, and now sustain, the threefold human form.

AS all form arises out of movement, it is advisable first of all to get expert in expressing definite movements; that is to say one forms the clay or other medium so that it appears to be moving in whatever way one had determined it should. For example, a first exercise might be to model a horizontal forward movement. While working, one must use one's feeling rather than one's reasoning. One feels, let us say, a gentle or vigorous movement and so the corresponding form is modelled. Thus, besides gaining control of the medium, one is learning something of the connection between movement and form.

One must be careful to shut out all memory pictures. The memory can help only by recalling former experiences similar to the one on which one is concentrating at the moment. Nothing must influence the work from without through sense-perceptions, but rather must one live in the activity of the forming forces. The more strongly one can *experience* the movement, the more successful will be the result. Having moulded this experience one should cease working and carefully examine the model, either at once or some time later, so as to understand what has happened. Even a child will know if the work has been successful, and be able to point out parts which are more true to the activity.

Other similar exercises would be an upright, a downward, a circular or a spiral movement, and one which radiates from a point. This last includes the cross, which can make a beautiful and suggestive study. By persevering with such exercises one can learn to concentrate, so as not only to make active within one the particular movement but to become *conscious* of it. Then the work can progress rapidly and more complicated studies can be tackled with confidence; for example, two movements may be combined in one model. It is then easier to make an artistic group, especially if one chooses opposite or contrasting movements, such as an energetic

FORMS MODELLED FOR THIS ARTICLE BY THE AUTHOR



A forward movement.



Upward movement (flames).



The columns and carvings at the east end of the first Goetheanum.
From "Der Baugedanke des Goetheanum"
(Verlag freies Geistesleben, Stuttgart, 1958).

The photographs in this volume were used in the form of lantern-slides to illustrate the lectures which Rudolf Steiner gave in various places on the design of the first Goetheanum during the few years of its existence, before it was burnt down on New Year's night 1922/3.

One of these lectures, given in Berne on June 29, 1921, has been translated in a booklet, "The Architectural Conception of the Goetheanum" (Rudolf Steiner Publishing Company, London; Anthroposophic Press, New York; 1938).

going out or giving, and an active receiving. Many varied relations or conversations can be imagined and expressed in balanced forms, making an artistic and organic whole.

Having come so far, many interesting studies will suggest themselves to the student: for instance, a group with three movements—one an important balancing movement and the two others contrasting or opposite movements. An organic form expressing the growing, full development, and fading, might be one such subject.

This leads naturally to the principle of metamorphosis, which can best be studied in the forms of the First Goetheanum. Students with a little technical ability and a capacity for living in form could begin with the Goetheanum forms, but others are apt to find it at first rather difficult to get any true conception of the building. It is in fact rather bewildering before one has experienced something of the coming into being of form. For the actual modelling of the forms, Dr. Steiner's own writings are sufficient guide. Many thrilling discoveries of the greatest significance await the student here.

An acquaintance with Dr. Steiner's teaching, though not essential, will help to unveil some of those secrets. One, only, may be touched on here—the connection between music and form. Strive to hear the singing of the forms, since each form has its own particular tone or song. That is to say, the inner activity which one expresses in form is at the same time a musical activity. In the creation of form there is music as well as movement, so that from the form one is led back to the music. By entering into the form one can experience again the movement and the music which gave it its particular form. Behind form is movement but also music—the Music of the Spheres.

As the culmination of the carving in the Goetheanum was "The Group," so at the end of our preliminary work we come to the human figure. Here, especially, the student will find a serious study of Eurhythmics most useful, because it develops a conscious feeling for the activity of the life-forces in one's body. Only by the awareness of this inner movement must the human form be brought to expression. No memory pictures of the outer appearance of the figure must be allowed to interfere with this inner knowledge.

If Anatomy is studied, and it is well to do so, this information must also be pushed into the background so that one is free to give a fixed form to the constantly changing activity of the living being. That is to say, one must identify oneself while working with the being that one is modelling. One must creep into the form and live and move with it, so to speak. The more active the subject chosen, the easier it will be to experience the movement and so find the

form. At the same time detail will be avoided, as the main action overpowers weaker movements, so the result will be a strong, simple form.

To make the procedure clearer, take, e.g., the exercise already done in feeling the downward and upward movements—the sun forces and the earth forces. Think of this in many different ways. It may become the thought expressed in the verse for the 48th week of Rudolf Steiner's "Soul Calendar," where Light descends and Love ascends. The point is that one must hold the thought actively and warmly until the mood created can start a movement within one's own body, the expression of which in visible form will be a true representation of our subject. The descending being will be felt with a particular movement and corresponding form, and the ascending one with a different or opposing movement and form. Through such a contrast or polarity it may be easier to experience the movements.

Another advantage in such a subject lies in the fact that the beings need not appear in definite human forms, so that the danger of the work being influenced by sense-perceptions or memories of them is reduced. In order to make the figures appear more like those of human beings, this exercise may then be done as the Prince awaking the Sleeping Beauty. But one must be very careful still to keep working from within and not from without. The outer sense-perceptions required for copying a model are not wanted here, but rather must one cultivate a consciousness of one's inner active life.

The simpler the work at this stage, the more true it is likely to be to the inner movement. Indeed, the measure of success depends wholly on the student's capability for experiencing definitely, and then expressing accurately, this inner life and movement. The result, it need scarcely be mentioned, will never be a mere copy of the human figure as it appears to the eye, any more than "The Representative of Humanity" in "The Group" is such.

It will be found when so working that the head is the most difficult part of the human figure to model. This is chiefly because there is less movement in the head and it is a more spiritual activity. So we now come to the most difficult task of all. Yet, having worked through the foregoing with some measure of success, the very difficulties experienced in attempting to give form to the head will demand that they be understood and overcome.

Here it is very helpful to know something of the evolution of the world and of man. One can then think of the conditions on the Old Sun, and in that mood proceed to form a sphere, feeling the weaving inner life, a microcosm of this sphere, the Old Sun. The sphere develops; it metamorphoses; the mood of the Old Moon

conditions fills one, and again the model changes under one's hands.

At last, on the Earth, after a long process of development, one comes to that microcosm which is known today as the human head. Gradually, as man progressed, have the features evolved; and here one feels the beginnings of those forces already experienced when forming the figure. One experienced them in one's own body when modelling the form of the human being. Now, one discovers their origin, for the body is created from the forces already present in the head. The three-fold man—head, chest and metabolic-and-limb man—meets one as soon as the features have developed: the upper part of the head, the centre of the activity of thinking; the middle part, including the eyes and nose, that of feeling; and the lower part, including the mouth and chin, that of willing.

One might concentrate on particular stages of this evolution: on the period, for example, when pressure was exerted on the living head at a certain spot so that one tries to feel the reaction of the living organism to this wound and how eventually the eye begins to develop there. How the inner impulse of the being and the outer pressure combine to start a movement which finally results in the eye will be experienced as one feels for the form. In this case a longing to take in something from the outer brings first suffering, then the beginning of sight. Other details in the head can be treated similarly.

By such exercises feelings can be made active in one which will give a better approach to the modelling of the head of a man of the present day. It is not feelings such as those of sympathy and reverence that are meant here. The whole of this realm of plastic art which—as will have been discovered long since by the serious student can be reached only by penetrating the veil of ordinary sense-perceptions to the living, moving reality behind—*must* be entered with feelings of the deepest reverence and selflessness, giving an ability to unite oneself with, and so experience, the divine creating. With this as one's constant environment and attitude, many feelings too delicate for expression in thought can flow through the fingers and take visible form in one's work. They can pass directly into a true work of art.

It will have been discovered in working out such exercises as the coming into being of the eye that the pressure from without is greater than that from within. This explains the difficulty which was encountered with regard to the head when modelling the whole figure. The body itself was so inwardly forceful that the pressure from without was comparatively slight. Now, in the head, the reverse is felt, for the outer pushes in vigorously and there is little resistance from within. Therefore when modelling the head one has a quite different mood from the mood one has when modelling the body. One pushes against the head, forming the planes and

the features very definitely, but one only gently controls the strong forces pressing outwards in the body.

When so striving to find how the human head has arrived at its typical form, it will have been apparent that the models naturally develop along four distinct paths—the four streams of evolution. One had to keep pushing aside the bird and animal forms and feel for the divine image of man. But this gives the clue to the origin of the “lower creation.”

The animal forms must be approached by feeling the inner activity which is strongest in each species. For example, the breathing process is the most prominent in the beasts of prey; hence the importance of modelling a strong chest and head of, say, the lion. One must enter intimately into the characteristic inner activity of each creature before one can successfully model it. In imagination one lives its life for the time being, entering into its experiences.

Feel, for example, how a trout or any similar upright fish can dart through water or remain poised, breathing and watching, till off it goes again on an expedition of sheer delight or perhaps in a zig-zag race for life; and then mould the form arising out of this life and movement. If every detail is in harmony with the whole, the resulting form will be entirely beautiful.

All this can be discovered through feeling. A child will learn for himself that as the fish must have its eyes shut all the time, so they need not be made to open, but that it would be better to make the “lids” transparent. In this way, even though he has not observed the eye of a fish, a child will solve the problem it presents, through feeling.

To go back to the human figure: now that the polarity between head and body is understood, portraiture is greatly simplified. But first it is well to work out imaginary portraits, suggested perhaps by typical moods of soul, beginning with the most active. This develops one's inner feeling for the delicate movements so that one gets accustomed to modelling these, and when faced with the live human being one naturally seeks to experience these inner movements behind the outwardly visible form, thereby forestalling any possibility of temptation to copy the outer form.

In working out those attitudes of the soul one naturally feels compelled to use great restraint. It is as though one must now introduce something essentially human into the pure divine plastic—one might say flower-like—perfection of the human form. One hesitates, so to speak, to wake the Sleeping Beauty, and still goes back to the enjoyment of the pure human form which blossoms so beautifully in the best Greek sculpture. Yet it is possible, as it were, to colour this perfect form with a high attitude of soul, so giving it an added beauty and value. Only true deep religious feeling can enable one to express in one's work the memory of the divine

origin of the human being and at the same time continue this divine and human life, experiencing “Not I but Christ in me.”

So we come to portraiture and the portrait bust. The universally human is now modified or transformed by a particular individual. The being alive within the human form begins to show its individuality—its reaction to the cosmic forces. Whereas the head itself is passive, the features show in their spiritual activity a certain amount of opposition to the cosmic forces. The form of the features is a result of the working of the cosmic forces, but this form is modified by the activity of the individuality within.

Here, again, if the work is still approached in the right mood, a long vista opens out before the artist—the vista of the individual's successive incarnations, and behind that, reaching back into the dim distance, the working of many Divine Beings throughout long ages. One can glimpse how the Gods are building a temple and how the building becomes the human form—man.

But in his teaching Dr. Steiner looks not only backward, but also forward. So, in “The Group,” with great courage he again leads the way. Emphatically repeating that he was not a sculptor, that the work was full of imperfections, but that a beginning had to be made, he brings us to a human form of the future, “The Representative of Humanity.” In gratitude to him, and in obedience to his insistence that the time requires these efforts be made, one must strive so to deepen and quicken one's life that one can begin to attempt to create in form the perfect Man, the active Christ, as already He can be experienced in the etheric world.

Weekdays and Worlds

Adam Bittleston

TO use Time well, and to understand Time truly: these are great tasks, with which Christianity has always charged its disciples. They have always been found hard and puzzling. In the monastic orders, heroic attempts have been made to consecrate to God every part of man's time. But at the best it was evident that this method could work only for a few. The many-sidedness of human life has always seemed to reject any principle which claimed to order all of it; and yet the Christian longed to redeem time, to give it heavenly meaning for his mind and for his will.

In our century these problems have become still more difficult. For a great many people, time appears to be divided into three unequal parts: work controlled by some external discipline, leisure arranged largely according to personal wishes, and finally time given in some way for the discovery of a meaning in existence, perhaps by attendance at a religious service, or by meditation and private prayer. And many know well: the power of the last and shortest third seldom seems great enough to permeate either work or leisure with its influence. These seem indeed to have taken forms peculiarly resistant to any effective long-term influence at all; to be bound fast in triviality and the frustration of meaning.

Nothing in the world is trivial in itself; it is spiritual weakness which makes it so. The first, most necessary step for Christianity today would be to recognize that it is weak in wisdom; and that long spiritual journeys must be taken before man's present difficulties can be truly understood. "We need a theology of nature"; with these words the meeting of the World Council of Churches at Delhi pointed in the right direction. But well-intended principles about nature are of very little effect; we must come to grips with the ultimate problem of what Nature is.

The representatives of traditional Christianity will not yet listen to Rudolf Steiner, who was able to say so much about external Nature, and the nature of man, in relation to the Divine. He could do this because he spoke from a far wider consciousness than the one generally possessed by modern men; and he observed the great range of experience available to him with the most selfless and conscientious will to knowledge.

For his extended consciousness, Time was transformed. He experienced its living reality; what we ordinarily know as time on earth he regarded as a kind of projection of it into space, not its true being. He knew it not as an abstract framework for events, but as differentiated in quality, bearing successive impulses of the Divine creative power; and for his spirit the whole cosmic past was visible, as clearly and objectively as we can see in space.

An important part of his work has become newly accessible to English readers in the new translation by George and Mary Adams of *Occult Science: An Outline*.^{*} In this book a picture of cosmic evolution is given which extends far beyond the limits of the existence of our present visible universe, back into conditions not linked with ours by any physical sequence of cause and effect, and imaginable for us only through great leaps of the mind. Yet Rudolf Steiner maintains that it is through these earlier universes that the present can be truly understood; the spiritual impulses which have formed earthly nature, the members of man's body, the planetary system and the starry worlds are all what they are, because these other universes have existed.

It may seem that such contemplations are very remote, if we are concerned with the redemption of our present working lives and our present leisure from the inhumanity and meaninglessness which threaten them. But in fact our work and our leisure are contained within a framework of which the meaning has long been forgotten, but which is in miniature an image of the mighty sequence of worlds described by Rudolf Steiner: the days of the week. And it will be part of a general recovery of meaning for human life to feel something of the grandeur of these relationships, working into the events of each day.

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We have our present week through the convergence of two streams. The Roman Empire had gradually adopted a seven-day week, with days bearing the names of planets, before the general acceptance of Christianity in the fourth century. Israel had long possessed a seven-day week, commemorating the Seven Days of Creation as they are described in the First Book of Moses: and this week continued in Christianity, hallowing above all no longer the Seventh, but the First day, the day of the Resurrection. But the planetary names were strongly enough established to be generally retained, in forms based on the Latin names, or on what were regarded as their equivalents in other traditions.

In the planetary week, the order is: Saturn, Sun, Moon, Mars, Mercury, Jupiter, Venus. From an external, astronomical point of view this order must appear very remarkable, even arbitrary; neither the Ptolemaic nor the Copernican picture of the solar system yields such an order in any evident way. The rhythms of these heavenly bodies were known in very ancient times; and the order of the week alternates, in a kind of pendulum movement, between those with longer and those with shorter rhythms.

This order is however a direct picture, subject to one significant qualification, of the great world-sequence described by Rudolf Steiner—to which, he says, human consciousness was extended by initiation in the ancient Mysteries. The worlds before our present

^{*} Rudolf Steiner Press; cloth 30/-; paperback 22/-

universe he calls by the names Old Saturn, Old Sun, and Old Moon; our earth has a double character, which can be called by the names Mars and Mercury; future universes can be called Jupiter, Venus, and Vulcan.

In the choice of names, except for the last, borne by visible bodies in our present solar system, it was intended that something of the *character* of the mysterious universes so described should be indicated. From the past worlds our present one has sprung through complex metamorphosis. Thus the planetary order in the week *can* be related to the present solar system as well. And within the individual human being a rhythm is at work, of which he is unconscious, bringing about an alternation in the way his astral body is connected with the Macrocosm. While in the daily rhythm we are strongly aware of the change between sleeping and waking, each week an astral body inclines, without this being obvious to the ordinary consciousness, on the one hand towards greater participation in the starry worlds, on the other to increased isolation.

The institution of the week has the deep underlying purpose that there should be something in the pattern of our lives, and in our consciousness, which is in harmony with this unconscious rhythm. When orthodox Jews, or certain Christian communities, hold stubbornly to the observance of the Sabbath or of Sunday against external pressures, profound human and cosmic realities are in fact involved. If World-Calendar proposals come to be accepted, by which annual holidays not belonging to the weekday sequence are taken into the calendar (with the very abstract intention of making particular month-dates the same weekday each year), the manifestation of a living rhythm, observed without break for over three thousand years, will be rudely disturbed. (The change from the Julian to the Gregorian calendar did not affect the sequence of week-days.)

The astral body is the vehicle of human emotions and desires. Its weakness or disharmony are the source of all that we know today as neurotic conditions; and more widely, of the ebbing of faith. A man may of course hold definite atheistic convictions, and yet his actions may reveal powerful faith; the astral body is affected only partially and gradually by conscious opinions. The pattern of our lives, and feelings which recur warmly and earnestly, have a much more immediate effect. The transitions between the three uses of time—from leisure to work, from work to leisure, from leisure to meditation, for example—these have endless significance for the astral body.

What we may learn about the days of the week is to begin with only on the level of opinions; but in the long run spiritual knowledge, with all its complexities and apparent contradictions, reveals itself as a living power in the soul, capable of working deeply into all our uses of time.

SUNDAY

The Sun-universe described by Rudolf Steiner, the second of the great conditions of existence in his account, was a world containing nothing of what we know as the solid or fluid states of matter. It was a universe of light, warmth, and air, in which the deeds and relationships of spiritual Beings were manifested. Differentiated organisms could already exist, though their bodies were in continual metamorphosis, in accordance with their airy, warm and light-filled nature; among them, the being who would eventually become man. He had then only a faint consciousness, as we have now in dreamless sleep; in some respects he was like our present plants. His growth and movement were completely in accordance with the influence of powers outside him, as a plant responds to sunlight.

The dominant character of this universe was of abundant goodness and innocence, like the smell of a rose. We carry in us a deeply hidden memory of this condition, our remote cosmic childhood.

The first Day of Creation in *Genesis* describes the renewal for our present universe of the element which filled the Old Sun; the Divine Word which speaks, "Let there be Light!" And the early Christians were conscious that the day on which the Israelites commemorated the creation of Light, and which the pagans called the day of the Sun, was the day of the Resurrection. The darkness of the grave had yielded to the true Light, which was in the beginning.

The mood of the early Christian Sunday, the Day of the Lord (the name from which the Italian and French words for Sunday come), was entirely one of triumph and thanksgiving. In the Sunday services there was originally no place for kneeling, the gesture of penitence; the congregation stood. When Lent was instituted, the Sundays within the period were excepted from the provisions for fasting; every Sunday was an Easter.

When Christ spoke with His disciples, He gave them the consciousness of finding through Him the meaning of Time. They recognized Him as spiritual Sun, giving to human lives harmonious order—in which humanity had lived naturally, when it possessed in the ancient Sun-existence only physical and ethereal bodies, and no independent astrality. Accepting peacefully the tasks for each stage of life, the Christians could become like conscious roses, bearers of beneficent grace.

The first hallowing of Sunday could not be fully maintained. It became a practical question, under the later Roman Empire, what activities should be permitted or forbidden on a Sunday; how much had it in common with the Jewish Sabbath? In much later times, a far-reaching identification of the two came about, particularly under Calvinism; the mood of Sunday was darkened, though a clear separation from the rest of the week was preserved.

Now we do not know what to do with Sundays, whether we are Christians or not. To share in some way more intensely in the beauty of Nature, in the delight of the senses, and the richness of human relationships—this is widely felt as a purpose of Sunday. But there is a deep problem here. The senses have acquired in the present time a peculiar relation to the soul, which they did not have in the same measure in the past. Through much seeing, for example, the soul is a little stupefied, weakened for its own activities; it is rendered in a wrong way plant-like, lethargic in feeling. It is easy to observe this happening on an immense scale on present-day Sundays.

We need to bring greater activity into our seeing, to interpret what is presented, to break through appearances into realities. The early Christians regarded it as a special Sunday task to visit those in prison. We should perhaps become more aware that we are all prisoners; in the surface impressions of the senses, in our fixed ideas, in habitual feelings and conventional action. To visit each other, bringing hope of release, can indeed illuminate the leisure of Sunday.

And within it can stand the hour which above all overcomes appearances, and leads to abiding reality. The greatest Sacrament of Christ's institution can be, and is, celebrated on every day. But from the first it has been regarded as the right celebration of Sunday—which was sometimes called for this reason, in early centuries, the Day of Bread. Through the visible bread and wine received from the realm of the plants, ripened by the sun, we are to find the work of Christ, leading and protecting what is immortal in the soul of man.

MONDAY

At the end of the Sun-universe, all things withdrew once more into pure spiritual existence. The new world which appeared, after the cosmic sleep, brought to man the first development of an independent astral body. It was a world in which far-reaching separations came about. There developed within this Moon-universe, through the effects of severance among great spiritual Beings, a mood akin to the human feeling of sorrowful longing. Outwardly, there was added to the fiery and airy conditions the watery element, thickened indeed at times to something like our marshes—though there was nothing as hard as crystalline rock.

The human astral body came to be influenced by conditions from which the power of the spiritual Sun was absent. The influences still at work in us as effects of the Moon-existence make the astral body accessible to the temptations of Lucifer, the "Lord of Wishes." This development was a necessary preparation for human freedom.

In *Genesis*, something of the Moon-condition is reflected in the Second Day; the division of the waters. Part of the watery element

falls away from the Divine, part is retained in a condition nearer to heavenly influences. Here alone in the sequence of Creation it is *not* said that God saw that it was good. Division in itself is tragic, though it can prepare for great good.

On earth we can recognize that our ordinary thinking has a Moon-like, shadowy character. It is a reflection, not a reality; its grasp of the outer world is only of *things*, in their separation from God. One of the greatest handicaps of traditional, organized Christianity in its dealings with the present world is its failure to grasp this fundamental fact. The general conceptions, which are used both in the study of outer Nature, and of human social and economic relationships, are of a kind which exclude living reality: the Divine life, and therefore the true being of man. All economic relationships, whether in more capitalistic or in more socialistic countries, are today shaped by this dead network of thought.

The great majority of men step into the economic world anew each Monday, feeling it in some way alien. And yet compared with the present uncertainties of Sunday this is not altogether a loss; time is given a definite shape and content, without the burden of improvisation, as it is often felt. And the work begun on Monday has generally a connection with objective human needs, even though abstractions control it, and may hinder the effective satisfaction of them. Machines of every kind, incorporated abstractions, surround us as a new sub-Nature of our own shaping, bearing no witness to our spiritual origin; and yet they link us with other men all over the earth, and provide an instrument for world community.

What character a community will come to have depends on the use of living words by its members. So long as ordinary thought is only in the mind, it remains a picture, without being; seeking expression in words, it comes to the threshold of a realm of ever-changing, living relationships. Immeasurably much depends upon the effort to make of speech a genuine bridge between living individual and living individual; and for this we need continual watchfulness. All too easily we can accept empty phrases, or that misuse of speech which tries only to achieve an effect, the language of "salesmanship" on many different levels.

Everyone can do something to ensoul the world economic community by watching the truthfulness and humanity of his own words. Such a resolve is a right entry into the working part of the week.

TUESDAY

The universe in which we now live has been given, for far-reaching reasons, the occult name, "Mars-Mercury." A process has been at work within it, for many ages, through which what has sprung from Divine creative activity grows detached from its source, ceases to be a living manifestation of the Divine, and becomes a

calculable, completed Work. Because of this, it is possible to regard the visible heavens and the kingdoms of nature as completely subject to physical "laws" or mathematical generalisations.

Within a world of this kind, man can develop a sense of individual freedom; and in its early stages this shows itself in many forms of self-assertiveness. Man can deny, as Cain did, responsibility for his brother: "Am I my brother's keeper?" and an impulse can work in him which leads towards a more and more comprehensive hatred of everyone else, towards a war of all against all.

The hardening Mars-process need not lead to this calamity. The training in courage which man received in the ancient wars can be transformed into inner independence of judgement—spiritual war, as Blake said, can take the place of corporeal war. Indeed, a harmonious social life in the modern world will become possible only if more and more people become detached from mass emotional convictions of every kind.

In most kinds of work there is scope for independent initiative; but the temptation is strong to use the capacity for initiative in a way that silences or overrides others. The cosmic background of Tuesday summons us both to guard our own inner freedom, and to protect, in every way that we can find, the freedom of others.

WEDNESDAY

From the beginning, there lay in the evolution of our earth the predisposition towards sickness. All that in the process of hardening became separated from the Divine manifestation gave an opportunity to adversary Powers, through which they could distort the development of man. But from the beginning, the means of healing man and the earth were prepared as well. In the far past, Christ again and again intervened, to heal the senses, the organs, and the soul-powers of man. He restored their purity, their original relation to the universe, when they faced corruption through the influence of Lucifer.

In the account of Creation in *Genesis* it is remarkable that though Light appears on the First Day, and the living plants in connection with the hardening of the earth on the Third, the sun, moon, and stars appear only on the Fourth—the Day corresponding to our Wednesday, the day of Mercury. In a physical sense, the life of the plants is of course impossible without the sun; and this is evidence—as Rudolf Steiner pointed out in *Secrets of the Biblical Story of Creation*—that *Genesis* is not really describing physical events during the Days, but the ordering of spiritual powers in the realm of archetypes. The rhythmical relationships of sun, moon, and stars, which form a basis for the earth's development, become indeed to a great extent calculable, part of the finished Work of God; and yet there is in these relationships something not to be

grasped entirely by the intellect, a healing power for the soul of man and for the whole earth.

The Incarnation of Christ is a summons to the earth, that it return into harmony with sun and planets. It is not to be for ever hardened, but to become mercurial, a flowing droplet, not a grain of dust. And in this process of healing the astral body of man can share, with the re-awakening of its original starry nature.

Mercury bears the staff on which ascend the light and dark serpents, day and night intertwined. During sleep the planetary movements are reflected in the soul; but the integration of man's being, the real process of healing, depends upon an accord being achieved between sleeping and waking. We have to carry over from waking life into sleep the thought of Christ; and to bring into waking life a tempo neither heavy or hurried, an echo in miniature of the planetary dance.

This may seem impossible under the conditions of modern economic life. And yet the longing for healthy rhythms of activity is present in *everyone*. Courage is needed, not to accept passively what seems to be the pressure of circumstances, and to believe that everything in human work *can* be given a human shape.

THURSDAY

From the present universe we can look forward, beyond the vanishing away of everything which the senses can now perceive, to the universe called "Jupiter." If man has learned rightly from his experience of the earth, he will then be able to undertake cosmic responsibilities akin to those now undertaken by the angels.

The destiny of each human being is watched over by a guardian angel, who can see the connection between his present destiny and his previous earthly lives, as well as the periods he has spent in the spiritual world between death and rebirth. The angel is thus continually concerned with the life and efforts of a being who is much less aware of the cosmic realities than the angel himself can be.

On Jupiter man will become the steward of heavenly wisdom. And on earth he is called to prepare himself for this—not with the presumption that he is already fit for such tasks, but in humble self-knowledge.

The story of creation in *Genesis* describes on the fifth Day, which corresponds to the day of Jupiter, the realms of the fishes and birds. These are creatures not tied, as the mammals generally are, to a limited region of the earth, but wanderers in the seas and in the air, guided by a world-embracing wisdom outside themselves.

Thursday calls the Christian to look outwards and upwards into these realms; it is the day of the Ascension, when the Christ, having given to His disciples the commission to go out bearing the Gospel

to the end of the world, Himself was received into the clouds, that He might bless the life of the whole earth. To whatever lands the disciples might come, they would find that just as the world-wandering fishes had already approached these shores, and the migrant birds had flown over them, so also the Christ had come before them, and could be found in the hearts of those to whom they spoke.

In Gaelic-speaking regions, Thursday was long regarded as the day sacred to Columba; and this can be seen as deeply appropriate. Columba carried the Gospel over wild lands and seas; and he was granted, according to his biographer Adamnan, the vision of the whole earth in a moment of time, as if sharing the Divine beholding. And his human love and solicitude went out to every detail of human need—details which this Eagle vision did not render insignificant, but full of meaning.

Rudolf Steiner told Friedrich Rittelmeyer, the first leader of the Christian Community, that men might find Christ especially near to them on Thursdays. It is in our time that the promise given at the Ascension, that He would return "in like manner as you have seen Him go," begins to be fulfilled. He comes in the clouds; where souls in their search and their need begin to reach beyond the limits of the physical senses, they are on the way to encounter His realm. But they should have the humility to sacrifice much of their own thinking, in order to be open for the wisdom which works in the rhythms of time, and which requires both activity and patience in the soul, that it may mature there.

It is good to attempt on a Thursday to see what we are doing, however little and limited it may appear to be, in its connection with the earth as a whole. The effects of what we did a few years ago have in fact gone out, whatever our position in life, to the ends of the world.

Looking towards the future, we may form some great aims. They may indeed be too great for us to complete; what matters is faithfulness in the direction we take, when once the aims have been clearly seen. They can be carried with us into sleep, and seen afresh, and corrected, in the time that follows. They make the future alive for us.

FRIDAY

In the course of that universe which follows upon Jupiter, the Venus world, men can undertake responsibilities like those of the present Archangels, inspirers of whole nations and communities. There will then exist beings, very different from present-day men, who will be entering into an awakening of self-consciousness somewhat as we are doing today, for whom the men of the future will be able to work, enkindling in them courage and love.

The potentiality of this future creative manhood is already present, has indeed long encompassed the human being like a mantle of spiritual light. When we read in *Genesis* the account of the Sixth Day, an archetypal being is meant, bearing this promise in his form.* This is not yet differentiated into the separate forms of man and woman, but has the qualities of both. After the Fall, there is always grief for this lost being; and yet the destiny of man on earth is a preparation, to receive at last the heavenly mantle in worthiness of heart.

On the Sixth Day of creation, the animals are described immediately before man. These make through the ages their great sacrifice, enduring pain, without having incurred guilt. In the ancient world the sinless animal is brought as offering by man to God, in humble devotion. And John the Baptist can foreshadow the Passion by speaking of Christ Himself as the Lamb.

It is on Friday, the Sixth Day, at the same time as the slaughter of the lambs for Passover, that Christ dies upon the Cross. Through His Manhood He reveals the infinite sacrificing love which can fill the form of man and give it meaning. His Godhead He unites with the further destinies of humanity, taking upon Himself the world's burden of sin. The faults, the errors, and the weaknesses of men become the field of His experience and His work.

This is something done for all people, not only for believing Christians. Moslems, for example, are taught that Jesus was taken up into heaven, without suffering death on the Cross; and yet Friday in each week is their day of assembly, and into their true search for community there work the effects of Christ's deed.

Whatever purpose unites a group of men, nothing can be achieved without willingness to bear *each other*. From the acceptance of each other's superficial peculiarities, to the sacrificing of one's own life to remedy another's mistakes—a wide range of opportunities to share the burdens of another are given in almost every kind of working association. It can often be found that a group of people who work together in some way have in their conscious minds a great deal of criticism of each other; and yet in their deeper, less conscious feelings find participation in the group the most precious thing in their lives, and in practice will do for each other extraordinary things.

In the course of their lives, most people participate in several such groups and communities. In this way a reservoir of warmth can be formed within the soul, which can be used when problems and needs are to be encountered in new circumstances. Memory can arouse, not a regretful longing for the past, but a grateful, sustaining fire.

* "So God created man in his own image, in the image of God created he him; male and female created he them."

SATURDAY

The last, in the sequence of world-conditions of which Rudolf Steiner writes in *Occult Science*, bears a name which does not belong to any of the visible planets of our solar system—Vulcan. Much that has been prepared through the great foregoing stages of evolution will have come to maturity; the seeds planted by human freedom on earth will here reach their full harvesting.

In the sequence of the week, no day bears the name of Vulcan. The seventh day of the Hebrew week, the Sabbath, is the pagan "Saturn's day." And Saturn is the name of the *first* universe in the great sequence, preceding the ancient Sun.

Should we then think of Saturday as the beginning of the week? In other time-rhythms as well, different moments can be taken as the beginning; both with the day and the year this has happened. Beginning and ending interpenetrate one another; certainly Saturday can be regarded in this way.

The ancient Saturn-world was filled with the fiery cosmic enthusiasm of a beginning. Here the element of warmth predominated, and in it the devoted sacrifice of spiritual Beings was directly manifest. Man was still deeply unconscious; yet here the foundations of his being were laid.

The mood of the Sabbath, the withdrawal from human work in memory of the Divine Rest after the work of creation, may seem in contrast to this. Yet the great achievement of quietness is always that it brings us near again to the true beginnings, which in the surge of external activity can be forgotten. The Saturday of all Saturdays is externally quiet; the body of Christ Jesus has been laid into the tomb, and the stone at the door of the tomb sealed. During the Sabbath the disciples do not even approach the tomb; all the work of Christ in the world seems ended.

But for the souls of those who have died He is working. He is opening the way, obstructed for them by the heaviness of earth, to find again their eternal being. The world of the dead, which had come to appear only a place of shadow and sorrows, became through Him a realm of pilgrimage, a mountain path over which the stars began to be visible.

The journey of the soul after death leads back to the beginnings of the previous earthly life, back to childhood and birth. The live over the pre-natal existence in the spirit, impenetrable for most human beings during earthly life, becomes transparent. The soul can see the purposes with which it came to earth, and how far they have been fulfilled.

While it is achieving this knowledge, the soul need not be cut off from those still living on earth, though they are facing in the

other direction in the stream of Time. All times are related to the Christ; a deep communion between the living and the dead is possible, when both are seeking the beginning and the ending, the Alpha and the Omega of existence.

The light of Saturn consecrates every part of Time. Through Saturn's solemn quietness, we are summoned to listen, and to be transformed.

THREE POEMS

Joy Mansfield

Mid-winter Sun

Is your load so heavy then?
Can you not really rise,
Even a little higher,
In these bright and frosty skies?
Can you not top the fine etched elm,
Nor mount the chimney stack?
Is the glowing gold so heavy
You carry on your back?
I cannot believe it,
So puny now your power,
You who cause all heaven to shine,
Grant each daylight hour!
What means it then, this lowliness,
This curbed, constrained way?
Did you too sin in summer time—
Must you too penance pay?

Eighty Years

How frail she is, as thistledown
Which soon the wind must take and waft,
Freed from the pedicle at last, at last,
Free to rise lightly—up aloft, aloft! . . .
And gentleness rests on her as she waits,
A calm, as one new rescued from the stress,
Censure and bitterness alike withdrawn,
All given over for the power to bless.
And now the sea, the loved, is at her feet,
While in her thoughts her children play and go,
Their children standing forth and smiling too,
All set against the water's ebb and flow.
So many years sea-side has been her home,
And now again a house upon the brink,
She sits before her window and her eyes,
Drink in the moving beauty—drink and drink . . .
The winter sun slants low from a clear sky,
The tide is high, the waves with force abound,
Leap from the golden dappled heaving mass
Like willing ships—and cast themselves aground.

Spring Snow Against a Pussy Willow

Shining pussy willow,
Floating flakes of snow—
You the sun are waiting,
You to earth must go.

These a soft smoothed silver,
Those all silvery wet—
These shall burst in golden puffs—
Those no birth beget.

Silver—floating—falling—
Soon, oh, soon to pass—
Slain by brutal earth-clod,
Pierced by spear of grass.

Lost, perfection of white,
Lost, immaculate pall—
Only at last remaining,
Softness of silver fall.

The Essence and Meaning of Numbers

Bernard Nesfield-Cookson

IF numbers are considered concretely, not abstractly, they reveal something of their essential relationship to Man, the Earth and the Universe. Some numbers, considered concretely, manifest a significance as symbols which indicate a spiritual reality and a reflection of man's inner development along the earth-path of truth and falsehood.^(a)

The 4

The objective picture and symbol for the content and essence of the 4 is to be seen in the combination of the horizontal and the vertical at right-angles to each other. The right-angle, or combination of right-angles (Cartesian co-ordinates) is, also, an objective picture of the world of matter.^(b)

The Graeco-Roman cultural epoch stands, as it were, under the symbol of the 4. In the geometry of Thales, Euclid and Pythagoras it is the right-angle which, above all, opens the doors to the secrets of the inter-relationships and laws of physical space and sense-perceptual phenomena.^{1, 2}

Before Euclid and Hero of Alexandria extended the term³, the Greeks used the word "gnomon" to denote a right-angled figure shaped like a carpenter's square. Gnomon also means "the one who knows." We are, in short, given the clue here that the right-angle—and the classical geometry based on it—form the "key" to a conscious, perceptive knowing and grasping of the physical, three-dimensional world.^(c) With the conscious recognition of the significance of the right-angle emerges also "human thinking (as distinct from divine inspiration) in terms of physical space"; begins, too, the conscious striving of the "Know Thyself" in terms of earth-human relationships.⁴

Hand-in-hand with the experience of the essence of the 4, of physical space as such, rises also man's consciousness of Self, Ego-consciousness. The experience of the 4 brings man to awareness of the separation and, at the same time, of the meeting between "inner" and "outer," "above" and "below," "left" and "right," and "front" and "back." Through the experience of the 4 and, with it, of the right-angle, man orientates himself *freely* in physical space.^(d) Consciousness of oneself as a self-contained entity has its foundation in this three-dimensional, spatial experience. . . .^{5, 6}

A first awakening of Ego-consciousness occurred about the

time of Aristotle.^{4, 7, 8} H. D. F. Kitto, in his fascinating book "The Greeks," writes:

What we meet in the fourth century (B.C.) is a permanent change in the temper of the people: it is the emergence of a different attitude to life. In the fourth century there is more individualism . . . Sculpture, for instance, begins to be introspective, to concern itself with individual traits, with passing moods instead of trying to express the ideal or universal. In fact, it begins to portray men, not Man.

In placing the conscious experience of the 4 in the Graeco-Roman epoch, we should not, of course, make the mistake of concluding that the Egyptians were ignorant of the properties of the square, and so on. We could, perhaps, sum up the difference of experience in the words of Stanley Casson: "They knew without understanding."⁹ In point of fact the Egyptian was "held" very strongly by the 4, but he was, as it were, unable to distance himself from it and thereby to become fully conscious of it.

As an example of the "being held" by the 4 we could instance the picture of the ancient Egyptian's concept of the world, in which four posts were set at the outer limits of the earth to carry the weight of the heavens.^{10, 11} The ancient Egyptian was held from without by the right-angle and the three dimensions of space. The practice of supporting the upper part of the body of a stone statue by means of a vertical bar right down the back of the figure—a device which, from a purely "practical" point of view, was quite unnecessary—is an indication of this being "held upright from without." The ancient Egyptian experienced the three dimensions as "directive relationships" between himself and the Divine World. Expressing this more concretely, we could say that the vertical was the Osiris-axis; left to right the Isis-axis; forwards-backwards the Horus-Seth axis. . . .¹²

The Egyptian cultural epoch stood under the signature of the 3 (Osiris, Isis, Horus). As George Adams once put it: "It represents the end of an old way: of the genesis and early education of mankind in its descent from heavenly origins on to the Earth."¹³ The sculpture and architecture of ancient Egypt are visible manifestations of this fact.¹⁴ The Ego, the culmination of man's fourfold nature, is first experienced in the individual during the Graeco-Roman epoch, which stood under the signature of the 4, and during which the Mystery of Golgotha took place.

The 4 is the number of created earth-man—the man who knows himself to be within his physical body, within his skin. Rudolf Steiner often pointed out that it is always *ourselves* that we feel when our sense of touch is in activity. Through this sense we become aware of our own organism. The skin is the bearer of this sense. . . . One important aspect of the process of incarnation is to be seen therein that the Ego of the human being gradually assumes possession of the body; the experience of the surface, of the skin, is an

essential part of this process. (Norbert Glas, in his book on the Twelve Senses,¹⁵ stresses the importance of the necessity for a young child to be able to experience his own surface, his own skin).

The incarnating process of the Individual is, in a sense, a reflection of the evolution of the whole of Mankind. The following comparison between Egyptian and Greek may illustrate this point. It was indicated earlier that the ancient Egyptian was held, rigid, in three-dimensional space; was supported from "without" by the right-angle. The Greek, on the other hand, "took" the right-angle "within himself," and became, then, free and independent in posture and movement; he "used" three-dimensionality consciously and was thus able to break away and overcome spatial rigidity and gravity—examples of this can be seen in many statues of the 5th century B.C. Man began to master the 4 from within, he began to experience himself as an individuality.

A similar phenomenon with respect to the evolution of human consciousness is also to be seen in the way in which the Egyptians and Greeks approached the "surface" of the human body. The Egyptian sculptors created most wonderful versions of the human form; however, we can find but few examples which could remotely suggest the love and concern with which the Greeks worked on the human muscular system, flesh surfaces and texture of skin. This was not due to a lack of skill on the part of the Egyptian, but, as has been suggested, to the fact that the "surface" was not yet sufficiently within the sphere of his conscious experience.¹⁶

Individual conscious orientation in three dimensional space brings with it a certain orientation in time. Expressed differently: a conscious experience of the 4 is accompanied by the development of what Rudolf Steiner calls "temporal memory." "This memory of Time, or temporal memory, had, so to say, its cradle in Greece, grew up through the Roman culture, into the Middle Ages, and on into modern times." (a) 10, 17, 18 The faculty of temporal memory is an inherent condition of Ego-consciousness.

*

The 4 finds its most elementary manifestation in the square, on the one hand, and in the cross, on the other. In both cases the right-angle appears four times—in the one case at the centre, in the other at the periphery. Between these polarities is the stage, the scene, as it were, of human earth-life. In the simple symbol of the Cross we can perceive a richness of meaning. Not only has it been, from olden times, the symbol of the forces of the earth (the astronomical sign for the earth is the cross on the circle), but it is also the symbol of Death. If we also consider the interdependent polarities mentioned above, we can recognise that, inherent in the essence of the 4 and the right-angle, is the Resurrection^(f). . . Only through carrying his Cross can Man experience freedom, the inner Resurrection.

Further, the cross, the process of "crossing-over," is quite generally connected with man's Ego-consciousness. There where "crossings-over" are performed man separates himself as an individual from the outside world, collects himself, so to speak. In our everyday life a number of the gestures we perform entail, in one way or another, a movement of "crossing-over" and enhance our independence,—for instance, we cross our legs, our arms, our hands.

This process of "crossing-over" is also intimately connected with man's nerve-senses relationship to the physical world. A well-known example of this is to be seen in the converging lines of vision.

Through the Cross we not only come to terms with our own being, but also with the external world. It is, indeed, the symbol of the central theme of human earth-existence. The "Man, Know Thyself" can be fulfilled only by taking the Cross—and therewith the 4—within oneself.

*

Rudolf Steiner often spoke of the great revolution that took place in men's consciousness in the first third of the 15th century—the point of transition from the evolution of the Intellectual Soul to that of the Consciousness Soul. A point, too, in which consciousness found itself cut off from its divine origin. Man had now reached such a degree of self-consciousness that he could view the external world from his own individual standpoint.

Ushering in the 5th post-Atlantean period—we could, perhaps, describe it as a gift from the culmination of the Graeco-Roman period—was the discovery and conscious use of perspective.^(g) Masaccio (1401-c.1428) and Uccello (1397-1474), applying the scientific rules of perspective, portrayed the figures of saints, prophets and ordinary folk as people who stand "fair and square" upon the earth and in realistic relationship to the environment.^(h) For the first time in art Man is portrayed in realistic relationship to three-dimensional space, and—we have to bear in mind—geometrical constructions for perspective drawing are based on the right-angle.

*

The physical world is permeated with and sustained by "Fourfoldness." Matter itself, in its four forms—corresponding to the four elements of the Greeks—is a fundamental example of this. We also speak of the four Kingdoms of Nature; the four directions of the compass; the four seasons of the year, and so on. Significantly, there are four modes of operation in elementary arithmetic: addition, subtraction, multiplication, and division. . . . These, and

many other readily found examples, also bear witness to the nature of polarity inherent in the 4.

Four aspects are needed, as it were, to grasp and fully characterise an event of the physical world if it is to reveal its truth. This is profoundly expressed in the descriptions in the four Gospels of the Birth, Life, Death, and Resurrection of Christ. The Evangelists present the most significant happenings, deeds and facts from four different aspects: John from the aspect of the Eagle, Mark from that of the Lion, Luke from that of the Bull, and Matthew from the aspect of the Angelic Man. . . .

*

Man is the highest and most comprehensive expression of fourfoldness in the physical world. He manifests this not only in the four fundamental activities necessary to maintain life on earth, namely: "eating," that is, coming to terms with the solid, Earth; "drinking," coming to terms with the fluid, Water; "breathing," coming to terms with the gaseous, Air; and "keeping warm," coming to terms with warmth, Fire.¹⁹ But he shows this fourfoldness also in the reflection of the four elements and four kingdoms of nature in his four temperaments: the melancholic (Earth, mineral); the phlegmatic (Water, plant); the sanguine (Air, animal); and the choleric (Fire, man). Shining through all this we can perceive the fourfoldness of man's lower members: the physical body (death), etheric body (life), astral body (soul), and ego-organisation (spirit).²⁰

Already in the earliest human embryonic period this fourfoldness makes its appearance in the form of the four embryonic sheaths: Yolk-sac, Amnion, Allantois and Chorion, underlying which are the four etheric formative forces: Life-, Chemical-, Light- and Warmth-Ether, respectively.^{21, 22}

*

Much more could be said to illustrate the reality of the concrete essence of the 4.^(a) But sufficient has, perhaps, been brought forward to show that, among other things, the 4 may rightly be regarded as the number of the Earth, and of man's first conscious steps on his path from Paradise to the New Jerusalem.

The 5

It was stated earlier on that the Egypto-Chaldean epoch stood under the signature of the 3, and that this epoch represented the culmination of "an old way." The "new way" leads, to begin with, from the 3 through the 4 to the 5.

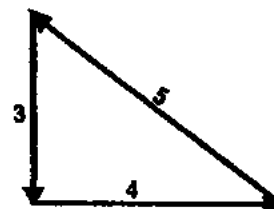
The 4 is the number of the earth-world, of the Cross, of the fourfold man on earth. It is the number of the Graeco-Roman epoch.

The 5 is the signature of our present epoch.

*

Thy pyramids, the greatest of which were built near the beginning of the third post-Atlantean epoch, with their square bases, triangular faces and five points, were like majestic symbols of the path that mankind has to follow. Bindel^(a) also points out that the so-called Egyptian Triangle is an illustrative picture of the human path from the 3 through the 4 on to the 5⁽ⁱ⁾ (Fig. 1).

Fig. 1



It is as though this triangle tells us the following:—

From the 3, the realm of Divine Harmony, man descends to the rigid earth where he treads the path of the 4 the right-angle, square and cross. The path of the Cross, of free decision, of crisis, leads them back to the Divine Origin, via the 5, with the fruit harvested through the experience of the 4, the earth.

Expressed in terms of space we could say that this 3, 4, 5 triangle illustrates the path from Divine Space through Spatial Imprisonment to the spiritual conquest of Space. . . .

From the beginning of the 15th century it has been man's task to "conquer," understand consciously, physical matter and space, and this he has to do "out of" the essence of the 5; that is, the essence of the Individuality. This "conquest," both spiritual and physical in nature, can be achieved only if, at the same time, man finds his own being in freedom,—and to do this he has to do battle with a twofold spiritual death and evil, with Lucifer and Ahriman. Such a battle is inherent in the 5. . . .

*

The 5 is of the very essence of the Individuality, and it is significant that, although the ancient Egyptian "knew" of and used the right-angle property of the 3, 4, 5 triangle, it was the Greeks who first fully developed the laws of the squares in connection with such a triangle. It was only after the 4 had been thus mastered, that the way was clear to gain insight into the geometrical construction of the objective symbol of the 5—the Pentagon-Pentagram.^{23, 24}

We could interpret this somewhat like this:—

True individuality and spiritual freedom can be gained only through the experience of the Cross and through taking the Earth, the 4, into oneself as a foundation upon which to stand. Freedom found in any other way is but an illusion, which could, perhaps, be described as mere fanciful caprice.

Here we are confronted with the most critical "cross-roads" in the evolution of mankind. Should the inherent forces of the 4, in their various aspects, including those of the Cross, form the foundation of man's spiritual striving? Should, in short, man recognise and accept the inner meaning and essence of the 4, or should he "believe" that he can lead a healthy spiritual life, in the 5th post-Atlantean epoch, without the foundation of the essence of the 4?

The answer to such a question involves, *inter alia*, the recognition of the two "dangers," "temptations," which are inherent in the earth-path of man, and which call for *the Crisis, the Decision* . . . Either man can fetter himself to the 4—that is, submit to Ahriman—or he can flee from the 4, give himself over to Lucifer. However, to tread the path of the 5, of the freely striving individuality, means neither of these—neither petrification nor disintegration, but balance and poise; neither materialistic realism nor visionary idealism, but cognition through spiritual activity. The path of the Christ-filled Individuality, of the 5 bearing the 4, is that of the spiritual conquest and redemption of matter. . . . This path was "born" in that great cosmic- and earth-historic event of the Temptation, so majestically shewn to us by St. Matthew (Ch. 4, Verses 1-11).

*

The Platonic Solids, and the inner meanings which Plato, Kepler and others have given to them, are of illuminative interest when we are considering the path of evolving consciousness from the 3 through the 4 on to the 5.

All known, perfectly regular solids with even planes are formed out of equilateral triangles, squares and pentagons.

Kepler said of the Tetrahedron (all the planes are equilateral triangles) that it symbolised "Fire"; that the Octahedron (equilateral triangles) was the symbol of "Air"; the Icosahedron (also equilateral triangles) of "Water"; and that the Cube symbolised "Earth." This path, from "Fire" to "Earth"—from the Divine to the Material—finds its culmination and crystallisation in the Pentagon-Dodecahedron (all the planes are pentagons), the symbol and picture of the World-All.

The Pentagon-Dodecahedron may also be regarded as being the symbol for our present cultural epoch (Rudolf Steiner). Further elaboration of this theme belongs to a discussion of the essence of the 12. For the present, however, we can make the following observation: the Pentagon-Dodecahedron has twelve pentagonal planes, and thus reveals to us the fact that the 5, the symbol of the striving individual, is "wed", as it were, to the 12, the number underlying the Harmony of the Universe.

In this connection we may note that the three numbers 3, 4 and 5, showing as they do the way through the realm of earth-space

and containing within themselves the "coming-to-an-understanding" of earth-life, reveal, in combination, the following properties (though obvious, they are nevertheless significant!):—

$$\begin{array}{l} 3+4+5=12 \\ 3 \times 4 \times 5 = 5 \times 12 \end{array}$$

and 5 times 12 equals 60. This number, 60, formed the basis, together with the decimal notation, of the system of calculation of the Babylonians.⁷

*

That the essence of the 5 contains within itself the "Conquest" of space, or, differently expressed, the realisation of the infinite in the finite, of the imperceptible in the perceptible, of the indestructible in the destructible, may become clear from the following observation in the realm of geometry.

The infinite is usually thought of in its quantitative aspect as being immeasurably large. This aspect of infinity appears clearly when we fill a plane with equal sized equilateral triangles or squares. We can place either the triangles or the squares side by side in such a way that they can completely fill any given plane (including, in imagination, the infinite plane) (Fig. 2a, b).

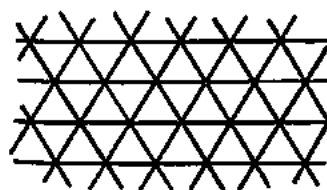


Fig. 2a

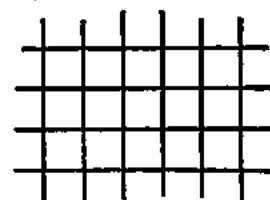
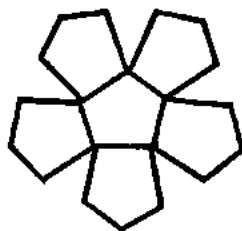


Fig. 2b

We are concerned here with an additive, a quantitative procedure pure and simple.

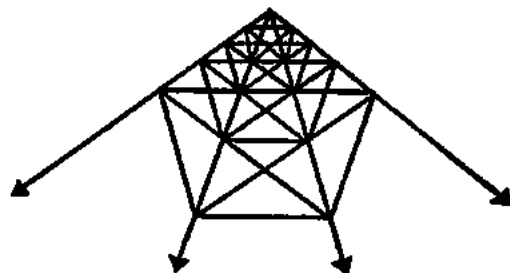
The filling of any plane (including the infinite) with the symbol of the 5, with the pentagon (or with the pentagram), calls for quite a different approach. If we merely add one pentagon to another, we soon see that we cannot fill the surface in question—gaps appear (Fig. 3). A purely additive approach in dealing with the 5, the pentagon-pentagram, the symbol of the Individual, is of no avail (see also the remarks below concerning the Golden Section and the Individual).

Fig. 3



In order to fill any surface, including the infinite, with a series of pentagons (or pentagrams), they must be so related to one another that they all emerge from one origin, one birth-place, one point of conception. The diagram below ^(a) (Fig. 4) shows how the pentagons (and pentagrams) all well forth from one "spring" in an endless flow:

Fig. 4



The "welling point," as creative point, illustrates the counterpart to the quantitative (purely earth-physical) conception of the infinite. In this point, the infinitely small, the "Nothing" (non-spatial, non-physical) we can perceive the "All." ^(b) The Macrocosm is "reborn" out of the Microcosm.

With the advent of the 5, two new elements permeate the world: (1) that of in-divisibility, of in-dividuality; and (2) that of the creative point—no wonder, then, that the Pentagon-Pentagram is the symbol of the *spiritually striving* man on earth.

To go into detail regarding the wonderful properties of the Pentagon-Pentagram is beyond the scope of this article (the interested reader is referred to the works of Bindel, ^(a) Hessenbruch²⁰, Teichert,²⁵ Baravalle,²³ Infeld,^{26, 27} and Sheen²⁴). However, one aspect, developed at length by Infeld, is germane to our discussion at this juncture. Put in the form of a question, it is briefly this:

Are the three systems: nerve-senses system, rhythmic system, and metabolic-limb system—and, therewith, the three soul faculties of thinking, feeling, and willing—"reflected" in the Pentagon-Pentagram, the symbol of creative man?

Infeld shows that these trinities manifest themselves in the Pentagon, the Pentagram, and the "Five-ray" (*Fünfstrahl*), respectively. The "Five-ray" is inherent, "visibly hidden," as it were, in the Pentagon-Pentagram (Fig. 5a, b, c).

Thinking



a

Feeling



b

Willing



c

Fig. 5

The diagrams must speak for themselves!

In the realms of the 3 and the 4 we have previously seen that the element of "divisibility" can hold sway (see Fig. 2a and 2b)—the part thus losing itself, as an "individuality," in the whole. This "losing-of-the-individual" corresponds to that soul-attitude in man which we may describe as materialistic—in such an attitude the urge for inner creative activity is lacking, and the lifeless accumulation of facts, or, in a word, soul-sterility, assumes control. The direct opposite of this is found where the essence of the 5 predominates—here nothing resolves itself without continual inner creativeness, without spiritual activity. Classification, precedent, tradition, endless repetition, and so on, no longer nourish and satisfy; each situation, action and thought, demands a new effort. This effort has to be made by the Ego, that is to say, from within the central, creative spirit-filled point.

The process of going beyond that which is "dividual" into that which is in-dividual always carries with it a moment of crisis, of decision. The Either-Or, characteristic of a certain aspect of the 2, is also inherent in the 5.

However, it is just out of this "critical" element that individual creativeness comes into being. . . .

The 5 may be regarded not only as the symbol of creative man, but also as the symbol of his faculty to evolve his individuality out of moments of decision. In this sense the 5 is also the symbol of "soul-crisis"

Rudolf Steiner, speaking on the mysteries of numbers, said in an early lecture:

Five is the number of evil. This will become most clear to us if we regard the human being. During the course of his evolution he became fourfold, as a created being. Now on the Earth, the fifth member, the Spirit-Self, is added to him. If man had but remained a fourfold being, he would for ever have been directed by the Gods, admittedly always towards the Good—but he would never have developed independence. He became free by receiving the germinal beginnings of the fifth member; thereby, however, he also received the faculty to do evil. Wherever evil meets us—evil which can really be destructive of our being—something fivefold is at work. . . . Today man is under the signature of the five, in so far as he can be either a good or an evil being. . . .” (15, IX. 1907. Stuttgart).^(k)

The 5 is the critical number under the signature of which man has to find himself in the Spirit-Self by wrestling with the Evil to attain the Good. In this inner battle he is left completely free . . .

Significantly, the 5 is the first number which can “form” an element of light, a star. In the 5 is the element of light. In the light dwells the I, the Ego (Steiner: “*Im Licht lebt das Ich*”). Rudolf Steiner often spoke of the quality of light of the Spirit-Self, and we may regard the Pentagram, or rather the endless flow of Pentagrams “welling forth” from the creative point (cf. Fig. 4), as a symbolic expression of the Spirit-Self . . . Throughout the history of mankind, whenever an attempt has been made to describe the Spirit-Self, it has nearly always been spoken of as a Light Being. In ancient Egypt, for example, this fifth member of man was spoken of as Yakhu, or “Shining One.”^{28, 29}

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The dual quality of the 5 lets us suspect that in it must also be found that of the 2, which reveals itself, among other things, in the meanings of such words as “doubt,” “twist,” “distort,” “thwart,” “twilight” (in its figurative meaning of a “state of imperfect knowledge,” etc.), and so on.

That these two numbers are intimately connected is revealed by many interesting facts. For instance, the Egyptian word for 5 is “dua”; the Latin word for 2 is “duo, duae.”

In the human body the 5 and the 2 are linked in a number of obvious ways—two hands with five fingers each, and so forth.

In the plant-kingdom, the Dicotyledons (2-seed-leaved plants, e.g. the Rose) have, predominantly, a pentacyclic arrangement of the organs in the region of the flower (in the Monocotyledons, e.g. the Lily, we find a predominance of the 3).

Of particular interest, too, is the relationship between the two Fishes and the five Loaves so often depicted in early Christian art. . . .³⁰

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Rudolf Steiner once stated that the 5 is also to be found where harmony is created between “inner” and “outer,” “above” and “below.”

In the human body the 5 is to be found in those two organs which, in particular, have such a harmonising and balancing function—the lungs and the heart.

In the right lung we find three lobes, in the left there are two—the 5 has permeated the formation of the organs as such.

In the four-chambered heart this is not so apparent; nevertheless we can find it is so—the valve guarding the right auriculo-ventricular aperture has three flaps (the tricuspid valve), while that between the left auricle and ventricle has only two flaps (the bicuspid valve) . . .

In the rhythmic system we find the harmonising power of the 5.

Just as the quality of duality is revealed in the 5 in its character of the number of “crisis,” so it also can be seen as the “harmoniser” of dualities.

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It is also wonderful to find that the 5 is present in those limbs which enable man to serve, as an individual, the community, the “whole.” In the arms there are two main groups of muscles—the flexor group, which bends the forearm, and the extensor group, which straightens it. In the former the biceps cubiti with its two heads is the most important; the latter is represented by the triceps cubiti, with three heads. The 5 participates in the activity of bending and straightening, “in- and out-breathing.” . . .

If we examine the muscles of the thigh we find a significant difference. An important flexor muscle, the biceps cruris, is two-headed, but the extensor group has, as its name, quadriceps extensor, indicates, four heads. In the more earth-bound limb the 4 plays an important role!

Perhaps an even more revealing aspect of the “characters” of the 4 and the 5 is to be seen in the bone structure of the wrist and hand. In the wrist are two groups of four bones (carpals), thickly packed. As we follow the graceful flow of bone structure from the collar-bone down towards the fingers we can feel that here, in the closely packed wrist-bones, we are brought to a standstill, to a point of concentration, to an earth-pole, which then serves as the foundation for the five radiating and creative fingers.

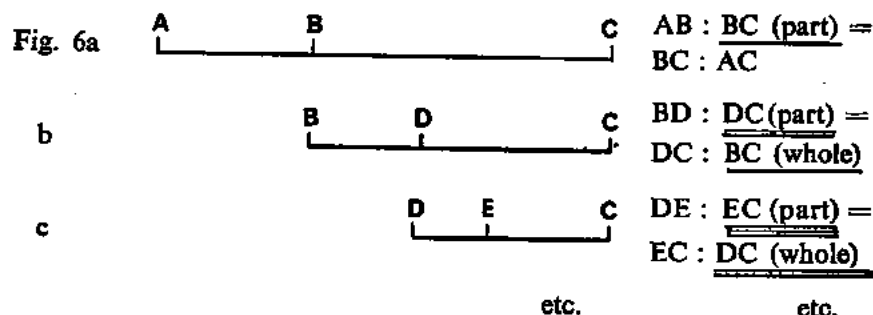
Through his hands man can “conquer” and “redeem” the earth, can perform deeds of love and bestow blessing upon his fellow men—and he can act thus because the 4 forms the foundation of the 5! But also here the duality of the 5 reveals itself, for the hand can be raised in hate and anger as well as in love and blessing. Hamlet swears by “these pickers and stealers. . . .”³¹

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Earlier on the 5 and the Pentagon-Pentagram were described as being symbols of the striving individuality. It is profoundly expressive that the “miracle” of the *Divina proportio* (sectio aurea or Golden Section) is so intimately interwoven with this

geometrical figure, for this perfect proportion is a visible manifestation of the meaning of individuality. It is that division of a whole in such a proportion that the smaller part is to the larger, as the larger is to the whole . . . The Divina proportio shows us very clearly what is meant by the "part" not losing itself in the "whole," but, whilst maintaining its integrity, serving the whole. The part can assume the role of a whole as well as being a part of a whole. As Goethe would have it, "in its parts the whole always reappears."

A series of such "divisions" will make this point clear (Fig. 6a, b, c).



The "part" can become the "whole," and the "whole" the "part." Individuality is maintained in serving the whole, and the whole is likewise subservient to the part.^(m)

The reflection and creation of the Whole in the Part is the secret of true Individuality.

NOTES

- (a) Anyone attempting to discuss the essence and meaning of number owes a great debt to the works of Ernst Bindel. In particular to his *Die geistigen Grundlagen der Zahlen, Die ägyptischen Pyramiden, and Pythagoras*.
- (b) The realm of the first three numbers is still in the Macrocosm, in the Divine World. In this article the author is concerned with a certain aspect of the "earth-path" of man, hence the opening with the 4.
- (c) Regarding "knowledge" of the right-angle in ancient Egypt, see also "Science in Antiquity" by B. Farrington.
- (d) A comparative study of Egyptian and Greek sculpture emphasises this point.
- (e) In its "infancy" this kind of memory was embedded in the element of recorded, measured time. In one of its aspects we could, perhaps, describe it as a "spatial time" experience . . . an experience of the 4. Only gradually did a conscious experience of "evolution in time" unfold itself, that is, the experience of the 7. The *gnomon*, in the form of a simple column placed vertically in the soil, was used by the Egyptians (probably about 1800 B.C.) to measure time. But, as Farrington points out, it is to the Alexandrians that we owe the great practical achievements of exact measurement of space

and time. "They mapped the heavens and the earth; they brought the calendar to a marvellous accuracy; they improved the sundial and the water-clock to such a degree that the Roman empire became a clock-regulated society."

- (f) When the cross and the square "combine," we have a special case of the double-four. Further elaboration of this theme belongs to a consideration of the 8 and of the cube. In the picture of the 4 we can find the "form" of the Garden of Paradise depicted as a square in the works of some of the Old Masters. In the picture of the double-four, the cube, we can see the New Jerusalem as described in the Apocalypse.
- (g) Generally attributed to Brunelleschi (1377-1446), the first great Renaissance architect. Bates Lowry in his book "Renaissance Architecture," discussing Brunelleschi's buildings, makes the following very pertinent remark: "The spectator's startlingly clear impression of the Hospital façade, stimulated in him not only a feeling of being able to perceive the design responsible for the building's appearance, but also an awareness of the man responsible for the design. A similar awareness might have been provoked by the sight of any one of the many buildings constructed in Florence according to the orderly, precise art of the medieval master-mason. In these instances, however, the spectator was more likely to be conscious of the craftsman whose strength and skill had positioned and carved the stones, than to be aware, as he was with Brunelleschi's building, of the man whose mind had determined the entire design."
- (h) Rudolf Steiner in his lecture "The New Revelation of the Spirit" (Dornach, Dec. 1918), speaking of the Fifth post-Atlantean age, said: "Our age—which, as we know, began with the 15th century A.D.—is characterised above all by a strong emphasis of the impulses of personality. Personality, if I may use the trite expression, wishes to stand on its own feet, and it will wish to do so more and more as we go on into the third millennium."
- (i) He also shows very clearly that the Cheops Pyramid may be looked upon as a metamorphosed pentagram. He points out, too, that the pyramid was known to the Egyptian as "ta chut," "the Light One."
- (j) This theme is most wonderfully developed in Act I, Scene 5, of Goethe's *Faust*, Part II.
- (k) The pentagram "standing on its head" has always been used as a symbol of evil . . .
- (l) The carpals grow very late into the structure of the arm—just before or just after birth. They are not fully developed until about the 13th-14th year (man's earth-maturity).
- (m) This ratio is found again and again in the proportions of the human body.^{20, 21} We also know from Rudolf Steiner that the pentagram is the basic form of the main "currents" of the human ether-body (13, IX, 1907. Stuttgart).

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Some Turning-Points in Human History

Sigismund von Gleich*

I. When the Sun Broke Through

AT the present time there is a real need to look back into the beginnings of civilisation, and in particular to give further consideration to Atlantis. Hence I should like to say something here, in the light of Rudolf Steiner's spiritual researches, concerning three important incisions in the primeval history of the human race—15,000, 10,000 and 5,000 years ago.

The development of an ego-conscious humanity began about 15,000 years ago on the continent of Atlantis. Man had, it is true, been endowed with the ego many thousands of years earlier, but the divine ego-spark which had drawn into the half-animal human sheaths remained as if clouded with mist from the primeval age of Lemuria until far into Atlantean times. It was dimmed by the forces of desire and passion of the natural man, who lived as much by his sense-instincts as by the light of clairvoyance.

The earth in the Age of Atlantis was wrapped in a dense fog-like atmosphere. The Atlantean human being himself was born from above into this "Niflheim," as from water. Partly with his senses, partly supersensibly, he perceived the objects of Nature in watery, astral-etheric cloud auras. The light of the world had not yet shone into his ego.

As the Atlantean epoch of evolution matured towards its close, a great incision occurred, a world-turning point. In the macrocosm the light of the sun gradually broke through the veil of mist and allowed Nature to be seen in clear concrete objectivity, while within the microcosm the knowledge of the ego, the light of self-consciousness, flashed up in the region of the eyes. Thought, intelligence, awoke, and as a formative force and controller of the soul began to bring order into the soul's conflicting emotions.

The evolution of ego-conscious humanity had begun. It began in the most advanced part of mankind, in the so-called original

* The late Sigismund von Gleich, who had made a special study of early history and pre-history, wrote these two short articles for *Das Goetheanum* in 1930/31. Translated, with the permission of Frau von Gleich, by Mabel Cotterell.

Semitic race, who, 15,000 years ago lived near the region we know as Ireland.

Just as the course of human life falls into rhythmic periods—birth, change of teeth, puberty, coming of age, etc.—so does the progress of mankind go through ordered stages in accordance with cosmic aeons. From 747 B.C. to 1413 A.D., the Vernal Point of the sun moved through the constellation of the Ram or Lamb. This was the Graeco-Latin culture-epoch, in which the "Lamb of God" appeared. During the 2,160 years previous to 747 B.C., the sun's Vernal Point was in Taurus, the Bull, the Egyptian-Chaldean epoch. Before that lay the Ancient Persian (Gemini, Twins) and before that again the Ancient Indian (Cancer).

If one reckons backwards, this Indian epoch began in 7,227 B.C. It was the first epoch after the great Atlantean Flood, or the ending of the last Ice Age. About 10,000 years ago the second turning-point for mankind occurred.

The flower of the Ur-Semitic race lived in the fifth of the seven periods of the Atlantean evolution. The seventh period was a Leo period, since the first of the post-Atlantean epochs, the Ancient Indian, was under Cancer. The sixth Atlantean period was a Virgo age, and the fifth, the Ur-Semitic, developed when the sun at the vernal point sent its forces out of Libra, the Scales. This age began (if one calculates 2,160 years for each of the seventh, sixth and fifth periods before 7227 B.C.) about 13,700 B.C.

That Libran Age, about 15,000 years before our present time, was (as indicated earlier) a most significant one for the progress of human consciousness. Intelligence, logical thinking, the Logos of the ego, awoke in man. The human ego was fructified by the power of cosmic intelligence, the World-Logos.

Thousands of years later, in the fire-element of thunder and lightning, Moses, the great Initiate of the Semitic people, received intuitively the revelation of this Being of cosmic intelligence . . . "I am the I am, who was, who is, and who will be."

The "I am," the self-existent, living in eternal spirit-presence, entered microcosmically as lightning into the human head. It was at the place where Moses is depicted with horns. In the two-fold radiating organ of knowledge in the head, the "I am" is born. Microcosmically, the thought-region of the head is determined from Aries, the Ram. The Logos who in the Libran Age had enkindled the ego-spark as logical thinking, the knowledge of oneself through thought, then inspired in the Aries Age the philosophy of the Greeks. Logic was perfected in Aristotelianism; and in Christ-Jesus the Logos was united substantially with mankind, so that the cosmic intelligence became earthly-human.

How the spiritual guidance of mankind through superhuman divine Beings changed 15,000 years ago has been related by Rudolf Steiner in his lectures on Initiation Knowledge (*Evolution of the*

World and of Humanity), and must be understood in connection with the change in consciousness referred to above.

About 8,000 B.C. the serviceable part of humanity forsook the continent of Atlantis, which was being submerged in storm and water catastrophes, and journeyed towards Central Asia. There, water and air separated and the mist vanished completely. The seven-hued rainbow, which the shining sun conjured in the pure air after the clouds had cleared, became the symbol of the new epoch which began with the sevenfold planetary inspiration of the seven holy Rishis of Ancient India.

Sunshine lit by day the earthly-sphere and revealed the manifold colours of nature; starlight gleamed by night through the spaces of the sky. Cosmic astral light was inhaled by the meditating Yogi, whose soul was spread dreamingly through universal space. The fiery world-word revealed itself less in the ego-spark than through the inspiring air-light which was inbreathed by the soul-organism of the Yogi in a visionary thinking. This is a second stage in the development of thought, which post-Atlantean humanity is to bring to the highest logical and spiritual perfection.

Again 5,000 years after the transition from Atlantean to post-Atlantean humanity, a third world-turning point occurred. This was the catastrophe for consciousness caused by the onset of the five-thousand-year-long Kali-Yuga, or Dark Age, in 3101 B.C., five thousand years before our present time. From the original clairvoyant memory, which gradually developed after the Atlantean Age into a localised memory, there now arose the merely conceptual-earthly-temporal memory, the historical time-consciousness which exists in the flowing stream of the life-body of the human time-organism. The cosmically illumined, imaginative spatial vision of the Ancient Indian and Ancient Persian epochs sank, as it were, in the dark flood of the narrowly limited human time-consciousness. This form of memory is but a feeble reflection of the true "spirit-memory" of Imagination.

Since this dark incursion, five thousand years have gone by. The Kali-Yuga has run its course. We modern men are contemporaries of yet another world-turning point. In this new age the darkened power of memory is to be kindled again to Imagination; the intelligence sunk in materialism is to be spiritualised, and the human ego, becoming freed and Christianised, is to be consciously reunited with the World-Ego of the Logos.

II. The Dark Age and the Light Age

THE beginning of the 20th Century was a most important incision in the evolution of the consciousness of mankind. An unprejudiced observer of history must admit that in man's state of consciousness and mode of living, in the scientific and the religious

character of the time, great changes have been at work since the turn of the century. The man of the 20th century—even if he may have been born at the end of the 19th century—differs markedly from the man who belonged to the 19th century for the greater part of his life.

But the true nature of these changes is still to some extent concealed, because, as though by a law of spiritual inertia, the characteristics of life in the past century project into the present like shadows thrown from behind. The more these shadows evaporate in the second third of our century, the more plainly the true nature of the new age will become apparent. Men will experience it as a Light Age, in distinct contrast to the age which has passed—the Dark Age.

Ancient Indian wisdom, with its clairvoyant survey of man's development from an original paradisaical condition, distinguished four great World-Ages or Yugas—the Golden Age, the Silver Age, the Bronze Age and the Iron or Dark Age (Kali-Yuga). In all genuine spiritual research it is established that (expressed in Christian chronology) the Kali-Yuga began in 3101 B.C. and ended 5,000 years later, in 1899 A.D. So that with the entry of the 20th century the Dark Age ended and has been succeeded in turn by a Fifth Age, which will be the Light Age.

Let us consider the Kali-Yuga more closely. It is a striking fact that its beginning falls practically at the same time as the boundary of "historical" life, actual history. The fourth millennium B.C. must on the whole be taken as belonging to myth rather than to history, though this judgment is not meant to be taken absolutely.

History, the comprehension of the historical progress of mankind, is based on the experience of time. In the onward flow of the stream of time, in which are embedded the lifetimes of human beings, we have the origin of history. The awareness of time in our memory is a matter of course for us present-day men, yet the state of human consciousness is subject to continual change and evolution. In very ancient times—as Rudolf Steiner once explained—men did not yet possess a temporal memory, and so for them there could be no historical consciousness. The ancient Indian, accordingly, had an entirely un-historical comprehension of the world; he could not speak of a becoming, of an evolution in time, but spoke of a cyclic continuity of Aeons.

Man's ability to experience time in his memory depends on the relation existing between the physical body and the etheric body, or body of formative forces. The latter is a supersensible "time-organisation" or "time-body," as the physical is a "space body." It is a member of a universal ether-world, whose cosmic origins lie in the infinity of the universe, in the enduring ground of the Aeons. The etheric time-being, through which man accomplishes his earthly

life, originates in this region of "Duration," or eternal life; in short, of the Aeons.

Whatever man brings about, while living his earthly life by means of the etheric time-body, is inscribed in imaginative script in the World-Ether; that is, in the "Book of Eternal Life," the Akashic Chronicle of the universe. As long as man needs the help of the physical body to bring to consciousness the time-memory in his etheric body, he is not conscious of his etheric connection with the universe, he merely experiences "Time" in himself.

After death, on the other hand, when the life-body has separated from the physical, not only is the hitherto defective memory, with its gaps, completed, but it also becomes transformed in such a way that time now becomes (imaginative) space. The life-pictures stream out into the infinity of the world-ether; they are registered in the Akashic Chronicle and are now interwoven in the "world-memory." In that super-temporal region of "duration" the deed-entries of the past life are then transformed into the script of the future life's destiny. It is out of the Akashic Chronicle, the Book of Eternal Life, in which we ourselves have entered our deeds, that our karma is inspired.

History, however, is woven from the wisdom-filled, interlaced threads of the destiny of innumerable individuals passing through repeated lives on earth. Thus the historical life of mankind has its ultimate origin in the sphere of Karma-formation in the region of the Akashic Chronicle. All that we can grasp with our physical understanding is the shadow-show thrown from this region into time. That which there has its being from eternity to eternity is projected into the earthly stream of the transitory, the perishable.

In the fifth millennium of the Kali-Yuga it was necessary for man to make use of his physical body for thinking and remembering. And so the imaginative Spirit-Light of the ether world was darkened for him into shadowy concepts and memory pictures. But in the darkness dawned gradually the ego's point of light, the self-existent self-consciousness, man no longer flowed with the imaginations of his ether-body into the universal ocean of the ether.

Before the onset of the Dark Age, mankind could have no "temporal memory" and hence no actual historical consciousness. During the Kali-Yuga the historical experience of time developed. After its conclusion the physical capacity of remembering must and will be transformed little by little into a spirit-memory of an imaginative kind, and the historical consciousness into a "meta-historical" consciousness. That signifies in the last resort nothing else than this: man will learn to remember earlier incarnations and to live in visions of Karma. Akashic pictures of his future destiny will reveal themselves to him, showing the compensation that will be due for the deeds he has done. This faculty appears in its supreme enhancement where history is read from the eternal letters

of the Akashic Record, out of which the Karmic pattern of historical personalities is woven. This has been accomplished by Rudolf Steiner.

Through an historical consciousness thus transformed, history itself will go over into meta-history, for world-historical actions in the present will become more and more consciously linked to the world of spirit. The Dark Age may therefore be called the Aeon of actual history. After the passing away of this world-age, in whose darkness the Ego had to dawn, the light of the World-Ether will shine anew for man.

A Generation Ahead

R. G. Seddon

HOW is it possible for one who is convinced of human freedom to speak of future events, which depend on free decisions taken beforehand? In detail it is of course impossible. But man is only on the path towards freedom, and at the present stage of evolution is constrained by innumerable impulses of which he is not conscious. Rudolf Steiner acquired the ability to penetrate deeply into the souls of an exceptionally wide variety of people, and to observe the impulses living subconsciously within them. He was also able, both through his study of the thinkers of previous centuries and through his spiritual research, to observe the whole course of human development in time. On this basis he could speak of future events as the inevitable outcome of existing tendencies of mankind. He seldom did so directly, but it may be of value to report some of his indications, and to see how far they are confirmed by events of the subsequent 40 years.

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We are all aware that the moral code which our grandparents held to be self-evidently the will of God is no longer acceptable to many modern people. Children today no longer receive the heritage that sustained earlier generations. The "wild ones" are only an extreme example of the fact that obedience is in process of being replaced by self-determination. Anyone working in industry knows the great cleft between the old-style foreman, who did as he was told and expected his orders to be carried out without question, and the modern supervisor who seeks to understand and is ready to explain the whole situation. Much of Lord Montgomery's success as a leader was due to his recognition of this change. Even the young bride is less ready with her promise to "honour and obey." Rudolf Steiner's picture of the young man who asked his father what morality was, and the father who had to admit that he did not know, but referred him to his grandfather, was taken as a joke in 1922. To-day this is already a commonplace reality among wide sections of the community.

Indeed, morality has no point if one really believes man to be the conditioned animal living on an earth destined for decay that science would have us believe; nor has it any sense if it is the mere verbal muddle that philosophers aver. The decay of respect for moral law marks the end of a cosmic age. Whereas earlier civilizations recapitulated the spiritual substance of previous epochs, this is no longer the case. In Rudolf Steiner's words, "Those forces of humanity's evolution which have so far guided men unconsciously, so that he has been able to advance, are becoming exhausted, and

will be entirely exhausted by the middle of the century, approximately speaking. The new forces must be drawn from depths of souls . . ." (14.12.19).

But the generality of men have not yet developed new forces. And where an emptiness exists, evil impulses arise. "Whilst the head busies itself with ideal preparations for a materialistic science, the metabolic man works out the opposite picture of the world. . . It brings the instincts to the highest stage of egoism. It develops the instincts in such a way that man comes only to the furthering of life, not to social impulses, social fellow-feeling and the like. . . And if evolution only carries these results further, we shall have arrived by the end of the 20th century at the War of All against All—in precisely that realm of earth-evolution in which so-called modern civilization has developed" (6.8.21).

Elsewhere Rudolf Steiner speaks even more specifically of the form this anti-social impulse will take. "Certain instincts connected with the sexual life would arise in a pernicious form, instead of wholesomely, in clear waking consciousness. These instincts would not be mere aberrations, but would pass over into and configure the social life, would above all prevent men . . . from unfolding brotherhood in any form whatever on the earth, and would rather induce them to rebel against it" (9.10.18).

We live in an age in which man is destined to develop his self-consciousness. Our ordinary consciousness makes us conscious of ourselves and inevitably makes us at the same time selfish. It is therefore obvious that for the overcoming of egoism a new form of consciousness must be developed, although many are afraid to do so.

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In the latest prayer-book psalter of the Church of England, the words "the pains of hell" are replaced by "the snares of the grave." This small example may serve to show how widespread is the impulse to supplant soul-experiences by physical descriptions. In the business world in which the great majority of people are enmeshed, it is a man's behaviour which is in question, rather than his soul-quality. Anyone who speaks of soul is impossibly "square"—he is ridiculed because people hate to be reminded of soul-spiritual facts, which do not flatter them.

"We are standing at a most important moment of human evolution, in which preparation is being made for the abolition of the soul. . . The first half of this century will hardly have passed before, to those who have insight, terrible things will have happened which will be a challenge to soul, similar to that challenge to spirit which occurred in the 9th century" (27.3.17).

Although the analytical psychologists speak of real soul-events in their own terms, they have no concept of the soul as a real

mediator between body and spirit. And even analytical psychology is looked at askance by the experimental psychologists and by orthodox medicine. "It will be viewed as a pathological symptom in the not too distant future if a man develops so as to come to the idea: there is a spirit or a soul. Out of a 'sound' conception people will discover a vaccine through which they will influence the organism in early youth, if possible immediately after birth, so that this human body cannot come to the conception that there exists a soul and a spirit" (7.10.17).

This is only a specific instance of a much more far-reaching development in the field of medicine. "Man will come to know through certain instincts what kinds of illness can be brought about by particular substances and treatments. And it will then be possible for him either to bring about or not to bring about illnesses, entirely as suits his egotistical purposes" (9.10.18). It is a moot point whether the fluoridation of public water supplies is not a beginning: certainly it is proof that individual needs are no longer respected.

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It is customary to speak of the immense strides made by the progress of civilization during the present century. This is true only of the material comforts of life—and they have been broken into by two world wars. With the growth of automation—which is only in its beginning—process-operator and clerk become redundant: it is profit that counts, not human beings. And the greatest profit in the most advanced economy, namely America, lies in contracts for work that has actual or potential military value. The greatest weight of scientific effort is being directed to provide equipment that could be used for the destruction of mankind.

"Let us not delude ourselves in regard to the significant, deeply incisive fact which we have here before us: civilization must progress technically, industrially and commercially. But a civilization which progresses in this way *cannot* serve the welfare of mankind on the physical plane, but can only contain destructive influences for the welfare of humanity. . . That which now begins to manifest itself as a commercial, industrial and technological civilization contains the elements leading to the decay of the 5th (present) epoch of earth evolution" (6.10.17).

A feeling for this lives subconsciously in many souls, especially among the younger generation. The popular emotion aroused by the campaign for nuclear disarmament is a symptom of it. What matters at present is less the actual threat of destruction than the widespread doubt and fear of destruction, which undermine the whole confidence in life. But can the destruction itself be avoided without a radical change in the thinking which has led to the present situation?

In an unpublished lecture of March, 1914, Rudolf Steiner

referred to events around the year 2,000 A.D. as frightful times, when confusion and desolation will rule among the peoples of Europe, and men will fear the end of the world.

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Anti-social instincts; attacks upon the soul itself; destruction and fear: that is the picture which emerges of the end of this century. These are the outcome of evil forces, and the task of the coming generation is to face and overcome them. Through the overcoming of evil, the strength is gained for the next step in human evolution. Ordinary resources have already proved inadequate to the task. Yet Rudolf Steiner gives us cause not to lose heart; indeed to face the future with courage and determination. In the first place he described from the most varied points of view the path towards knowledge of the higher worlds, through which every individual has the opportunity to strengthen his spiritual sustaining forces, if he will tread it with the necessary earnestness.

Secondly, he reports as a result of supersensible research that many spiritual leaders of the past, such as the great teachers of the mediæval school of Chartres, will be incarnated again at the end of the century. By a special dispensation of karma, they will be joined by many of those who already absorbed much of the modern spiritual science of Anthroposophy as his own students. Such men and women will bring a strong impulse for spiritual life (16.9.24). Indeed, he himself may well be among them.

He also describes quite concretely the fact that the angels are at work in every human being, seeking to develop new capacities for man, but that this work can come rightly to fruition only through the insight and active co-operation of the individual man himself. The new capacities which may then be evolved are referred to below.

Above all, Rudolf Steiner speaks in many lectures of the quite new relationship which can be formed to the Being of Christ. "To all that we must observe as characteristic of the 20th century, this too belongs: the need for Christ; and the inner awakening, stirring in the soul, the power to find the Christ within the Ego, or behind the Ego, as in time gone by He was found in front of the sun. He speaks for the eye of the spirit, when it is opened once more. For then He is present every day, He speaks, and He reveals Himself" (5.1.23).

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Anthroposophy is a way, a method of working--the content of knowledge which results from this method is only secondary. The very first step, expounded by Rudolf Steiner with remarkable clarity when he was only 25, is to bring a mobility into thinking, so that it can follow, for example, the growth of a plant throughout the year. A living thinking which can grasp a living organism is experienced immediately to be different in quality from ordinary scientific thinking which studies a dead section under a microscope

or designs a component of destructive value. This is immediately apparent to anyone who takes the trouble to bring life into his concepts, although it cannot be proved to the person who does not. Such living thinking leads through observation of influences which have no sense-perceptible counterpart to unquestionable recognition of the spiritual nature of the world. It not only opens up new possibilities for research in every sphere, but is a prerequisite for insight into problems of the social organism, which is in constant living flux. Practice of the perceptive power of thought offers the possibility to overcome the existing tendency towards destruction and death by giving the creative spiritual forces their rightful place.

The conduct of such research Rudolf Steiner entrusted to the School of Spiritual Science founded by him, which has its centre at the Goetheanum in Dornach, but extends throughout the world wherever such research is done in co-operation with it. The scope for the development of this work is unlimited.

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The first step in defence of the soul is to establish that what appears as the most personal element of man's experience reaches in fact far beyond the limits of earthly life. The usual concept of soul is indeed indefensible. Much of Rudolf Steiner's work was devoted to forming it afresh in the light of a knowledge of reincarnation and karma. He gives such practical and concrete examples that, even if the idea of the reincarnating soul is first entertained as a quite abstract hypothesis, it is soon verified by life itself.

"Just as an age was once ready to receive the Copernican theory of the universe, so is our time ready for the ideas of reincarnation and karma to be brought into the general consciousness of humanity. When reincarnation and karma are rightly understood, everything else follows of itself in the light of these truths" (5.3.12).

On the one hand, it is a personal question whether we identify for ourselves those of our experiences which strike unexpectedly into life and thus point us back to the life before birth; and whether we can learn to handle the new capacity gradually arising among men to perceive, when they act, a kind of foretaste of the karmic compensation which their deed will evoke beyond the gate of death (8.5.10). On the other hand, it is a purely practical matter whether we bring up our children as mature souls with individual qualities who are trying to find their way into their inherited bodies and environment; whether we approach one another out of the moment or out of eternity; and whether we open the door, as Rudolf Steiner has shown us, to communication with those souls who have passed through the gate of death. These are all tasks which can be set about quite deliberately in the present century.

If we thus form anew our concept of the soul, not just theoretically but in a practical way, we are not only assured of the

reality of our soul, but our respect for the peculiar quality of each other human being whom we meet is enhanced by recognition of his unique soul being.

"The Anthroposophical Society is a union of people who desire to further the life of the soul." (Principle 1).

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However readily men ignore the moral code of previous centuries, the development of a new morality out of the single individual will not be easy. Even if it is once understood how this can be done, it needs strength and courage not to be bound by such moral conventions as remain, with their religious or social sanctions; to grasp an original intuition directly through our effort of thinking; to shape it with moral imagination and a feeling for the whole situation of others around us; and to carry the idea into deed with enthusiasm because we love it. That men should learn to act in such a way in the immediate future may seem an impossible demand. One may be sure that it will not be brought about by preaching, even though Rudolf Steiner's philosophy be taken as text.

But higher Beings of the spiritual world are ready to help man in his need, Beings of the Hierarchy of Angels. Out of respect, however, for man's struggle for freedom, they can help only when man himself turns to them in the right way. This way can obviously not be a selfish one, but an intensification of our interest in other people. Rudolf Steiner describes this quite clearly, as a step which can and must be taken in our century. "This heightened interest in our fellow men is not to develop subjectively, in man's usual indolent fashion, but suddenly, as with a leap, through the spiritual infusion of a certain secret: what the other man is. I mean by this something concrete, not a theoretical abstraction: men will learn something that will arouse their continuous interest in one another" (9.10.18).

Can one rest until one has discovered this secret? Yet is it not a secret that each individual must discover for himself? Rudolf Steiner himself did not disclose it immediately. Yet the immense wealth of information he gave in the last years of his life on the subject of karmic relationships is closely related to it, and even within three months he had given a direct hint: "Every person we meet who has some connection with us will have more to do with our own Ego than anything within our skin has to do with it" (29.12.18). The understanding of this lies in the practice of meditative recollection.

On this basis he could speak also to the younger members of two new moral capacities arising in this century. The first is a fire of love for what is moral, a love more intense than mankind has ever known, arising out of a perception of the deed which needs to be done. And the second is that of confidence between men, and especially in those who evoke real soul-experience within one

(8.10.22). Upon just this confidence between individuals he himself placed the greatest reliance.

*

The outlook for the next generation is severe: as severe as any in the history of the world. A premonition of this is brought into incarnation by many souls whose destiny it is to face it. It explains much in the behaviour of young people, who often inherit from the older generation an education largely bereft of spirituality, an environment chilled by the attacks of the "hidden persuaders," and a widespread fear of the unknown. Such a cultural relic must inevitably be opposed, even if the way back to the spirit cannot immediately be found.

The time has come to face these coming events, and to prepare to meet them. The great individualities now entering incarnation will herald a new awakening to the spirit. And the first echoes of understanding will resound in response to the soul and spirit, instead of merely to the outer appearance, of the human beings around each one of us.

His Forest

Katharine Trevelyan

WAS it the stale smells that always hung around his lodgings that made him so long for just this—the pungent freshness of heather which seemed to tickle his nose? He settled down beside a big bush of bilberries, tipping his bowler back a little to let the hot sweaty rim on his forehead cool. He put the bilberries singly into his mouth and enjoyed the way they burst with a tiny pop. Where in his years of town life had he ever met taste or feel like the ripe explosion of a bilberry?

Over there, where the great ride met the horizon, must surely be the farm where he was born. It was a good forty years since he had ridden the four miles to school on his shaggy pony. Then there had been only one tree to catch his eye—a great pine leaning before the prevailing westerly; no sign of it now among these lines of quickly growing spruce.

He rose from the bilberry bush and started up the ride towards the farm. His heart thumped uneasily after that long bicycle ride; it kept tightening his chest into iron bands.

How annoying his town boots were slipping like this over the great raw grass tufts. He remembered the look of his school boots in the old days, heavily studded, ready for rock or treacherous grass.

He found with satisfaction the old stepping stones in the stream. Could he safely jump the gap left by the one swept away in a spate in past years? He would feel silly if he fell in with his town clothes! He sat down and rolled up his very town trousers, pulled off his boots and black socks, and almost without thinking, put his socks into his boots—tied them together by the laces, and slung them round his neck, as he used to in the old days, when he went trout tickling. He stepped gingerly into the stream. How crumpled his feet looked, after being incased in boots. The water was deliciously cool round his ankles; he shuffled along unsteadily to a sandy pool where his feet were not so hurt with the stones. The ripples subsided; a minnow flicked past his toes and he looked down and caught his reflection in the pool. How different he felt from the person looking up at him, picked out darkly against the reflected blue sky, his thinning hair rather wispy round his ears, after the bicycle ride.

“The fact is, I’m rather a sight!”—and he looked up at once to be sure no one was about.

On the other side of the burn the spruce were taller than him—thick-set and dark; they looked so inviting that he stepped out of the water and, crawling under their skirt-like branches, was at once in their dim cave where only a rare shaft of light could penetrate. The knees of his trousers would never be quite the same; bits of

resin clagged to them and the sticky patches picked up earth as he crawled; pine needles fell down his neck uncomfortably.

“That’s far enough—I’ll settle down and eat my sandwiches here,” and he leaned his back against a tree, with his boots beside him. He could see only a couple of yards, so thick were the trees. He heard a quickly rising wood-pigeon flap its hurried wings against the branches, but looking up could see nothing but mottled green, with now and then a torn handkerchief of sky. He had a happy secure sense that no one knew where he was—not even Mrs. Frazer at his lodgings . . . This surely was happiness . . . and he relaxed, letting go the memory of the factory with its year-long whirr and smell of oily rags. He listened to the water, and knew how long it had been flowing on without pause, in the years of his absence.

One of the secret prides of his life was that if he ever got away by himself he would fall at once into the arms of his contentment which now lapped him in. The silence welcomed him; he was borne up by the moment.

He tilted his bowler forward, so that his head could rest on the tree-trunk, his hand moved lovingly over the pine needles—he watched the midges make some irregular pattern of come and go in a shaft of light. An ant came along, dragging a piece of bark twice the size of itself and backed gallantly up over his bare toes.

His heart gave a galloping leap which threw up a discomfortable feeling of fear into his throat. Hardly had he time to recover before it came again, but stronger.

“What’s happening now?”

His throat gave a click, and blackness rose swiftly through his head, pressing the light back till on the last pinpoint he felt himself gently and quietly rising through the trees.

“What a surprising sensation!”

The thick branches did not impede his upward movement, and in the sunlight above the treetops he could look over the whole expanse of the young forest. He was more acutely aware than ever before of the green shoots at the top of each tree—this year’s growth. There were moments when, as he looked closely at one, he almost thought he was part of its green erect strength—part of its upward leap into the sunny air. The cones rising to meet the sunlight—how had he not recognised them before as his nearest friends—so intricately made, so bold and full of life? As he gazed intently at one, he found it changed before his eyes—the whole tree it could become suddenly stretching out its branches in other days, to later suns. He readjusted his vision a fraction and saw the cone again in its concentration.

Even as he could know the whole tree of future decades in the cone of the moment, so he saw his own past life in its details of crisis or dragging days of grind, criss-crossing into one another and making a web of astonishing sense and reason. He saw again the

white bobble on Matilda's tammy as she turned away saying, "No, I just CAN'T; it would be death to me in an industrial town"—and re-knew the pang of seeing the long years alone nauseating out before him like a grey slug. Yet now he found it was just that grey slug of years, swallowed and digested, that had built into him some timeless powers of which he had been wholly unaware.

"What is this strange mystery; I seem to be able to see in a new way—to see outside time?"

His thoughts shattered for a moment and spread out, as a myriad drops of fleeing quicksilver, over the whole forest—then as quickly rushed together and became himself once more. He drew himself slowly downward towards where he had been sitting in the very dim cave of the close-set spruce.

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The body of a little middle-aged man was propped against a tree. The head was back; the bowler was tipped over the eyes; the body had sagged a bit into itself. Black boots with socks in them were nearby. The ant, struggling gallantly with a piece of bark, had crossed the great plain of the sockless foot and was lowering itself down the far side.

"I see . . . so THAT'S what we've been calling death. No more than that; that I am here, and my body, which I've half thought was me all these years, is still sagging into itself under the tree." He looked at it critically.

"Yes, it is just as much me—and no more—as were the nice fine curly bits of hair I had cut off, when, ten years ago, I thought my brown beard looked a little romantic for a factory worker. I remember feeling a little sentimental about those curls when I saw them all over the floor of the barber's shop. The strange pity of it is that everyone could get at what I was only by looking at that body while I was in it; while for me it was the other way round. I had to get myself housed in that body, yet however hard I tried, I couldn't get those slightly bandy legs, that bony ribbed-in chest, those sharp greying features to take the impress of me—the me which can now look at my body rather as a freed bird might look back at the cage in which it has been shut all its remembered life."

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As darkness came he found the whole district inwardly lit up by the power of the growth within the fir trees—they were luminous to the night air. He moved at will in a heaven of quiet interest, watching the trees like individual flames of strength.

When deep night was on the forest, he followed down the stream, watching how it dragged at the rushes. He kept pace with a clot of foam which spun round in the peaty whirls or leisurely crept its way into the backwater.

When the stream spread its peaty gush out into the silent waters

of a tarn, the foam-clot spun slow, ceased to have impetus, and drifted to the waiting rushy shore.

He hung over the stillness of the water, watching how the ripples made by two mallards distorted the reflection of reeds in a shallower part of the tarn. The criss-cross of chasing waves subsided; he looked into the darkness at the depth of the centre of the tarn, where water weeds struggled in stillness to reach the surface. A trout brushed past in its forest of soft darkness, making an internal ripple. He found the wonder of being able to gaze into the furthest fathom of still water, knowing he had no material body whose reflection could impede his sight. He caught . . . and held . . . an infinitely distant star reflected on the quiet surface. His thoughts concentrated themselves to this point of light and he knew with a sense of awe amounting to fear what other worlds, what other realms, were his to explore. He was amazed to realise in a split second his half-century of purblind unconsciousness within a shed body.

With a great embracing sweep, he folded to himself the peace of the sleeping night forest, the movement of the flowing waters, the mystery of the full-grown tree within the momentary pine-cone, and, strengthened in this concentration, dared to turn from his earth and its safe known nearness . . . to the great expanding darkness of the night sky.

Searching among the myriad points of light above him, he found the star of the lake reflection.

And, in the instant of finding, knew himself moving rapidly towards its realms.

BOOK REVIEWS

Looking at Nature

The Mystery of Physical Life. By E. L. Grant Watson. (Abelard-Schuman London. 18/-)

IN his introduction, Mr. Grant Watson refers to the chapters of this book as essays, saying that some of them were read with appreciation and encouragement by the late C. G. Jung, whose views he holds in very high esteem. It is as a collection of essays, rather than as a systematic work, that the book puts forward an alternative to the Darwinian theory of evolution. In this form it provides stimulating reading. Grant Watson has two great interests: natural history, which he approaches as a trained biologist, and psychology. As Owen Barfield says in his preface, it is remarkable how the two approaches to the problem of life are combined and interwoven with one another. This is the distinguishing feature of the book.

Inspired in his student days at Cambridge by Adam Sedgwick to look at nature with open eyes and to regard all theories with scepticism, Grant Watson has remained a sceptic all his life. He has joined a deep capacity for wonder at the great marvels and intricate life-patterns of nature with a skilled and imaginative use of the pen to create pictures of nature in which the dominant mood is one of questioning. Behind the detailed descriptions of the phenomena—the metamorphosis in the life-cycle of an insect, for instance, or the amazing symbiosis in the life-history of a sea-slug with a type of nettle-cell—is the ever-questioning mind of the writer. His pictures often speak cogently: "We can weigh a mouse, and know the length of its ears and tail, but we cannot measure the quality of mousehood."

In his latest book he has sought to give an answer to his own questionings, his striving to look behind the outer appearances. He looks for "an objective and all-enfolding reality, which, existing in what may be thought of as a spiritual, disincarnate universe of thought, is finding incarnation in this world that we perceive with our senses." In so doing he postulates: "... a gradual incarnation of the Logos, the Logos being the Word spoken in the Beginning, which contains all potentialities, but which only gradually becomes incarnate, a true descent of the Spirit: an objective manifestation of a spiritual environment, as objective and 'real' as tables and chairs to our sense-perceptions." In sympathy with Adam Sedgwick's view that the forms of plants and animals were "precipitated," he sees plants and animals and humankind as presenting different expressions of an incarnation of the spiritual.

Grant Watson also wishes to show that the "unconscious"

in man, which psychology seeks to explore, cannot be divorced from "instinct" in Nature. Believing that it is time to include qualitative judgements in a scientific approach to Nature and that qualitative judgements must of necessity be subjective, he suggests that we cultivate "a feeling of immediacy" between ourselves and what we behold in Nature and he looks for a corresponding relatedness between the instinctive behaviour of animals and what he feels within the regions of his own "awareness". This he calls "active participation". He argues that "modern man in search of his soul should widen his awareness through making his subjective feeling an object of his scrutiny. In so doing he will enter into relation with the creatures of his observation, for in such participation some flavour of the creative, incarnating thought will speak to him."

The author draws widely upon religious, poetic and scientific thought in support of his contentions, and the book contains many interesting quotations, ancient and modern. Throughout the book he refers to Goethe, and quite often to Rudolf Steiner. Goethe, he says, tried to look at Nature in her wholeness, "cultivated conscious participation in his approach to Nature (and), called his method 'the creating of exact imaginative fantasy'." At the same time, Grant Watson says that Dr. Jung, working partly as an empiricist and partly as an intuitive, followed Goethe's lead in attempting an interpretation of Nature in relation to the human psyche. "He demonstrates that with the enlargement of consciousness, there can be brought to light what Goethe has called a hidden something within the subject which corresponds to a hidden something in the object. A flash of insight results . . ."

Grant Watson here goes on to say that if with such thoughts as these we look at Nature, "we are clearly in a region no longer contained within the strict limits of science." Scientific knowledge in the accepted sense of the words, he says, appears as the marshalling of facts within an ordered pattern of experimental findings, the establishing of the average and the mean, while understanding will be the discovery of the uniqueness of any situation. Scientific knowledge he relegates to the materialist, who "will not see the same *Paramecium* as the intuitive." In his own attempt as a field naturalist to study the instinctive behaviour of animals, he has tried to achieve "understanding as opposed to mere knowledge," and has become aware of what Dr. Jung calls "the noumenal reality which embraces the whole situation," including both the observer and the observed.

In his chapter entitled "Imaginative Fantasy," a key chapter to the book, Grant Watson attempts in a most stimulating way to bring together the ideas of Jung and those of Dr. Wolfgang Köhler (*Gestalt psychology*) with ideas derived from the field of mathematics by Theodor Cook (*The Curves of Life*) and by George Adams (*The*

Living Plant), with Goethe and Rudolf Steiner in the immediate background. He wishes to show that ideas, even in the form of mathematical formulæ, which arise in the human mind and are quite independent of sense-perception, may come near to expressing an underlying truth contained in the objects of sense-perception. What is *seen* will correspond to the "subjective ideas formed within the mind of the observer." Quoting Blake: "A fool sees not the same tree as the wise man sees." Referring to the change of outlook now occurring in science, where the merely quantitative concepts, which paralyse science today when it seeks to understand life, are beginning to take second place, he says that this is contained in a deep sense in the later works of Rudolf Steiner, "who affirms that we can train our imaginative faculties to become instruments of cognition no less conscious and exact than mathematical reasoning."

It is perhaps in the nature of the case that in attempting so much in so short a space, the essentially scientific nature of the work of George Adams—scientific in the sense of *modern science*—has become somewhat blurred, and also that in the description of the botanical studies of Goethe and the mathematical ideas of Adams the two have become fused in a way which is not quite justified. (It is unfortunate that in printing part of an article by George Adams in an appendix, Grant Watson has cut the article, and also its title, in a way which the author himself would not have allowed.)

In this chapter, at pains to distinguish between *scientific knowledge* as concerned with quantitative values, on the one hand, and *understanding* as concerned with qualitative values, on the other, Grant Watson quotes Jung as saying that a psychologist who is at the same time a doctor and wants not only to classify his patient scientifically but also to understand him as a human being, is threatened with a conflict of duties between two "diametrically opposed and mutually exclusive attitudes, of knowledge on the one hand, and understanding on the other." In order to understand the individual, Jung feels obliged "to turn a blind eye to scientific knowledge."

Continuing from this to a description of the botanical studies of Goethe and of George Adams, and referring again to Goethe's *exact imaginative fantasy*, Grant Watson says:

Morphology and physiology can give us quantitative evaluations, but the characteristic of true thinking about living entities is that the observer actually enters into the object in an intuitive way; he lives it, he becomes it, he obtains an understanding of it (though this may be but partial) from the inside, in so far as the correspondence within himself is kindled into recognition. It is only through living in the fullest way that man is capable of apprehending the creative urge which has brought into being the mystery of physical life. We cannot come near to life, or to the mystery of existence, by merely thinking about *things*. . . . Life leads us into the region of what has

been vaguely named spirit; by thinking about life, rather than about things, we enter into the spiritual world.

This statement hardly accords with a true understanding of Goethe's method. His morphological ideas, by which, according to his theory of metamorphosis he widened the sphere of observation, lead further into the sphere of Nature's secret of life—but he was not concerned only with living things. The words concerning thinking about *things* and thinking about *life* are also not confirmed by Steiner, or by Adams. Even assuming that the designation, *scientific knowledge*, refers to science very narrowly bounded by analytical and quantitative concepts, a good deal of clarification is here required. It is far removed from the spirit of George Adams to turn a blind eye to modern scientific knowledge, however limited.

There follow some most interesting descriptions of habits of adaption between sea-creatures, and of metamorphosis in the lepidoptera, illustrating the strange interrelationships in Nature, which are hard to explain, and posing the question: may there not be forces at work in the environment, working inward, to take effect in the physical organism but not originating from it? A collection of stories and episodes illustrate the capacity of human beings to enter with exceptional sympathy into the life of creatures. These are examples of what Grant Watson calls "active participation", by which he seeks to establish the idea that there is, latent in the human being, an instinctive understanding and awareness of animal life, the possibility of a mutual "tuning-in" between man and animal.

In a chapter entitled "Some Aspects of Clairvoyant Perception", Grant Watson suggests that clairvoyant vision in men was at one time much more common than it is today, having been repressed, especially in the West, by the growth of the scientific outlook. He believes that wholly instinctive creatures possess, in a large measure, extra-sensory perceptions which relate them to a universal consciousness pervading all things. Describing the relationship of primitive organisms to their environment and to one another—blastomeres within the totality of the developing embryo—Grant Watson attributes to them "a totality of feeling, or clairvoyant perception, activating the creature that is growing towards the totality of an inherent idea." He suggests that the relatedness of environmental influence and internal factors in the developing embryo be regarded "not merely as chemical and physical reactions but as an actual, perceptual reciprocity within the universe of ideas, a reciprocity between the mystery of life and an emergent consciousness, activated not only from the centre of growth within the organism, but also under the inevitable peripheral, cosmic influence." This, Grant Watson says, may seem, and is, vague enough, but we must needs be vague when we are studying the emergent mystery of life itself. Quoting Bergson, "Intellect lets the

essential aspect of life escape, as if it were not intended to think such an object," he continues: "If this is so, then there must be some other function capable of apprehension, and I would suggest *feeling and intuition* must come to our aid. The biologist must *feel* himself into the material of his study. . . ."

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The aim of this book is a most worthy one and in union with the true spirit of the time. In his striving to experience Nature in her *wholeness* and also the intimate union between Man and Nature, and to establish a theory of knowledge which recognises the spiritual aspect of Nature, Grant Watson has set his face in the direction that science must take, and is indeed already taking. He asks that we should penetrate "beyond the vanishing periphery of sense-perception, where we touch the noumenous, from which instinctive actions proceed." It is necessary, however, to be clearer than he is about how this is to be done in modern time. On the one hand he says that we must look with conscious, imaginative perception; on the other he says, with Bergson, that the intellect is not a fit instrument for dealing with the processes of life; that we can feel within ourselves the new which is ever upspringing, but we cannot *think* it, or express it in terms of pure understanding. He looks to "intuitive interpretations" in the advancement of human consciousness.

Rudolf Steiner, also, pointed to the boundary of sense-perception as being the gateway that leads to the realities of life; he, too, refuted the conception of the limitation of knowledge. For Rudolf Steiner, however, it is the *natural scientific way of thinking* which is essential to the spiritual progress of mankind. He knew that humanity had of necessity evolved to the scientific way of thinking; that the advance had had to be made to the grasping of a world of ideas not kindled by the spirit, but awakened by matter. The form of expression in the domain of the natural sciences consists in content-filled ideas; and even though the content is materialistically conceived, the process of acquiring these ideas is a spiritual one. *It was Rudolf Steiner's task to elevate this very natural scientific way of thinking, which is a spiritual activity, into the domain where spiritual experience begins.* He saw that Goethe strove for ideas which are manifest in Nature's process of development. Goethe's ideas are not abstract thoughts, they are (in Rudolf Steiner's phrase) "pictures living in the manner of thoughts in the mind"; Goethe *saw* them in his mind's eye. In the union of active, sense-free thinking with clear sense-perception the Idea is born. It is the flash of recognition and understanding. "Imaginative speculation" is a term which does not apply here, and the differentiation between objective and subjective, quantitative and qualitative, becomes far less simple.

In Rudolf Steiner's words: "In sense-perception, man faces the world as illusion. But when from within man himself sense-free

thinking follows after sense-perception, illusion is then permeated with reality; it ceases to be illusion. The human spirit, experiencing itself within, then meets the Spirit of the World, now no longer *concealed from man behind the sense-world, but living and moving within the sense-world.*"

Goethe's Archetypal Plant is an Idea—a sense-free thought, which becomes manifest in the phenomenon (in the realm of "things"), be it only partially. The "Gegenraum" or "Counter-space" of Rudolf Steiner is also such an Idea, which was given a mathematical form by George Adams,* and then, many years later, *perceived* by him in the phenomenon of a growing plant. Such are the content-filled ideas which, in the form of expression of *natural science*, point to a spiritual reality underlying the reality of the senses.

It is no longer through the Yoga of the breathing—as Grant Watson himself says—that we attain to a form of consciousness which will penetrate behind the veil of the senses, the veil of Maya. Rudolf Steiner points to a "Yoga" of the *senses*, of the *light*. (It is a theme dear to George Adams.) Man must *rise above* the sphere of his ordinary thinking, if he would descend into the unconscious. To quote Rudolf Steiner again: "Whoever recognises as an attribute of thinking its capacity of perception extending beyond apprehension through the senses must necessarily also attribute to thinking objects existing beyond the limits of mere sense-perceptible reality. But these objects of thinking are Ideas. As thinking takes possession of the Idea, it merges with the primordial foundation of the world; that which works without enters into the spirit of man; he becomes one with objective reality at its highest potency. *Becoming aware of the Idea within reality is the true communion of man.*"

The reader will find it helpful, in connection with this most essential theme, to read the chapters in Rudolf Steiner's autobiography (*The Course of my Life*) where the protracted struggle is described in which he became involved when he had to present Goethe's natural-scientific ideas, while editing the scientific papers in the years following 1888. It will be interesting to include here the following passage from this biography:—

In my writings published up to that time I had conceived Goethe's mode of cognition as consisting in the fact that he was permeated by the conception that, in the ordinary state of consciousness, man is at first a stranger to the true nature of the world by which he is surrounded. Out of this remoteness arises the impulse first to develop, *before* cognizing the world, powers of knowledge which are not present in ordinary consciousness.

* *Von dem Ätherischen Raume* (1933), republished in 1964 by the Verlag Freies Geistesleben, Stuttgart; now republished in English, entitled "Physical and Ethereal Spaces," by the Rudolf Steiner Press, London.

From this point of view, it was highly significant for me to come upon such a statement as the following among Goethe's papers: "In order to get our bearings to some extent in these different kinds (Goethe is referring to the different kinds of knowledge in man and his different relations to the outer world) we may classify these as utilizing, knowing, perceiving, and all-encompassing.

1. Utilizing, profit-seeking, demanding persons are the first who, so to speak, outline the field of science and seize upon the practical. Consciousness gives them certitude through experience, and their requirements give them a certain breadth.

2. Knowledge-craving persons require a serene look, free from personal objectives, a restless curiosity, a clear intellect, and they stand always in relation with the former. They likewise elaborate what already exists, only in a scientific sense.

3. The perceptive are even in their attitude productive; and cognizing, as it ascends, calls for perception without being conscious of this, and passes over into perception; and, no matter how much the knowers may cross themselves as a shield against imagination, yet they must none the less—even before they are aware of this—call in the aid of productive imagination.

4. The all-encompassing, whom one might call in a proud sense the creative, are in their attitude in the highest sense productive; beginning as they do with the idea, they already express thereby the unity of the whole, and it is in the business of nature, as it were, thereupon to conform with this idea."

It becomes clear from such comments that Goethe considered man in his ordinary consciousness as standing *outside* the being of the external world. He must pass over into another form of consciousness if he desires to unite in cognition with this being. . . . Goethe began with what is acquired on the lower stages of knowledge, by "utilizing" persons and by those "craving knowledge." Upon this he causes to shine in his mind whatever can shine in the "perceptive" and the "all-encompassing" through productive powers of the mind, upon the content of the lower stages of knowledge. When he stood thus with the lower knowledge in the mind in the light of the higher perception and comprehension, he felt that he was in union with the nature of things. To experience knowingly in the spirit is, to be sure, not yet achieved in this way; but the road to this is pointed out from one side—from that side which results from man's relation to the outer world. It was clear to my mind that satisfaction could come only with a grasp upon the other side, which arises from man's relation with himself.

Rudolf Steiner himself wished not only to show that *in thinking* man stands within nature and that knowing means experiencing himself *inside* the being of things, but also that it is by this very path that man reaches to the spiritual in himself. In both directions it is the spiritual world which is reached, not in dream or trance, but in

clear thinking, a thinking imbued with the warmth of feeling and the power of the will. Self-knowledge then becomes world-knowledge and an understanding of the world becomes understanding of the self. For the ancient Mysteries the saying was: "Man, know thyself!" At the approach to the modern Mysteries we hear the words: "Man, know the world!"

In the following chapters of his autobiography Rudolf Steiner explains the nature of Goethe's "fantasy", in which, he says, "the mind rises just as far above the ordinary state of consciousness as it sinks below this in dream-life." The reader is led towards what for Rudolf Steiner was the essential task of his incarnation. This was to establish a pathway for *modern* man towards the spiritual in himself and in the universe, by methods in harmony with the exact scientific way of thinking which humanity has developed of necessity and in the true sense of its further evolution. This is expressed in Rudolf Steiner's *Philosophy of Spiritual Activity*, written in those years. By such a method, which in fact raises man's ordinary thinking to the level of exact clairvoyant perception, it was possible for Rudolf Steiner, at the very end of his life, to write the letters to humanity which are published in English as *The Michael Mystery* (Anthroposophical Publishing Co., London). From these letters, too, the reader will find much enlightenment concerning the matter at present under review. The following paragraphs express the heart of the matter in Rudolf Steiner's words:

In the world of Nature, a true Science will behold in Persephone—or that Being to whom men's eyes still turned in the early middle ages when they spoke of "Nature"—the natural revelation of that primal and eternal divine spiritual power, out of which the natural world arose, and continuously arises as the groundwork of Man's earthly existence.

In the world of Man, a true Science will behold in Christ the human revelation of that primal and eternal Logos, who in the realm of the Divine Spiritual Being, with whom Man is in his origin united, works for the evolution of the Spirit-Being of Man.

*

When all has been said, it is the love of modern man for his ideals and his honest striving in the attainment of his aims that counts; the essential thing, as Rudolf Steiner says in this same letter, is "to turn the human heart in Love towards these great cosmic connections. . . ." Grant Watson seeks the Kingdom through his love for the creatures and he ends his book with words from the *Oxyrhynchus Papyrus*:

Ye ask who are these that draw us to the kingdom, if the Kingdom is in heaven? . . . the fowls of the air, and the beasts that are under the earth or upon the earth, and the fishes of the sea, these are they that draw you; . . . And the Kingdom of Heaven is within you, and he who knows himself shall find it. Seek therefore to know

yourselves and you will know that ye are the sons of the Father, and that ye are in the City of God, and that ye are the City.

There are many ways to the Spirit, many ways to the City of God, and also many ways towards the transmuting of the doctrines of Darwinism.

Olive Whicher.

Mr. E. L. Grant Watson writes:

The Editors have kindly invited me to comment on Miss Whicher's comprehensive review of my book, which she has read most thoroughly. There are two passages that call for comment. For the first, I must excuse and justify myself as regards the Appendix on Negative Space.

When George Adams was last staying with me, he offered to write a concise statement of his ideas as an appendix, on condition that I first found a publisher. A few weeks after that visit he died, to the great loss of those who still remain alive. For my Appendix I was now compelled to look to his published writings. Among these was the report of a lecture on the relation of the idea of negative space to high-potency homoeopathic drugs. I obtained from Mrs. Adams permission to quote from this.

In this lecture, George Adams stated the most pertinent mathematical ideas that lead to the assumption of other spaces than Euclidean space, giving at the same time reference to other mathematicians who have been following-up these ideas for several decades. Since on this occasion I wished to restrict his observations to my immediate theme, I missed out long portions of the lecture that dealt with high potencies. I added no words to those written by Mr. Adams, but had to make what appeared to me to be a satisfactory "follow on" in his own words occurring later in the lecture.

The other point I must allude to is a quotation taken from Rudolf Steiner with which my limited *Weltanschauung* ill accords. Put briefly, the following will define the difference. Steiner approaches the region of super-consciousness through a direct method of thought, whereas I walk tentatively on the outskirts of sense-perception. Steiner was a clairvoyant; I am an empiricist, who gradually, through what I have called imaginative fantasy, have become aware of creative thought behind the natural objects. This is perceived by Dr. Jung as a noumenal reality, and by definition is related to mind.

My own understanding of Nature, as far as it goes, comes through sense-perception, and is subsequently recorded in flashes of insight. How these happen I have no idea. They do not happen with me, as Steiner has put it, "before the cognizing of the world." Any insight I may have comes *through* my perceptions. I gain from

the transitory things which are not mine but can become my own, and do not pass away.

Miss Whicher is surely right to point out this difference. I admit my limitations. I am so made that I cannot advance beyond my experience. I find myself more in sympathy with Dr. Jung, who discovers in the psyche of men the mirror of the universe, than with Dr. Steiner's direct clairvoyant knowledge, derived from the act of thinking. To put the case in psychological terms: Dr. Steiner was an intuitive thinker; so, in a less degree, was George Adams. I am an intuitive extrovert—and so was Goethe. Nothing can persuade me that Goethe could *think* as Steiner does without sense-perception, and so differentiate the spiritual world. The mythical figures that arise out of an unconscious collective background in the Walpurgisnacht are a mere alchemistic *turba* to Steiner's Hierarchies. But here, on such uncertain ground, I must pause.

Three Ages of Men and Man

Shakespeare's Prophetic Mind. By A. C. Harwood. (Rudolf Steiner Press, 10/6.)

THE First Folio of 1623, published seven years after Shakespeare's death by his friends and fellow-actors for 20 years, John Heminge and Henry Condell, contains 36 plays. To these may be added "Pericles", which had first appeared in Quarto in 1609 as by Shakespeare. Of these 37 plays, 14 may be classified as Comedies, 10 as Histories and 13 as Tragedies. Though many of us know a handful of the plays as old friends, few can claim familiarity with the whole canon. It is, therefore, an exhilarating and exciting experience to follow Harwood as he moves with authority but without dogmatism through the plays. The one begins to throw light on the other, the one period of creation on the other, a character in this play on a character in that. There begins to emerge an appreciation of the themes which exercised Shakespeare's mind as the years unfolded. This is so much more important than whether Bacon wrote Shakespeare or who the Dark Lady of the Sonnets was. *Shakespeare's Prophetic Mind* is an essay not in literary detection but in creative understanding, of Shakespeare and of our own predicament.

The thesis of Harwood's book is that a poet has a prophetic character—prophetic in the sphere of consciousness, not of actual events—and that this vision into the future depends on knowledge of the past and experience of the present. Shakespeare himself in one of his sonnets writes of "the prophetic soul of the wide world dreaming on things to come". Harwood shows him as inheriting from the past the belief in correspondences, in the innate sympathies between things, "in the same creative principles and forces working in the universe, in the earth and in man, the belief that the part of

the whole is not only a part (as in the machine), but is in some degree a miniature of the whole, and above all that man himself is a small universe, a microcosm of the macrocosm. We are the first civilisation which does not live in the daily experience of that belief. Our trees and minerals no longer embody planetary virtues, the zodiac no longer forms and sustains our bodies, nor do the elements live in our dispositions. We have divorced the understanding of man from the understanding of the universe, because we have divorced man himself from the universe". Shakespeare stands at one of the great frontiers of consciousness, "the almost impenetrable gulf between the mediæval and the modern age". The sequence of the plays shows something greater than the progress of an author's mind: a great change in human consciousness is revealed, affecting not only what but how man thought and felt.

While reflecting on these and kindred ideas expressed in Harwood's book and trying to recross that "almost impenetrable gulf" between mediæval and modern thought, I happened to receive unexpected confirmation of their validity in a chance meeting with a Barbadian of African descent. I asked him about social conditions in Barbados and in British Guiana, where he had spent some time. In reply he spoke movingly of the havoc caused by the modern idea that all men are equal, of his own pride in being a freeborn subject of the Queen, of the surface of the earth with its greater and smaller animals, the depths of the seas with bigger and lesser fish, the heights of the heavens with the sun and the planets. I was back at once in the world of correspondences and primacies described in this book, the latter being the mediæval belief, surviving into Shakespeare's time, that in each kingdom of nature and each organic family there is subordination or degree in which one member holds the primacy: among the planets, the sun; in human society, the king; among animals, the lion; among birds, the eagle.

My friend reminded me that Barbados had been colonised in the time of James I (in whose company Shakespeare was actor and playwright) and was still the little England of the Caribbean. Though not wishing to question too closely, I was able to ascertain that the ideas he had been propounding so poetically had been handed down to him by his father. There could be no doubt to my mind that here was a piece of Shakespeare's England preserved in a remote and reposeful land.

Harwood distinguishes, though not arbitrarily, three periods in Shakespeare's creative life: the early plays, those generally agreed to have appeared between 1592 and 1599, when Shakespeare was aged between 28 and 35, e.g. "Romeo and Juliet", "The Merchant of Venice" and the English Histories; the middle epoch from about the turn of the century to 1606, when Shakespeare was 42, in which lie the great studies of individuals, such as Hamlet, Lear, Macbeth

and Othello; and the later plays, including the oddity of "Pericles" and drawing to a close with "Cymbeline", "The Winter's Tale" and "The Tempest".

In studying through the years the character of King Lear, the present writer has come to differentiate three phases in his development. The early Lear is patriarch, king, father, master, patron, bound instinctively to his gods and to his children, more than a person, the embodiment of the family spirit, participating in its immortality. The Lear of the storm, rejected by his daughters and alienated from his gods, is brought by suffering to recognise his own individuality stripped of regal trappings in the semblance of the naked Bedlam beggar ("Thou art the thing itself; unaccommodated man is no more than such a poor, bare, forked animal as thou art. Off, off, you lendings: come, unbutton here"—Tearing off his clothes) and so to become aware of his own mortality ("They told me I was every thing: 'tis a lie, I am not ague-proof"). The Lear of the reawakening, resurrection almost ("You do me wrong to take me out o' th' grave"), to the sound of music in the presence of Cordelia, points to the future, the limits of his earthly lot transcended by his imagination. He and Cordelia together will wear out (the future tense, not the past as on page 15 of the book under review) "pacts and sects of great ones, That ebb and flow by the moon". Expressed in terms of social evolution, we might say that Lear's development has been from Community, through Individualism, to the consummation of the two, the Individual in Community.

What fascinates the present reviewer in Harwood's book is that a similar development becomes discernible through Shakespeare's plays as a whole, though there is a difference in the author's standpoint (the development of the human consciousness rather than society) and therefore of the terminology (Participant Consciousness instead of Community, Spectator Consciousness instead of Individualism and Imaginative Consciousness instead of Individual in Community). The argument of *The Prophetic Mind* is rich and subtle and not to be readily summarised; nevertheless the underlying threefold development can be detected. Pages 12-33 throw light especially on the first phase, pages 33-45 on the second and pages 45-63 on the third.

The early plays show the development from man the Participant to man the Spectator. Like the early Lear, man the Participant is linked to the heavens and to his family. This is the theme of "Romeo and Juliet", the "star-cross'd lovers" and their families locked in blood feud, as the Prologue makes clear. Romeo and Juliet transcend the blood-tie but are subject to the stars; it is as if they accept their destiny in order to reconcile their families and so to break the ancient cycle of blood for blood.

The English Histories show a similar development from Participator to Spectator Consciousness from another angle. "The modern Spectator Consciousness is independent and isolated" writes Harwood, and we are reminded of Lear's experiencing of "the thing itself". He continues: "The Spectator is in fact an island from which he looks out through his senses on an alien world. England, which mediated the Spectator Consciousness into human experience, is itself an island, and one of the first steps in the development of that consciousness is that the English begin to feel it as an island". Shakespeare's Histories heightened the Elizabethan's awareness of his insularity (we need another Shakespeare to re-interpret our position in the world, now it is clear that a small island is no longer a viable unit!).

Many of us have a favourite play to which we feel a special affinity. Until my early twenties, mine was "Othello"; since then it has been "Lear". But there is one play from which none of us can escape. It is "Hamlet". In it, modern man recognises himself. Hamlet is the prototype of the Spectator. The shock of his mother's behaviour has severed his links with the life of the instincts. Had he been ruled by his instincts, Hamlet would soon have made short shrift of his uncle on the ancient principle of blood for blood. But he now has to seek intellectual reasons for his action and can find no adequate basis: "Thus the native hue of resolution is sicklied o'er with the pale cast of thought". When the Players are playing the play within the play, three degrees of Spectatorship are involved: the audience looks at Hamlet, Hamlet looks at the King, and the King looks at the play. As Lear, conscious of his individuality, becomes aware too of his mortality, so this play is full of images of dying and death, culminating in the crowning picture of Hamlet standing in the grave with a skull in his hand.

Hamlet is always contemporary, but a contemporary Hamlet is the playwright Samuel Beckett, now enjoying a vogue. His words are without undertones, overtones or resonances; each clicks into place like a cog in a machine; his structures are those of an engineer rather than a poet. His plays, "Waiting for Godot" and "Play," abstract life to a whoring, boring mental routine imprinted on a gramophone record which is played until the track wears out. The audience feels like the air-passengers who heard in mid-flight the recorded announcement: "You will be surprised to learn that there is no crew on this 'plane. The take-off was fully automatic. So too will be the landing. There is no cause for alarm. Nothing can possibly go wrong, wrong, wrong . . .".

Harwood introduces the last phase of Shakespeare's creative activity with a difficult but revealing analysis of Coleridge's approach to Imaginative Consciousness and with an account of "Pericles", which is rather a sequence of pictures than a play. We then turn to the last three plays. Lear had passed through the

experiencing of individualism and mortality to that of reawakening, resurrection. Each of Shakespeare's last three plays explores this theme of resurrection. In "Cymbeline", the drug which takes away the senses of Imogen leads not, as with Juliet, to death, but to the resurrection of life and the restoration to husband and father. In "The Winter's Tale", Hermione and her child Perdita, both supposedly murdered, are both restored to life. In "The Tempest", Prospero and Miranda have been taken out to sea and left to certain death; the magic island is a sort of life beyond death where the perpetrators of evil come to recognise the nature of their deed and to make retribution.

The similarities between Harwood's findings in the sequence of plays and my own in "King Lear" are perhaps not altogether surprising, as both of us are indebted to Rudolf Steiner for our method of approach. More significant is that Max Flouman in an essay on "Some Values in Hamlet" is led to much the same conclusions. It will suffice to quote his prefatory note which defines the terms of his approach:

In this essay the terms Instinctive, Self-conscious, and Conscious correspond with the divisions of life into Childhood, Adolescence and Maturity. The Instinctive is pure, primary consciousness. The Self-conscious is the impure but inevitable dichotomy of consciousness that occurs at adolescence, and in which most of us remain fixed for life. Consciousness is achievement of Maturity, the synthesis of the Instinctive and the Self-conscious, achieved by the Imagination which has the power of objective realisation, or knowledge of truth. The three phases were named Innocence, Experience and Imagination by William Blake.

The parallels speak for themselves!

This brief excursion has done scanty justice to the complexity and subtlety of Harwood's theme. To the present reviewer it has been a joy to have Harwood's book on one hand and Shakespeare's plays on the other, to read again many half-forgotten passages with a new perception. Standing in the present, we all want to know whence we came and why and whither we are going. In pursuing these trains of thought in the company of Shakespeare we feel that we are not being distracted by a resounding tinkle but are over-hearing, in Wordsworth's words, "the still, sad music of humanity, nor harsh nor grating, though of ample power to chasten and subdue". It is such a feeling which brought the nations of the world together to pay homage to Shakespeare in the year that has seen the 400th anniversary of his birth.

Kenneth R. Walsh.

Building High

The Spire. By William Golding. (Faber. 18/-).

IN each of his novels, Mr. Golding has taken his readers into worlds which seem remote from their ordinary experience, and very different from one another. The island of *Lord of the Flies*, the Atlantic rock of *Pincher Martin*, the ancient forests of *The Inheritors*, were environments by intention remote, and they were described in ways which made them exceedingly concrete but also very strange, rather as we might find the folk-tales of some unknown tribe. *Free Fall* was set in twentieth-century Europe; but a crucial part of it takes place in solitary confinement in a prison camp. And the rest is the reckoning of one mind with itself.

The Spire again describes a world distant in time. It is a medieval cathedral town in the south of England; nearly everything happens in or round the cathedral itself. And everything is seen through the experience of one man: Dean Jocelin, whose intention it is to build for the cathedral a worthy spire. He is a man of burning enthusiasm, warm affections, and natural courage; and he has at last to see the devastation brought by his character and actions to his cathedral, to his colleagues, and to those who serve him.

Slowly and painfully, the book builds up a structure of appalling majesty. A man who has believed himself utterly devoted to the service of God and human beings is met by utter defeat on every level of his existence. He has been guided by what he could only regard as a true spiritual experience; it shone for him with a warm blessing which seemed to go out to all human beings. And yet it led into infinite loneliness.

In each of his novels Mr. Golding is trying to express universal realities through a remote, particular setting. Perhaps his books might all be described as accounts of *loss*; *Free Fall* explicitly declares itself as concerned with the loss of freedom. Though "Pincher" Martin and Dean Jocelin are so completely different in character, they are perhaps comparable in knowing so little what it is that they have lost, and having each in their lives a kind of counsellor, who tries to tell them what it is.

Jocelin possesses an intensified, living thinking which leads towards what is described by Rudolf Steiner as Imagination; but he acts as if he participated in that revelation of the Divine for which room can be made only by the complete sacrifice of all that is personal, including the wealth of Imaginations as they are at first attained. His tragedy has happened on an immense scale within human history; it can easily happen within a spiritual movement, as Rudolf Steiner showed in his Mystery Plays.

The Spire may well contain much of which this short account gives no indication at all; it is certainly a valiant exploration into realms of which we know at present comparatively little, and which we shall need to understand better in the future.

Adam Bittleston.

A Christmas Play

A Man, A Maiden and a Tree. By Isabel Wyatt. (The Michael Press, Hawkwood College, Stroud, Glos. 9/6).

BASED on the medieval English Mystery Cycles, and incorporating some of the most beautiful of the traditional carols, this Christmas Mystery Play—which includes careful details of costumes, lighting and stage-properties—moves harmoniously from the Creation to the Christmas story, from the fall of Lucifer and the loss of Eden, to the Annunciation, the Shepherds, the stable at Bethlehem, and the journey of the Three Kings.

The beauty of the medieval atmosphere, imagery and language are effectively sustained throughout, while the integration within a single performance of themes which are usually separated is both skilful and illuminating. The book is enhanced by two colour plates, *The Shepherds* and *The Kings*, from paintings by Eleanor C. Merry.

D.E.

The Golden Blade

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