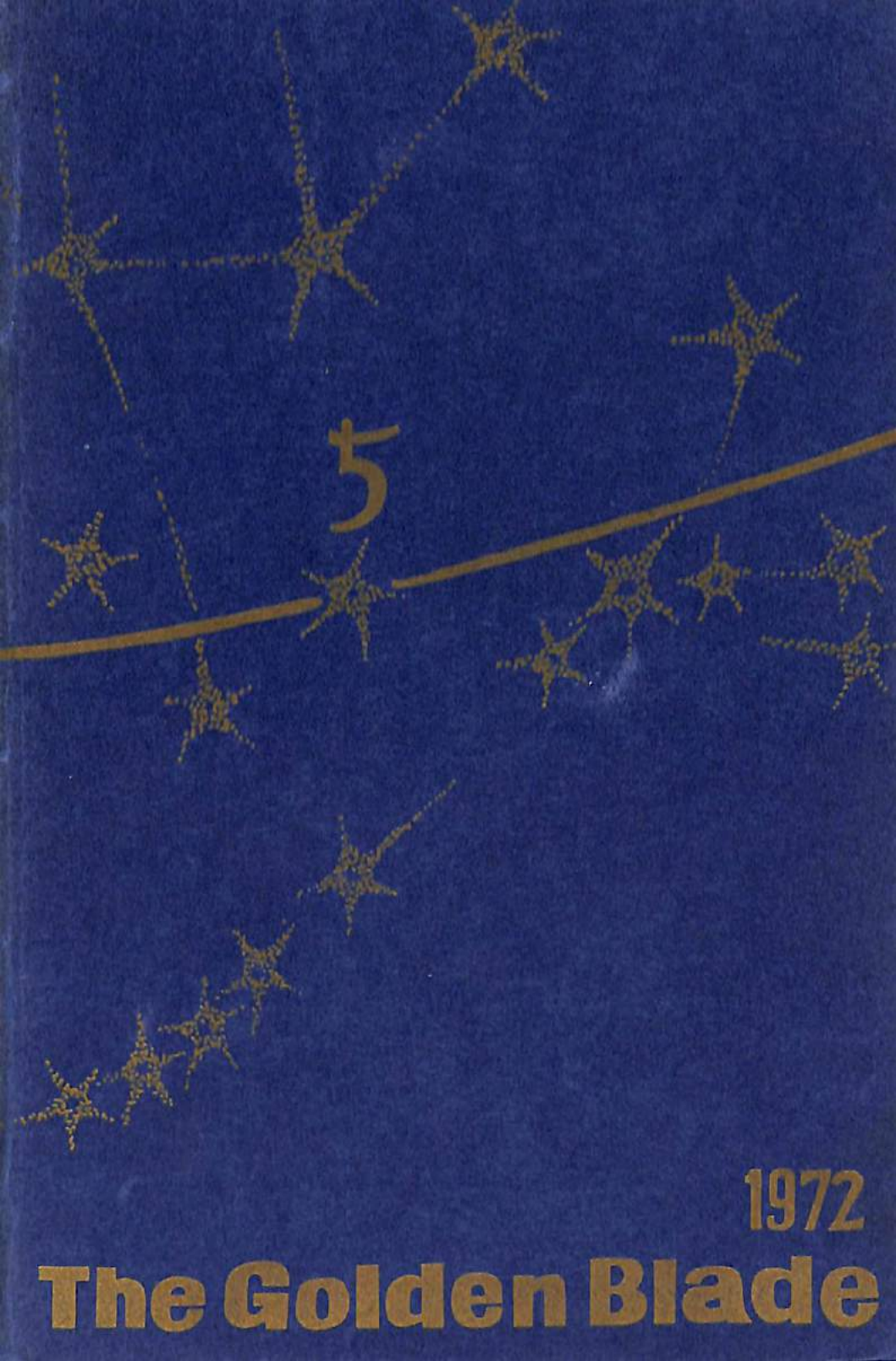


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5

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The Golden Blade

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Reviews

Edited by Adam Bittleston

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In this issue we publish minutes of a lecture by Mr. Bos, given some time ago, but very relevant today, about the Netherlands Pedagogical Institute, in which he works. This group has been called upon by many institutions and organisations to help them, by giving to some or all of their members guidance about working together—how, for example, to speak together in a group in such a way that mistakes are corrected and progress achieved. Mr. Bos feels that the Institute incorporates something characteristically Dutch; yet it is proving itself capable of giving help to an increasing number of countries, in Europe and beyond it.

The large body that is developing through the extension of the EEC will only be healthy if a genuine soul can inhabit it. Not just a jealous desire for power comparable to that of America, Russia, or China, or an anxious pursuit of security, but a positive character of its own, which could strengthen trends towards unity in the world—instead of hindering them. What inner purposes can Europe find, which are grounded in reality, not in illusions inherited from the past?

An answer may be ventured—that Europe will find its soul if enough of its citizens are deeply concerned with healing, on every level of human need; if medicine can be spiritualized, education inspired by true therapeutic impulses, agriculture become more friendly to the animal and to the soil, and so on. In the unfinished work of great European individualities there is endlessly much that challenges us to complete it. This is one of the themes of the lecture by Rudolf Steiner here printed, though of course the principle he describes is in no way limited to any particular part of the world. It is well worth asking ourselves: can we hope to continue the work which someone left uncompleted, to begin with perhaps by understanding things which were not understood at the time?

A great example is the scientific work of Goethe. (Rather remarkably, Wittgenstein late in life found much that stimulated him in the *Farbenlehre*). All that Novalis wrote is seed for the future. In England there were many exceptional individualities towards the end of the nineteenth century who never developed their potential capacities fully. Much earlier, there were groups in seventeenth-century England who might have given the development of scientific knowledge another character.

And in the giant spiritual figure of Kepler we find a man who on the one hand achieved immensely much, on whose work indeed all

modern astronomy is built—but who put forward with equal conviction and joyful sense of discovery ideas which have been either completely neglected or dismissed as fantasy.

Kepler was born on the day of St. John the Evangelist, December 27, in the year 1571, four hundred years ago. He was born in Weil der Stadt, a little town not far from Stuttgart. He became a true European, in active touch with astronomers and mathematicians in other countries, particularly in Italy and England; his most significant working relationship was with the Danish nobleman Tycho Brahe, then living near Prague. In his religious life too he spanned the tragic divisions of the time, giving his love and comprehension to Catholic and Protestant, Lutheran and Calvinist.

On November 11, 1572, Tycho Brahe saw and was deeply impressed by the Nova in Cassiopeia, "the first nova which counts in modern astronomy." It was for a time brighter than Venus or Jupiter, and is said to have been visible at midday. He was able to establish that it was in the stellar universe beyond the planets, in the realm then generally regarded as unchangeable. His study of it made him at once a prince among astronomers. In his interpretation of it, as Dr. Elizabeth Vreede has described in "*Anthroposophie und Astronomie*," he related it to the sequence of conjunctions between Jupiter and Saturn, which were to come in 1583, in the Sign of Pisces, and in 1603, in the Sign of Sagittarius. He looked forward with the deepest interest to that in 1603, as the first for 600 years falling in a "fiery" sign. (For 200 years these conjunctions recur in one of the four Zodiacal triangles, which have long been related to the four elements—in the order water, fire, earth, air. We are approaching the end of an "earthly" sequence).

But in October 1601 Tycho Brahe died. He had been working with Kepler, who was nearly thirty, for less than two years. Kepler now took in hand the immense collection of precise observations his master had made. In 1603 Jupiter and Saturn were in conjunction; and in the following year, at Michaelmas, a Nova appeared in Ophiuchus, the Serpent-Carrier, immediately above the meeting-place of the constellations Scorpio and Sagittarius. All three of the then known "outer" planets—Saturn, Jupiter, and Mars—were then in this region of the sky. (Mr. Ted Roberts has represented this position for the cover of the *Golden Blade*, following a diagram by Dr. Vreede).

On this Nova Kepler in his turn wrote a book. At the same time

he was giving the closest attention to the movements of Mars, the most difficult of the outer planets to interpret by means of a circular orbit, as Copernicus had still attempted to do. Kepler could consider observations more extensive and precise than anyone before him. The great ideas dawned in him, one by one, which enabled him to interpret the movements of Mars and then of the other planets—Kepler's three "laws." Such ideas were for him not just discoveries about the outer world. He was entirely at one with Plato's words in the *Timaeus*, that the one who tries to understand the universe must seek the approval of divine beings. The passage is quoted in the "*Harmonices Mundi*," just after his own famous declaration: "Yes! I have stolen the golden vessels of the Egyptians, to erect from them a sanctuary for my God—far, far from the borders of Egypt."

While Kepler was contemplating Mars with burning joy and reverence, a great cosmic event was coming about, which casts light and shadow in the events of his time. As Rudolf Steiner described in many European cities in 1912 and 1913, Mars—as a realm of spiritual beings—had by the beginning of the seventeenth century reached a spiritual decadence comparable to that of humanity before the Mystery of Golgotha. The spiritual Mars-realm had to receive the seed of healing; and it did so through the sacrifice of the Buddha-Spirit, who united himself with this realm, that through long periods of time he might overcome the impulses towards conflict through his endless compassion and peace. Since that time human souls returning from the spiritual world into earthly incarnation may bring with them the effects of this deed.

What can be observed today, as one of the most encouraging signs in our time of troubles, the strongly awakening interest in meditation, particularly among young people, may well be connected with this. If we read Rudolf Steiner's descriptions carefully, we can see that a long historic process is being described—but one in which there may be certain jumps forward. When war reaches outwardly a new cosmic dimension, threatening earth's total life—may we not expect inwardly the promise of a great step, and recognise that only if it is really made the outer danger can be mastered?

We are not just citizens of a nation; we are not even just citizens of the earth-planet. We are citizens of the cosmos and of the earth alternately, bearing into each the experience of the other. We forget this—but not so completely, that we can bear to be

treated only as creatures of the earth. In business administration, human beings are often so treated; and real help can only be given, as Mr. Bos describes, if there is in the background a knowledge of man's journey through the heavenly spheres—not just a theoretical knowledge, but an active understanding.

It is not only in offices and factories that the human being can be treated as a factor of production. In universities, where the human spirit could be so active, so filled with fire—the same shadow can fall. What Mr. Martin Large says—with his university experience so near to him, as he acknowledges, making a dispassionate survey difficult—may seem even to some of his contemporaries extreme; but he, and countless similar voices, should be heard.

Wittgenstein struggled like a Laocoon, among his Cambridge students, with a kind of thinking that he could not transcend—nevertheless, trying to delimit exactly the kind of statement which can be made about the physical world, to leave room for other kinds of statement about the meaning of things, which cannot be grasped in the physical world alone and by the physical brain. Once he tried to reproduce with friends, in a wide open space, the real relative movements of sun, earth, and moon, running himself the most arduous part; seeking even in a game to liberate himself and others from the static shadows which we take as explanations of the heavenly movements. His destiny is of a kind most significant for Anthroposophists to study.

Kepler's thinking never sank into the pit of abstraction. The laws which were developed by others into a mechanical picture of the cosmos, were led by him into the field of *music*. He tried to describe in actual notes and intervals the music of the spheres, the singing of the planets.

Music, song and speech are always more than abstractions; their life is in ensouled movement. Today we can begin to see such movement, and carry it out, through the art of eurythmy; and here not only human speech and music are expressed, but there enters into movement and gesture the powers of the stars and planets.

In the verses of the "*Twelve Moods*," written for eurythmy, there is a meeting-ground between human and cosmic speech, beyond the grasp of ordinary conceptual thought. Their real content is lost if we try to think their meaning without their sounds. They present a very special problem for the translator. That Mr. Barfield's translation has been made accessible was an act of particular

generosity; it was not meant to be printed on a page, but heard, and seen in movement. We should use it as he asks for it to be used, as helping towards a living comprehension of the original—in which in turn, in each verse, Sun, Venus, Mercury, Mars, Jupiter, Saturn and Moon speak within every Sign.

That men begin to hear cosmic speech, and learn how their own speaking can respond to it and serve it, has great social significance. In no other way can the right inspirations be found for the relationships within institutions and groups, and for the healing of individual destiny.

MAN'S JOURNEY THROUGH THE SPHERES

RUDOLF STEINER

A lecture given in Munich, 12th March, 1913¹.

DURING my last visit I was speaking about the life spent by the human being between death and rebirth, and how that life is connected with the great realms of the Cosmos. I wanted to show how the path traversed by the human being between death and a new birth actually leads through the cosmic spheres, and we will now briefly recapitulate what was then said.

The first period after a man's death is filled with experiences connected in some way with his past life on earth. He is emerging from, growing away from, the last earthly life, and during the first period after death the emotions, passions and feelings that affected his astral body all continue. Because during physical incarnation man is conscious of these feelings only when he is actually within his physical body, it is natural that his experience of all these forces in the astral body is essentially different when he is passing through the region of existence stretching between death and new birth. In normal cases—although there are many exceptions—a certain sense of deprivation is present during the first period after death; it is caused by the fact that the man must live through the experiences in his astral body without having the physical body at his disposal. He still longs for his physical body, and in normal cases this longing holds him back for a short or a long time—one can really put it so—in the sphere of the earth. Life in Kamaloka actually takes its course in the sphere between the earth and the orbit of the moon; but experiences in Kamaloka that are of essential significance for man take place in a realm much nearer to the earth than, let us say, to the orbit of the moon.

Souls who have unfolded only very few feelings and sentiments transcending the affairs of earthly life remain bound to the earth-

¹ From notes unrevised by the lecturer. Published by kind permission of the Rudolf Steiner Nachlassverwaltung, Dornach, Switzerland, and in agreement with the Rudolf Steiner Press. Translation by D. S. Osmond.

sphere by their own cravings for a very considerable time. Even outwardly it is easy to understand that if for a whole lifetime a man has cultivated only such feelings as can be satisfied by means of bodily organs and earthly conditions, there can be no other possibility for him than to remain bound to earth-sphere for a certain length of time. Impulses and desires quite different from those that would ordinarily be imagined can also cause a soul to remain bound to the earth-sphere. There are manifold reasons on account of which human souls are held back in the earth-sphere. And by far the greater majority of communications from the spiritual world made by mediums actually stem from such souls and consist in essentials, of what they are striving to cast off.

Although it is mostly the case that the motives binding these souls to the earth are thoroughly ignoble, it need not invariably be so. Such motives may also be anxiety felt for those who have been left behind on the earth. Anxieties for friends, relations, children, may also act as a kind of gravity and hold souls back in the earth-sphere. It is well to pay particular attention to this, because by taking it into account we can also help the dead. If, for example, we realise that someone who has died will be feeling anxiety for a living person—and many such cases may come to our knowledge—it will help the dead along his path of development to relieve him of this anxiety. We indeed ease the life of one who has died by relieving him, for example, of anxiety about a child whom he has left behind unprovided for. If we do something for the child, the dead is relieved of anxiety, and this is a true service of love. Let us picture the situation.—The dead has not the means available to rid himself of anxiety; from his world he may be unable to do anything that would ease the circumstances of some child, relative or friend, and he is often condemned—in many cases this weighs heavily upon the seer—to bear the anxiety until the situation of the one left behind improves of itself or is ameliorated by circumstances. Consequently if we do something to better this situation we have performed a veritable service of love for the dead.

It has frequently been observed that a person died after having planned to do something definite in life, and clung to that plan after his death. We help him if we try, on our part, to do what he would have liked to do.—None of these situations is in the least difficult to grasp, but they must be taken into account because they tally with clairvoyant observation.

There are still very many other facts which may keep the human being for a long time in the etheric sphere of the earth. But eventually he grows beyond that sphere, and I have already partly described the process. Our concepts and ideas must be entirely re-cast if we want to understand the life that stretches between death and rebirth. As a matter of fact it is not really incongruous to speak about the dead in words appropriate for and coined from the conditions of earthly existence, for our language is adapted to these conditions. And although what can be expressed in words concerning the life after death tallies only in a pictorial sense, it need not necessarily be incorrect.

It must be borne in mind that no description which conveys the idea that the dead is confined to a definite place, like a being who is living in the physical body, is ever quite accurate, because what is experienced both after death and in initiation, is that one is emerging from the body and that one's whole soul-being is expanding. When we follow a soul who—as the saying goes—has arrived in the moon-sphere, the “body” denotes the expansion of the range of experience. The body expands over a whole sphere, bounded externally by the orbit of the moon. In actual fact the human being grows, in the spiritual sense, to gigantic dimensions; he grows on into the spheres, and the spheres of the dead are not separate from each other as in the case of men on the earth; they are spatially intermingled. The sense of separation arises because the consciousnesses are separate; beings may be completely intermingled without knowing anything of each other.

The feeling either of isolation or community after death about which I spoke during my last visit here is connected with the inter-relationships of consciousnesses. It is not as if the dead were on some isolated island pictured in terms of space; he pervades the other being of whose existence he is completely unaware, although they occupy the same space.

We must now think about what comes mainly into consideration when the period of Kamaloka is over. When the human being enters upon his devachanic existence after passing through the moon-sphere, Kamaloka is not yet entirely at an end. But this does not preclude the fact that it is within the moon-sphere that certain things are fulfilled which are of significance not only as Kamaloka-experiences but also for the later life of the human being when he again comes into existence through birth. If we want to

picture what it is that is added to the Kamaloca-experiences, this can be characterised in the following way. A man may be so active in his life between birth and death that he really does bring out and use all his talents. But there are many human beings of whom, when we observe them with the eyes of the soul, we can rightly say: According to his faculties and talents, that man could have achieved something in his life quite different from what he actually has achieved; he has lagged behind his talents.

Something else comes into consideration as well. There are people who in the course of their life embark on manifold undertakings. In such cases it need not be a question merely of talent but of purposes connected either with trivial or important aims. How much is undertaken in life that is not really brought to its fulfilment! There are things in this category that need not be considered blame-worthy. Indeed, in order to show how significant such things may be I will mention something already known to certain friends here.

In his "Pandora," Goethe embarked on a poetical work at a certain point in which he came to a standstill. I once tried to explain in the following way what happened to Goethe when he was writing "Pandora". He was prevented from completing this work by the very greatness which had conceived the plan of the poem but was not capable of unfolding the power whereby the plan could have been turned into reality. It was not because of shortcomings but in a certain way because of his very greatness that Goethe was prevented from completing "Pandora," and certain other works too. He left them as they were. The fragment of "Pandora" we have shows that Goethe made such great artistic demands upon himself that his powers, even in regard to the outer form of the poem, were simply not able to carry out the whole great plan with the same ease with which he completed the fragment where he was successful. This is quite obviously an example of an unfulfilled plan.

On the one side, therefore, a man may lag behind his talents owing to laziness or to other defects of character or intellect, but on the other there is the possibility that he is not capable of carrying out his intentions in important or unimportant matters. Now every imperfection—but remember there is something great about it when a poet does not complete a work such as "Pandora"—every imperfection in a man is inscribed by him into the Akasha Chronicle in the moon-sphere; and human shortcomings and imperfections in great abundance come before the eye of seership in the sphere be-



St. Francis of Assisi, from Santa Chiara

tween earth and moon. Human imperfections, be they noble or ignoble, are faithfully recorded there. There are cases which show, for example, how through physical health, through a bodily constitution providing a good foundation for intellectual gifts, a man would have been capable of achieving something that he has failed to achieve. What he could have become but had not become when he passed through the gate of death—this is inscribed in the Akasha Chronicle.

Do not imagine that the end of "Pandora" is in some way inscribed into the moon-sphere. What is inscribed is the fact that has to do with Goethe's astral body—namely, that he had conceived a great, far-reaching plan and fulfilled only a portion of it. All such things—and more trivial matters as well—are inscribed in the sphere between earth and moon. A person who forms a resolution but has not carried it out before his death, inscribes the fact of its non-fulfilment in this sphere. A fairly exact characterisation can be given of what is disclosed in this realm to the eye of seership. A promise, for example, that has not been kept, is not inscribed until a later period, actually not until the Mercury-sphere is reached. An unfulfilled resolution, however, is inscribed in the moon-sphere. Anything that affects not only ourselves alone but others as well, is not immediately inscribed in the moon-sphere, but only later. Anything, however, that affects us as individuals, anything that keeps us behind our proper stage of evolution and thus denotes imperfection in our personal development—all this is inscribed in the moon-sphere.

It is important to realise that our imperfections—especially those that need not have been inevitable—are inscribed in the moon-sphere.

It must not be thought that under all circumstances an inscription of this kind in the moon-sphere is a dreadful thing. In a certain sense it can be of the very greatest value and significance. We will speak in a moment of the meaning and purpose of these inscriptions in the Akasha Chronicle. But what must first be emphasised is the fact that as the human being expands into the other spheres, all his imperfections are there inscribed. He expands, as we have heard, from the moon-sphere into the Mercury-sphere—I am speaking here entirely in the sense of occultism, not in that of ordinary astronomy. Something is inscribed by him in all the spheres, in the Mercury sphere, the Venus-sphere, the Sun-sphere, the Mars-



Judas Iscariot, drawing by Leonardo da Vinci
(by gracious permission of H.M. The Queen)

sphere, the Jupiter-sphere, the Saturn-sphere, and even beyond.

Most inscriptions are, however, made within the Sun-sphere; for as we heard in the last lecture, outside the Sun-sphere a man has, in the main, to be concerned with things that do not lie within his own personal field of choice.

Thus after having cast away more or less completely what still draws him to the earth, man journeys through the spheres of the planetary system and even beyond them. The encounter with their forces provides what he needs in his evolution between death and a new birth. And when I spoke in the last lecture of man coming into contact with the higher Hierarchies and receiving the gifts they bestow, that was the same as saying that his being expands into the Cosmos. When the expansion has been completed he contracts again until he has become minute enough to unite as a spirit-seed with what comes from the parents. It is indeed a wonderful mystery: when the human being passes through the gate of death he himself actually becomes an ever-extending sphere; his potentialities of spirit and soul expand; he becomes a gigantic being and then again contracts. What we have within us has in very truth contracted from a planetary universe. Quite literally we bear within us what we have lived through in a planetary universe.

When I was last here I said certain things about the passage through the Mercury-sphere, the Venus-sphere and the Sun-sphere, and today I want to speak about certain aspects of the passage through the Mars-sphere. When a man passes from the Sun-sphere into the Mars-sphere, the conditions of existence into which he enters are quite different in our present age from what they were a comparatively short time ago. To the eyes of seership it becomes evident that there was good reason for the statements originating from the clairvoyance once possessed by humanity, about the several bodies composing the planetary system. When in those ancient times men saw in Mars the member of our planetary system that was connected with all the warlike aggressive elements in the evolution of humanity, this was entirely in keeping with the facts. The fantastic theories advanced by physical astronomy today (1913) about a possible form of life on Mars are without any real foundation. The nature of the beings who may be called "Mars-men"—if we want to use such an expression—is altogether different from that of the men of earth, and no comparison is possible. Until the XVIIth century, the character of the Mars-beings had invariably

been one of warlike aggressiveness. Belligerency was an inherent quality of the Mars "culture". The basis of it all was formed by the rivalries and clashes between souls battling perpetually with each other. As the human being was passing through the Mars-sphere between death and a new birth, he came into contact with these forces of aggression and they made their way into his soul. And if when he was born again his innate tendencies made him specially able to develop and give expression to these forces, this was to be attributed to his passage through the Mars-sphere.

This subject is full of complications. On the earth we live among the beings of the three kingdoms of nature, and among men. By various means we come into contact with souls who in their life after death still retain a certain connection with the earth; but we also encounter beings who are utterly foreign to the earth. And as seership develops, as the range of the initiate's vision widens, more souls are found who are strangers on the earth, and the more it is realised that wanderers are passing through the earth-sphere; they are beings who are not connected in the normal way with earthly life. But this is no different for us as men of earth, than it is for the moon-dwellers through whose sphere of life we also pass between death and a new birth. When we are passing through the Mars-sphere, for example, we are ghosts, spectres, for the Mars-dwellers; we pass through their sphere as strangers, as alien beings. But the Mars-beings, too, at a certain stage of their existence, are destined to pass through our earth-sphere, and one who possesses certain faculties belonging to initiation encounters them when the conditions are suitable. The beings of our planetary system stream past each other all the time. While we are living on the earth between birth and death, often imagining that we are surrounded only by the beings of the different kingdoms of nature, there are in our environment itinerants from all the other planets. And during a certain period between death and a new birth we too are itinerants among the other planetary "men"—if one may speak in this way. But we have to develop on the earth the essentials of our particular mission in the present epoch of cosmic existence. Other beings are allotted to the other planetary worlds, but between death and a new birth we must contact these other worlds too. Therefore it must be remembered that when reference is made to one region or another of life in Devachan, it is actually the case, although it is not expressly stated, that the happenings are taking place in some sphere of our planetary

system. It is essential to remember this. Thus at a certain time in our life between death and a new birth, we pass through the Mars-sphere.

Just as the evolution of the earth is a process of descent until the time of the Mystery of Golgotha, and of ascent from then onwards, so also do the other planets undergo evolution in their own way. From the year 33 A.D. onwards—the date is not absolutely exact, but approximately so—the earth entered upon an ascending process of evolution; that year was therefore the pivotal point in earth-evolution. On Mars, the pivotal point was at the beginning of the XVIIth century; until then, the evolution of conditions on Mars had been a process of descent, and from that time onwards a process of ascent, for something of the greatest significance for that planet had taken place. In connection with earth-evolution itself we know of the remarkable figure of Gautama Buddha. He was a Bodhisattva until in the 29th year of his life he rose to the rank of Buddhahood, and was therefore destined not to be incarnated again in a physical body on the earth. From other lectures you will have heard, however, that later on the Buddha still worked into the earth-sphere from the spiritual world. You know that he sent his forces into the astral body of the Jesus Child of the Gospel of St. Luke. But in another way too he influenced earthly life without incarnating in a physical body. In the VIIth/VIIIth century there was a School of the Mysteries in the South-east of Europe for those who at that time were endowed with some degree of seership. The teachers in that School were not only individualities in physical incarnation but individualities too who work from spiritual heights only as far as the etheric body. It is perfectly possible for more highly developed human beings to receive instruction from Individualities who no longer, or never, descend into a physical body. The Buddha himself was a teacher in this Mystery-School. Among his pupils at that time was he who was born later on—that is to say in his next incarnation—as Francis of Assisi. And many of the qualities displayed in such an impressive form in that later life are to be traced to the fact that Francis of Assisi had been a pupil of the Buddha.

Here we see how the Buddha continued to work from spiritual heights into the earth-sphere after the Mystery of Golgotha had taken place, and how he was connected with the life of man that stretches between birth and death. But then, in the XVIIth century, the Buddha withdrew from earthly existence and accomplished

for Mars a deed which, although not of the magnitude of the Mystery of Golgotha, nevertheless resembled it, and corresponded, on Mars, to the Mystery of Golgotha on the earth. At the beginning of the XVIIth century, the Buddha became the Redeemer, the Saviour, of Mars—in other words, he was the individuality whose mission it was to inculcate peace and harmony into the aggressive nature of Mars. Since then the Buddha-impulse is to be found on Mars, as the Christ-Impulse is to be found on the earth since the Mystery of Golgotha.

The destiny of Buddha on Mars was not death as in the Mystery of Golgotha, but in a certain respect it too was a kind of crucifixion, inasmuch as this wonderful Individuality, who in keeping with his life on earth radiated universal peace and love, was transferred into the midst of what was completely alien to him, into the aggressive, war-like element of Mars. It was Buddha's mission to exercise a pacifying influence on Mars. And for the gaze of seership there is something tremendously impressive in the picture of two events. The Buddha had risen to the very highest point attainable in his earthly existence, to the rank of Buddhahood, and had lived on earth as the Buddha for 50 years; then in his 80th year, on the 13th October, 483 B.C. on a glorious moonlit night, he breathed out his being into the silvery radiance glimmering over the earth. This event, which even outwardly seems to be a manifestation of the breath of peace emanating from the Buddha, bears witness to the fact that he had attained the zenith of development within his earthly existence. It is deeply impressive to contemplate this wonderful happening in connection with that moment at the beginning of the 17th century, when with all his abounding powers of peace and love, the Buddha went to Mars, in order that those powers might stream from him into the aggressiveness prevailing there, and thus gradually inaugurate the process of ascending evolution.

When a soul passed through the Mars-sphere in times before the Buddha-Mystery, it was endowed, primarily, with forces of aggressiveness, but since the Buddha-Mystery a soul undergoes essentially different experiences if it is fitted by nature to gain something from the Mars-forces. To avoid any misunderstanding here it must be emphasised that as little as the whole earth today is already Christianised, as little has Mars become entirely a planet of peace. That process will take a long time yet, so that if a soul has any aptitude for receiving elements of aggressiveness there is still ample opportunity

for it; but the eye of spirit must not lose sight of the event of which we have spoken. The more deeply the earth enters into a phase of materialism, the less would anyone who really understands the evolutionary process admit that it would be natural for a man in his life between birth and death to follow Buddha in the way that men followed him in pre-Christian times. The development of natures such as that of Francis of Assisi will gradually become less and less possible on the earth, less and less suitable for external civilisation; nevertheless between death and a new birth the human soul is able to pass through this experience. And grotesque as it sounds, it may certainly be said, for it corresponds with the facts, that for a certain period between death and a new birth, during the passage through the Mars-sphere, every human soul has the opportunity of being a Franciscan or a Buddhist and of receiving all the forces that can flow from feeling and experience of this kind. The passage through the Mars-sphere can therefore be of very great importance for the human soul. But man inscribes his perfections and imperfections into whatever sphere he enters—according to their affinity with the characteristic qualities of each sphere.

Between death and rebirth our perfections and imperfections are faithfully inscribed into the Akasha Chronicle. Certain attributes are inscribed in the moon-sphere, others in the Venus-sphere, others in the Mars-sphere, others in the Mercury-sphere, others in the Jupiter-sphere, and so on. And when we are returning to incarnation and our being is slowly contracting, we encounter everything that was inscribed on the outward journey; in this way our karma is prepared. On the path of return it is possible for us to inscribe into our own being the record of an imperfection we ourselves first inscribed into the Akasha Chronicle. And now we arrive on the earth. Because there is within us everything we inscribed into our being on the return journey—and we are obliged to inscribe a very great deal, even if not everything—because of this our karma unfolds; but up above, everything still remains inscribed. And now these inscriptions work together in a remarkable way. They are engraved into the spheres, into the Moon-sphere, Venus-sphere, Mercury-sphere, and so on. These spheres are involved in certain movements, so that the following may happen. Let us say that a man has inscribed one of his imperfections into the Moon-sphere. While passing through the Mars-sphere he has inscribed there a quality of his character through the fact that he acquired in that

sphere a certain element of aggressiveness which was not previously in him. Now, on the return journey, he passes through the Mars-sphere again and comes back to the earth. He lives on the earth and has received into his karma what he has inscribed in the Mars-sphere, but at the same time it stands written above him. Up there is Mars, in a certain relationship to the moon. (The visible planets indicate the relative positions of the spheres.) Because Mars stands in a certain relationship to the moon, the inscription of the aggressive element and the man's imperfections are, as it were, in the same constellation. The consequence is that when the one planet stands behind the other they work in conjunction, and this is the time when the human being in question will tackle his imperfection with the aggressive quality acquired from Mars. And so the position of the planets really does indicate what the man himself has first inscribed into these spheres. When in astrology we ascertain the positions of the planets and also their relative positions to those of the fixed stars, this gives a kind of indication of what we ourselves have inscribed. The visible planets themselves are in this case a less important factor; what actually has an effect upon us is what we ourselves have inscribed in the several spheres. Here is the real reason why the planetary constellations have an effect upon man's nature; it is because he actually passes through the several planetary spheres. When the moon stands in a certain relationship to Mars and to some fixed star, this constellation works as a whole: that is to say, the Mars quality, moon and fixed star work in conjunction upon a man and bring about what this combined influence is able to achieve.

So it is really the moral inheritance deposited by us between death and a new birth that appears again in a new life as a stellar constellation in our karma. That is the deeper basis of the connection between the stellar constellations and man's karma. Thus if we study the life of a man between death and a new birth we perceive how significantly he is connected with the whole cosmos.

A certain element of necessity enters into man's connections with the realms lying beyond the sun-sphere. We will think particularly of the Saturn-sphere. If during his present earth-life a man has made efforts to master the concepts and ideas of spiritual science, the passage through the Saturn sphere is of special importance for his next life; for it is in this sphere that the conditions are created which enable him to transmute the forces acquired through the

knowledge of spiritual science or anthroposophy into forces which shape his bodily constitution in such a way that in his coming life he has a natural inclination towards the spiritual.

Thus it is a function of every sphere through which we pass between death and rebirth to transform what our souls have assimilated during an incarnation into powers which can then become bodily forces and endow us with certain faculties between birth and death. Yesterday I could only go as far as is possible in a public lecture, when I said that the true Christian impulses were already in Raphael when he was born. This must not be taken to imply that Raphael brought with him certain definite Christian concepts or ideas—I have always said “impulses,” never “concepts.” What has been taken into the conceptual life in one incarnation is united with the human being in the quite different form of impulses or forces. The power that enabled Raphael to create those wonderful figures of Christianity in his pictures came from his earlier incarnations; that is what justifies us in speaking of him as one who was a “born Christian.” Most of you here know that Raphael had been previously incarnated as John the Baptist, and it was then that the impulses which appeared in the Raphael existency as inborn Christian impulses had penetrated into his soul. It must always be emphasised that conjectures and comparisons may lead very wide of the mark when it is a matter of speaking about successive incarnations. To the eyes of seership they present themselves in such a way that in most cases one would not take the one life to be the cause of the next. In order that something we assimilate in the life of soul in one incarnation may be able, in the next incarnation, to unfold forces which enable us to work upon the bodily foundations of talents, it is essential for us to pass through the period stretching from death to a new birth, because on the earth and with terrestrial forces it is impossible to transform what our souls have experienced in earthly life into forces capable of working upon the bodily constitution itself. Man in his totality is not an earth-being, and his physical form would have a grotesque appearance according to modern ideas if only those forces which are present in the earth-sphere itself could be applied to his bodily development. When a man comes into existence through birth he must bear within him the forces of the Cosmos, and these forces must continue to work if he is to be able to assume the human form. Within the earth-sphere there is no possibility of finding forces able to build up and give shape to such

forms. That is what must be remembered. Thus in what he himself is, man bears the image of the Cosmos, not merely that of the earth. It is a sin against the true nature of man to trace its source and origin to earthly forces—in other words, to study only what can be observed externally in the kingdoms of the earth through natural science and to ignore the fact that everything the human being receives from the earth is dominated by what he brings with him on entering existence through birth from those super-earthly spheres through which he passes between death and a new birth. And within these several spheres he becomes a servant of one or other of the higher Hierarchies.

What is inscribed in the Akasha Chronicle between the earth and the moon is of very special importance. For it is there that, among other things, all imperfections are recorded—and I ask you to realise that the inscribing of these imperfections is governed by the consideration that every record there is of significance for the individual's own evolution, either furthering or hindering his progress. But because it is inscribed into the moon-sphere and is therefore present in the Akasha Chronicle between earth and moon, it also becomes significant for the evolution of the earth as a whole. The earth is surrounded by the moon-sphere and in the Akasha Chronicle of the moon-sphere, countless imperfections are inscribed, among them, for example, the imperfections of really great men. One example of tremendous interest for clairvoyant observation is Leonardo da Vinci. He is a spirit of a greatness and universality equalled by few others on the earth; but compared with what he willed, his actual achievements in the external world remained uncompleted in many respects. As a matter of fact, no human being of similar eminence has left as much uncompleted as Leonardo da Vinci. And the consequence was that a colossal amount was inscribed by him in the moon-sphere, so much indeed that one is often bound to exclaim: How could all that is inscribed there possibly have reached perfection on the earth?

At this point I want to tell you something that seemed to me very significant when I was studying Leonardo da Vinci. I was to give a lecture about him in Berlin, and a particular observation made in connection with him seemed to me to be extremely important. It fills one with sadness today to see on the wall of the Church of Santa Maria delle Grazie in Milan the rapidly disappearing colours which now convey no more than a faint shadow of what the picture once

was. If we remember that Leonardo da Vinci took 16 years to paint this picture, and think of how he painted it, we get a very definite impression. It is known that he would often go away for a long time; then he would return to the picture, sit in front of it for many hours, make a few strokes with the brush and go off again. It is also known that many a time he saw no possibility of expressing what he wished to express in the picture and suffered terrible fits of depression on this account. Now it happened that a new Prior was appointed to the monastery at a time when Leonardo had already been working at the picture for many years. This Prior was a pedantic and strict disciplinarian, with little understanding of art. He asked impatiently why the painter could not finish the picture, reproached him for it and also complained to Duke Ludovico. The Duke repeated the complaint to Leonardo, and he answered: "I have prototypes in nature for all the figures except those of Judas and Christ. For them I have no models—although in the case of Judas, if no other model turns up, I can take the Prior. But for Christ I have no prototype." That, however, is by the way. I want now to say the following.

When one looks today at the figure of Judas in the picture that has almost completely faded, a shadow is to be seen on this figure, a shadow that cannot be explained in any way, either by the in-streaming light or by anything else. Occult investigation finds that the picture was never as Leonardo da Vinci wanted it to be. With the exception of the figures of Judas and Christ he wanted to portray everything through light and shadows, but Judas was to be portrayed in such a way as to give the impression that darkness dominated the countenance from within; this was not intended to be conveyed by external contrasts of light and shadows. And in the figure of Christ the impression was to be that the light on His countenance was shining from within, radiating outwards from within. But at this point, disharmony beset Leonardo da Vinci, and the effect he desired was never produced. This affords a clue when one is observing the many remaining inscriptions made by Leonardo da Vinci in the moon-sphere; it is an example of something that could not be brought to fulfilment in the earth-sphere.

When the period following that of Leonardo da Vinci is investigated it is found that Leonardo continued to work through a number of those who lived after him. Even externally there can be found in Leonardo's writings things that later on were demonstrated

by scientists and also by artists; in fact the whole subsequent period was under his influence. And then it is discovered that the inscribed imperfections worked as inspirations into the souls of Leonardo's successors—into the souls of men who lived after him.

For a period of time which follows, the imperfections of a preceding time are even more important than its perfections. The perfections are there to be contemplated; but what has been developed to a certain degree of perfection on the earth has, as it were, reached an end, has come to a conclusion in evolution; what has not been perfected is the seed of the subsequent divinely inspired evolutionary process. And here we come to a remarkable, and at the same time magnificent, contradiction: the greatest blessing for a subsequent period is the fertile imperfection—the fertile, justifiable imperfection of the earlier period. What has been perfected in an earlier epoch is there to be enjoyed; imperfection, however,—imperfection originating in those great ones whose influence has remained for posterity—helps to promote creative activity in the following period. Hence there is obviously tremendous wisdom in the fact that imperfection remains in the neighbourhood of the earth, inscribed in the records of the Akasha Chronicle between the earth and moon.

This brings us to the point where it is possible to understand the principle that perfection signifies for the different periods the end of a stream of evolution. And for imperfection in this sense men must actually be thankful to the gods.

What is the purpose of studies such as are contained in this lecture? The purpose is to make man's connection with the macrocosm more and more comprehensible, to show how men actually bear the macrocosm concentrated within them, and can thus be related to their spiritual environment. Realisation of what these things mean can then be transformed into a feeling which pervades a man in such a way that he combines with this knowledge a sense of his dignity that does not make him arrogant, but fills him with a mood of responsibility, prompts him to believe that he may not squander his powers but must use them.

It must of course be emphasised that it would be futile to say: "I had better leave imperfect such faculties as I possess."—Nothing whatever could be gained by such an attitude! If a man were deliberately to leave his imperfections alone, he would, it is true, inscribe them as has been described, but they would have no light nor would they be capable of having any effect. Only those imperfections

which are inscribed because they were due to necessity and not the result of laziness—only those imperfections can work in the way that has been described.

JOHANNES KEPLER— A MESSENGER OF THE SPIRITUAL LEADERSHIP OF MANKIND

JOACHIM SCHULTZ

IN a conversation Goethe once said: "One has after all to choose one's own saints . . . and this I have done; first of all, Kepler. In my hall he always has a niche of his own, in which his bust stands."

Kepler was not only one of the founders of modern science, a great discoverer, mathematician, and astronomer, but also—a thing which is less generally known—a great, genuine human being. The fundamental impulses of modern times, and the problems of life for present-day man, are manifested in Kepler's personality in a specially pure and noble way. Both his biography and his pursuit of knowledge show this. The latter was particularly concerned with nature—in a way that can become the seed of a spiritual research. Kepler can in fact be counted as an example and pioneer of genuine, healthy human search for knowledge in accordance with the spirit of our time. Thus he can be considered as a human being, as a researcher and astronomer, as well as the servant and messenger of the spiritual leadership of mankind.

I

If one surveys Kepler's life as a whole, one can say that the fundamental motive of his endeavour was the search for cosmic harmony, and that the theme of his destiny was the encounter with the disharmonies of his time, of human beings and relationships. The course of his life is involved in this characteristic modern tension. In the perception of the harmonious construction of the universe he finds and preserves his own innermost being. Amid the disharmonies of the external world he endures the destiny of modern man—homelessness. His life at the turning-point of the 16th and 17th centuries is affected on the one hand by the external disturbances, confusions, and storms leading to the Thirty Years War, and on the other strongly influenced by the inner battles and conflicts of the different streams in Christianity at the time of the Counter-Reformation.

Born on the 27th December, 1571, in Weil der Stadt (Wurttemberg), as a young man he studied theology in Tübingen. He was here introduced into astronomy, and in particular into the Copernican theory, by the revered teacher M. Maestlin. At 22 he was appointed teacher of mathematics at Graz, which he soon had to leave because of the Counter-Reformation. He was not able to return to Tübingen because he could not sign the required articles of faith. At this moment, when he is 28, he received the call from Tycho Brahe, the most famous astronomer of the time, to join him in his work at Prague, at the court of the Emperor Rudolf II.

Kepler found here the basis and the possibility to build up his real life-work; particularly when after the unexpected death of his master Tycho Brahe his rich collection of astronomical observations were made available for Kepler's use. But he accomplished this only while having to struggle continually with external obstacles and anxieties about his living.

After many years in Prague, Kepler came in contact with Wallenstein, the great general, who summoned him to Silesia. Kepler hoped to find there better conditions for work. But his hopes were quickly disappointed.

After a strenuous journey through the regions affected by the war he died at Regensburg, where he was attempting to obtain from the Council of Princes the fulfilment of broken Imperial promises, on 15th November, 1630. He was nearly sixty; exhausted by anxiety and effort, homeless, in a strange place.

In spite of many dark passages in his life, nowhere in his work does one find a mood of resignation. In the preface to "Of Cosmic Harmony" he says for example: "The manifold dissonance in human affairs is produced, nevertheless, through genuine and recognizable intervals, whose nature it is to keep our listening ear, in the midst of disharmony, appeased and in happy expectation through the promise of a sweet harmony to follow."

The characteristic thing in Kepler's writings, besides the obvious thoroughness, is the methodical, conscientious quality. He writes with a great deal of imagination, using many pictures, often humorously, always with the involvement of his whole being. Goethe says about his way of describing phenomena: "... He always finds the method which is fundamentally intelligible... it can be left to others to recognize and praise his deserts, but we should observe his splendid heart, which shows itself everywhere in the happiest

way."—Another saying, by Wilhelm Meister to the Astronomer in "Wanderjahren": "Great thoughts and a pure heart—this is what we should ask for from God." This is perhaps the most beautiful description of Kepler's nature.

II

Let us look briefly at Kepler's work, and his achievement as an astronomer and researcher. One of the most important aspects which have to be considered is this: that of his whole picture of the world only a fragment has been considered and made fruitful in the centuries since his death.

Kepler's life-work is chiefly contained in three books:

1. His early work: "Mysterium Cosmographicum."
2. The work of his middle life: "Astronomia Nova."
3. The work of his age: "Harmonices Mundi."

The time since Kepler, falling as it did into a materialistic picture of the world and of nature, has concerned itself in the main only with the "New Astronomy," which contains the discovery of the first two planetary laws which are called after Kepler. From this has been developed the dead picture of the universe, the conception of the heavens as an external mathematical-physical mechanism.—The two other works, which contain what Kepler brought in from before birth and what he struggled towards as an impulse for the future—and which can thus reveal to us the spiritual, eternal Kepler, have been disregarded.

In the early work, "The Cosmic Mystery", Kepler attempts to understand the world of the planets from the plastic, structural point of view. He seeks the law relating all the planetary orbits, and finds a solution by circumscribing with, and allotting to, the planetary spheres the regular platonic solids; cube, tetrahedron, dodecahedron, icosahedron, and octahedron. He does this in the mood of the Pythagoreans and Platonists.

In the work of his old age, of Cosmic Harmony, the detailed description and explanation of the *musicality* of the planetary system is added. Kepler has indicated right into detail the intervals and melodies belonging to each planet, basing these on their relative movements and velocities.

Everywhere Kepler's research develops in two directions, which balance one another. On the one hand he is the first to lay some of the most important foundations for the modern knowledge of the physical universe, its *body*. On the other hand he constantly completes and extends this view through looking at the higher aspects of the world-soul and the world-spirit.

Rudolf Steiner mentions in this "Theosophy," in the chapter "The physical world and its connection with the land of Soul and Spirit," Kepler's most important fundamental conviction: "It is true, that the divine call, which summons men to learn astronomy, is written into the world, not indeed in words and syllables, but in its sense, because of the appropriateness of human conceptions and sense-organs for the connection of heavenly bodies and states." Such sentences indicate an inner harmony between the world of human thought and the structure and arrangement of human nature. When man grasps cosmic laws with his thinking, he penetrates into the spiritual cosmos, which underlies the world as its creative archetype. Thus Kepler's conception of the world never leads into materialism; for him, the outlook into the spiritual always remains open.

It is not necessary, for example, to regard Kepler's planetary laws simply as formulae, for external calculation and determination of positions. Since they correspond to cosmic realities, the ascending sequence of the three laws conceal something of the order of the universe in accordance with the beings who are at work in it.

In the first law, Kepler discovers the ellipse as the form followed by the planets' paths, regarded heliocentrically.

In the second he grasps the dynamic impulse of their movement, according to which each planet accelerates and slows down upon its path.

The third reveals a relationship between any two planets. It expresses a wisdom-filled connection between the spatial and temporal relationships of two planets.

Thus in the three laws the spiritual structure of the cosmos is reflected, according to the basic principles Form, Movement, Wisdom.

A further thing, through which Kepler leads into the immediate ante-room of spiritual science, is his account of the earth as a living and ensouled organism. The comprehension of the "Earth's Soul" and its "formative forces" is also the basis for understanding the wonderful "new astrology" in Kepler's sense, for which he



Johannes Kepler



Nikolaus Kopernikus

Tycho Brahe, engraving by Jacques de Gheyn
(Austria National Library)

created almost entirely unrecognized foundations. These make it possible to grasp the relationships between plant, animal and man on the one hand, and earth and cosmos on the other, no longer just in an external way, but according to the supersensible elements that belong to each.

III

Finally, we can consider Kepler's position at the turning-point of the 16th and 17th centuries, a significant cosmic hour for mankind. Only in this way does it become plain how deeply and closely the fundamental character of Kepler's spiritual bearing is connected with the spiritual stream, which the work of anthroposophical knowledge is also endeavouring to serve.

In this connection it is of particular significance to consider the year 1604, a year of decisive change in the spiritual background of the time, and also a year of great inner importance in Kepler's life. He was thirty-three. What happened in Kepler's physical environment?

It was the year of a rare celestial phenomenon, which interested everyone at the time; the meeting of the planets Saturn, Jupiter and Mars in the constellation of Scorpio. On Michaelmas Day of this year an entirely unexpected sign from heaven appeared. Close to the three planets, and nearest to Mars, there shone out between Scorpio and Ophiuchus a bright fixed star as "Nova," more radiant than these planets, and keeping its brilliance for several months. Rudolf Steiner spoke of the appearance of a "Nova" as accompanying the imprinting by the spiritual world of new impulses into the etheric aura of the earth.

Kepler studied the appearance of this "sign in heaven" very actively, trying to explain it, to read its significance. He himself was ill, near to death. Towards the end of these months he received the inspiration of the elliptical form of the planetary orbits. What this discovery meant for him can indeed only be measured if one knows how he had sought in vain for years. The result was for him something that broke through all traditions.

Now the characteristic thing is that this discovery depended entirely upon the study, over many years, of the movements of Mars, to which Tycho Brahe had contributed the most important

cf pp 16-17

observations. Kepler himself later said that here he had overcome Mars. What at this point is externally evident, can be found with closer study to extend through the whole life-work of Kepler; it is fed by spiritual Mars-impulses. "The creative sounding of Mars" of which Rudolf Steiner spoke, stands as inspiration behind his ideas and intuitions everywhere; it determines the whole direction of his work.

Rudolf Steiner describes in a far-reaching way the spiritual crises of mankind at that time. A complete fall into materialism threatened, and the development of an unbridgeable abyss between the spiritual and moral world-order and a quite unspiritual external picture of the world. As a healing impulse was fulfilled at that time in the supersensible a deed affecting the cosmos and the earth, in the realm between the earth and Mars, so as to transform the impulses coming from the spiritual Mars-sphere tending to materialize human thinking--impulses which had become decadent.

This spiritual event in the leadership of mankind shines over Kepler's life and inspired his work. We see in a special way with him how the inspiration of Mars is not misused for the erection of a materialistic, mechanical picture of the world. He works with a spiritualized intellectual courage at conceptions, which serve the spiritualization of thinking altogether. Johannes Kepler is in fact a pioneer in this task, which is so necessary for mankind in our time as well, and to which Anthroposophy calls us in every field of life and knowledge.

Thus Kepler appears to us as a messenger in the service of the spiritual leadership of mankind. As he says himself, he carried over "the golden vessels of the Egyptians" from the past into the new age, and brought them into the stream which leads into the future for mankind in a Christian form, as transformation of the impulses of Mars.

KEPLER, BOEHME AND THE COPERNICAN REVOLUTION

JOHN MEEKS

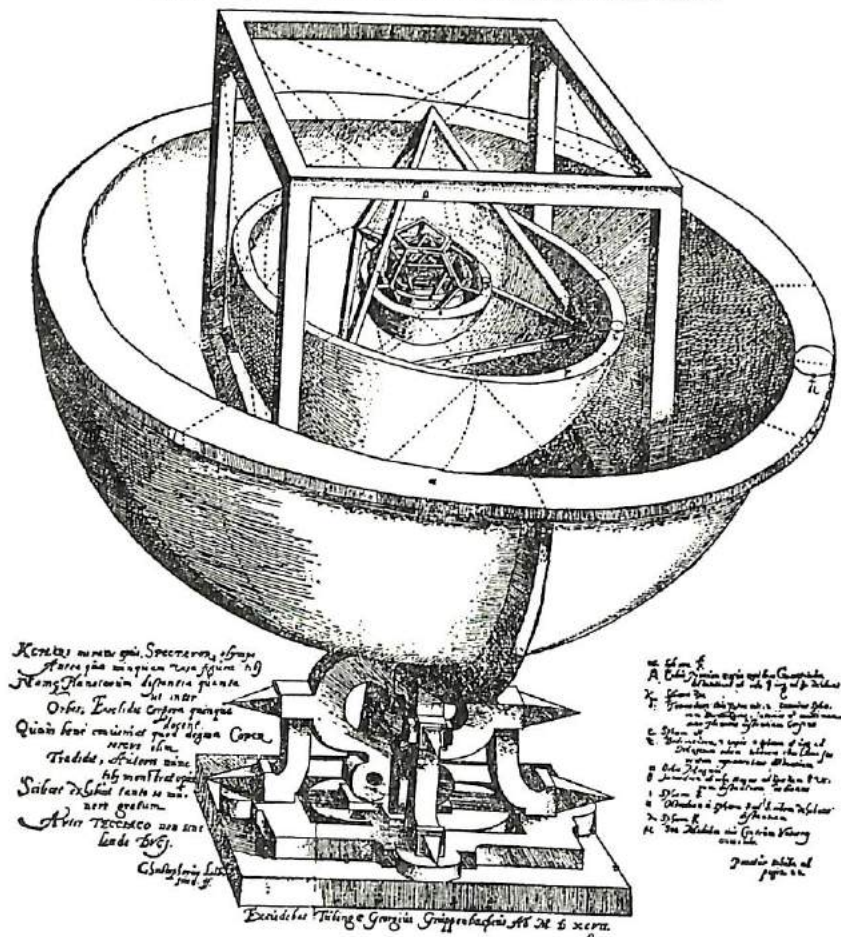
KEPLER once referred to the fixed stars as the "waters of Moses." Holding still the ancient tradition, he thought of them as belonging to a great celestial sphere enclosing the whole of our universe. For Kepler this was a concept of profound significance, for the sphere is the most perfect of forms, and the purest geometrical expression of order and harmony. He conceived of it as an image of the divine Son. Deep within its womb, as a radiating centre point stands the sun, the image of the Father. Mediating between them, filling out the spaces with active forces of expansion, works the "all-pervading breath of heaven," the image of the Holy Spirit.

Such a conception, Kepler declared, would give in itself a kind of unified world-picture, if the sun and the fixed stars were the only celestial bodies in the universe. But between the centre and the periphery, as though borne on the mediating breath of the cosmic spaces, are an "undetermined" number of planets and moons, and comets "as numerous as the fishes in the sea." The planets, or "wandering stars," display an order and harmony in their movements which is only disturbed by the irregularity and unpredictability of the "errant stars": the comets and the meteor swarms. These bring an element of uncertainty into the planetary movements, without which our solar system would appear almost as mechanical clockwork.

Without being entirely conscious of it, Kepler stood in a philosophical dilemma of the greatest importance. He carried within him still a conception of the universe as constructed according to a divine geometry. Yet like the ancient Greeks, he imagined this in terms of Euclidean space, governed by the perfect circle or sphere. This Euclidean conception, based as it is on an earthly understanding of space, is capable of leading in turn through imperceptible stages, from a divine to a mechanical view of the world. Newton, who added to Kepler's laws of the planetary movements the concepts of force and mass, feared this mechanistic view more than anyone.

TABULA III. ORBIVM PLANETARVM DIMENSIONES, ET DISTANTIAS PER QVINQVE
REGULARIA CORPORA GEOMETRICA EXHIBENS.

ILLVSTRISS: PRINCIPI, AC DÑO DÑO FRIDERICO, DVCI WIR-
TENBERGICO, ET TIECIO, COMITI MONTIS BELGARVM, ETC. CONSECRATA.



Kepler's Model of the Solar System. The cube is placed within the Sphere of Saturn.

During his own lifetime, Kepler experienced a crisis which was destined to put his own world view to a severe test. He had already discovered the possibility of inscribing the five platonic solids within the planetary spheres: the cube between Saturn and Jupiter; the tetrahedron between Jupiter and Mars, the dodecahedron between Mars and Earth, the icosahedron between Earth and Venus, and the octahedron between Venus and Mercury. In this he felt he had discovered the archtypal conception according to which the Creator had fashioned the solar system. Its beauty and simplicity overwhelmed him, and he proclaimed his discovery as valid for all time. But when, shortly afterwards, he discovered that the planets do not move in perfect circles, but rather in ellipses, he could no longer imagine these solids as regular. Why, then, should the creator deviate from the archetype? Why should he allow the planets to move at varying speeds along eccentric elliptical orbits when the circle was clearly the most perfect of all forms? This is a question which lived deeply within Kepler's soul.

If Kepler had been content merely to philosophize about the nature of the universe, he would never have needed to think of the planetary motions as anything but circular. It was only through conscientious observation and calculation that he was at last led to a different view. There was, however, another thinker alive at the same time who, purely through philosophical intuition, arrived at the conception that the planets must, of necessity, move in ellipses. This was the German shoemaker and mystic, Jakob Boehme.

Boehme was born in Silesia in 1575, only four years after Kepler. At a fairly early age he read the works of Copernicus, the pioneer of the sun-centred theory of the universe. Although Copernicus was by no means generally accepted at the time, Boehme found him convincing, and became a devoted supporter of his theory. Boehme was, however, overwhelmed by the idea of the vast, void and infinite space which left no room for Heaven beyond the 9th crystal sphere. If God could no longer be found in the world without, he must therefore be sought in the depths of the human soul. It was while seeking for the seat of God within himself that Boehme experienced

the great initiation which gave him, within the space of a quarter of an hour, a grandiose imagination of the inner nature of the universe. His whole subsequent philosophy was an attempt to translate the contents of his vision into philosophical concepts.

Central to Boehme's cosmogony was the conviction that the planets must move in ellipses, with the sun as one of the foci. For all evolving beings must have two centres: an active, light-filled sun-centre and a void "centrum naturae," whose nature is that of night and darkness. Originally, at the moment of creation, these two centres would have been one, a single light centre, and the archetypal motion around this centre would have been circular. But when eternity passed over into time, and the planets, like all material things, began to change and to evolve, the two centres moved apart and the motion became elliptical. When all cycles of time are fulfilled and evolution has proceeded to perfection, the solar centre will once again absorb the centrum naturae, and the orbits will become circular.

Just as Kepler's conception of the universe is based upon the idea of trinity, so Jakob Boehme's is based upon that of duality, of the polarity of light and darkness. It is as though the idea which lived in ancient Persia of the eternal struggle between light and darkness, between Ormuzd and Ahriman, were born again at the dawn of the modern age in the form of a new cosmogony.

And side by side with this conception lived that of Kepler, who once said of himself that he carried the "golden vessels of the Egyptians" from the past into the present age. The concept of trinity, as we find it for example in the myth of Osiris, Isis and Horus, has its spiritual birth on Egyptian soil. In Kepler's world-view it appears once more, in a Christian form, as the religious basis for his world-conception. The discovery of the elliptical movements could not shatter his view. It led Kepler rather to seek anew the sources of harmony in the universe.

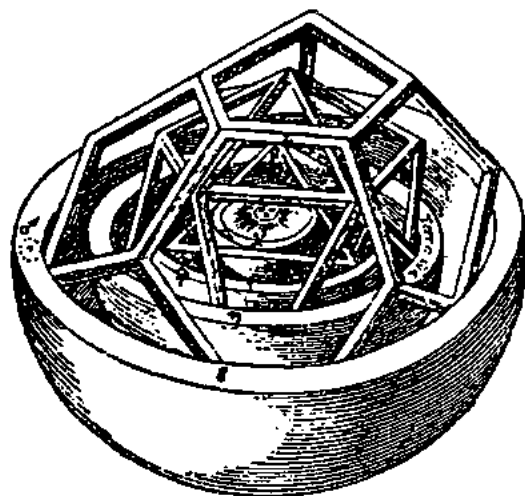
God, he reasoned, would not deviate from the perfect circle without good cause. And the universe cannot be understood solely in terms of space; for it lives also in time and movement. When the planets are nearer to the sun they are moving more quickly; when they are farther away, they move more slowly. This new rhythmic, dynamic world-picture immediately lends itself to a musical understanding. And out of this grew Kepler's crowning work: *De Harmonice Mundi, On the Harmony of the Spheres*. Here he ascribes

to each planet not merely a single note, but a whole range of notes, based on the degree of eccentricity of its orbit. When it is moving more quickly at perigee, its note will be higher in pitch; when it is moving slowly at apogee, its note will be lower. Moreover, the universe is always filled with the harmonies or discords produced by the simultaneous sounding of the various planetary tones. Kepler found that these intervals depend on the angle between any two planets as seen from the earth. The ecliptic can thus be imagined as a great violin string which is divided by the planets into segments of various lengths only at the moments of the so-called astrological "aspects," he found, is the segment of just such a size to produce a harmonious interval. Further, these "harmonious" arcs are just the same as those described on a circle by a single side of one of the "seven regular polygons" (those which can be constructed with ruler and compass).

At the moment of creation, Kepler imagined, the planets would have united in perfect harmony. And man, who was created at the same time, thus bears within him a kind of echo of this primeval harmony, which enables him to distinguish true cosmic harmony from discord.

There remained for Kepler only the question of how the Earth, and for that matter the individual human being, can become aware of these cosmic harmonies. Kepler was convinced that the Earth responded to the "aspects" with a certain regularity and predictability; that in her life as an organism she is delicately attuned to cosmic workings. The individual, too, must have a relationship to the aspects, for it could not be denied that whenever an important aspect took place in the heavens which was also present at a person's birth, an important new faculty or impulse would enter his life. His horoscope had implanted itself into his soul at the moment of birth; not as some kind of abstract scheme, but as an after-echo of the harmonies and discords which the planets sounded forth at that moment. When, at various times during his life, these sounds are repeated by the cosmos, his soul will be brought into a sympathetic vibration, just as a tuning-fork vibrates when its corresponding note is struck on a nearby piano.

In his early work *Mysterium Cosmographum* (1596) Kepler writes: "Through all the chapters I will have made myself inimical to the physicists because I have explained the natural (astral) properties of the planets through non-material relationships and geometrical



Inner portion of Kepler's Model of the Solar System, from the Mars Sphere inwards.

forms." With these words he has expressed the fundamental reason why his writings have become largely inaccessible to the modern reader. We are accustomed today to think of the stars and planets as immense concentrations of matter hurtling at more or less inconceivable speeds in relation to each other, but always subject to the same basic laws of physics as those which can be observed on the earth.

Kepler himself was not willing to mix terrestrial physics into celestial considerations. He differentiated carefully between the "material elements, which, according to current usage I call the sublunar world," and the world beyond the Moon, the world of the stars and planets. To him the Earth represented the kingdom of nature; while the stars and planets, through the harmonious interrelationships of their movements, brought to expression the divine will of the Creator.

It was clear to Kepler that the world of nature, in which man himself is so intimately involved, is in some way open to the influence of the stars. The problem of precisely how the spiritual forces at work in the cosmos are able to penetrate into earthly matter is the theme of the Fourth Book of *Harmonica Mundi*. For Kepler this field was no less scientific for its concern with supersensible realities.

His endeavour was to break away from the authority of philosophy and to establish a knowledge of spiritual matters based on actual observations. But in this respect too Kepler differed from many of his contemporaries, who often rejected wholesale any teachings which had their roots in Plato or Aristotle. Kepler, on the contrary, fully expected his own results to be similar to the speculations of the philosophers. Again and again he quotes them to support his theories, and at the end of the Fourth Book he conjures his readers to "test to the limit" his own scientific conclusions with the logical deductions of the philosophers.

Today these words may sound almost like an epitaph, for they were written at the dawn of an age when all the foremost representatives of science would seek to break more and more radically from any connexion with philosophy or theology.

THE EARTH'S SOUL AND THE PLANETS

JOHANNES KEPLER¹

The fourth book opens with a description of the Earth as a being endowed with life and soul. At considerable length Kepler recounts the evidence for regarding the earth as an organism. He compares various life-functions in animals to similar processes in the earth, and describes his own observations of how the weather is influenced by various planetary "aspects" (certain fixed geometrical relationships between the planets).

I have found that the nature of this Soul can best be understood through the observation of its dwelling-place within the universe. The aspects to which the storms are attuned are determined by the angle formed by two rays of light. This is not the angle formed by the two planets and the Sun, but rather the angle which they form together with the Earth. The stars themselves have no knowledge of the angles formed by their lines of vision when seen from the Earth—not, at least, so long as we do not insist on regarding them as learned in star-lore. The Soul, therefore, whose task it is to bring harmony into the atmosphere according to the prescription of these rays, must have its dwelling here on the Earth. Further, the power which resides in the rays must make itself felt over the whole of the Earth. Therefore, we must think of this Soul as evenly distributed over the Earth's surface. Moreover, the actual substance of rainfalls, mist, thunderstorms, and the whole configuration of what is taking place at the time of a certain planetary aspect, takes the form of a damp (occasionally also a dry and fiery) steam or spirit, which the Earth releases through evaporation. . . . Therefore, that Soul must rest not only on the surface of the Earth; it must have dominion also deep within the Earth, and in subterranean caverns and mountain abysses. And finally: the Earth-sphere is a body which belongs to a living being. Whatever breathes life in the sphere of earthly matter has its origin in the sublunar nature which we are seeking. It is this which calls forth weather conditions according to the aspects of the planets.

A fact which to other men might have seemed detracting has tended to support me in my view: the fact, namely, that sudden changes in the weather do not always correspond inter-changeably with the planetary aspects. At times, for example, the earth seems quite suddenly to have become languid and obstinate; at other times

(for example after strong and lasting sunshine) it seems irritated; then it willingly gives forth vapours in plenitude, even if the sunshine is interrupted. In its animal nature, then, the Earth is not constituted like the dog, compliant to every signal, but rather like the cow or the elephant: difficult to bring to anger, but all the more violent when once aroused.

The fruitfulness of this observation induced me to follow it still further, and now I began to compare the bodies of animals with the body of the Earth. I discovered that everything which brought forth an enduring life-force in the body of the animal has its model and archetype in the body of the Earth. Just as the body allows hair to sprout forth on the surface of the skin, so the Earth brings forth plants and trees. And there now arise: in the former case, lice; in the latter case, various outgrowths, crickets, insects and sea-monsters. Just as the body sheds tears, ear-wax and other fluids out of the tiny openings of the face, so too we can find in the Earth amber and coal. Just as the body has its solid wastes, as well as gaseous ones which smell of sulfur and can be ignited, so too the Earth exhibits sulphur, subterranean fire, thunder and lightning. Just as the blood is produced in the blood-vessels of the body, and along with it the perspiration which condenses on the exterior of the body, so too we have metals in the veins of the Earth, and the imprints of living beings, as well as vapours and showers of rain.

Just as all living beings must take food and drink the Earth too must receive nourishment through certain specific streams, out of which it is able to assimilate a very great variety of things,—for nothing can arise out of nothing. The Earth, however, consumes the waters of the oceans, and for this reason the oceans never overflow, despite the continual inflow from so many rivers. . . .

That the body of the Earth also possesses certain sensory areas, particularly with a relation to feeling and hearing, I conclude from the following facts, which are established through the traditions of many lands. If one throws down a stone from the summit of the highest mountains into the deepest chasms, there normally spreads an unusual roaring sound. Or if one throws a stone down into one of those mountain lakes (which are undoubtedly bottomless) sudden storms arise. It is exactly the same with animals. If someone introduces something which tickles the delicate passages of ear or nostril, they shake their heads with a convulsive shudder and rush away from the spot with lightning speed.

¹ Extracts from the "De Harmonica Mundi"

In a certain sense one can speak about fatigue and illness with respect to the bowels of the Earth. Sometimes they suffer from too much moisture, and again at other times from an insufficient or incomplete digestion. This takes place when, in the place of rainstorms, there is only wind; or when the Earth, as the result of some malady, does not release moisture, but in its stead sulphurous vapours and pestilent exhalations. For this reason in my book on the new star (in the Serpent-Bearer) I recommended with full justification that one should establish the presence of all the basic phenomena of digestion in the Earth. There one finds the ability to attract, to store and to transform (nourishment). For the weakening of these processes appears to us in the form of those illnesses which we have just described.

And finally, how similar is the breathing of the land-animals, and even more, the exchange of air in the fishes, who suck the water in through the mouth and press it out again through the gills,—how similar this is to that wonderful ebbing and flooding of the oceans, which takes place in connexion with the movements of the Moon. . . . The whole of this becomes still more plausible through the observation of the following remarkable fact. A few years before the influx of merchants into Antwerp decreased so sharply, it happened on a certain day that the ebb and flood of the tide ceased altogether. The residents were more than a little frightened by this. The Moon, in the meantime, peacefully continued its course. Clearly the Earth . . . had, as it were, held her breath on that day, although in every other respect she carried on with her natural movements. Similarly, the animals as well often hold back their life for a time, although the natural movement of the diaphragm continues. From all this we can well assume that the breathing of the Earth arises from her Soul, rather than the Soul from her breathing.

Once it is agreed that such relationships exist, the problem remains, how the earth can be aware of what is happening in the cosmos? For Kepler this problem can only be solved if one is able to relate the archetypal concepts of geometry to the processes which one wishes to understand.

We would like now to speak of the presence of a Soul of the Earth as something entirely established, and to proceed with an investigation of its properties. It is certainly not merely a luminous Something, like fire or flame. Its fire arises out of its own nature, and

not through illumination from the Sun. This is so because it is somehow able to perceive the light rays of the planets. It appears in its nature to be a flame which is nourished through the breathing process, or through some heat-producing intake of the Earth. . . .

We will ascribe such a flame-like essence to the Soul of the Earth as her material medium. In her there must abide, in the place of an archetypal form, the image of God, and with it the archetypes of the circle and all its relationships. In her abides also the image of the body which she must lead, and the reflection of the whole universe which her body inhabits. For God does not merely carry all geometrical archetypes within His consciousness, but also the concepts of all the sense perceptible objects of His creation. These in their turn stream into the souls as divine archetypes, in order thus to be made use of.

Therefore there also shines in the Soul of the Earth an image of the Zodiac, of the whole starry heavens,—a bond of sympathy between the things of the heavens and of the Earth. And quite without question there must shine in her all the archetypes of purpose and of movement, through which she is able to impart manifold movement to her whole body. Some thinkers call this her "driving force"; I would prefer to call it her ability to work. This is in fact the actual essence of all souls; it is, as it were, the fuel of her flames. For previously, souls were always spoken of only in relation to themselves, whenever they carried out the tasks which were assigned to them. No one considered whether their activities might be bound to a material medium, or whether such a medium could be a hindrance. God is the primal force, and He consists in this continual weaving (to stammer of things divine with human words); and the essence of divine power consists in activity, like the flame with its constant glowing. If God through His eternal streaming did not hold [their material bearers in equilibrium] they would perforce be extinguished and die away. Thus the Soul, for her particular placement in the World, needs not merely a body, to which she is appointed as regent, but also a quite definitive materiality, as described above, which clearly distinguishes her from all other living beings. . . .

Kepler proceeds now to speak about the senses in relation to celestial influences. Particularly striking is the fact that he did not regard vision as a merely passive sense. The idea that the eye is born out of light is, in fact much older than Goethe. It was Plotinus who first

expressed the thought which Goethe fashioned into verse in his *Theory of Colours*:

Unless our eyes had something of the sun,
How could we ever look upon the light?
Unless there lived within us God's own might,
How could the Godlike give us ecstasy? ¹

(Trans. Stawell-Dickinson)

It is more than likely that this idea will have been well-known to Kepler. For him the senses were a kind of bridge between the physical and the supersensible. His real concern, therefore, was to arrive at an understanding of vision as a process, an activity; for a similar activity must create the link between the celestial movements and the earth-soul, even if no physical eye can be discovered.

¹ Wür' nicht das Auge sonnenhaft,
Wie könnten wir das Licht erblicken?
Lebt' nicht in uns des Gottes eigne Kraft,
Wie könnt' uns Göttliches entzücken?

I have described how the Soul of the Earth is subject to the influence of the perceptible part of the Zodiac and the whole world of the fixed stars. This opinion is strengthened by the following fact. Whenever something new appears in the heavens, the sublunar world is stirred by quite unusual occurrences. This may result from the normal course of celestial phenomena, as for example the more seldom conjunctions of several planets, or the more important eclipses of the Sun and Moon; or it may take the form of events quite outside these normal movements, such as comets, meteors, or novae. When this happens we may experience powerful and incessant rainfall quite apart from the laws of the aspects; or, in contrast, we may be beset by drought and general misery, accompanied by earthquakes. . . .

Even in the tropical belt it can rain harder at the time of a planetary aspect than when no such aspects are present.

In my book "On the New Star in the Serpent-Bearer" . . . I have referred to the fact that the Soul of the Earth must possess an ability similar to the memory of animals. It lies in the nature of all things which are related to the light, that, whenever they are exposed to the light of the Sun, they retain an impression of it which lives on in

¹ Translated by John Meeks from *Die Zusammenklänge der Welten*, German translation by Otto J. Bryk, publ. Eugen Diederichs, Jena, 1918.

them for a certain time. Thus the "seeing spirits" of the eye, these offspring of the light, whenever they are unexpectedly saturated by the direct light of the Sun, carry its image for a time within them, even if we turn away our eyes, and even if we try to resist. Among the secret formulae of the chemists, there is a wonderful process, worthy of being recorded, by means of which they produce a remarkable sort of gem. I have only recently heard about it from an eye-witness. As long as these stones lie in the dark, they remain without light. But if they are exposed to the light for a single day, they begin to glow like candles and to spread their radiance even into dark places,—like the eyes of the cat, whose shining dies away again after a short time. Something similar occurs with the Soul of the Earth, which is the reason that I related it to light and fire. In that region of the heavens where the further planets came together, or where an eclipse occurred, the celestial event remains, as it were, engraved in her for several days. Whenever a planet, and in particular the Sun or the Moon, passes by this region, the Soul of the Earth rises to that height of power which had previously aroused her to receive fully the planetary influence. The whole process, I would now maintain, is related to the memory of a living being. . . . To be sure, the memory of man is much more highly developed, inasmuch as it does not depend on an outer stimulus, but can be activated whenever we wish. For man possesses an outstanding conceptual ability, which is lacking in the Soul just described. . . .

Now there is yet another difficulty to be raised, which up to now has only been superficially dealt with. I mean the manner in which light is taken up into the consciousness. It is easy to grasp how the human being is able to perceive in his soul the properties of sense-perceptible objects. In the socket we have the eyeball, through which images pass; we have the eye, which brings them into order, and the crystalline fluid which gathers together the bundles of light, and the net-like tissues of the optic nerves, which take up the image of the outer world. But we find nothing of the sort in the body of the Earth. No eye, through which the Earth-Soul could see the light of the planets and measure their angle. How does she perceive the light without a sense of vision? How does she grasp the size of the angle without instruments of measurement?

Here, I must confess, there is a problem. But if one penetrates more deeply, it begins here and there to be unravelled. If you look into my "Theory of Light for Astronomers" you will find there the

old controversy over human vision. Very astute experts on this question, and physicians trained in the art of dissection have accepted my theory, which appeared in the wake of many unsuccessful attempts of other scientists. . . . But my theory of vision only reaches as far as the retina, through which vision clearly arises for man. There is still one question which remains untouched by those scientists before whom I have placed it: In what way is the image of the outer world, which according to my theory comes into being in the *retina*, led from there through the dark material of the body into the innermost corner of the Soul? Does the soul possibly come forward to meet it? And all that is connected with this question! For myself, however, I frankly regard the ability to see as more essential than the ability to grasp the size of the angle. With regard to the sense of sight, I am at least able to stammer, however hesitantly; with regard to the other, I am altogether dumb.

I could well flee from the tedium of speculation altogether. Then if someone should ask me, "With what eyes does the Soul of the Earth see the rays of the planets?" I would answer: "With the same ones she has used to see a soldier with top-boots, whose image she has preserved in stone." But laziness is the death of wisdom—let us live and work!

First of all: the Soul is related to the central point in respect to its activity (at least in connexion with the body), but it is only associated with the form of the circle as a possibility. Because it is an active force, it radiates from the centre into the surroundings. Insofar as it is to perceive the things of the outer world it is, as it were, encircled by them. Insofar as it is to direct the activities of the body, this also becomes an external object. The Soul is concealed in the depths of the body and is rooted there in a point, from which its radiations penetrate the whole body. How else could it radiate if not in straight lines? This is the true form of outward movement. Is there any other form, since even light and flame . . . spread in straight lines? It reaches all external objects through the same material laws which permit the shining of the dome of heaven to stream in to the centre point of her realm. The whole surface of an Earth-hemisphere, and the whole garment of air which lies over it, is met by an infinite number of rays from the same planet; but only one of these arrives at the point which represents the seat of the Soul. . . . The effective ray of the Soul is stimulated, and so to speak, illuminated . . . by the effective ray of the planet which falls in the

same straight line with it. This is not only true for a single planet, but also for two, so that the Soul can perceive two signs on two different parts of its body. Whether her body is perfectly round, or is imperfect and irregular,—the Soul receives knowledge of the outer world . . . through rays or non-material radiations; she answers in turn through her own radiations, and relates everything to the perfect circle, and through the circle, to the Zodiac, which lies around the central point of her seat. In this way she arrives at a measurement for certain segments of this form. . . .

Having brought to a conclusion his treatise on the Soul of the Earth, Kepler now proceeds to discuss the human soul and its relation to celestial events. His concern is not only to establish astrology as a science, but to give clarity about what it can and cannot presume to explain. In the example of his own horoscope Kepler describes the constellation of birth as a kind of inspiring force which has worked throughout his life, in a constant way. As soon, however as one wishes to explain his specific discoveries from the stars, one has stepped out of reality into illusion. Here one has trespassed into the domain of the individual Soul, which, as Plato taught, has the power to determine its own destiny. Nor must it be forgotten that such things as parentage, sex and upbringing also exercise a definite influence. To show how far-reaching these purely earthly considerations can be, Kepler cites the instance of his mother, whose horoscope is almost identical to his own, but whose personality could hardly be a greater contrast.

The life-force in the human being unites in itself not only the harmonies hidden in rays of light, but also those carried on waves of sound. It drinks in the tones through the sense of hearing, . . . but it does not take up the light rays through the sense of sight; it does so rather through the difficult path of knowledge described above. In this way it can test them against the archetypes which are native to it.

Whatever approaches us through our sense of sight helps us to build concepts. But to grasp harmonies lies beyond the conceptual realm. Thus, I. C. Scaliger claims that the image of the hawk is native to the chick, —not as a simple mental image, but already defined as a danger which must be fled. Out of this comes the peculiarity of human souls, that whenever major planetary aspects take place in the heavens they pursue their various tasks with unusual energy. What the driving-stick is to the cattle, the spur to the horse,

the sound of drums and trumpets to the soldier, the rousing speech to the listener, the dance-tune of reed-flutes, bagpipes and fiddle to a gathering of peasant-folk, —so the celestial assembly of planets is to all folk, especially when they are gathered together in one place. Through this influence each individual is aroused to his own work, and people as a whole become more willing to advise one another and to respect one another's rights. In the course of wars, it is a fact that battles, combats, invasions, uprisings, confusion and frantic terror fall chiefly into the times of the aspects; moreover, in times of pestilence, more people fall ill and die when the aspects are strongest. Their reserve of strength decreases in their fight against illness; they are stimulated to this fight (but not, however, to death) by the aspects.

The heavens cannot see to all of this without help. The vital force of the Soul, which orders its work in accord with the celestial harmonies, holds the upper hand with respect to this celestial influence, as it is called. Now precisely this term "influence" has so blinded certain scholars that they would rather dream with the ignorant masses than remain with me in the realm of scientific knowledge. But how weak is their chain of reasoning: that the planets affect the atmosphere; that the atmosphere in turn affects the body, and the body the soul! Perhaps there is some truth in this—but how can it be logically deduced from the aspect? How does the Earth-Soul know all the elements of the atmosphere, how does she lead the body [of the Earth]? In no other way than through her ability to perceive the light directly, as I have earlier described. . . . In my "Theory of Light for Astronomers" I have shown that the life-giving ability of the Soul is a flame which has its seat in the heart; and that it must die when the fuel is burned up, whereas the Spirit lives on eternally. There I also compared the heart, with its regularly alternating movement of expansion and contraction, with a protected torch, in which the flame is always maintained by the addition of oil and air, and the escape of the smoke.

The wonderful dependence on the movements of the stars can be established on the basis of this . . . life-spending Soul-force. Since the power which is kindled in the heart, and which burns as long as life endures may, in a certain sense, be conceived as a Zodiac; since its being consists in the active pouring forth of energy, expressed in currents of flame; for this reason, the image of the whole visible Zodiac streams into the innermost part of the Soul. There it is

reborn, kindled anew, and both conditions now grow inwardly together. After the moment of rebirth, the heavens are now transformed in every respect into Soul-conditions. In the image of the Zodiac which lives within the Soul it is now indicated which planets are adjacent to which fixed stars; which stars are rising, setting or culminating. The initial birth and strengthening of the life-force in the human being depends on the harmonic radiations more strongly than all other life-phenomena. Earlier on I said that every Soul-capacity, viewed conceptually, is a circle. Soul energy is also in reality a circle, for it defines itself out of an inner impulse. . . . In point of fact, the life-energy of the Soul begins to work as soon as it is kindled at birth in the torch of the heart; from this time onwards it will have need of breathing as well, in order further to nourish the flame of life. In the moment that its ability awakens to grasp the harmonies [of the universe], the harmonious rays of the starry world stream forth into it most powerfully. It is for this reason that those individuals who are born at times when aspects are numerous are so active and industrious. From boyhood on they usually have grown accustomed to piling task upon task; or they may rise, through birth or through choice, to leading positions in public life; or finally, they may work scientifically with great energy. If someone should concede to me that my own biography can serve here as an example, let him study my parentage and birth, about which I have written in my book on the new star. . . . It might be useful to speak about this here as well. I will willingly endure the accusation of vanity. In my view, all those people are in error who, led by their intellect or their out look on life, condemn this field entirely as foolishness. They are the ignorant, the half-educated; people who beg rank and standing for themselves; even theologians, but common thinkers, as Pico says. But among friends of wisdom I can easily repulse any sort of accusation.

So let us begin! At 94° Jupiter had nearly overcome the trident of Saturn; the Sun and Venus sank away from him in league, but affected him from either side with a sextile aspect; at the same time they sank away from the quartile of Mars, upon which Mercury worked from nearby. The Moon entered the same triangle, and was quite near to the eye of the Bull, also in its declination. . . . The threefold concurrence of planets which took place on this day, namely the sextile aspect of Saturn and the Sun, the sextile of Jupiter and Venus and the quartile of Mercury and Mars, betrayed

the transformation of Gold. For after a sharp frost on the days preceding, this day brought mild weather and rain, which melted the ice.

I do not wish to defend and condone every claim of astrology with this example; I certainly do not place upon the heavens the whole burden of guiding human destiny. I am convinced that the scientific basis which I have brought forward is far removed from that foolish superstition, which can justly be termed madness. As an example, I would like to put forward the following: I know a woman who was born under an almost identical configuration to mine. She is of an extremely restless spirit, and has achieved nothing in the sciences (which, granted, is nothing unusual for a woman); she has, moreover, brought the whole city government into disorder, and has brought upon herself the most doleful misery. But, in the first place, in addition to the effect of the aspects one must consider the lively spirit which her mother bore witness to at the time of her pregnancy. Her mother-in-law, my grandmother, who shared the father's active interest in folk medicine, marvelled greatly at this. In the second place, I have come into the world as a man, not as a woman, and the astrologers will search the heavens in vain for the difference in sex. In the third place, I inherited from my mother a physical constitution which is better suited to the sciences than to any other occupation. Fourth: The inheritance from my father was too small, and so we had no patch of earth to which I could cling as a budding farmer. Fifth: I went to school and enjoyed the generosity of the authorities, which was a great help to the boy in his scientific endeavours.

Now we have still—once again from the viewpoint of the Creation—to consider the differences in the basic qualities of the planets. If the Soul [of the Earth] is a kind of light, then it is able to differentiate among the fiery red of Mars, the golden radiance of Jupiter and the pale shining of Saturn. It must also be granted that Mars, for example, can give enormous help not only in the world of commerce, but also in the sharpening of the spirit. This rests chiefly on a fiery power, which is responsible for the fact that the foremost representatives of science and medicine are born under an auspicious aspect of Mars with the Sun and Mercury. For the unveiling of Nature's secrets requires more sagacity, energy and penetration than all other vocations. I would like to go still further and claim that it must be due to the "Influence of Jupiter in mid-heaven" that I

take greater joy in geometry where it is applied to natural processes, than when it is pursued as a pure science. In the latter case it is stamped with the dryness of Saturn. The natural sciences also draw me more strongly than geometry, because the mountainous Moon, in the midst of the brightly-shining stars of the Bull, fills the imaginative powers of the Soul with fruitful pictures.

Kepler now gives an account of some of the factors in his life which do not bear a direct relationship to his horoscope. Without the pioneering work of Copernicus and Tycho Brahe he could never have developed his own theories; and without the generous support of his royal patrons, he would have had no possibility to carry out his research. As for the constellation of his birth, it has done no more than to "keep the dimly glowing candle of my spirit, and my power of judgment clean and unsullied; and to spur on my Soul, through thirst for knowledge, to untiring work."

In the following section, Kepler tries to define three ways in which destiny works in human life. Each of these is rooted in the conviction that every aspect of human life grows out of the interplay of the spiritual world and the realm of nature.

There are three things upon which the fortune of a person rests, insofar as he belongs to the kingdom of Nature: the Soul, the bodily form, and the guardian spirit. No one will question the importance of the first. The second is hidden, and therefore not so well known; on the third I can only hazard guesses. I have already spoken about the first, that is, the Soul, upon which moral actions also depend. Here the old worn-out proverb applies that we are each the master of our own fortune; beyond this, no further wisdom can be offered. But to proceed: we would like now to consider one particular realm of actions and morals: namely, the realm which we touched upon earlier in the example of a woman. It is a fact of human life, that there are large numbers of coarse and superficially-educated people not only among the masses, but also among the officialdom and the clergy, to whom sober and reflective innovators are unbearable, and are even regarded as a kind of leprosy. For this reason, if someone should have the good fortune to attain a certain standing in society, it is not enough for him to be true to his character and to pursue his own tasks energetically. In addition, he must assume a certain adaptability, a conventional bearing, and, on the whole, the sort of appearance which pleases the crowds. Many fine and restless spirits prepare for themselves a bitter lot, if they do not steep them-

"genius"

selves entirely in some scientific work. (Incidentally, they are judged rebellious, and even held in contempt, for precisely this reason). Consequently: if a person should, on the basis of his constellations, attempt to derive knowledge about his Soul-qualities, this attempt is not amiss, as long as it takes into account the whole of the human destiny; if it is isolated, it means nothing. It is still easier to fall into error when various causes are involved, natural as well as supernatural.

And now to consider the second well-spring of human fortune, that is the physiognomy and the bodily constitution. An important factor here is the imaginative power of the mother, which she communicates to the foetus during the whole duration of pregnancy. Often enough, the countenance, stature and moral force of unhappy parents (or even of other people and animals who have frequent or sudden meetings with the pregnant woman) pass over into the foetus; on this soil a similar destiny later grows. I earlier indicated that the examples of Proclus are applicable to animals, and to all which is endowed with life and movement, since they unite in themselves the archetypes of life and movement. In the same way, the essence of the birth-constellation is impressed through a hidden force, especially into the countenance, ... In this way one can understand that those people who are born under a bond of several planets (the astrologers call them "spear-bearers") are, through some hidden link, united in societies. . . .

The working of guardian spirits is witnessed by divine utterance (Job 33, Matthew 18, Luke 15). A certain spirit is assigned to each human individual to protect him and make him worthy of the divine judgment. Natural processes do not influence this connexion. If the astrologers are nonetheless able to predict accidental events from the birth-constellation, . . . it must be pointed out that the signs and warnings contained in the horoscope are necessarily connected to these guardians as well. I do not regard those events as accidental which arise out of the evil disposition of a person, his foolhardiness, his lack of restraint, his anger or his passion; or from his insignificant outer stature, both of which sources of destiny have been explained earlier. Examples of accidental events would rather be the following: if a passer-by is struck by a brick falling from a roof; if someone walking in a forest is hit by a bullet or a stray arrow; if a sinking ship carries its unfortunate passengers with it to the depths, . . . but also, in contrast, if someone should

run into an unexpected inheritance, or accidentally discover a treasure. . . . I know of an instance which concerns two people . . . born under the same highly inauspicious constellation. In spite of the fact that they possessed very similar characters [their destinies developed in quite different ways]. As children they were play-mates; the one leapt over an abyss, grabbing on to the rope in the middle of his leap. Had he not been able to reach it, his life would have been forfeit. But it appears that he was not ruined by his recklessness. For the one met his end through a stroke of lightning, and the other was felled by the lead bullet of a hunter when, on the track of wild animals, he was, so to speak, not present in his senses. I cannot grasp how the heavens can bring about such events without guardian spirits; whereas everything else which they are able to achieve can be understood out of the bodily and Soul-constitution of man. It has happened more than once that I have been overcome by pity for the fate of people who appeared to me to be thoroughly innocent; but I soon learned from trustworthy sources that their conduct had been of a nature to drive away a good guardian spirit as surely as smoke drives away bees. In this way the person was handed over to blind accident, like a wagon without a driver; he was driven out of the kingdom of God, his Creator, and given into the keeping,—which is to say, the tyranny,—of the Devil. . . . To be sure, it is far from my intention to apply this view to all those people whose lives are ended by accident. But the astrologers cannot read such God-forsaken conduct from the stars. For the ways which God may use to counter corruption are not written in the stars. . . .

* * *

Everything which I have said up to now about the Soul has not been put forward with the intention of discouraging the student of philosophy from reading those authors who speak about the supersensible, or in order to attract their attention to the profound commentators of Plato and Aristotle—that is, to all those who have written about the Soul and the primal spirits; to all those Greek, Arabian and Roman writers, to Plotinus, Themistrios, Simplicius, Porphyry, Alexander, Averroës and all the many others which he has quoted; to Boethius and I.C. Scaliger, who has quite recently become famous through his fine investigations. It was not for this reason that I have written, but rather in order to afford new grounds of demonstration, out of my vocation and out of observations which are

connected with the deepest foundations of my harmonic work, and which, to the best of my knowledge, have not previously been dealt with. May all those who, together with me, are occupied with such supersensible studies, and who are versed in the authors I have mentioned, compare my opinions . . . with the logical deductions of those philosophers, and, out of a free spirit, test both to the ultimate limit (I for my part must confess that I have not done this completely). Then this branch of the science of the supersensible may be provided with a richer, more colourful and more dependable vocabulary. And so I pray to the Holy Trinity, that my undertaking may add to the glory of the blessed Name, of the Creator of everything sensible and supersensible; that it may strengthen (in their convictions) the scholars of the holy and innocent life; and may finally contribute to the eternal salvation of all Souls.

ST. SEBASTIAN

(after Mantegna's painting)

PAUL MATTHEWS

Today St. Sebastian stands bound to his pillar
transfixed with fifteen arrows, each fatal, but
his blood beats against them all.

The pillar stands among broken statues, flotsam
of a despair before Christ's coming.

His tormentors hurry from the scene. The saint
forgives them of course, shifting his gaze
inwards to shape clouds into horsemen riding
to a far country.

The wounds to limb and torso are nothing,
but the newly struck shaft between his eyebrows
quivers against Christ who loosed it.

Hard to forgive, this wound that keeps him alive
while everything else crumbles.

TWELVE MOODS

TRANSLATOR'S INTRODUCTION

RUDOLF Steiner's *Zwölf Stimmungen*, and the appearance of an English version of it in the "Golden Blade," may both be felt to call for a few words of introduction. It will be noticed that each one of the twelve stanzas is "assigned," if that is the correct word, to one of the Zodiacal Signs and that each stanza consists of seven lines, which is also the number of the Planetary Spheres. In the volume to which I am about to refer they follow immediately on another poem entitled *Planetentanz* ("Dance of the Planets"). In spite of this it would, I conceive, be a mistake to think of the poem in some such terms as "Stanzas on the Zodiac". For it is also noticeable that the author's own title is *Zwölf Stimmungen*. "Moods" seems the only possible translation for *Stimmungen*, but the German word also carries the overtone of "being in tune with"; and it seems clear that what the Stanzas are "about" is rather the relation between the spirit of man and the Spiritual World.

In a Foreword to the brief collection of *Wahrspruchworte*, where they were first printed in 1925, Frau Marie Steiner disclosed that they were originally composed for those learning Eurythmy: "—um die Lernenden ganz konkret einzuführen in den Geist des Sich-eins-fühlens mit dem Universum—" to lead the students quite concretely into the Spirit that feels itself one with the Universe. And I must take this opportunity of recording with some emphasis that the English version that follows was not attempted with any thought of publication, but simply because some English Eurythmists felt, and indeed rather insisted, that for their purposes the best I could do might be better than nothing at all.

That is said, not as a gesture of becoming modesty, but rather as a necessary warning. That *any* poetry, or any writing of which the subject matter is essentially poetic, is untranslatable has been emphasised so often that it could have been left to be taken as read. One reason, but not the only one, for this is of course that, however brilliantly it may have been done, the *sounds* will inevitably be quite different. But here, over and above the familiar problems, there remains an even more insuperable one in the nature of the subject-matter itself. Presumably the first requirement of an adequate translator is that he should at least have "understood" what he has been translating. But these stanzas are surely designed to utter a

pre-conceptual, and indeed pre-verbal, stage of creation and of consciousness which could not, almost by definition, be "understood" by the intellect; not even, I would say, by an intellect laced with true imagination. I would suppose that, when they achieve their purpose, they do so by suggesting the reader into a level of apprehension where such terms do not yet apply: a plane of exclusively spiritual relationships. It would be the task of one who had penetrated to that essence to "bring it down" within his own spirit, as the author himself must have done, into that level of consciousness whereof time and space are the framework and images and words are the instruments. This, in accordance with his ability, he might then re-express in his particular mother-tongue; and he might feel confident that at least there was nothing positively misleading in his translation.

Since I cannot claim that degree of penetration, I have not that confidence (I do not for instance apprehend the relation, stressed by Marie Steiner in the Foreword already referred to, between each line and a particular planet). Probably eurythmists are to some extent protected from the ill effects of any crassness of apprehension on a translator's part by the fact that they have their own lore of the zodiac and the planets and their own pre-verbal, or at all events non-conceptual, relation to them. They can, so to speak, "check up." I have consented to the publication of this rendering in the hope that, among the others, there will be none who, in their own journey towards penetration, will seek to rely heavily on it. At most I should wish it to be taken, and with caution, as one possible help towards a fuller grasp of the German original.

OWEN BARFIELD

ZWÖLF STIMMUNGEN

RUDOLF STEINER

Erstehe, o Lichtesschein,
 Erfasse das Werdewesen,
 Ergreife das Kräfteweben,
 Erstrahle dich Sein-erweckend.
 Am Widerstand gewinne,
 Im Zeitenstrom zerrinne.
 O Lichtesschein, verbleibe!

(WIDDER)

Erhelle dich, Wesensglanz,
 Erfühle die Werdekraft,
 Verwebe den Lebensfaden
 In wesendes Weltensein,
 In sinniges Offenbaren,
 In leuchtendes Seins-Gewahren.
 O Wesensglanz, erscheine!

(STIER)

Erschliesse dich, Sonnesein,
 Bewege den Ruhetrieb,
 Umschliesse die Strebelust
 Zu mächtigem Lebewalten,
 Zu seligem Weltbegreifen,
 Zu fruchtendem Werdereifen.
 O Sonnesein, verharre!

(ZWILLINGE)

Du ruhender Leuchteglanz,
 Erzeuge Lebenswärme,
 Erwärme Seelenleben
 Zu kräftigem sich Bewähren,
 Zu geistigem sich Durchdringen,
 In ruhigem Lichterbringen.
 Du Leuchteglanz, erstärke!

(KREBS)

TWELVE MOODS

RUDOLF STEINER

Be born, dim Ray, and shine.
 Conceive engenderingness,
 Grasp interlacing Forces,
 Shine inly awakening Essence.
 Feed on resistance felt,
 In Time-on-streaming melt.
 O Ray of Light, stay shining!

(ARIES)

Light up, O gleam of Existence,
 Be ware of potency-stir,
 Twist the fibre of Life
 Into World-being now existent,
 Into the manifold of sense,
 Bonded Being's incandescence.
 O gleam of Existence, appear!

(TAURUS)

Be, Solar Essence, untied,
 Inveterate Stillness move,
 Contain the riotous urge
 To sway of mastering life,
 To blithe World-definition,
 To blossom before fruition.
 O Solar Essence, abide!

(GEMINI)

Coolly luminous Gleam,
 Engender the heat of life,
 In sentient life get warmth
 Waxing to Spirit self-aware,
 To Mind's self-penetration
 In quiet illumination.
 Luminous Gleam, grow stronger!

(CANCER)

Durchströme mit Sinnngewalt
 Gewordenes Weltensein,
 Erfühlende Wesenschaft
 Zu wollendem Seinentschluss.
 In strömendem Lebensschein,
 In waltender Werdepein,
 Mit Sinnngewalt erstehe!

(LÖWE)

Die Welten erschau, Seele!
 Die Seele ergreife Welten,
 Der Geist erfasse Wesen,
 Aus Lebensgewalten wirke,
 Im Willenserleben baue,
 Dem Weltenerblühn vertraue.
 O Seele, erkenne die Wesen!

(JUNGFRAU)

Die Welten erhalten Welten,
 In Wesen erlebt sich Wesen,
 Im Sein umschliesst sich Sein.
 Und Wesen erwirkt Wesen
 Zu werdendem Tatergiessen,
 Im ruhenden Weltgeniessen.
 O Welten, traget Welten!

(WAAGE)

Das Sein, es verzehrt das Wesen,
 Im Wesen doch hält sich Sein.
 Im Wirken entschwindet Werden,
 Im Werden verharret Wirken.
 In strafendem Weltenwalten,
 In ahndendem Sich-Gestalten
 Das Wesen erhält die Wesen.

(SKORPION)

Flush the lordship of Sense
 Through being of Worlds become,
 Existence going to feel,
 To will, to resolve, to be.
 In torrents of living light,
 In pain's parturient might,
 With lordship of Sense be raised !

(LEO)

Gaze into Worlds, O Soul!
 The Soul to take in Worlds,
 The Mind conceive Existence,
 From Life's high Energies do,
 Make in experiencing Will,
 Growing-point of Worlds fulfil.
 O Soul, know thou existents!

(VIRGO)

Worlds resting on Worlds,
 Existence alert in creatures,
 Beings contained in Being.
 And Existence prompting its own
 To blossoming deed-deployment,
 In quieted world-enjoyment
 O worlds, be bearers of Worlds!

(LIBRA)

Being absorbs Existence,
 Yet still, in Existence, it is.
 Potency vanishes into act,
 Act within potency persists.
 In pains imposed the wielding World,
 In inkling faint Self self-unfurled.
 Existence secures Existence.

(SCORPIO)

WITTGENSTEIN IN PRISON

CHARLES DAVY

WITTGENSTEIN has a unique, almost legendary place in the history of twentieth-century philosophy. During his life (he died in 1951) he published only one philosophical book, the early *Tractatus Logico-Philosophicus* (1922), but he has been regarded by good judges as the greatest philosopher of the age. His work profoundly influenced two leading schools of modern philosophy, Logical Positivism and analytical or linguistic philosophy, yet he repudiated them both. Philosophy obsessed him, but he always warned his students not to become professional philosophers. At one time he believed that with the *Tractatus* he had brought philosophy to an end, but in fact he gave it a powerful stimulus.

During his later years at Cambridge he gathered round him a band of devoted disciples who have since collected and edited and published almost every scrap of writing he left behind, together with notes made by students during his lectures and conversations. The output of commentaries on his work has been enormous: the bibliography appended to K. T. Fann's book on him runs to 65 pages.¹ The *Tractatus* has been translated into at least nine languages, including Russian and Chinese.

I have been drawn to write something on Wittgenstein for two reasons. He seems to me to offer an extreme example of the tormented modern consciousness, in prison without altogether knowing it; and by any reckoning he was an extraordinary human being.

* * *

Ludwig Josef Johann Wittgenstein was born in Vienna on 26th April, 1889, the youngest of six brothers and two sisters. His father was of Jewish descent, his mother a Roman Catholic; Ludwig was baptised in that Church. The father was a very rich engineer, a leading figure in the Danubian iron and steel industry. He and his wife were devoted to music; their house was a centre of musical life and intellectual discussion, with Schopenhauer the philosopher then most in vogue.

Ludwig grew up in this atmosphere of great wealth and high culture. On leaving school he went to the Technische Hochschule in Berlin; he had thought of studying physics but finally chose

¹ *Wittgenstein's Conception of Philosophy*. For further details of books mentioned, see list of references at the end.

engineering. As a small boy he had built a working sewing-machine, all his life he was fond of machinery and skilled at repairing it. In 1908 he came to England and spent three years as a research student in the engineering department of Manchester University. He worked on the design of a jet reaction propeller which is said to have foreshadowed in some respects the modern jet engine. This was largely a mathematical task; his interest now shifted to pure mathematics and its logical foundations. Bertrand Russell's *Principles of Mathematics* led him to Frege's work in the same field; Frege advised him to go to Cambridge to study with Russell.

In 1912 he was admitted to Trinity College, first as an undergraduate, later as an "advanced student". Russell introduced him to the brilliant circle that included Moore, Whitehead, G. H. Hardy and Maynard Keynes. Later, Russell wrote: "Getting to know Wittgenstein was one of the most exciting intellectual adventures of my life."

Wittgenstein was at Cambridge until the summer of 1913; during vacations he went on visits to Iceland and Norway with a young mathematician, David Pinsent.² In the autumn of 1913 he returned to Norway alone. He lived there, first on a farm near Bergen and then in an isolated hut built by himself, until August, 1914.

When war came, Wittgenstein enlisted at once in the Austro-Hungarian Army, although he had been exempted because of a rupture. He served with distinction as an artillery officer on various fronts, gaining citations for his conduct under fire, until the collapse of the Austro-Hungarian forces in October, 1918. He was taken prisoner by the Italians and spent some months in a prisoner-of-war camp near Monte Cassino.

Throughout his war service he had carried with him the manuscript that was to be the *Tractatus*; by the time of his capture it was complete. With the aid of Keynes he was able to send a copy to Russell in Cambridge, and in 1919, after four German publishers had refused the book, Russell offered to promote an English translation, with an Introduction written by himself. At first Wittgenstein welcomed this idea, but when he came to read Russell's Introduction he found it so full of "superficiality and misunderstanding" that he would have none of it, even if this meant forgoing an English edition.

² Pinsent was killed in the 1914-18 war; the *Tractatus* is dedicated to his memory.

In 1922, however, the *Tractatus* was published in London by Routledge, with Russell's Introduction included and a translation by C. K. Ogden and F. P. Ramsey facing the German text.¹ Wittgenstein had relented sufficiently to go over the proofs, but without changing his opinion that the book's purpose had been misunderstood—not only by Russell but equally by Moore and Frege, both of whom had read it in typescript.

Wittgenstein was not indifferent to these misunderstandings, but he had always expected them, and before even trying to get the *Tractatus* published he had decided to turn away from philosophy—having brought it, as he then believed, to a kind of terminus—and to take up school-teaching. In 1919, after his demobilisation, he had spent a year at a Vienna training college for elementary teachers, and for the next six years he taught at village schools in Lower Austria.

During this time he wrote and published a glossary—a *Wörterbuch*—for primary schools, and his teaching experience had considerable influence (we shall see) on his later philosophical ideas. His sister Hermine has said that in some respects he was a born teacher, but lacked the patience for dealing with dull or unruly children. Friction with the school authorities and parents occurred and recurred; in 1926 he gave up teaching and embarked on a quite new task—the designing of a large house for one of his sisters in Vienna.

At first he collaborated with an architect friend, Paul Engelmann; later he took over the work and attended to the smallest details. The house was built of concrete, steel and glass in a then modern style; it is said to have resembled the *Tractatus* in its austere elegance and lack of all decoration. He also worked at sculpture in a friend's studio and produced a girl's head, said to have been perfectly finished in a classical Greek manner.

Meanwhile his Cambridge friends were trying to get him back; Keynes raised money for it. But it was not until 1929 that he made up his mind to return and take up philosophy once more. In that year he was awarded a Ph.D degree, with the *Tractatus* ranking as his thesis; in 1930 he was elected a Fellow of Trinity. He began to lecture, informally, on philosophy and to fill notebooks with material for at least two volumes, but he maintained his resolve not

¹ The German text had appeared a year earlier in an Austrian journal, *Annalen der Naturphilosophie*. Wittgenstein regarded this as a pirated edition, full of errors.

to publish them. After Hitler absorbed Austria he became a British subject, but he never cared much for English ways of life.

When his Fellowship expired in 1936 he went to Norway and spent a year alone in his hut. It was there that he began to write his posthumously published book, the *Philosophical Investigations*. In 1937 he resumed lecturing in Cambridge; in 1939 he succeeded Moore as Professor of Philosophy; but before he could take up his chair, war broke out.

For a time during the war he worked as a porter at Guy's Hospital, and later as an assistant in a medical laboratory at Newcastle-upon-Tyne. Late in 1944, when the war looked like ending, he returned to Cambridge and lectured there until 1947, when his health began to give way. He sought seclusion in Ireland and for a time lived alone in a hut on the Galway coast, where he became noted for feeding and taming numbers of birds. In 1949 he was found to be suffering from cancer. In 1950 he paid a last visit to Norway and thought of settling there; but in 1951 he died. His last words were a message to his friends: "Tell them I've had a wonderful life."

* * *

Such in brief outline was the outer course of Wittgenstein's life. It would be much harder to give a brief account of his ideas, and I shall not try to do so in any detail. I want to look at a few aspects of the *Tractatus* for the light they throw on Wittgenstein's character and on the underlying purpose of the book.

Both in style and in contents the *Tractatus* gives the impression of coming from a very unusual mind, owing little to previous philosophies, except for the acknowledged stimulus of Frege and Russell and some influence from Schopenhauer. It is a short book of some 80 pages, set out severely in numbered propositions, with a system of sub-numbering for secondary propositions and comments. The style is terse and aphoristic. No attempt is made to persuade the reader or to debate with him. In his Preface Wittgenstein wrote that although he was conscious of having fallen far short of the possible in the expression of his thoughts, "the truth of the thoughts communicated here seems to me unassailable and definitive. I am therefore of opinion that the problems have in essentials been finally solved."

What were these problems? Broadly, one can say that Wittgenstein is engaged in examining the structure, function, and above all the limits, of human language, with extensive discussion also of

logic and logical inference. The book opens with one now celebrated aphorism:

The world is everything that is the case and closes with another:

That whereof one cannot speak, thereof one must be silent.⁴

By the first aphorism Wittgenstein means that the external world we normally perceive consists of objects and their relationships. "Empirical reality is limited by the totality of objects." At that time he believed (he came later to a different view) that the prime function of language is to depict clearly and accurately the structure of the world. It must therefore consist basically of propositions—factual statements, empirically verifiable, about objects and patterns of objects. If language indulges in non-verifiable statements, it becomes non-sense. And since traditional philosophy is constantly making unverifiable statements about unobservable entities—truth, justice, beauty, rightness and so on—Wittgenstein regards most of it as non-sense. But he does not mean this contemptuously. "Don't think," he once said to a friend, "that I despise metaphysics. On the contrary, I regard the great metaphysical writings of the past as among the noblest productions of the human mind." He means that in so far as metaphysics purports to be making factual statements about the world—if it "obliterates the distinction between factual and conceptual investigation"—it becomes a kind of non-sense, for it is trying to express the inexpressible: to say what cannot be *said* but can only be *shown*—e.g. through poetry and parables.

Hence the *Tractatus* is not a tract in favour of scientific positivism, though that is what it was at first widely taken to be. The propositions near the end, where Wittgenstein touches on the "inexpressible" and the "mystical," were by-passed or misunderstood. We can regard the *Tractatus* as a ground-clearing, frontier-drawing operation. The encircling frontier is set by the limits of language—*die Grenze der Sprache*. Within the frontier, Wittgenstein sets out to clear away the confusing tangle of metaphysical language. There will then be, on the one hand, an area of clear logical language, freed from non-sense, while beyond the frontier the far more

⁴ The later and now generally used translation of the *Tractatus*, by D. F. Pears and B. F. McGuinness (Routledge, 1961) has: "What we cannot speak about we must pass over in silence." I prefer the gnomic quality of the Ogden-Ramsey version, and "we must pass over" carries a suggestion of dismissal which was not at all Wittgenstein's intention.

important realm of values will be safeguarded from the distortion and trivialisation that comes from trying to talk about the "inexpressible." Wittgenstein "passionately believes that all that really matters in human life is precisely what, in his view, we must be silent about."⁵ For him, the frontier is sharp and absolute:

The sense of the world must lie outside the world. In the world everything is as it is and happens as it does happen. In it there is no value—and if there were, it would have no value.

How the world is, is completely indifferent for what is higher. God does not reveal himself in the world.

Not how the world is, is the mystical, but *that* it is.

There is indeed the inexpressible. This *shows* itself; it is the mystical.

The first two of these aphorisms are giving radical expression to a point of view that goes with the onlooker-consciousness, the mode of consciousness that marks our epoch of the Consciousness Soul, or Spiritual Soul, as Rudolf Steiner called it. For to the pure onlooker-consciousness the external world does look like a spectacle devoid of human values and offering no evidence for an actively existing God. I will return to this point. Here I want to quote two more aphorisms:

We feel that even if *all possible scientific* questions were answered, the problems of life would not be touched. Of course there would then be no questions left, and just that is the answer. The solution of the problem of life is seen in the vanishing of the problem.

If all possible scientific questions were answered, then everything that can be put into words would be known; but the problems of life would be untouched, for they belong to the realm beyond the frontier. When Wittgenstein adds that "the solution of the problem of life is seen in the vanishing of the problem," I think he means that the only "solution" comes through an experience which inexplicably causes the problem to disappear, like a cloud dissolving in the sun. "Is not this the reason," he adds, "why men to whom after long doubting the sense of life became clear, could not then say wherein this sense consisted?"

Probably Wittgenstein was never one of these men; he was given to melancholy and self-reproach and took life very hard. His friend Englemann tells how they used to walk and talk at a time, early in the war years, when Wittgenstein was training as an artillery officer at Olmutz, an old Moravian town where Englemann lived with his mother and family. Wittgenstein was then 27, Englemann 25.

⁵ From Paul Englemann's *Letters from Ludwig Wittgenstein, with a Memoir*. In 1934 Englemann migrated to Israel, where he worked as an interior architect and writer, and died in 1965.

After evening gatherings at Engelmann's home, where music was often played, Engelmann would walk back with Wittgenstein to the latter's lodging on the town outskirts; sometimes Wittgenstein "would in turn accompany me part of the way, or the whole way, back to my home, and our nocturnal conversations sometimes continued for two hours or so."

Some years later Wittgenstein wrote to Engelmann: "How glad I would be to see you again soon! Because the active use of my reason which your presence makes possible has some kind of soothing effect on me." All through his life Wittgenstein was in need of "soothing"—of being somehow helped to escape from the torment, even the anguish, of wrestling with his thoughts.

During their evening walks the two friends often talked about religion:

The idea of a God in the sense of the Bible, the image of God as the creator of the world, hardly ever engaged Wittgenstein's attention, but the notion of a last judgement was of profound concern to him. "When we meet again at the last judgment" was a recurrent phrase with him, which he used in many conversations at a particularly momentous point. He would pronounce the words with an indescribably inward-gazing look in his eyes, his head bowed, the picture of a man stirred to his depths.

Wittgenstein seems to have felt that he was perpetually under judgement, summoned or committed to a task he could never satisfactorily fulfil. It required him to strip himself of everything superfluous, to cultivate a way of life as austere and economical as the *Tractatus* itself.

In 1912, on his father's death, he had inherited a fortune. With some of it he at once made a large anonymous grant for the promotion of literature; one of its beneficiaries was Rainer Maria Rilke. After the war he distributed the rest among members of his family.

During these post-war years, while he was training to be a teacher and afterwards teaching in village schools, he wrote now and then to Engelmann. It was an unhappy period, not only because of his teaching difficulties. He was not yet sure that the *Tractatus* would be published; sure only that Russell and Frege had failed to understand its aims. But there must have been other causes, obscurely alluded to in his letters but not explained. In January, 1920, he wrote to Engelmann:

It is strange, in the last few days I really was in a state that was terrifying to myself, and the matter is not yet over. I don't want to tell you what causes me so much torment.

In May, 1920:

I have had a most miserable time lately. Of course only as a result of my own baseness and rottenness (*meine enigene Niedrigkeit und Gemeinheit*). I have continually thought of taking my own life, and the idea still haunts me sometimes.

In July, during the holidays, he found relief by working as undergardener at the monastery of Klosterneuburg—"in the evening when the work is done, I am tired, and then I do not feel unhappy"—but in January, 1921 he wrote:

I had a task, did not do it, and now the failure is wrecking my life. I ought to have done something positive with my life, to have become a star in the sky, instead of which I remained stuck on earth, and now I am gradually fading out.

In these passages there are enigmas which are not fully resolved by supposing that a strain of melancholia may have run in the family. Two of Wittgenstein's brothers committed suicide. A third, Paul, had started a promising career as a concert pianist when in 1914 the war took him and soon cost him his right arm. But after the war he resumed his career, playing works he had adapted for the left hand alone or works he commissioned from various composers, including Ravel and (later) Britten.⁶

One can feel that Paul and Ludwig had some characteristics in common. Both drove themselves hard and defied conventional expectations. But Paul was probably not hampered by the spells of depression which began to lift from Ludwig only after he gave up teaching and in 1926 came to Vienna to design his sister's house.

By this time the *Tractatus* had become well known to the Vienna Circle of scientifically minded philosophers who had gathered round Professor Moritz Schlick. They regarded its author—then personally unknown to them—as a brilliant new ally in their campaign to drive metaphysics from the field. Their basic tenet was that the only statements which make sense are those that can be verified by observation. They granted a special exception to mathematical statements, which are verifiable on their own ground. All other statements were either vague moonshine or expressions of personal feeling disguised as objective judgements. And when they found the *Tractatus* saying that "to understand a proposition means

⁶ *Grove's Dictionary of Music and Musicians* says of him: "He acquired an amazing virtuosity. His capacity for wide spans and quick leaps enabled him to perform with one hand works which offer difficulties even for ordinary pianists. His interpretations are distinguished by great clarity and sense of polyphony. At the same time it seems inevitable that a certain hardness should manifest itself in his touch."

to know what is the case if it is true," they took this to be another way of formulating their own verification principle. Towards the end of the *Tractatus*, certainly, there were some obscure references to mysticism, but these could be passed over as minor aberrations from the main theme. More disturbing was the concluding aphorism—"That whereof one cannot speak, thereof one must be silent"—for, as Otto Neurath, one of the founders of the Circle, complained it "sounds as if there were a 'something' of which we could not speak." But on the whole the Logical Positivists could applaud the *Tractatus*, and they were anxious to meet its author. Schlick wrote to Wittgenstein that in Vienna there were many people "who are convinced of the importance and correctness of your fundamental ideas and feel a strong desire to make your views more widely known."

After Wittgenstein had come to live in Vienna again, he went to some of the Circle gatherings, but never became a member. Engelmann says that "at the meetings with Schlick and one or two others Wittgenstein often would not discuss philosophical topics but preferred to read out poetry, particularly the poetry of Rabindranath Tagore."

* * *

In 1929, when Wittgenstein was persuaded to return to Cambridge, his second and very different period as a philosopher began. As a Fellow of Trinity he began teaching philosophy, but not the philosophy of the *Tractatus*. Between 1929 and 1939 he wrote voluminously in notebooks and through dictation to pupils, but he kept to his resolve to publish nothing.⁷ Some of these notes eventually took shape as the *Philosophical Investigations*, completed by 1949 but not published until 1953, two years after his death.

Unlike the *Tractatus*, the *Philosophical Investigations* is a long discursive volume, conversational in style, consisting entirely of short paragraphs—"remarks," Wittgenstein called them—which range over all sorts of topics and follow no systematic plan. It is like a vast questioning dialogue that Wittgenstein is holding with himself and an imaginary audience. Having recognised, he says, some "grave mistakes" in the *Tractatus*, he turns away from analysing the logical structure of language, wherein he had hoped to find mirrored the logical structure of the world, and sets out—

⁷ Much of this material has now been published in, e.g., *The Blue and Brown Books: Lectures and Conversations on Aesthetics, Psychology and Religious Belief*; and Zettell

influenced by his school-teaching experience—to inquire how language is used.

In the *Tractatus* he had supposed that the "meaning" of a word must be looked for in what it depicts. Now he says, "Don't ask for the meaning, ask for the use." Language is social: its use of words is governed not only by grammar but by agreed conventions, similar to the rules of a game. There is no end to the variety of "language games," each with its own rules. Confusion comes if the rules of a given language game are misapplied or misunderstood. Threats of war can arise from the diplomatic language game if a word or phrase is used in one sense and understood in another. Or technical terms can be misapplied, as in Ouida's celebrated remark: "They all rowed fast, but none so fast as stroke."

Of course the *Philosophical Investigations* goes far beyond these elementary points. A difficult long section deals with the uses of language for denoting pains and pleasures and other private states of mind. But compared with the *Tractatus*, this later book is on a much simpler, more familiar level of discourse. Russell, indeed, could see little in it but a trivial discussion of verbal practices:

The earlier Wittgenstein, whom I knew intimately, was a man addicted to passionately intense thinking, profoundly aware of difficult problems of which I, like him, felt the importance and possessed (or at least so I thought) of true philosophical genius. The later Wittgenstein, on the contrary, seems to have grown tired of serious thinking.⁸

One can easily feel that in his later writings Wittgenstein often seems to be making heavy weather of unimportant verbal niceties, but I doubt if Russell ever quite understood his motives, either in his later or in his earlier work. In both cases he was pursuing very similar aims, but by different methods. In the *Tractatus* he sought to apply a kind of therapy to language; to cleanse and purify it by showing what it can clearly say and what it cannot. In the *Philosophical Investigations* his therapy is applied to the uses of language and so to its users. He is trying to release them (himself included) from philosophical perplexities; or, in his well-known phrase, to "show the fly the way out of the fly-bottle." In both cases he sought to bring philosophy to a terminus: in the first case by solving its essential problems, in the second by dissolving them.

The *Tractatus*, however, actually promoted the rise of Logical Positivism, which Wittgenstein implicitly disowned. The teaching that led up to the *Philosophical Investigations* stimulated the rise of

⁸ *My Philosophical Development*, pp. 216-7.

another new school, that of analytical or linguistic philosophy, and again Wittgenstein refused to associate himself with it. He was not concerned with linguistic analysis as an end in itself, but as a means of untying knots in the mind, of liberating it from the confusing "bewitchments" of language. "For the clarity we are aiming at is complete clarity. But this means simply that the philosophical problems should completely disappear."

This idea of philosophy as something to be seen through and got rid of has never recommended itself to Western philosophers, but, as K. T. Fann points out, we find something very like it in Zen Buddhism:

Both Buddha and later the Zen masters were very much concerned with giving peace to those who were tormented by abstract philosophical questions. Zen masters have been particularly well known for their ability to show the nonsensicality of metaphysical questions by replying to the questioner with nonsense, a joke, an irrelevancy, a gesture, or what not. The state of 'enlightenment' in which the mind is free from philosophical questions is not unlike the state of 'complete clarity' which Wittgenstein was striving for.

Fann also remarks that the *Tractatus*, with its oracular, paradoxical style, is more akin to the *Tao Teh Ching* than to any classic of Western philosophy.

It would be easy to make too much of these resemblances, for Wittgenstein came to philosophy through Western science and mathematics and they had a lasting influence on the climate of his mind. But if he had studied Eastern wisdom—I am told he never did—he might have felt more at home with some aspects of it than with the way philosophy was taught and practised in the modern West. He had some of the characteristics of the Eastern guru, both in his dominating attitude towards his pupils and in the austere simplicity of his daily life:

He always wore light grey flannel trousers, a flannel shirt open at the neck, a woollen lumber jacket or a leather jacket. Out of doors, in wet weather, he wore a tweed cap and a tan raincoat. . . . One could not imagine Wittgenstein in a suit, necktie or hat. His clothes, except his raincoat, were always extremely clean and his shoes polished. He was about five feet six inches in height, and slender.⁹

⁹ This quotation, and those that follow up to page 74, I owe to Norman Malcolm's *Ludwig Wittgenstein, a Memoir with a Biographical Sketch* by Georg Henrik von Wright (Oxford University Press)—an invaluable and illuminating account of Wittgenstein by two of his former students and friends. Malcolm, an American, attended Wittgenstein's Cambridge lectures in 1939, and again, after war service, in 1946-7. In spite of being strongly urged by Wittgenstein not to make philosophy his profession, he went on to become Professor of Philosophy at Cornell.

It was the same with his college living quarters:

Wittgenstein's rooms in Whewell's Court were austere furnished. There was no easy chair or reading lamp. There were no ornaments, paintings or photographs. The walls were bare. In his living-room were two canvas chairs and a plain wooden chair, and in his bedroom a canvas cot. An old-fashioned iron heating stove was in the centre of the living room. There were some flowers in a window box and one or two flower pots in the room. There was a metal safe in which he kept his manuscripts, and a card table on which he did his writing. The rooms were always scrupulously clean.

It was here that Wittgenstein gave his lectures, sitting on a plain wooden chair in the centre of the room. Anyone could come, provided he or she came regularly for a lengthy period: casual visitors were not allowed. The room would hold no more than 30 students, and that was a crush, with the chairs they had to bring in from the landing.

One main reason for the extraordinary impression made by Wittgenstein on his students was that his "lectures" were really conversations he held with himself and with those students who felt able to respond. Other dons taught philosophy; he lived it, visibly and painfully, in the presence of his audience, for two hours on end:

Sometimes, when he was trying to draw a thought out of himself, he would prohibit, with a peremptory motion of the hand, any questions or remarks. There were frequent and prolonged periods of silence, with only an occasional mutter from Wittgenstein, and the stillest attention from the others. During these silences, Wittgenstein was extremely tense and active. His gaze was concentrated; his face was alive; his hands made arresting movements; his expression was stern. One knew that one was in the presence of extreme seriousness, absorption, and force of intellect. . . .

Wittgenstein was a frightening person at these classes. He was very impatient and easily angered. If someone felt an objection to what he was saying, he was fiercely insistent that the objection should be stated. . . . Fear of Wittgenstein helped to keep our attention at a high pitch. This was a valuable result, since the problems were of extreme difficulty and Wittgenstein's methods of examining them were enormously hard to understand. I was always conscious of the mental exertion required to follow him, and two hours of it was more than I was good for.

Wittgenstein himself, Malcolm says, was "always exhausted by his lectures. He was also revolted by them. He felt disgusted with what he had said and with himself." After a lecture he would often entreat a friend to go off with him at once to a cinema:

On the way to the cinema Wittgenstein would buy a bun or cold pork pie and munch it while he watched the film. He insisted on sitting in

the very first row of seats, so that the screen would occupy his entire field of vision. Once he whispered to me, "This is like a shower bath!" . . . He wished to become totally absorbed in the film, no matter how trivial or artificial it was, in order to free his mind temporarily from the philosophical thoughts that tortured and exhausted him.

His other means of escape was in reading American detective magazines, especially those published by Street and Smith. During the war, and again later, Malcolm sent him batches of them from America, and on several occasions he wrote to Malcolm in this strain:

Your mags are wonderful. How people can read *Mind* if they could read Street and Smith beats me. If philosophy has anything to do with wisdom there's certainly not a grain of that in *Mind*, and quite often a grain in the detective stories.

This sounds affected, but Wittgenstein really did hate academic philosophy, and indeed the whole atmosphere of academic Cambridge. As a Fellow of Trinity he tried dining at High Table in Hall but soon gave it up; he told Malcolm he was revolted by the artificiality of the conversation. He needed friends, but towards even his best friends—unless they were ill or in need—he could be harsh, rude, arrogant, petty, inconsiderate. On occasions he could be lighthearted and jesting, and he was, Malcolm says, "enormously appreciative of any simple kindness"; but probably he had no friend who was not sometimes afraid of him.

In some of these ways Wittgenstein reminds me of Beethoven. They both judged the social world around them by their own uncompromising inner standards and thought poorly of it. Both were driven by demons and encountered torments in their lives. Both made exacting demands on their friends. But Beethoven, in spite of the long ordeal of his deafness, was the more fortunate. He could express himself in music, and in his own way he had a fervent religious faith; he could feel that he had an intimate personal relationship with the Creator. Wittgenstein had no such creative outlet and no such religious faith.

In his youth he was contemptuous of religion; reading Tolstoy led him to the Gospels, and religion was always in the background of his later life, overshadowing it from a distance without leading him to any definite beliefs. From the testimonies of his friends we can gather some indications of what religion meant for him.

1. "Above all, he was never a mystic in the sense of occupying his mind with mystic-gnostic fantasies. Nothing was further from

his thoughts than the attempt to paint a picture of a world beyond (either before or after death), about which we cannot speak." (Engelmann).

2. "I think that the ideas of Divine judgement, forgiveness and redemption had some intelligibility for him, as being related in his mind to feelings of disgust with himself, an intense desire for purity, and a sense of the helplessness of human beings to make themselves better. But the notion of a being *making the world* had no intelligibility for him." (Malcolm).

3. Among the books he valued most were St. Augustine's Confessions, some of Tolstoy's stories, Dostoevsky's "The Brothers Karamazov," which he is said to have read many times, parts of Kierkegaard and Pascal, and Dr. Johnson's Prayers and Meditations—books that are all concerned with moral struggles and feelings of sinfulness and guilt.

4. "The thought of God," he said, "was above all for him the thought of the fearful judge." (G. H. von Wright).

5. He had a stern sense of duty and "saw life as a task." (Engelmann).

6. "Not long before he died, Wittgenstein quoted to a friend the inscription that Bach wrote on his *Little Organ Book*: 'To the glory of the most high God, and that my neighbour may be benefited thereby.' Pointing to his own pile of manuscript, he said: 'That is what I would have liked to be able to say about my own work.'¹⁰ Yet in his Preface to the *Philosophical Investigations* he had written: "It is not impossible that it should fall to the lot of this work, in its poverty and in the darkness of this time, to bring light into one brain or another—but of course it is not likely."

What are we to make of these attitudes, with their consistently sombre tone? Wittgenstein's feeling of being perpetually under judgement has obvious Freudian implications and may have roots in his early childhood, but this is something that may never be known. He recognised Freud's great scientific achievement, but held that analysis generally did more harm than good. Nothing seems to be known about his sexual impulses or how he dealt with them, which means that an essential part of him remains hidden. We cannot expect to go far in understanding him as a human being, as some of

¹⁰ M. Drury, in *Wittgenstein: an Anthology*, 1967.

his friends recognised;¹¹ but we can try now to see a little further into his motives and purpose as a philosopher.

Why did he devote himself to a pursuit which brought him so much torment? He was so well endowed with talents that several quite different careers were open to him: he could almost certainly have gained distinction as a musician, architect, sculptor, or engineer. He tried his hand briefly at the last three and at one time thought of becoming a conductor, for he had a phenomenal musical memory, as Engelmann observed:

On one occasion, when the conversation turned to the viola part in the third movement of a Beethoven quartet, he whistled the part from beginning to end, with a tone as pure and strong as that of an instrument. I have repeatedly heard him perform such feats.

In any of these other fields he might conceivably have had a happier, more freely productive life. But he had no choice. He "saw life as a task," and philosophy was the task he could neither abandon nor carry through to a satisfying conclusion. His work calls up for me the image of a tremendous force compressed into a single narrow channel, confined not only to philosophy but to one philosophical topic—the logic and uses of language—and even there peculiarly restricted. Wittgenstein took contemporary language—and that exemplified only by German and English—as the given basis of his inquiries, without apparently ever asking how it had come to be what it is. He must have known that modern languages have evolved from much earlier forms, an evolution from complexity to comparative simplicity.¹² He could have learnt that early language was inherently more poetic and more song-like than modern languages are. He would not, I believe, have responded to Anthroposophy, or he could have read Rudolf Steiner's account of how the power of speech-formation was imparted to primeval man by the Archangels and was originally experienced as an act of will rather than of thought.¹³

¹¹ Miss (now Professor) G. E. M. Anscombe, who as a student worked closely with Wittgenstein and one of his literary executors has been largely responsible, with collaborators, for collecting and translating and editing the notes and papers he left behind, wrote in a letter to Engelmann: "I must confess that I feel deeply suspicious of anyone's claim to have understood Wittgenstein. That is perhaps because, although I had a very strong and deep affection for him, and, I suppose, knew him well, I am very sure that I did not understand him."

¹² See Otto Jespersen, *Language: Its Nature, Development and Origin*, 1922.

¹³ See "Of Speech and the Archangels" (Dornach, 13 April, 1923) and various other lectures.



Ludwig Wittgenstein

Nothing of all this entered into Wittgenstein's philosophy. He could have said, perhaps, that it had no bearing on his practical and limited purpose. He wrestled with verbal confusions in order to get rid of them and so to have done with philosophising once and for all. "The real discovery is the one that makes me capable of stopping doing philosophy when I want to" We must always remember that philosophy for him, was concerned with the relatively little that *could* be said and not at all with the "higher", the inexpressible. He never seems to have modified his insistence in the *Tractatus* that "in the world everything is as it is and happens as it does happen. In it there is no value—and if there it would have no value God does not reveal himself in the world."

* * *

This feeling of living in a God-deprived world came home to Wittgenstein with unusual intensity, but something like it has been a familiar experience for many Western writers and thinkers ever since modern science began to undermine traditional religious beliefs. Matthew Arnold gave it memorable expression in "Dover Beach," where some of Wittgenstein's aphorisms are foreshadowed in poetic metaphor. It is indeed a characteristic of the onlooker consciousness—the prevailing mode of consciousness in our science-orientated epoch—that mankind can appear to be alone in a heartless universe; and this is not *entirely* a subjective illusion. In the sixth letter of the second set of *Letters to the Members*, the letter headed "Mankind's Future and the Work of Michael," Rudolf Steiner wrote

Man, during his life now in the physical sphere between birth and death, has all round him a world which is no longer directly even the workings of Divine Spirit, but only something left behind from those workings—what one can only call the *work wrought* by Divine Spirit. This *wrought work* is in its forms altogether of a divinely spiritual kind. . . . But Divinity is no longer within it as a living presence.

Steiner, however, goes no to say that "owing to Michael's work upon him," man has "conserved his connection with the essential being of Divine Spirit," and "into this God-voided world he will introduce what is in himself—what his own being has come to be in this age The Divine Spirit-Being from which man first sprang, spread abroad as Man-Being throughout all the worlds, will then have power to fill with light that Cosmos which now exists only in the wrought likeness of Divine Spirit."

When therefore the onlooker consciousness leads to Wittgenstein's assertion that "God does not reveal himself in the world," or when the Humanist (and some modern theologians) declare that "God is dead" and that man is free to remake the world under the guidance of science, we can feel that these are reflections—distorted and of course unrecognised reflections—of the situation described by Rudolf Steiner from his esoteric standpoint. It is true that man has gained increased freedom, and therefore increased responsibility, for shaping the affairs of his planet and for nurturing its future; but not true that he can accomplish this task by relying solely on his own resources and ignoring the spiritual world.

Wittgenstein did not altogether ignore the spiritual world; he believed that its values, though they could not be put into words, could be "shown," and they were shown to him through poetry and the other arts, and probably sometimes through wild nature. But I think they came to him rather as intimations from another realm, casting transient gleams into the course of human living but having no effective influence upon it. He never seems to have thought of the visible world as conditioned by consciousness, still less as conditioned by the limited range of the onlooker consciousness. I think of him as a spirit in prison, not aware that he was imprisoned by his own consciousness, but always painfully aware of "the darkness of this time." He had no thought of breaking out of the prison or of improving the world, but he had a compelling sense of duty towards his particular task in the world. His task was to free human thinking from philosophical confusions and vexations, and so perhaps to bring it a little nearer to that state of "perfect clarity" which haunted his mind. So he was constrained to work intensively in this single narrow field, leaving his other talents unused, often feeling that he had failed and certain that he would be misunderstood. He once told his friend von Wright that he felt "as though he were writing for people who would think in a quite different way, breathe a different air, from that of present-day men. For people of a different culture, as it were."

It may be that Wittgenstein's reputation as a philosopher will not endure at its present height. Philosophy will surely work its way through its preoccupation with verbal analysis and turn again to some of the wider questions of which Wittgenstein thought it were better not to speak. But I have been concerned here not so much with his philosophy as with the life and character of an exceptional

human being and with the impression he made on his friends. He was loved, disliked, feared, revered, but no-one who came near him could escape his influence. Let his friend von Wright have the last word:

"Wittgenstein's most characteristic features were his great and pure seriousness and his powerful intelligence. I have never met a man who impressed me so strongly in either respect."

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A DUTCH SOCIAL INITIATIVE¹

A. H. BOS

The threefold social impulse has had a tragic destiny; it has never really been able to incarnate. Since the nineteen-twenties many different institutions have been founded and much work has been done in many different fields of science, and yet one can ask oneself why Anthroposophy has incarnated only in some places and in some spheres of life but has never properly led to the development of real movements. We have schools but no educational movement; we have bio-dynamic farms but no agricultural movement. I believe that part of the reason for this is because the respective activities or fields of science have been divorced from their social aspects.

One can see how essential it was that Rudolf Steiner spoke of his insight into the laws of the social sphere and sowed the seeds for a recovery of the social organism *first, before* going on to penetrate other fields of work. Every institute, every firm, every society in the world has to tackle both its own particular activity or field of science *and* a portion of the social question, both internally and in its social environment. But when in the twenties it was found that the threefold social impulse was unable to fend for itself on a macro-social scale, people began to concentrate on their special field only, forgetting the social question also in their immediate environment, because it seemed insoluble in the wider sphere.

Rudolf Steiner started the great public threefold impulse as a socially therapeutic movement immediately after the First World War. This lasted from November, 1918, until the assassination attempt² in May, 1922. Then the threefold movement immersed itself in the Waldorf School. Here was the only possibility of realising a little piece of free spiritual life. Since then the impulse for a threefold membering of the social organism has become increasingly narrowed down to a question of structure to be solved by the thinking alone. Many groups have concerned themselves with studying "The Threefold Commonwealth" and "World Economy" and so on. The question asked was: What should the world look like? Threefold membering became a question of structuring.

¹ Minutes of a lecture given on 23rd November, 1963 in Stuttgart.

² By German nationalist extremists.

What should the right sphere look like? Where would taxation be in order? What authority should the Associations have, and so on. There was a fixed finality about all this. Things were studied in the light of what they ought *to be*. In this form the world was unable to accept the ideas, which in themselves are fruitful.

By immersing itself in the Waldorf School, the threefold impulse revealed quite a different side of its nature. In teaching one stands in the midst of the stream of time. Here one is concerned with the constant development of living beings. As a teacher one is directly involved in doing, in acting. Every theory which has not been digested and made human and which is not handled according to the needs of the momentary situation will prove to be useless. One's attitude to life is all the time intuitive. One acts out of the will in a healing way in the stream of the children's development.

Just as those who study the threefold question as one of structure can lose themselves in beautiful Imaginations which have a lofty, eternal and impersonal character, so teachers would love to submerge themselves entirely in Intuitive activities directed towards the developing child.

When thirty-three years after the failure of the original threefold impulse the Netherlands Pedagogical Institute (NPI) was founded, we felt that these two aspects could unite in a happy way. The Institute was founded by Professor Lievegoed, who is a doctor and curative teacher. Thus its aim from the beginning was one of healing and teaching. Its attention was directed not inwards but outwards towards the social reality of its environment. It looked at this social reality in its relation to the threefold social order and it tried to discover the structure and form of human collaboration. Wherever human beings work together the question of the organisation of their work arises.

Between 1919 and 1922 tremendous efforts were made to sow the threefold idea in the cultural soil of the German-speaking world. It was a *macro-social* impulse. Many thousands of people were contacted within a short space of time through public lectures, meetings and books. This style cannot be repeated today. It was possible then in the vacuum left in Germany by the First World War and it was carried by the personality of Rudolf Steiner himself.

The Netherlands Institute sees a metamorphosis of the threefold impulse not only in the way this impulse has become immersed in education but also in the fact that the style has changed from a

macro-social to a micro-social way of working. We work not from the outside inwards but from the inside-outwards in hundreds of smaller institutions.

Thus for ten years now (1963) our twelve colleagues have been working with courses and consultation work in firms, in public associations, in national institutions, in short wherever people work together in smaller or larger groups.

The way we work internally in our Institute, exchanging experiences and elaborating concepts, the way we work in our courses for managers, headmasters, chairmen of associations, etc., and also the way we work in our capacity as consultants, setting processes of social innovation in motion, the way we work in all this manifests a third element which is an essential characteristic of our work.

I would like to say the following about this: Society today is becoming more and more democratic, i.e. the individual is becoming less and less able to oversee a whole problem, let alone solve it by himself. Therefore the group is increasingly becoming the foundation stone of society, be it a college of teachers, an association of producers and consumers, a board of directors, or a manager with his heads of departments.

But at the same time there is an increasing inability to function in a socially competent way in a work or study group. People find it more and more difficult to make decisions *together*, to communicate properly together, to solve the problems of leadership together, or together to promote the creativity of the individual. A group has laws which cannot be contravened without unhappy consequences.

Thus the small group is central in our work. It represents the element of Inspiration. On the one hand it brings into the consciousness of its members their individual, often intuitive and unconscious experiences of the workaday world, which when talked about are found to have common links with the experiences of the others. And on the other hand the supra-human imaginative concepts are made human because they are taken into the hearts and feelings of the group. Thus the group as a social quality is a very important mediator between the world of concepts and the world of daily practical experience.

If one attempts to superimpose the great social concepts as such directly on to reality, they cannot be accepted. They must be translated and humanised and thus brought closer to social reality through being taken in by groups of people who stand in the midst of

practical life and can so translate the great thoughts and enrich them with practical experience that they can be assimilated by the real social situation.

The group is even more than this. It is a place where one can practice. In a small group, for instance in a course, one can practise all aspects of human collaboration. Problems of leadership, of communication, of understanding, of task distribution and co-ordination, of power and prestige, all of which appear constantly in daily work, can be made visible in a group situation.

Let us take a concrete example. A group of managers meets for a week in order to go into the problems of collaboration, leadership and organisation, the origin of resistance to change, and so on. But while speaking about these things, or discussing case histories, or doing a role-playing exercise, they find that exactly the same problems appear in their own behaviour. As consultants to the group, we either join in or sit outside as observers. Together with the group we subsequently conduct an evaluation. Perhaps the group had a discussion aim which it did not reach. Red herrings were followed up instead, or a number of participants lost interest in the problem and began to make disturbing side remarks; maybe two had a personal disagreement, or there were misunderstandings as to what had been said and so on. Why was this and what were the consequences? During the evaluation these things are discussed with the group, always in connection with the concrete phenomena within the group.

The participants begin to experience something of the laws which govern a group. After the evaluation they then plan a new aim for the group discussion on the following day, "Tomorrow we will speak about such and such, we will try to really listen, we will not get lost in a jungle of examples nor will we follow red herrings . . ." This new discussion is again followed by an evaluation, and thus a learning spiral is started. Experiences are brought into consciousness. Things with which one is emotionally bound up become discussable. One feels how even as an adult one can awaken a learning process within oneself and how the group helps in this by showing each individual the consequences of his behaviour as in a mirror.

The element of practising is the most important element in our work of social teaching. After we had been conducting courses in this way for several years we discovered that in each case about one quarter of the time was spent on lectures and three quarters on

practical exercises in the group. We had intuitively built into our courses the fundamental law of the path of inner development—one step in the world of ideas and three steps in the world of morality.

The work in Holland began in 1954. Professor Lievegoed had been working privately for a number of years giving lectures and acting as consultant when a group of businessmen and professors (only a few of them were anthroposophists) asked him whether he would be willing to continue this work on a more professional basis. They undertook to arrange for him a chair at the University of Rotterdam and to guarantee enough initial capital to cover the first two years of the Institute.

So this was how it began, and it soon became financially independent. The first large project was the further training of about 2,000 teachers in trade schools. Over a period of three years these teachers came together for one-week courses in groups of twelve. Some of the subjects treated were: teaching methods of technical subjects; the psychology of puberty; how to construct a curriculum; and so on. Other themes dealt with were: What is a school organism? How does a group of teachers function? Etc.

When twelve teachers from one trade school had completed this course, a "college" of teachers was formed, of which one member had also attended a one-week discussion leaders' course. Our work with them then changed from teaching to consulting and we helped the groups of teachers to run their meetings, solve their school problems and renew the lessons and the school organisation from within.

Some time later the Dutch Employers' Association asked us to help them with their training work. This Association has its own training centre at Noordwijk aan Zee where courses are held for managers, trainee managers, personnel managers, directors, etc. Over the years we have worked hard to give these courses, which formerly served merely for imparting information, a pedagogical form and to raise them to a higher level of teaching. Some of them we have taken over completely. These are not the specialist courses but the ones dealing with management organisation, general management, personnel management, and so on.

Most participants have been very enthusiastic about our courses and were afterwards able to look at their problems in quite a new light. Thus to some the course they attended seemed to mark a significant point in their life. Nevertheless we rarely see these

people again. Often the difficulties in their own company are so great that they cannot carry through much of what they have experienced. With many participants one has the feeling that their ego has taken in the experience of the course but that the sheaths resist it so that not much can penetrate. Perhaps with these we have done something for their next incarnation. Often the spiritual points absorbed by a person during the course only emerge again some time later, when he begins to ask basic questions as a result of his own problems in life or at work.

But sometimes companies approach us (when one of their top managers has come to know us through one of the central courses) and ask for further help with their internal problems. Here we go into questions of structure, internal co-operation, and training. We begin at the top level who carry the overall responsibility and with whom we discuss the problems. Frequently we give a short special course tailored to the needs of this group. Then we approach the lower levels where working groups are formed to go into the various problems of the company. We attempt to guide this process, on the one hand pedagogically by helping the groups to improve their own functioning, and on the other hand conceptually by trying to give them helpful concepts which can assist in sorting out muddled and subjective thoughts.

Two characteristics of our work are revealed in this way of working. First of all we respect karmic situations. We do not advertise but only work where destiny allows us to. We wait till we are asked. We also hardly publish anything. Our work spreads by word of mouth and we work in small groups. Many people in Holland know us, but always through personal contacts. Perhaps in this way we have hitherto been protected from attacks.

The members of the Institute, too, have not come in answer to advertisements but have been brought by destiny. There are at present (1963) twelve senior colleagues.

One notices in doing this work that one's field of activity is only as large as karma permits. One can study everything, but one can work in a socially fruitful way only where there are karmic possibilities.

This view also determines the subjects we deal with in our courses. We only speak about what we know from experience. Each of us has had many years of experience in one social field or another. You will notice that we speak little in our courses about reforms of the monetary system, company law, questions of property, the

mortgage system, and soon. Of course we go into these things in the internal work of the Institute. But we know that we cannot speak about them from our own experience. We are also not asked any questions in these fields. We do not think it is our task to publish general theoretical truths, for instance about a just system of interest on capital, because we do not stand *in* this field and are therefore not asked questions about it from quarters with which we have karmic connections.

The second characteristic of our work is that we use the group as a medium, a means of setting in motion *from within* a process of innovation, of healing in all sorts of social organisms.

Many social organisms, both large and small, are gradually sickening because the old forces which held them together are waning. This leads to a situation where intervention is constantly necessary, either by the top management or by consultant specialists. This is essentially intervention from outside, however helpful it may be. It is the result of organisations having been given structures taken from technical and mechanical models. The principles of modern company organisation have been created by engineers. Mechanistic models of this kind are incapable of self-healing. If they go wrong they are taken to the workshop like a car to a garage, so the means for mending them is outside.

We try to help people to structure their work according to an organic model, i.e. we try to form at all levels groups which can develop the ability to observe their own work critically and bring about their own healing from within with the help of social concepts.

We think that the work we are allowed to do is important within the cultural task of Europe. And we have the impression that the Dutch national character provides a good soil for this kind of work.

Holland lies between Germany and Great Britain. During our courses in these two countries we have experienced the difference between the two peoples. In mixed groups the polarity showed particularly clearly.

The English are pragmatic and act out of the situation of the moment. They are thus in danger of becoming opportunists (in America this leads to social manipulation) who reject all knowledge as mere theory.

Germans live so much in the world of thought that they are in danger of becoming dogmatic and either merely writing books about their ideas or wanting to impose their ideas on to reality without

more ado. If their theories do not fit the reality, all the worse for the reality.

The English do not mind whether something is true or not, so long as it is practical and workable. The Germans do not mind whether a thing is realistic or not, so long as it is absolutely true.

In England groups often have a great tenacity of existence because great stress is laid on "being sociable," "not embarrassing anyone," "not having any friction." As a result there is often no development, but only tradition.

In Germany the ego is so strongly tied up with thoughts and ideas that a "conversation" often becomes either a lecture or a quarrel. Group work is thus difficult and one is tempted to resort to commands.

We are under the impression that in many ways Holland stands between these two. It is possible to meet in groups. The practical side of life and experience in the sphere of work are considered important, but at the same time people are open for overall concepts and ideas without feeling they are necessarily permanent. The Dutch character has something watery and mobile about it. This makes it suitable for the mercurial impulse in our Institute, which is concerned with social education.

A further factor is that during the ten years between the end of the war and the founding of the NPI many consultant institutes for organisation management were set up and much training work was done inside and outside business firms. The whole social climate was filled with organisation and training work. It became more and more apparent, however, how one-sided they both were. Training work received too little follow-up in the companies themselves and therefore did not penetrate right into the structure of the organisation and of the work; and consultative work on organisational questions often remained sterile because the people themselves were unable to absorb it.

When the NPI combined the two, content and form, through the medium of group work, this provided the answer to a question which was present in the situation as such. The ground had been prepared for our work.

The climate was favourable in other ways too. During the war many representatives both of the trade unions and of the employers' associations lived and suffered together in the concentration camps. They had had long discussions about social reconstruction after the

war. A national organisation "De Stichting van der Arbeid" (Dutch Labour Foundation) grew out of this, in which all trade unions and all employers' associations are represented and where social problems are constantly under discussion.

While in Germany public life became ever more political, in Holland the gap between the industrial partners was considerably narrowed. The fact that in Holland firms are run in a more personal way (i.e. the hierarchical distance between workers and top management is much shorter than in many German firms) also contributed to this.

Thus it has been possible for us to work fruitfully from 1954 up to the present (1963) first in Holland and then from 1959 in Switzerland and from 1961 in Germany.

You may now be asking yourselves whether we talk about Anthroposophy in our courses and "introduce" the threefold idea in our consultative work. We do neither and it would be pointless if we did.

We could describe our way of working as follows: The members of the Institute are anthroposophists. We strive to make the image of man ever more alive in ourselves. In our internal meetings we study basic phenomena such as thinking, feeling and willing; sentiment, intellectual and consciousness soul; the seven planetary spheres; the laws of development, and so on.

On the other hand we try to remain quite open to the world. We try to differentiate between the essential and the non-essential in what we find in scientific and management literature, in our encounters with people, in companies, and schools and so on. Against the background of anthroposophical concepts we try to understand phenomena in their historical development, thus learning to see what the next step might be in a certain situation so that the situation and the people in it can continue to develop.

It has often happened that we have suggested something or planned a course out of the situation and on the basis of objective thinking and have later discovered that what we suggested or planned contained threefold ideas. It is a happy moment when one experiences that the image of man has shone out for a moment during an intuitive action and that one has contributed to forming a little piece of community which mirrors man's own soul.

In our lectures we treat all subjects *from the viewpoint of development*. This has a liberating effect. For instance we ask ourselves

how a certain company is developing and what development maladies are becoming apparent.

A company always begins with the personal initiative of a pioneer. He looks about him in the world and sees certain needs. He provides an answer to these needs by manufacturing a product or supplying a service. The pioneer company's primary function is: to create a market, i.e. to notice or make visible needs and then to provide a creative answer. The pioneer company is still quite open to the outside world. It reacts to every change on the market. It improvises. It is still mobile. Everything is still permeated with a youthful enthusiasm. Everything is still bound up with the personality of the pioneer and he is the force which binds everything together. In its functioning in the world and in its internal structure this kind of company can be understood in connection with the nature of the *sentient soul*.

As the company grows, a second task begins to emerge, an internal one. This comes about because the number of employees grows, investments become larger and the whole structure more complicated. The new task which now emerges is the administration of this apparatus, the internal organisation. The company of course also retains its outward task, but in some ways it begins to encapsulate itself and concentrate on the problems of internal organisation. Everything comes to be ruled by logical thinking. Not improvisation but organisation is what is now done. Planning, setting of norms, giving of assignments, specialisation, prescribed methods.

Taylor, the spiritual father of modern management organisation, discovered that all work consists of three phases: a planning phase in which one looks into the future, an execution phase in which one lives in the present, and an evaluating phase in which one looks back in order to discover whether one has achieved the original aim. Taylor separated these three phases. He created a planning elite which monopolises the realm of creative thinking, a group of people who only evaluate what others have done, and finally a group which only executes what others have planned. This is the anti-image of a threefold membering; it is a threefold dismembering. It is out of this that the problem of workers versus management has arisen. The bottom level is increasingly treated as if it were infantile and reacts accordingly, becoming ever more passive. And the top level collects more and more responsibility and thus power.

Rudolf Steiner spoke about Taylor when he died in 1917. He shows us the occult background out of which Taylor brought his threefold dismembering, which is directly opposed to a threefold membering.

The tremendous attempt to hold together a whole social organism by means of a logical and rational system is the "*intellectual-soul phase*" of a company. And the great inner crises now encountered by innumerable companies are connected with the transition to the structure and management style of the *consciousness soul*.

The structure and management styles of the first two phases are really repetitions of something mankind has already known. They are the descendents of ancient cultural epochs. Two organisation models were present at the birth of the modern business firm. One belonging to the *spiritual life* (the church) and the other belonging to the *rights sphere* (the army). What is really new, namely what is connected essentially with the division of labour in the *economic sphere*, has still got to be conquered.

The great question of this third phase is whether one really dares count on the human being himself in order to form a social organism modelled on an organic instead of a mechanistic model.

The intellectual-soul structure knows only the individual person who has his prescribed function within a logical mechanistic structure. The consciousness-soul structure introduces the group as a new quality and thus already points in the direction of the spirit-self. It thinks in terms of development and tries to bring about organisation and innovation from within with the help of people.

The third task of management, which is now becoming visible, is the development of the human resources. One begins to realise that a company is not primarily a system but rather a number of people who together can and wish to do something. The value of a company in the final analysis is measured in terms of what is present as human spirit. One feels responsible for caring for this spiritual capital, i.e. one wants to create an organisation which makes possible the development of people.

In order to make social diagnoses and work therapeutically one has to see these three phases not as proceeding pedantically one after the other but as being mixed up and hierarchically above and below one another in the whole activity of the firm. In every company there is an interweaving of the three tasks of management

that I have mentioned. But seen consecutively they become more apparent.

The task of marketing in the first phase is: working for others, being customer oriented, thinking in relation to the needs of others, seeing aims outside the company, feeling responsible for the needs of other people. Within the company this principle of brotherliness (*fraternity*) is also visible. Just as the company as a whole has its aims outside itself, namely in the customer, so each department has its aim, its *raison d'être*, outside itself, namely in another department. They must not become ends in themselves.

The task of the third phase is connected with the development of people, with a cultivation of the spiritual resources. Here real freedom (*liberty*) must be created so that the capabilities that each person has brought with him from pre-earthly existence can unfold properly. This must not take place in special courses on cultural subjects but right in the work situation through tasks which can help him to develop. For this there must be freedom! This does not mean that each individual lays claim to his own areas of freedom; because people are here in the social element it means that each person feels responsible for the freedom of the others so that they may develop.

A hierarchical structure arises here, as befits the spiritual life. But it is not a structure which is oriented from the top downwards in the pre-Christian theocratic sense. It is oriented from the bottom upwards and based on the way each man recognises the others together with their achievements and abilities in one or several fields.

Between these two tasks stands the one which I described as belonging to the second phase: the administration of the apparatus. Here an organisation has to be created which holds the balance between the two polar opposites of brotherliness and freedom, of creating a market and developing the spiritual capital, of "descending in sleep into the other and awakening in oneself."

An organisation for the second, middle, task is essentially nothing other than a set of rules, agreements and norms which bring *equality* for all. If one plays billiards with someone, one may very well differ considerably in one's skill at the game, but one is absolutely his equal in face of the rules. Neither sympathy nor antipathy govern the relationship.

These things can be described during a course simply by showing up the phenomena. The course participants then have something

against which to order and view their experiences. It becomes clear to them that a company cannot be divided into three because the people themselves would have to be divided up, and this contradicts the achievements of their development. It is then seen that the alternative is a threefold membering in which the work of the human being is structured in a threefold way. It can be shown how in every company decision the three forces play a part and how in certain cases one of the three has encroached too far into the realm of the others, thus leading to illnesses in the social organism.

Thus a company, or indeed any social organism such as a school, becomes an area in which threefold membering can be practised.

Another example: We searched for a long time for the inner logic of a discussion. How should a group which meets in order to solve a problem best proceed? Simply from observing the phenomena we came to the conclusion that first there must be a stimulus for the group to want to wrestle with the problem. Then they must form an accurate picture of what it is about. Next, when the problem is stated they need a supply of data, information and experience. And when they have gained an idea, an exact image of the problem, only then can they come to conclusions or judgements. At this stage their opinions can really clash as they wrestle with the matter. And now gradually possible solutions will appear until finally the decision is made.

Each of these four phases has its own quality. During the phase in which the group is formed there is motivation, an awakening of enthusiasm, *warmth*. During the image-forming phase the participants have to let their *light* shine forth so that a common picture can emerge. Not until the judgment phase can the conversation really begin; now movement and confrontation are necessary and the waves of feeling can run high. And finally the discussion has to incarnate in a decision which can become socially effective. It has to be given a form so that it can be planted like a seed in the *earth*.

After gradually discovering through experience this inner logic of the order in which the four qualities of warmth, light, water and earth appear, we realised that "occult science" was manifesting itself.

There are many examples of how the archetypal images can be found again through the phenomena of the world and man.

Finally I would like to describe to you from another point of view how the social question leads to a question of organisation, i.e.

the search for social forms which promote development.

We have met many instances of an entrepreneur being greatly shocked at his workers starting to leave or even to strike when in his opinion he had done everything possible for them. He had built nice canteens, set up pension schemes, distributed shares to them, organised company meetings and evenings of cultural entertainment and so on. And yet the workers were dissatisfied, which in his opinion showed great ingratitude.

There was indeed everything they could wish for, but he had done it *for* them in a patriarchal way.

But more important than the way he has done these things is the fact that all these nice extras are experienced as being peripheral and unimportant. The organisation of the work, the division of labour, the division between planning, execution and valuation are there just as before. Nice canteens and pension schemes have simply been added to them. But people feel in their daily work, even if the managing director is a very humane person, that the organisation model itself is mechanistic and autocratic and does not know the human being.

In many of our courses we give a lecture about the phases of development of the human being. We describe how he prepares himself during the first twenty-one years, how he then develops via the sentient and intellectual souls to the consciousness soul up to the crisis in his forties, and how then in his fifties and sixties he meets the problems of growing old. All phases of life have their own possibilities and impossibilities, their tasks and their dangers. Certain kinds of work and leadership promote development in one phase of a man's life and prevent it in another.

Thus a picture arises of how one can build an organisation, i.e. a structure of people working together, on the developing human being. This means tackling the social question even in the actual form of the work itself.

This is no less than the task of raising work to the level of a cultural factor. In earlier cultural epochs work or labour remained outside the sphere of culture. It involved no responsibility and was done by slaves. Small groups of people were able to be the bearer of culture because the economic life was borne by others. To be a bearer of culture meant to develop what had to be developed in that particular cultural epoch. It was sufficient if only a few developed

what had to be newly won in each epoch. The remainder took it in unconsciously.

But in our present cultural epoch the new thing to be conquered is the force of the consciousness soul and this has to be won personally by every individual, not in a monastery or convent nor during one's vacation but in one's daily work. Therefore work must become a cultural factor. This means that in doing work one must be able to follow a path of development. This was the aim which Geert Grote talked about in his "Broederschap des gemeenen levens." Dr. Steiner spoke of him as being the bearer of the central task of the Dutch fold spirit.

Many regard this task as impossible because of the extent of automation today. They say: "We must concede that people do inhuman work for a few hours each day. In their free time after work they can then concentrate on being human." If we were really to act in accordance with this, European culture would have failed in its task. And when a cultural region no longer has a task it is soon overrun

Others say: "But of course people must be able to be human in their work situation too." But if one speaks with these people further one notices that they, too, leave the central factor, the work itself, untouched, and that the human element is introduced in peripheral things like nice canteens and sickness benefits.

It is our task to take this impulse right into the most physically formed part of the work, into the actual shape of the places of work, into the very way the work is distributed and the very forms in which it is organised.

Just as in the Waldorf School every subject and every lesson becomes a means of aiding development, so in an organisation built on the developing human being every job must become an aid to development.

It is no coincidence that in Rudolf Steiner's life the threefold nature of the physical human being and the threefold social organism ripened in his work at the same time, in the stormy years after the First World War, nor that he referred to this at the laying of the Foundation Stone. It is necessary for us to carry the spirit right into the physical, in this case into the physical formations of social structures, not by merely impressing the archetypal images on to reality but by working with our will in healing activity in the given situation wherever karma allows.

THE STUDENT AND THE SYSTEM

MARTIN LARGE

PEOPLE often speak of how the "system" permeates modern life; obstructing creative work; preventing self-realization; bureaucratizing relationships in office, factory or home, and turning schools into educational conveyor belts. As the war machine in Vietnam it defies responsible control. It prevents hide-bound institutions from being made responsive to man, taking away the meaning from life, to leave nothing but the residue of barren fact.

Young people find it difficult to shrug off the "system" and accept their elders' "nothing can be done" mentality. This is why the struggle to humanise the "system" is perhaps most apparent at universities, where students try to "work it," and to achieve its responsible control through imagination, enthusiasm for knowledge, and idealism.

The Beatles characterised this "working the system" in "Yellow Submarine," where the "blue meanies," who have reduced the beautiful people of Sergeant Pepperland to their shadow selves, are routed by an alliance of the yellow submarine of fantasy, the wits of the intellectual "Nowhere Man" and the song "All you need is Love." To work the system properly, one must employ both imagination and intelligence in a balanced way in seeking a transformation from within. One can also escape, or drop out of the system, for example into the self-enclosed world of drug experience. On the other hand, one can enslave oneself, join the bandwagon and quite cynically "play the system" for what one can get out of it. It is the prayer of such people that the storm will not come in their time.

Each student, according to his consciousness, experiences the "system" and the alternatives of playing, working or escaping it, differently. This article attempts to present my own and my friends' experiences of these alternatives, which may differ from those of other people. In spite of the system's negativity, I hope to show how the conscious realization of this can serve as a catalyst, crystallising the awareness of one's alienated escapism, while stimulating the impulse to "do one's thing," to discover the possibilities of freedom and a new identity in the process of "working the system."

An experience of the "dark shadows" whose deadening activities create hollowness, greyness, and depression, came after a year's

struggle to "work the system" by trying to be creative in relationships and in study. Working for exams, for example, felt like being preyed upon by a parasitic spider which thrived on one's negative intellectualism, but which retreated at creative thought.

The night following the May 1971 Youth Conference at Sussex University, I was restlessly trying to sleep. Coinciding with finals, it had stirred a kaleidoscope of memories of my years at university. Reviewing these for several hours, I eventually relaxed into sleep. Suddenly, an oppressive, cold, hard presence seized me, apparently trying to constrict me, to drain me of life, to box me into the rigid grid of its leaden nothingness. Eventually, the "thing" dissolved, leaving me ready for sleep.

The conference which catalysed this event concentrated on discussions centred on the experiences in community experiments of Rudi Lissau at Wynstones School; Jimmy Anderson, a bio-dynamic farmer; James Langbecker at Shalesbrook Christian Community Centre, and Helmuth ten Siethoff, a Dutch management consultant of the N.P.I. Many people, while unwilling to "drop out" of the system as they faced it in workplace or college, actively created a living dialogue in discussing community working.

The initial awkward atmosphere, which felt heavy to some, and made others feel "exposed," was overcome by hard work, especially by June Davey's drama sessions and Jean Lynch's eurythmy. A kind of community was created out of the conference by the concluding session, in which one could be silent, listen and speak out of personal experience of the conference in dialogue with the previous speaker. The spirit of warm togetherness, relieving one of the need to talk irrelevantly, metamorphosed into a concluding silence.

It was a refreshing contrast to the usual Sussex scene. Instead of playing word games with standpoints, people felt open enough to speak from their selves out of personal experience. There were "real" older people prepared to be themselves instead of teaching abstractions and netting one with a web of intellectual acrobatics. The experience summarised my naive expectations of university life before I became an undergraduate.

Why go to university? It seemed inevitable. Parents, teachers and friends believed it a Good Thing and I never questioned why. But on leaving school, I wanted to "get away from it all," to escape from the demands of an educational machine seemingly geared to repress my inner most longings. I wanted to gain a

breathing space for inward growth. The wanderlust which has made our post-war generation take as pilgrims to the eastern road also seized me. I took "a year off" teaching in Thailand.

At first, Thailand seemed an exotic, Gauguinesque world, untouched by western monoculture. Teaching was energetic, enjoyable, the pupils friendly. The teachers were like a big family who related together as brothers and sisters. The surroundings were exquisite, with paddy fields fringed by coconut groves and the sea nearby. On the shore stood a colourful temple in which to meditate or talk with the monks. It was surrounded by gay market stalls and ramshackle cafes serving delicious seafood.

However, it was impossible to forget the West, from which I felt a refugee. Trucks full of bombs passed near the school night and day, while B.S.2's bombed, napalmed and defoliated Vietnam from an airbase nearby. One met American draftees who seemed bewildered at being caught up in an apparently incomprehensible and uncontrollable war machine. Beneath the patriotic rhetoric, many talked of the war abstractly, as if they were not really there at all. Morale seemed low: many drank heavily; smoked hashish, and some were hooked on opium perhaps as an escape into the psychedelic infinity of drugs from the draconian demands of the war machine.

Meeting other wanderers and volunteers persuaded me of the value of a university degree, if only as a token facilitating work within the system. My decision to study anthropology was strengthened by the challenge of meeting an anthropologist who represented many of the values I later criticised most of all. Employed by the Pentagon to pacify Thai hill tribes with bribes and propaganda, and to collect military information, he spoke of his job amorally. Clever, cultured, sociable, the cold objectivity with which he worked prevented him from feeling any responsibility for twisting the study of man into the exploitation of man, for power, profit and fact. Was his attitude conditioned by a conventional university education?

Many more free-thinking students of the post-war generation were attracted towards the "new" universities like Sussex, because they seemed more attuned to understanding the needs of the times, with promises of lively teachers, new courses and freedom of study. Especially amongst social science students, there was a zest, an enthusiasm for knowledge, a commitment to social and political action, and a wealth of experience that differentiated us from the

students of the 1950s. Most of the anthropology students had done social work, or lived, worked, and travelled in Asia, Africa and America. Sussex was a forum in which the world's cultures met, stirred by the wave of exuberance aroused by the advent of the flower children earlier in the year.

Despite the promise, colour and apparent potential of university life for education, sharing experience, and working on oneself, I found it impossible to find my feet. I was in a vacuum which left no ground to stand upon. The introductory courses blunted one's initial enthusiasm and their abstract, intellectual vein gave one no understanding of life, no direction, and no meaning. Nothing was real: everything seemed relative and so I began to drift. It was like living the pop song:—

"When Man throws God right out of the window
It ain't so much a case of
He don't believe in nothing,
But more a case that he
Believes in anything and everything."

I went through the motions of an apparently active life, politically, socially and intellectually, in spite of my complete alienation; my escape from the system into a protective, self-enclosed cocoon of apathy.

Driven to a standstill after two years, I could no longer write essays. It was like awaking in a nightmare which up until then one had been persuaded to accept as normal. Thinking, feeling, and willing broke apart, while "I" remained an onlooker. There was absolutely nothing to lean on; one was completely alone. I faced either staying at university to cynically "play the system," or starting again from nothing by dropping out for a year's work, in order to find the strength to return and finish my degree. I dropped out, and, after discovering what I did not want at Sussex, began to discover what I did want at the Camphill Rudolf Steiner Schools.

On returning to Sussex, it became possible to transform anthropology into a meaningful subject, and without being overcome by intellectualism, or running away from it into a selfish fantasy land.

Through reading Steiner it became possible to understand university life. In "The Younger Generation," he makes clear what students are really searching for. He depicts their experience of rootlessness, and the pervading presence of the deadening system, or "objective science," with which "time and genuine manhood

has no kinship." The young are looking for enthusiastic, imaginative teachers, not book lists, facts, pedants or libraries. The old, accustomed to mindless habit, cold convention, and barren intellectualism cannot understand why the young find these so painful. They "do not want to be there at all in person," but are "there nevertheless, working not through the reality that lives within (him) as a human being, but through a leaden heaviness (in him)." The young cannot rely on tradition, but must, by experiencing 'The Nothing that is All,' develop a new identity based on a renewed experience of thinking.

Through experiencing this "nothing" the question "What is Man" became the starting point of a new approach to anthropology for me. Before, the courses had taught one only the skeleton of man, in bits and pieces; now one had to enliven the bones and study man as a whole. If one took anthropology as it was taught, there was no human centre to the subject. One had courses on human ecology, economics, politics, religion and philosophy, but never on man himself. As soon as one began intuitively to grasp the meaning of man, one could integrate these "dead" facts, which by themselves had been disillusioning. It became possible to achieve identity and direction by seeing through the "system" in this way.

I became conscious of the subtle torture, the "repressive tolerance," or "repressive indifference" which had prevented this rediscovery for so long. Steiner describes "repressive tolerance" in "A Picture of Earth Evolution in the Future":— (Golden Blade, 1960, p.11).

"If the intellect continues to become even more spectral than it is already, if men never resolve to receive into their being what can now flow into them from spiritual worlds, then they will inevitably be absorbed into the shadowy greyness of their intellectual life"

"In the torture-chambers of medieval castles, people were shut into what was called the "iron virgin," where they were slowly spiked with iron teeth. This was a physical and more tangible procedure than that to which students in our day have to submit, when they are taught anatomy or physiology and are told that in this way they are acquiring knowledge of the nature of man—but fundamentally it is the same kind of procedure. All that can be understood of the nature of man by such methods derives from an attitude of mind which is not unlike the attitude of those who were not averse from applying tortures in the Middle Ages. Students learn about the human being as he is when he has been dismembered"

"Repressive tolerance" permeates academic life in the West, and is the complementary opposite to the more medieval, tangible "repressive censorship" practised in Russia, for example, well illustrated in Solzhenitsyn's books. A Czech who, under Novotny's rigid censorship, was adept at slipping subtle meanings into his articles to avoid such crude repression, wrote of how during the Prague Spring he sought to use freedom responsibly. But in writing for "Le Monde" in exile, he found his articles rejected for lack of newness, propaganda and sensation—the editor required anything but a responsible use of free speech. For him, the Western "repressive tolerance," or abuse of free speech, formed the mirror image of Novotny's censorship.

The climate of "repressive tolerance" thrives at Sussex, particularly in the social sciences. Everything is permitted. Students are encouraged to experiment with drugs, sex, ideas, virtues, vices, modes of consciousness—as long as they do not make a responsible use of the genuine opportunity of freedom by thinking seriously about their subject, the university system or society, and act as a result! Repressively tolerant teachers find it hard to be themselves, and the clever use of jargon screens their alienation with the appearance of calm agreement. One teacher said to me he was "a liberal educational factory manager." Anthropological fieldwork in a primitive society had plunged him into a sea of rootlessness and relative values.

A friend wrote a brilliantly imaginative final paper on Henry Moore, emphasizing the primary role of the artist's creative imagination. It was failed by a materialistic teacher whose dogma was that imagination was created by the socio-economic substructure. "Liberal" academics are often scared stiff of good teachers. As they do not know what they themselves stand for, they oppose those who do, especially if students look up to them. When Isaac Deutscher, the great Marxist historian, and Robin Blackburn, a sociologist expelled unconstitutionally from the L.S.E., applied to teach at Sussex, they were turned down.

There are, of course, teachers who are genuinely tolerant, who exert an important influence on university life because of their commitment to teaching, and their integrity. One of the most significant events in the social and natural sciences recently is the "social responsibility in science" movement. In view of the scientist's traditional role in inventing armaments, in developing

technologies that are ecologically disastrous, and excusing his discoveries' ill effects by adopting the "objective" unattached standpoint, many scientists have been trying to stimulate awareness of responsibility in the scientific community. At Sussex, a group of teachers and students have been working through optional courses and a Society to make people fully aware of the relation of science to society and the implications of the "objective" scientific standpoint adopted irresponsibly. Their courses attempt to study science in a philosophical and evolutionary way, for it is felt that every student of science should not leave the moral and social issues of his research for the philosophers, but think for himself about what he is doing.

The "social responsibility in science" movement has met much mindless opposition, especially from those who, having forfeited commitment to scientific responsibility by putting their heads in specialist boxes, dislike their comfortable neutrality being questioned. They say that philosophy, politics or economics must not be brought into science; a weak defence.

Some academics, when threatened, fall back on the university "system," claiming for example that scientific ethics is really an unnecessary extra to science. Others, especially social scientists, avoid student criticism by claiming that students abuse academic freedom by behaving like barbarians in demonstrations and meetings. The ferment of intellectual and emotional discontent focussed on "student revolts" often results from the need to assert oneself, even in pathological ways, against the invisible concentration camp created by repressive tolerance. In view of the irrational paranoia of the liberal newspapers in October, 1968, it gave great satisfaction to chant "We are all foreign scum" down Fleet Street on a Vietnam demo. This unfortunately completes the vicious circle, for those in power are then justified in falling back on the "system".

Before defining the "system" intellectually, let us see how this is imaged in the Sussex architecture in order to get over the experience more clearly. The university facilities and the architecture are relatively good compared with similar places; however, what underlies them should not be ignored. On a map, the layout is like an electric circuit diagram, contrasting harshly to the beautiful downland setting. The buildings, roofed with heavy concrete blocks, have no central forms, the "arts" and "science" sides being physically divided. The arts centre looks like a pile of gasometers,

the meeting house like a space capsule, and the social centre, surrounded by stagnant moats, is full of corridor-like rooms, gaps, heavy half arches and girders.

Nothing fits nor strikes a balance, the rooms are either small boxes or large and exposed. The architecture either cramps one or overexposes one. The enclosed, almost windowless library sits squat, with the suggestion of arches making the block roof look heavier. Inside, are students working in "study boxes". Most prefer studying at home, for it is difficult to concentrate long in such an environment. One always sees people asleep or looking up at passers by. The graffiti in the library toilets reveal students' private thoughts in the "bogside pulpits". One is exhorted to "join the revolution," to "go to work on a Tory," asked, "If you're a working class leftwinger, what are you doing at Sussex writing poetry?" Question: what have three years here done for you? A.1 Sent me to a mental hospital. A.2. A year in gaol? A.3. Pregnant. A.4. Done for me! And finally, "Why do I *never* meet the people who write on these walls?"

Even though the prospectus concentrates on the financial, building and growth potential of Sussex, obviously relatively little thought has gone into discovering new educational content for the course framework. The founders generally sought "a new map of learning," to overcome the arts-science schism, to halt the fragmentation of knowledge into narrow specialisms. General courses would be taken by students with different major subjects to gain a broader education.

The founders made the right noises, but had little idea of creating a genuinely new university to meet the true needs of the time. The university was primarily built to expand the number of places for students from the postwar "bulge," to be educated as the coming middle professional elite. The institutional system is not new, even though the buildings are. Firstly, the exam assessment system is geared to quantifying the student's performance at every stage. Secondly, there is a hierarchical structure which puts teachers in authority by means of their teaching/examining role, over students. The premiss on which teacher-student relationships are based is that of individualism (egotism?) and competition (survival of the fittest?), which are seen as the best way of ensuring the students full intellectual development and processing of knowledge. The possessors of the facts, the teachers, transfer them to the student, the ignorant empty

vessels, and the latter's role is to ask the correct questions to elicit the right information.

Especially in the social sciences, this "system" bars dialogue to conservative and radical alike. It makes a mockery of seminars which, instead of being a communal search for truth, become word games in the hands of all but the liveliest teachers.

The "interdisciplinary" general courses, "designed to link and apply different disciplines and to extend the student's range of intellectual understanding," result all too often in a collage of conceptual boxes. Specialists in different disciplines, using their esoteric systems of jargon, construct their standpoints without communal dialogue. Often, essays consist of a superficial synthesis of these standpoints on a given problem, with few recourses to what either student or teacher really think on the subject, because that is being too subjective! Academic philosophy, concerned with questions nobody wants answering, has abdicated its role of integrating knowledge and cannot perform an "interdisciplinary" role, hence there is no common language. Such courses image the "loss of centre" of university education and the "specialised idiots" it tries to produce.

There is an atmosphere of the longing for knowledge, for commitment and identity, yet paradoxically also fear, apathy and the negation of these strivings. The possibility of freedom is there, but powerful forces prevent this realisation. Nothing is real, except the grey "system," which waits to enchain one when one is exhausted by trying to escape. It is difficult to describe the "invisible concentration camp" and easy to persuade oneself it does not exist. Yet its effects on students are often appalling, with a record of breakdowns, mental ill health, dropouts, drug taking—or just grey people who have during their degree courses become disillusioned with thought and the possibility of achieving a free identity. Few who have not been to university in the 1960's can understand what it is to have so many friends have breakdowns, become disillusioned or become like masks from drug-taking. It is like a subtle war which few wish to even recognise, and there are many casualties.

One friend wrote:—

Oh the confused, fearful ecstasy of having left university and being free and wild on the face of this beautiful world! I spent the final term in a cloud of joyous euphoria, with several high points of absolutely exquisite, unbearable acid ecstasy—the clear light of the void some call it. But my relations with people seemed to be running down: in

many ways things were good, very good, but social life became very ephemeral, with too many of the same sort of people flitting around whereas the people I liked slipped away. Exams, of course, I largely ignored, I was just too stoned—they just don't matter anyway. However, leaving was just like emerging from a straitjacket into the cold, clear light of freedom

And another:—

I can now see more clearly what happened to me at Sussex—you know when I was there I was walking on air, dashing frantically from one group of friends to another. Then suddenly I looked down and realised there wasn't any ground anywhere around so I plummeted—into a sort of madness, I suppose—because I went down in such confusion, not knowing why the ground sank like that In hospital I lived a strange limbo Resigned myself to living a sort of half life that seemed to keep the doctors happy . . . The only thing I've learned is that whatever you're doing, you must go on, go on 'till you're sick and beyond hope and have forgotten how good life used to be and then still go on. Through the fire . . . it's the only way. Loneliness is the greatest strength one can find. One has to realise it and use it, take it through the fire and beyond.

Sussex's main fault is that it destroys, or at least weakens, egos, instead of allowing them to develop. In some ways "over-care" prevents people standing on their own feet and proceeds to break down those who enter. On the other hand, there is the desperate loneliness of so many

Readers may justifiably criticise the negativity of these experiences of university, failing to see that the "system" when properly understood can serve as a catalyst creating a renewed thinking, creative self-responsibility and imaginative consciousness. The rigid mentality underpinning the "system," responsible for the loss of control over industrial life, is entrenched at universities which function to pass it on. Yet since the early 1960's, particularly amongst the young, this mentality has been fought, producing a wave of student revolts, responsible participation in university life, a wholesale swing from fact to meaning, from neutrality in science to a devoted responsibility, and the search for imaginative thought. "Here, imagination rules," was written on Sorbonne walls in 1968, and with a growing number of students and teachers prepared to use this to "work the system," the seeds of a qualitative revolution in consciousness are being sown at universities.

THREE JOURNEYS

CYNTHIA NICHOLSON

I. THE GIRL

ONE windy afternoon in fall, a girl walked down a country road. She did not notice the dry leaves blowing across the road or the small splashing of the brook, for she was crying.

She walked for a long time through the woods and over hills until, when the sun was low, she came to a clearing in a hollow. There stood a caravan with an open fire before it and a horse tethered nearby. The girl stopped crying and looked around. The day had grown cold, and it was dark among the trees. She stood still in bewilderment. She knew neither where she was nor why she was there.

The caravan door opened, and an old woman stepped carefully down.

"Come to the fire and get warm," she called. "Winter's in the air today." She spoke as if the girl were expected, and the girl came.

"Are you here to buy a potion or to have your fortune told?"

"I shouldn't know what to do with a potion." The girl's voice was high and clear like a small, silver bell.

"Good," replied the gypsy. "Then I shall read your palm."

"But I have no money," said the girl sadly, and she began to cry again.

"Never mind. Come closer to the light and show me your hand."

The girl stood before the fire and held out her hand. As her tears fell into her palm, they turned into silver coins. The girl exclaimed, but the old woman made no comment. She put the coins into her pocket and examined the girl's hand. The girl also peered at it with interest as if it were the map of a strange land.

Finally, the woman said, "The tears that fall are not your tears."

"Whose then?" asked the girl.

"They are the tears of those who await your coming, the tears of those who are desolate."

"Who are they? Where can I find them?"

The gypsy continued to study the girl's hand. At length she looked up and gazed thoughtfully into her face.

"To find them, you must go a long way. You must go with courage, and you must sing."

The girl looked distressed. "But what road shall I take? How shall I see my way?"

The old woman answered impatiently. "When you are afraid, sing. When you are not afraid, listen. Sing the right song, and you will light your own way." She turned away to tend the fire, but over her shoulder she said, "Stay the night, and tomorrow begin your journey."

By morning the air was still. Birds sang in the mist; the sun was about to break through. The gypsy gave the girl some bread and wished her well. Her journey began.

She travelled through country and city, through heat and cold, through summer and winter. One day she met a lost child in the woods and, singing, led him home to his father and mother. Another day she met an old man sitting alone on a park bench. She sat beside him, and it grew dark around them both. Then she remembered to sing, and day-light came, and the old man smiled.

She walked through another summer and began to think she had learned to sing. Then winter came again, and for a long time the girl walked through the darkness of cities. There her songs failed her, and she could only trudge on. The cold was bitter, and she forgot why she was travelling. She no longer met people; she saw them passing on other streets, heard their footsteps, but no one hailed her. She would have stopped, but nothing tempted her to stop in the hard, paved streets. Nothing lured her on either, but she kept on. And finally she began to sing to herself. Her clear voice drifted through the streets, but no one listened, no one answered.

At last one morning she left the city and the winter behind and found that she had reached the sea. She climbed down the rocks to a sandy cove where the water was still and pink in the rising sun. Here she ceased to be afraid and began to listen. She listened to the gulls, to the pine trees, to a bell buoy, and to the quiet sea.

Drawn up on the sand was a skiff with oars lying ready. She did not hesitate but pushed it out into deep water, climbed in, and rowed away from shore. When she reached open water beyond the protection of land, the waves grew rough. Fog swept across the water as she rowed until she could see nothing ahead. The waves drove at the little craft, and, exhausted, she let it drift. She tried to sing, but no sound came. Huddled in the bottom of the boat, wet and frightened, she waited while hours passed. The next sound to reach her over the wind and water was the scraping of sand on the keel.

She opened her eyes and discovered that she had arrived at an island.

One house stood on the island with barns and sheds beside it. Meadow and pasture spread up to a wooded hill. The girl waded to shore and ran up the hill through flowery grass to the house. She threw open the door and entered in.

The rooms were dusty and neglected. She opened the windows to the sun and the sea wind. She built a fire on the hearth and put daisies in a blue bowl on the kitchen table. As she worked, she sang, but she also listened, and when dinner was ready, she heard voices and running steps. She was at the door to greet them when her family came home.

II. THE MAN AND THE CHILD

ONCE upon a time there was an explorer who travelled all over the world to see mountains and valleys and oceans and plains. His home was on the side of a mountain as great as any he had ever seen in his wanderings, and from his house he had viewed this mountain at all seasons and in all kinds of weather. He had seen it stand in the sunshine; he had seen it with lightning about the peak and torrents of rain sweeping over its woods. But he had never climbed it until one day when, as he stood in his dooryard, he heard a voice calling for help. His heart sank for the voice came from somewhere on the mountain.

The explorer had always been sure that he would be killed if he ventured onto this mountain, but since there was no one else to answer the call for help, he put his pack on his back and set off.

As soon as he had climbed the first ridge and could look ahead, he discovered that the mountain was more terrifying than he had feared. The heights above him cut off the sun. Ahead loomed black cliffs shiny with trickling water. Something moved in the deep crevasses, and mysterious sounds echoed around him. Icy gusts of wind swept down from the summit to throw him over, but although he shuddered, he kept on.

He climbed higher, and finally he found the going easier. It was still cold, but the wind was steadier, and the rocks were dry so that he was in less danger of slipping. And the creatures of the depths were left behind. Except for the wind there was not a sound, and nothing grew. He climbed for a long time in a grey dimness until at last he came to the entrance of a cave. He had almost passed by when he

saw, far within, a glimmer of light. Following the light, he walked down a long, narrow passage. At times the roof was so low that he crawled on hands and knees, but eventually the way became easier again, and at last he came out into a room full of light.

The room was simply a bare cavern in the rock, but though it had no window or fire, it was sunny and warm. In the centre a small child sang to himself and played with some sticks. The child heard his step and, looking up, smiled at him.

"Oh, good! Have you come to play with me?"

"I don't know," said the man. "Did you call for help?"

The child considered this. "I don't think so," he replied thoughtfully. "But perhaps I did because it's lonely playing alone."

The man rested in the warm, quiet room while the child played and chattered happily beside him. He was tired and relaxed and peaceful. He had almost fallen asleep when he was roused by a rumbling and shaking of the rock under his feet. The child ran to him and took his hand. The rumbling increased, and the man saw cracks appear in the rock above their heads. Then the shaking stopped, and all was quiet again.

The man rose and replaced the pack on his back. He spoke to the child.

"I must take you away. The mountain is shaking. Soon it will fall, and if you are here it will crush you. Come with me, and I will take you to safety."

The child's face turned white, and he began to cry loudly. "No, no, I will not go. It is warm and light here. Outside it is cold and dark, and there are terrible beasts waiting to jump on me."

"Don't be afraid," said the man. "I will be with you. Here, I will give you my jacket to keep you warm."

"No, no, it is too far. I cannot walk so far. I will get tired and fall into the dreadful chasms."

"Then I will carry you," said the man, and he tried to pick up the child. But, although the child was small, when the man tried to carry him, he found that he could not. The child seemed to weigh hundreds of pounds, and the man could not pull himself erect with this great load in his arms. Sadly, he put the child down again.

"No," he said, "I see that I cannot carry you. You must come with me by your own choice."

"I cannot do that," answered the child. "I will stay here. but you can go so I will say good-bye. It was kind of you to come, but I

believe the rocks would not have trembled if you had stayed away. They never did before, and if you go away, they will probably stop."

The man said, "I could not make the mountain shake, and I am not going to leave you to die here alone. If you must stay, then I must stay with you."

The child cried bitterly and stamped his feet. "Go away! Go away! How dare you try to make me do what you want!"

The man sat down and prepared to unpack his belongings. "I am not forcing you," he said mildly. "You must do what you must do, but I must also do what I must do."

The earth began to tremble again; distant crashes could be heard as of avalanches on the slopes far above them. The warm, golden light flickered, casting shadows on the walls. Puffs of hot wind blew around them. Then all was quiet again, and the man and the child sat side by side silently for a long time. There was no day or night in the little room in the centre of the mountain, but it seemed to the man that weeks had passed when the child finally spoke.

"All right," he said sadly, "I see that I must go with you, for it is not right that you should sit here doing nothing, just waiting to die."

"Thank you," said the man quietly, and he smiled at the child. "Let us go."

As simply as that, without a backward look, the two started down the passage hand in hand.

The way was rough and stony but not as frightful as the man remembered. At one place the going was steep, and the man said, "Here I must try again to carry you for a little way."

He lifted the child and found, to his surprise, that he weighed almost nothing in his arms. Without difficulty he carried him to a place where the path was smoother. When he put him down again, the child laughed for the first time.

And so they went on. They heard the steps of beasts in the woods and rocks on both sides of the path, but none appeared. They saw lightning in the distance and heard thunder, but the storms did not come near.

At last they reached the explorer's home, and then for the first time, they looked back at the way they had come. To their astonishment, they saw that the mountain was completely changed. The rocks were covered with flowers, the gloomy woods were in new leaf, and everywhere birds were singing.

The child laughed again. "Nothing is as I thought," he said.

III. THE OLD WOMAN

AFTER many dark days of rain, one morning dawned clear. She awoke early and saw a rose in the garden outside her window. For a moment she was puzzled; she did not remember that there had ever been a rose bush there. She jumped out of bed, ran to the window, and climbed over the sill. The grass beneath her feet was icy. She hesitated; she was doing something wrong? She could not remember. Then she looked at the flower again and forgot her anxiety. She crossed the grass and knelt so that her face was level with the rose. Although she was a little girl, she seemed to recall seeing roses before, many, many times, summer after summer. She parted the petals and walked quietly, steadily into the rose. It was easy; why had she imagined that it would be impossible?

Inside, the sunlight shone through the petals. This is what it is to be within red, she thought. She was contented and remained in the rose for a long time until faintly she heard voices calling. A child was crying, "Grandmother." She was disturbed by the voices, but she stayed hidden in the rose. She even laughed to herself, for she was so young that the call could not be for her. Then for a moment she saw in her mind a very old woman lying on a bed in the room she had left.

She decided that she could not stay to listen to the voices, and as soon as she made her decision, a golden door appeared at the centre of the rose. Delighted to be shown the way, she opened the door and ran through.

Now she found herself in another country, surrounded by colours glowing softly as had the red of the rose. The colours swept about her in a fresh, cool wind: lavender and lilac, delphinium and the blue of the sky. She heard her mother's voice saying, "Be sure to dress warmly," and in her nightgown and barefooted, she shivered. Again she worried that she had neglected to do something. Whatever it was, she had forgotten. She must still go forward, she concluded, and she began to walk through the colours. Then she walked faster, and soon she found she was running. On and on she ran until, at last, she grew warmer, and the colours that streamed over and around her and even seem to stream through her grew warmer too. They had become orange and gold and yellow. She stood still and suddenly knew that she was not alone and that she had been lonely for years and years and years.

"You are here!" she said in wonder. Joy and pain came together like rock crashing down upon her. She struggled and felt herself broken and falling. She fell through darkness past the stars. She was becoming thin and disappearing into the darkness; yet, in the midst of her terror, she marvelled at the beauty of the stars. And they need the night in order to shine, she thought, so if I am to be part of the night, then that is what I want to be. And at this moment she found herself floating within the darkness. And still she was not alone.

"You came along too," she said.

"I always do."

She laughed with pleasure, and the light and the colours began to return. Yet, to her surprise, the stars still shone as brightly as ever.

THE MESSAGE

E. L. GRANT WATSON

FRIENDS THAT HAVE DIED

Like fallen apples hidden in the grass
 They are detached; they are not on the tree,
 And when we seek to touch with earthly thought
 They are not there; only their whispers say;
 "Eternal memories stir the waters
 Of our Lethe, we interpenetrate,
 We weave the world, and flow beyond the world.
 We are each other and ourselves;
 We give our sanction as your Time demands."

The following was written after the death of a man who had much influenced the trend of my life. He appeared in a dream and told me to look into a crystal, and tell what I could see there; next I was to concentrate on the enveloping cube, black and transparent as night, then if I were able, to look further at any figure that might appear.

THE CRYSTAL

The crystal is the first challenge
 Of the divine, affirming a cosmos
 From out solidified liquid and light;
 All facets and striae demanding attention:
 Built from the chaos;
 Cosmos clouded with water and air,
 Set, as the form endures, with colour
 Dimmed and refracted, leading away
 From solid into space-woven fabric
 Where ghost-intimations of plants wait
 To meet their green leaves in sunlight:
 Awaiting the seed that will grow into roots,
 Stems and blossoms—then seed again.

Seed is the enigma. Whence the enigma?
 Deep beyond seed is the Kingdom. Has it not been
 said:

"The Kingdom of Heaven is like unto a seed
 That falls into the ground and dies to live?"

Within the crystal, pale as the young dawn,
 Look deeply there:
 The fire of sun reflected, Nay,
 The sun itself; first light, a pulsing sphere,
 Around whose glow the quiring seraphim
 Tread, with feet and wings, the vortex
 That sucks creation in, or casts it forth:
 A funnel tapering to the smallest point,
 Ever-approaching to the NAUGHT.

Beyond?

Imagined surds of plus and minus
 Marry, and beget the microscopic sperm
 And elfin spores, accelerating increments.

THE CUBE

Once distant and unfelt I did not heed
 That great transparency,
 Which now affirming lordship,
 Stretches diagonals to the eight stars.

DODECAHEDRON

Out of a mist dodecahedron
 Slowly emerges, an outline figure;
 Twelve pentagrams, tip touching tip,
 Pentagram;—symbol of man
 With arms uplifted in prayer.
 A forgotten paradigm,
 Though once devoutly inscribed
 To keep out the Devil.

Dodecahedron swings self-supporting.
 Seek! Oh look again! Are there not secrets,
 Inner figures lacing together:
 Five cubes projecting twelve surfaces?
 Five loaves the Lord divided;
 Twelve basketfuls the gatherers gathered.
 To the disciples did he not affirm:
 "Ye are the salt of earth."
 Cube is salt's crystal.
 If salt has lost its savour, how can it be salted?

JUDGEMENT AND BLESSING

ADAM BITTLESTON

Blessed are the beggars in the spirit, for theirs is the kingdom of the heavens.

ANYONE whose life has been touched by great hopes and purposes, whatever his direction of mind may be, is likely to feel again and again the contrast between what he intends and what he actually does. In some way he has to reconcile himself with this contrast, not only in his mind, but in his heart and will. If he fails in this reconciliation, great dangers threaten him—despair, or doubt, or self-deception, or the outright rejection of his original ideas.

Many sayings in the Sermon on the Mount can be found which seem to make the gulf between what is asked of man, and what he can achieve, almost unbridgeable. "You, therefore, must be perfect, as your heavenly Father is perfect"—if such words are taken in their literal English meaning, out of their context, it is natural to conclude that the Sermon on the Mount is counsel impossible for an ordinary man to fulfil. But if we try to take the four Gospels in their entirety and interpret them for our present-day understanding with the help of Rudolf Steiner's research, we can begin to find in the Sermon on the Mount not only a great ideal for man, but much practical help. Many would regard such an undertaking as far too roundabout; those who represent the traditional Christian churches have often believed it enough to confront men simply with moral demands—and to blame those who fail to obey.

Rudolf Steiner took quite a different course. He described spiritual facts as he had found them through the conscientious development of spiritual organs of perception. These facts are generally of a very complex kind, asking for great efforts of mind for their comprehension. But they show again and again very clearly what the effect for the universe of varying kinds of human action will be. We are left to use such knowledge in the guidance of our own actions as we will.

It might be said that Jesus in the Gospels speaks quite differently. But two things should be observed. Much in the Gospels, that is usually taken as direct moral instruction, is in fact a description of cosmic consequences, in great imaginative pictures. And when there is something like a command—it is generally directed either to the disciples themselves, or to others who have shown in some way

that they seek direction by Jesus and will be able to use it in freedom.

Both these things apply to the Sermon on the Mount, and particularly to the great sayings, the Beatitudes, with which it begins. St. Matthew gives a clear indication that the Sermon—which is the first of five great discourses contained in his Gospel—is directed primarily to the disciples, though *afterwards* the effect on the multitude is described. It is full of Imaginative pictures, which need to be read as such, not as descriptions of the physical world. (No one thinks they are being warned not to offer pigs literal pearls, because the metaphorical sense appears evident; but the "other cheek," its inner sense being more difficult, is often taken literally and superficially). Such a reading does not take away their moral power; livingly felt parables have indeed much more effect than abstract moral injunctions. (The parable of the Good Samaritan is a great example—and one far deeper than is generally realized.)

In his writings and lectures which touch on the Gospels, Rudolf Steiner is constantly indicating their relation to the great cosmic evolution of which human history is part. For the opening sentences of the Sermon on the Mount he did this in two lectures in Berlin, on the 2nd and 8th of February, 1910, which have been published in the series "The Christ-Impulse and the Development of the Ego-Consciousness." He shows here the direct relationship between the Sermon on the Mount and the turning-point of human history at which Christ came; and connects each of the first nine sentences with one of the members of man's whole being, as he had described it in his book "Theosophy"; physical body, ethereal body, astral body, sentient soul, mind-soul, spiritual soul, spirit-self, life-spirit, and spirit man. Each sentence is taken as a blessing given by the Christ on what can develop in man, as each of his nine members evolve.

Thus Rudolf Steiner regards the first of the Beatitudes as concerned with the physical body. Once the human being was rich in spirit, because he was strongly aware of conditions of consciousness outside the body, when in a clairvoyance that was dreamlike, and yet significant and truthful, he encountered those spiritual beings of whom ancient myths and religions speak. As his consciousness in the physical body grew brighter, his grasp of spiritual reality became uncertain. He came to know the things of earth in the brilliant light of the sun; but he could carry little, from the life in the physical body, into the world which received him after death, of a kind that would

help him there. "Better a beggar on earth, than a king in the realm of the Shades"—the sorrowful words from ancient Greece are transformed in the Gospels into a positive hope. He who knows himself as a beggar for the spirit, while living on the earth in a physical body, can meet the Christ here, and be prepared through this meeting to find beyond death not just a realm of shadows, but the great ladder of the Hierarchies up to the throne of God.

Into the physical body there stream indeed the powers of the Sun. Penetrating the air, weaving between the surfaces of things, arrayed in all the colours, light streams into us; through the eyes and skin, through our breath, through our food. But our relation to the sun's light is partly a tragic one; it dies in us, its great music not heard, its full meaning not understood.

In the Sermon on the Mount, Jesus speaks of the sun, in words often taken too trivially: "Love your enemies and pray for those who persecute you, so that you may become sons of your Father who is in the heavens; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." The sun belongs to the Father—"his sun"—and gives to all men; we become akin to the sun, and prepare ourselves for the sun-sphere after death, through that in us which is positive towards all men, loving not just those who are near to us in soul, but also those who seem strangers or opponents. Rain mediates between earth and sun, enabling the plant to receive the light without being destroyed by it, as prayer makes it possible for the soul to encounter the overwhelming might of the spiritual world.

But in our capacity to love, and to pray, we are poor. As beggars the disciples come to Christ. Today, most of us have been beggars in spirit, dwellers in the sun-irradiated physical body but unable to awaken in ourselves a sun-like, spirit-illuminated power of love, for at least two or three incarnations before this one. The questions in us, the longing to find a meaning in life, have grown strong enough to come to meet a sun-like spiritual knowledge. "He alone can acknowledge Anthroposophy who finds in it what he himself in his own inner life feels impelled to seek. Hence only they can be anthroposophists who feel certain questions on the nature of man and the universe as an elemental need of life, just as one feels hunger and thirst" (Anthroposophical Leading Thoughts, I).

Today it is very moving to observe how many young people feel the need of meditation, to preserve an inner life threatened with

destruction under the impact of the world of the senses. Comparatively few find their way to the definite instruction about spiritual development given by Rudolf Steiner. Yet there is a blessing on all who feel their inner beggary, and begin to ask, and seek, and knock; the kingdom of the heavens is theirs.

Blessed are those who mourn, for they shall be comforted.

Some early texts and versions, including the Vulgate, have a different order here, bringing verse 5 of the Authorised Version before verse 4. The Authorised Version and the Revised Standard Version follow the majority of the Greek texts; and this is the sequence used by Rudolf Steiner. Thus he speaks of the blessing on those who mourn as connected with the ethereal body, the second member of man's being according to the description in his book "Theosophy."

We mourn above all for those closely related to us, whether through family connections or through friendship—those whose presence has become part of our lives, or with whom we are accustomed to communicate in a way on which we depend. Our ethereal bodies have become interwoven with theirs; above all, a mother's with those of her small children. At death, the ethereal body returns into the Universe. Those who remain suffer a change in their own ethereal bodies, particularly at the death of a child or a young human being.

In June, 1924, not long before his last illness, during his course on Curative Education, Rudolf Steiner gave far-reaching guidance about the relation of man to the planets, and the significance of their positions at a birth, in a very concentrated form. He related the nine-fold being of man to the planets (in the old sense, including sun and moon, but adding Uranus and Neptune) in this way:

Neptune	—	Spirit-man
Uranus	—	Life-spirit
Saturn	—	Spirit-self
Jupiter	—	Spiritual soul
Mars	—	Mind-soul
Venus	—	Sentient soul
Mercury	—	Astral body
Moon	—	Ethereal body
Sun	—	Physical body

Thus if we try to understand the ethereal body and its development, we are directed to the rhythms and sphere of the moon. We begin to know today the external body of the moon, as something which seems completely bereft of life; but its complex, continually altering rhythms are closely akin to our own life-processes. And it is from the living being of the moon that man gathers his ethereal body before his birth. "Sunlight can provide no forces enabling the human being to form his etheric body. For this, the light shining from the Sun to the Moon and raying back again from the Moon is needed. And by this process of reflection the Sunlight is essentially transformed. In effect, all the light that rays forth from the Moon into the Cosmos contains the force whereby man as he descends is enabled to form the outer aspect of his etheric body. On the other hand, all that rays forth spiritually from the Moon when it is a New Moon, all this rays out into the Cosmos the forces which man needs to form the *inner aspect* of his etheric body" (The Easter Festival in relation to the Mysteries, lecture 3).

If, in the world, there were only abundance of life, there could be no consciousness. There has to be a taking away, a reducing of life, to make room for consciousness—as is most evident in the alteration of sleeping, with its restoration of spring-like life, and waking, which brings processes akin to those of autumn and winter. In the course of human destiny, there are many ways in which life can ebb, apart from the decisive stroke of death—and very often they bring grief. Where a human being is enclosed in his sorrow unable to speak about it, either to human beings or to the invisible powers, this can lead to illness, or a hardening in resentment. But grief can also call out to a comforter. This is exactly what the Greek word means, forms of which are used both here and in the name of the Holy Spirit, the Paraclete—someone is called to one's side, to comfort and help. Where a true comforter has worked, what happens in sleep as restoration of life is achieved at a higher stage of existence, as a conscious healing of grief—not necessarily a taking away of sorrow, but an overcoming of the qualities in it which could lead to hardening or bitterness.

In myth and legend, and in human history generally, there are some great, significant examples of this. Isis mourns for her husband, Demeter for her daughter, Gilgamesh for his friend, Elektra for her father. In the Grail story there is a profound sense of the significance of grief; Herzeleide mourns for her husband and then

for Parsifal when he leaves her, and later he for her; Sigune mourns for Schionatulander. Through all these sorrows the divine powers work, renewing the Mysteries through which earthly human existence can find healing. And at the central point of human history, at the greatest of all Mysteries, the Mother of Jesus mourns her Son, and in her sorrow prepares for the outpouring of the Holy Spirit at Pentecost.

In our day once more the dark curtain between the living and the dead is becoming transparent. Surprisingly many people feel the presence and help of those who have died. Many wish to give their support from this side to those on the other—feeling that this may be needed, but often uncertain how to give it. The comfort of the Holy Spirit is not only a matter of ideas, or of answers to questions; but brings us to the accomplishment of facts, of practical mutual help. Examples of this are given in the lecture by Rudolf Steiner printed in this issue of the "Golden Blade". We may try to carry further in this world what the dead have had to leave incomplete; reading what has a true spiritual content, we may know it shared by them, illuminating their way. And we may prepare for a common work with them, which will be possible in time to come.

Blessed are the gentle, for they shall inherit the earth.

Of all that happens in the physical and ethereal bodies of man, he brings only a minute part to consciousness. Cosmic regularities reign, in the metabolic and breathing processes of the physical body, for example—of these and many others he is usually aware only when they are disturbed; and such disturbance is *comparatively* rare. Even in acute illness a great deal is going on quite regularly.

But the astral body awakens consciousness; and it is continually disturbed, and a disturber. In this realm there is often storm—a picture used both in the Gospels and by Shakespeare, at very significant moments. Anger, intense desire, self-reproach—these and other emotions can bring about such storms and far-reaching destruction can be their result.

Gentleness is a quality achieved through the patient effort to still the tumult in the astral body. The Greek word in the third Blessing has a wider sense than our "gentle": humility, equanimity, and self-control are present in it. The possessor of this approaches all living things with reverence, anxious not to cause them injury.

It can help a great deal towards the understanding of the Sermon on the Mount if we read a later passage—chapter 5, verses 21-37—in relation to this Beatitude. Murder lives already in our contemptuous thoughts about a man; adultery in a lustful gaze; blasphemy in boastful words. These are all forms of violence, failures in gentleness, expressions of a lack of reverence for the other's life and needs. It may no longer seem so impossible, at least to work towards the overcoming of these inclinations, if we see this task as part of the necessities of discipleship, indeed of any kind of responsibility for others. The doctor, for example, dare not as doctor approach a patient with contempt or lust or boastfulness; or the teacher his pupil.

It is in the physician's Gospel, Luke, that we find gentleness in this sense most wonderfully described. It is those who are gentle and humble who can prepare for, and can approach with understanding hearts, the Child born in the stable; Mary herself, the shepherds, Simeon and Anna. And in Luke's description of Jesus the quality of loving-kindness, of patient willingness to forgive and to heal, predominates. Rudolf Steiner has shown that there is an intimate connection between the Gospel of St. Luke and the inspiration of Buddha. Here the mature teaching of the Eightfold Path becomes young again, and can bring fresh life to the hearts of men.

Cosmically, this is a Mercury impulse. In his Helsingfors lectures on the Hierarchies, Rudolf Steiner spoke of the Mercury Spirit in the ranks of the Dynameis, the Spirits of Movement, as the great inspirer of the Buddha. From the chaotic movement of storm the astral body is to be led into healing movement—when man is willing, when he "comes to himself." The whole of the second half of the Earth-evolution bears cosmically the name Mercury. Not only for himself is man to seek healing; but for the earth to which he has done so much violence.

The men of Mars in its old sense, the warriors and possessors, have claimed and still claim the earth as theirs; soldiers gambling for the raiment of Christ. They can do much to destroy it. But they lose the power to enjoy it, even to see it. The true inheritors are the innocent.

When Albert Schweitzer saw—not simply thought—"Reverence for Life" shining before him as the moral impulse most needed by our time, he had an experience which visits many, often quite early in life. A thought becomes the seeing of a fact; reverence for life is

not only a quality of the soul, it is an assured starting-point and path.

Is not this the first thing that is in a sense *asked* of the Disciples? To beg for the spirit, and to mourn—these come to them, and perhaps to us, without being sought. We can try to suffocate them with externalities, but they are there, and life is likely to re-awaken them. Reverence too may be there, especially in childhood; but many do not find it in themselves. There are indication in the Gospels that the Disciples did not always find it easy.

Gentleness must be gently taught. Even the surroundings, in which according to tradition the Sermon on the Mount was given, have nothing of the harsh severity of Sinai, where the Law was brought down amid thunder and lightning. From the rounded hill above Capernaum the whole lake Gennesareth is visible, at the foot of an unbroken slope; there is an interplay of the light on the water, the softly moving air, the growing things, bringing on many days of the year a sense of healing and quietness.

Blessed are they who hunger and thirst for Justice, for they shall be satisfied.

Blessed are the merciful, for they shall receive mercy.

Not long ago, most Europeans, and those living elsewhere in the European Christian tradition, probably believed themselves able to think about, and to picture, God. Very many of their descendants today, including some who bear responsibility in traditional Christian Churches, find this impossible. They cannot see, in what actually happens in Nature or in human history, any manifestation of a just and merciful God; and the very attempt to picture such a God seems to fail almost before it has begun. Some then feel in the deepest and most selfless human relationships the presence of God; others can conjecture or assert a God who judges, utterly outside the world; a God beyond any human picturing or describing.

This has come about, as everyone is aware, under the impact of the scientific picture of the world. But inwardly our difficulties are very much connected with the problem of justice and mercy—which was already in the ancient world a problem; the scientific world-picture seems to make it unanswerable. Human suffering appears to depend so far-reachingly upon chance; some breakdown in the complex machinery of the body, some alteration entirely unrelated to man in the weather or the earth's crust—and men

the innermost life of thinking. It has been the great tragedy of exoteric Christianity that It has hardly ever achieved this mercifulness in thinking. It has not heard clearly enough the words of the Sermon on the Mount, "Judge not." (Richard Hooker, always trying to include and reconcile his adversaries on either side, was a noble exception).

The development of the Mind-Soul has much to do with the cosmic destiny of Mars. When the Mind-Soul was predominant in man, in the age of Greece and Rome, Mars itself as planet was on a descending course. The Greeks often felt this, while the Romans were inclined to unite themselves one-sidedly with the aggressive impulse of Mars. (Of this, Shakespeare gives a devastating picture in "Coriolanus"). Only when the Spiritual Soul was beginning to prevail, early in the seventeenth century, did the peaceful Buddha enter Mars, as Rudolf Steiner describes in the lecture here printed, and in a number of others. Had this event not happened, there would have been a very strong tendency for humanity to split into two groups—one with Buddhist-Franciscan impulses in a form that led them to withdraw from the affairs of the outer world, the other immersed in these affairs and losing insight into spiritual reality. As it is, we can gather from the Mars sphere between death and a new birth the power to concern ourselves with any development of external civilization and yet keep an inwardly free, spiritually orientated meditative life. Looking out into the world, from the sanctuary of this inner freedom, we can make our own judgements. These must often be critical, about developments we see in our time; but about human beings, they will have good effect only if they are merciful. The iron sword is to be forged for the battle with the Dragon outside and inside us—not for conflict with other men.

This is one of the fundamental mysteries of the Sermon on the Mount, "Resist not evil"; the Greek could be translated "Do not match yourselves with evil"—trying to meet it on its own ground, with its own weapons. This is not the task of the Disciples, as Peter was shown in Gethsemane; though men with other tasks, or nations as a whole, may find this necessary. Freedom from conflict can however not be achieved simply by refusing to be involved, but only by a real understanding, leading as the Sermon on the Mount says to real loving, of possible adversaries. Mercifulness begins to be effective through imaginative comprehension of the other taking the place of any condemnation. There is a powerful impulse in man's



The Sermon on the Mount, by Fra Angelico

nature for each to blame and condemn every other; this leads towards what Rudolf Steiner sometimes spoke of as the "war of all against all." It is the task of those who try to become Disciples to do everything they can to redeem this tendency, beginning with the development of patience in accepting and enduring their own destiny.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the sons of God.

While the Mind-Soul is accustomed to relate events and beings to universal principles, and to oneself in a reasoned way, the Spiritual Soul is concerned with them in their own specific reality. It lays aside liking and disliking, approval and disapproval, and tires to comprehend the world as it is, clearly and steadily. Before the fifteenth century human beings who felt this as their task were very rare; they were the philosophers, the students of the Mysteries, the counsellors of kings. Now everyone, or almost everyone, man or woman, from some point fairly early in life, is touched by the sense that this is a duty.

At first such detachment may seem cold. We are warm when we like, or approve; "factual information" may really prove chilling. The Spiritual Soul may not find at once its own characteristic warmth. Yet the great inaugurators of scientific understanding were for the most part warm in their grasp of the world, although at times they may have had to struggle hard with a sense of aridity. This is very evident with many of the great astronomers, particularly Tycho Brahe and Johannes Kepler; their study of the movement of the planets was boundlessly patient and exact, but also filled with wonder and hope.

Many of us, reading in the Beatitudes of "the pure in heart," are discouraged, aware of the darkness and confusion of our feelings. But wherever in the Gospels purity is mentioned, it is not so much a matter of natural innocence, as the result of a process of purification. "Now you are pure (katharoi) through the word which I have spoken to you" (John 15, 3). The putting aside of emotions and prejudices for the sake of objective understanding, not by the mind alone, but by the active heart—this is a purification, a catharsis. It is to be worked at every day afresh. The achievements of Kepler were the direct result of such work; he was prepared to put aside conceptions cherished not only by himself for decades, but by

mankind for centuries—and to think with selfless love the new thoughts the facts taught him.

Purification leads to illumination—to a seeing of God, whether in nature or in other human beings. Kepler recognized in the solar system a Divine manifestation; and astronomers continued to do so up to the end of the eighteenth century. In our time, Einstein felt himself in search of the thoughts of God. But a tremendous new act of purification, of throwing aside prejudice, is needed today in the sciences, if the Spiritual Soul is to develop rightly.

Over the whole age of the Spiritual Soul there shines as guiding planet great Jupiter. (Kepler ascribed to the position of Jupiter at his birth his inclination to apply geometry to the visible world—which he did with such mastery). Jupiter's light is not cold but filled with joy. All the information patiently gathered in recent centuries needs to be lifted up, and transformed, that it become wisdom, worthy of Jupiter; and this is only possible if we seek the way from the external event, of whatever kind it be, to the being, and relationship of beings, manifested in it. Wisdom ripens in the conscientious recognition of beings, spiritual entities, as the fruit of a plant ripens in the warmth reflected from the earth. And it has to be open towards every kind of being, and every kind of man, in willingness to recognize and comprehend. Perhaps—and this is supported by the context—this is part of the meaning of the word translated "perfect" in "Be ye perfect, as your Father in heaven is perfect"; for the Greek word "teleois" can mean something like "complete". (It is used for instance of an animal which is to be sacrificed, which must be whole, without blemish). St. Paul declares of himself that he must be "all things to all men"; there must be no category of people excluded from the Disciples' concern. To attain this openness, they need to grow into the mood of the Spiritual Soul.

Men are emotionally, and with their critical judgements, most deeply involved with the people in their immediate environment. For a husband to look at his wife, or a wife at her husband, with the clear detachment of the Spiritual Soul, is difficult indeed. But we need the help of this soul-element on the way to find what is eternal in one another. The Spiritual Soul, grown warm, and rich in imaginative powers, leads over into the realm of the Spirit-Self. But this is something man cannot yet possess; it lights up in him only as promise, lent by grace. What has often seemed so grave and

forbidding, as token of great misfortune, the light of Saturn, really contains this promise.

If a man is not only to overcome what in himself prepares for conflict, but heal the conflicts of others, he needs the gracious working of the Holy Spirit, which permeates the Spirit-Self. The peace-maker has to be able to bring the minds of adversaries away from the place of battle, to fresh ground he enables them to share. He must look at things as they appear from beyond the visible world; as they appear, for example, to the dead. This he cannot do just with his everyday capacities, with inherited mental abilities and with what he has been able to learn from his immediate surroundings. If he succeeds in his task he will be called by those who understand him not just a son of his earthly family, but a son of God.

Blessed are those who are persecuted for the sake of Justice, for theirs is the kingdom of heaven.

Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

The Disciples are to go out into a world for which what they bring will seem utterly alien, dangerous, and deserving of punishment. They will stand for a Justice quite different from that practised by the Roman State. And when they proclaim the Resurrection, they will be thought mad or blasphemous.

Forms of persecution alter from age to age and region to region. But in some way every kind of society which regards itself as settled will express its unwillingness to change, when men come trying to change it. It may be through utter lack of interest, or contempt; sometimes even a completely polite indifference can be the most effective weapon against a prophetic spirit.

The development of Life-Spirit and Spirit-Man lies very far ahead of present-day humanity; even what they mean, we can hardly imagine. Much less than Spirit-Self can they be the possession or achievement of an individual man. When the wish of a great artist, or the practice of true sacraments, influence a group of human beings so deeply that not only their souls, but their whole pattern of life begins to alter—then we have the beginning of a process which leads towards Life-Spirit. When the conscience of humanity is so stirred into activity, that it turns away from some wrong done to its members or to the earth, with the will to make good what has been harmed—

then we may think perhaps of the realization in part of what is meant by Spirit-Man.

In the course of the Sermon on the Mount, in the description of the right forms of prayer, the words of the Lord's Prayer itself are given—here with seven petitions. (In most early texts of St. Luke there are fewer). Rudolf Steiner relates these to the *sevenfold* being of man, in which the soul-elements are not differentiated, and the Ego alone stands between astral body and Spirit-Self. Here the first petition, Hallowed be thy Name, is taken as describing the essence of the Spirit-Self; and the prayer goes on to call for the Kingdom, as realization of Life-Spirit, and the fulfilment of the Divine Will, on earth as in the heavens, as the realization of Spirit-Man.

The Disciples are to pray for the coming of Life-Spirit and Spirit-Man; as servants of this coming, they must expect persecution in a world which stubbornly holds on to the past and rejects the future. And yet they are blessed; the kingdom of heaven is theirs, in a new sense. Not only as beggars are they to receive its grace; they are to work for it, and be numbered among its defenders.

The ancient world knew Saturn as the slowest, outermost planet. In 1781 that planet was discovered, which came to bear the name Uranus; in 1846 "Neptune." "Pluto" was found in 1930. Uranus can be seen without optical help by a keen-eyed observer who knows exactly where to look; the other two only with telescopes. Of Uranus and Neptune Rudolf Steiner spoke seldom, and generally as having come about, cosmically, in quite a different way from the other planets. It is unusual for him to mention them in a direct sequence with the others, as in the table quoted earlier. And on that occasion he also said "What today is not yet developed in man, comes to expression in Uranus and Neptune. They are indeed the vagabonds, who have joined our planetary system later. There we have then to seek the planetary influences of Uranus and Neptune, which to begin with under normal circumstances do not have a very strong influence on the birth constellation"—though he gave examples in which they were significant.

Since the orbit of Uranus takes 84 years, and that of Neptune 165, for about seven years everyone born will have Uranus in the same sign, and for about fourteen years in Neptune. For example, those born between June, 1942 and August, 1948, have Uranus in the sign of Gemini; those born between August, 1943 and December,

1955, Neptune in Libra. (Pluto takes nearly 21 years to pass through a sign.) It is as if a whispered voice, from very far away, were speaking slowly, maintaining for a long time a single word; but this word is very great, and those who can catch something of its sounding are drawn to tasks which will only be completed in the far future, and which must be left at death only as hopeful fragments. Rudolf Steiner spoke of Eurythmy as an art of the future, expressing a relationship between Life-Spirit and Spirit-Self. It had its beginnings as Uranus moved from the sign of Capricorn to that of Aquarius, in the years from 1911 onwards. Those who concern themselves with Eurythmy bring into our civilization a healing element which is as remote as can be imagined from ordinary ways of thinking and living.

If we consider the planets in their courses and their relation to our own lives or the destinies of others, we should not seek too quickly for answers—much rather, for questions. If we can live with a question about the stars for a long time, this will have a much greater result than the attribution to someone of certain qualities because at birth his Sun stood in a particular sign. The relationship of a human being to the planets should be felt as something quite individual, and in a movement, as they are. The planets give and receive among each other; they remind each other of the past, and call to each other for the future. In their realms we have to write, and in their movements learn to read. They judge us, they love us, they bless us; for they are in the right hand of Christ.

REVIEWS

Projective Geometry by Olive Whicher (Rudolf Steiner Press, £3).

ON opening this beautifully arranged and richly illustrated book, containing as many exact geometrical drawings, photographs of works of art, plants and portraits as there are pages of text, one of the pictures that catches the eye is that of Professor Arthur Cayley. He has that look so characteristic of the mathematician, one shared by each of the other four mathematicians whose quarter-page portraits are given. It was Cayley who in an address to the British Association spoke of the difficulty of giving an idea of the vast extent of modern mathematics. "It is an extent crowded with beautiful detail; a tract of country seen at first in the distance, but which will bear to be rambled through and studied in every detail of hillside and valley, stream, rock, wood and flower." Were he to give a similar address today, a hundred years later, he would perhaps have to think in continents rather than parts of a single country, but the description he gave not only fits the particular domain of projective geometry so aptly, but can justly be used to indicate what Olive Whicher has attempted so well, both in form and content.

In her foreword the author points out that the book is written for the non-mathematician, who may be inspired by the truths of the subject itself "to use the key they provide for the understanding of aspects of nature and of human experience to which scientific thought otherwise remains blind." She acknowledges that the subject is not given the systematic treatment which the trained mathematician would seek. She plays the part of an enthusiastic guide to the countryside to which Cayley alludes. So it is quite natural that the author's personality—the way she discriminates here and has her particular preferences there—shine through the book. Much, too, in the book is the faithful reporting of the journey made by that great geometrical guide, George Adams. It is a matter for rejoicing that many of the latter's utterances which he was unable to put into print during his lifetime here find expression. The fulfilment which Olive Whicher must feel in presenting more of her friend's important work to readers at large will assuredly have its consequences. For more people will be encouraged to tread the pathways of this wonderful, indeed blessed, domain.

A remarkable fact which the reviewer has noticed in reading more than a score of books entitled "Projective Geometry" during the same number of years is that, although no subject out of any realm of scientific endeavour possesses greater objectivity, the character of the author is always stamped unmistakably upon the manner of presentation. For example, a fine book written (for mathematicians) by two Irish Jesuits—O'Hara and Ward—is entirely objective, yet bears a subtle Catholic authoritarian imprint in its style. Baker's books reveal his real understanding of human freedom, whilst in Professor Locher-Ernst's writings you can't mistake the Alpine Ranger quality. In the book at present under review one is delighted with the way the author has no inhibitions—

either about using anthroposophical terminology (after all if the reader doesn't understand it, he can always remedy his lack!) or giving her opinion on matters in which she would lay no claim to be an expert, such as modern education of the Steiner or other variety. A book like this might come in for some sharp criticism by a reviewer in the *Mathematical Gazette*, the *Observer* or other bastions of modern conformism. But no matter. A book on a scientific subject which tells the reader nothing of the author's character always lacks vitality. Perhaps poor Euclid gets a battering at times, but his great contribution to geometrical evolution is fully acknowledged.

There will be actual mathematicians who will read the book, of course. For them the important sections will be those which describe the qualities and applications of negative (polar Euclidean) space, as well as the exercises in imaginative movement and the value of the drawn figure—on as large a scale as possible—which run through the whole work. He may feel that the later chapters would have been enhanced by a few illustrations of affine negative space, for the wholesale re-inclusion of the right angle could prejudice those readers who had been led to suppose that all the qualities of rigid Euclidean space were being superseded. The fact that one passes quickly from a wooded valley here to a sojourn on a mountain top there without enquiring about the sources or destinations of streams jumped over on the way will not worry him, however, for he knows he has access to such directions through his own experience. Occasionally he may feel that terms are being used too loosely. On pages 181-183 the three dimensional "collineation" does not seem to be given the all embracing character which is its due; it appears too closely allied to "homology," one of its special cases. But he will recognise the difficulty of explaining this to the non-geometer. He may also wonder why abstract terms like "planes in a point" and "planes in a line" are preferred to rich pictorial (and long established) terms like "bundles" and "sheaves," when on the other hand imaginative terms like "guardian points" are preferred to the abstract but no less inwardly dynamic "invariant points." But he certainly ought to be very grateful for the widened horizons over all human experience which his own beloved subject is given.

The non-mathematician may feel a little put off when he reaches the algebra-like manipulation of small and capital letters and other symbols in the sections on perspectivity and projectivity, but it must be emphasised that the book cannot be read like an ordinary scientific book (still less like a novel). Unless the reader is prepared to lay down the book frequently and then apply sharp pencil and straight edge to a large piece of paper, he will fail to appreciate what the book is getting at. Only after practical work will the refreshing reproductions of Rembrandt or Michaelangelo mean that something more which the book seeks to awaken in him.

The quality of the printing is excellent. The alternation of black lines drawn on white ground for some drawings with the opposite for others is beautiful in itself; in a subtle way it also contributes towards approaching an understanding of "polarity," one of the central concepts with which the book deals. The proofs must have been corrected most painstakingly, for

printers' errors seem to be very rare. "Bamphoid" instead of "Rhamphoid" on page 205 is the only error spotted by the reviewer so far. One's only wish in respect of production is that there might have been just a few coloured drawings, for the beauty of which the author is renowned. But that would have pushed the costs up still more; moreover every reader is encouraged to make coloured drawings himself. At £3 under modern conditions, however, the book is well worth the price. May it find its place, not on the bookshelves, but on the drawing tables of many purchasers.

R. A. JARMAN

BOOKS BY RUDOLF STEINER

Colour. Three Lectures (Donnach, 6-8 May, 1921). (Rudolf Steiner Press £1.00).

Egyptian Myths and Mysteries. Twelve Lectures (Leipzig, 3-14 September, 1908). (Anthroposophic Press, Inc. £2.20).

Karmic Relationships, Vol VI. Nine Lectures (Berne, Zürich, Stuttgart, Arnhem; January-July, 1924). (Rudolf Steiner Press £1.40).

DURING recent years a great deal of careful study has been given by the group of people responsible for Rudolf Steiner's literary inheritance, the "Rudolf Steiner Nachlassverwaltung," to his notebooks. These are very extensive, and notes in them are often dated, so that the connection between them and particular lectures or courses of lectures can be established. Sometimes such notes convey hardly any information, and sometimes they are enigmatic; Rudolf Steiner has described why he made them—once they were made, he does not seem to have referred to them again. What he decided to impart, he gave in the spoken lectures; and the notes should never be used as if they had the same standing as the lectures—though there we have to remember that we are dependent on stenographic reports which Rudolf Steiner was seldom able to revise. (Some of these stenographic reports are now being given careful re-examination).

But it is not unjustified that in our time there is a special interest in notebooks; these can give very stimulating indications about the process of discovery, and of creation—as with Beethoven.

In a very moving and impressive way a collection of Rudolf Steiner's notes on the subject of colour have been added to his lectures on Colour given in May 1921—more than half of these notes coming from a notebook of the same year, many with an evident relationship to the lectures. Sometimes these notes are very enigmatic; indeed, this is no reason for complaint, but for special gratitude to those who have been willing to entrust them to us. They can stir us to questions, which can often be more useful than finished answers. For instance, a note that may seem fairly simple at first sight:

Crime:	brown, black
Sin:	blue
Innocence thought:	white transparent
Persuasion:	blue-violet
Necessity:	white
Compulsion:	yellow
Freedom:	black

Remembering this is only a *note*, not in the least something explained to another, one can feel challenged to look afresh and with more care at what is said in the lectures about the character of each colour—or go back to Goethe and remember, for instance, how he wrote of yellow as a colour that can least of any be allowed to become dirty. Or indeed turn to part of an earlier note:

"In yellow something of a foreign nature arises: with it man accepts the form, which the Gods entrust to him—"

The nature of colour can never be expressed in static concepts: as another note, perhaps enigmatically, expresses it:

"Colours say things which thinking does not comprehend; the language of colour does not proceed as far as thought; until blue appears."

Everyone (even the "colour-blind" and the actually blind) is in some way sustained and enriched by the world of colours, and can deepen their experience of this world; so these lectures can be recommended widely. Only an open and active mind is necessary. But they can of course have a special significance for painters of every degree; and it is with painters especially in mind that Mr. John Salter has vigorously and effectively introduced, translated and edited them.

Egyptian Myths and Mysteries is an early cycle of lectures, given, like the great Grail cycle five years later, in Leipzig. (In both cycles Rudolf Steiner speaks about Kepler). Only in comparatively few cycles does he concern himself with one specific mythology predominantly; other examples are the Folk-Soul Lectures, dealing specially with Scandinavian mythology, and 'Wonders of the World,' with the Greek Gods. And never is such a concern simply, or even mainly, for the sake of understanding the past. Always he is helping us to understand ourselves, as we now are; and *Egyptian Myths* is no exception. No-one should let themselves be prevented from reading this book by an impression that the subject is too obscure for them. The lectures are full of warmth and light, and of that mysterious beauty which attends the legend of Isis and Osiris, wherever this shines into human understanding and human creation.

The main sequence of lectures dealing with the Karma of historic individualities was given in Donnach from March to September, 1924, the last months of his active life before his illness. During this time he also visited many European cities. In the course of these visits, he would often repeat a part of what he had been saying in Donnach. But of course such lectures were never simply repetitions; they had always a fresh and spontaneous character, directed to the particular qualities of the people who were present. And sometimes quite fundamental things are said, which were not said elsewhere.

This sixth volume of *Karma Lectures* is thus valuable for those who possess the other volumes in two ways; both to study the fine differences of treating what is substantially the same content, and to meet some very significant utterances from the period in which Rudolf Steiner's work reached its climax.

Why did he say these very intimate, truly esoteric things about historic personalities? Again, fundamentally, because it is so urgent that human beings should learn to understand themselves, in the most far-reaching sense—that we should awaken what is eternal within us. It is to this that these studies lead; and particularly those given in Arnhem, which are directly concerned both with the past and future of those who listen to the inspiration of Michael, the Spirit of our Time.

A.B.

DEVELOPING CONSCIOUSNESS AND THE MYSTERY OF THE WORD

Romantic Religion: A study of Barfield, Lewis, Williams, and Tolkien by R. J. Reilly. (University of Georgia Press, Athens. \$9).

The Case for Anthroposophy. Selections from "Von Seelenrätseln" by Rudolf Steiner, translated, arranged and with an Introduction by Owen Barfield. (Rudolf Steiner Press, 75p).

Speaker's Meaning by Owen Barfield. (Rudolf Steiner Press, paperback 55p).

HERE it will only be possible to point to the existence of these books; I hope their content can be discussed in detail in the next "Golden Blade." They are very far-reaching in aim and very exacting in method; they are each serious attempts at interpreting the relationship between our ordinary consciousness of the world and a consciousness capable of grasping spiritual realities in immediate perception.

The smallest, "Speaker's Meaning," contains four lectures given by Mr. Barfield at Brandeis University, Massachusetts, in 1965. At first they appear relatively easy-going, simply a discussion of the historical significance of changes in the meanings of words. But it is interesting to imagine what went on in the minds of the hearers, if they realised the full impact of what was being said. Did they feel "If he is right, we ought to see the whole universe differently?" Quietly and gently they have been led to the point where they can be asked to accept that "the prevailing assumption that matter preceded mind in the history of the universe is a historical fallacy" and also to understand that this mistake was a necessary one at a particular point in the development of human consciousness.

These lectures, in their American edition, were already available to Professor Reilly when he wrote his study of the work of four writers who have very much in common, and with intricate mutual relationships. He begins with Barfield, and deals with him with particular respect and care, recognising to the full the influence of Anthroposophy upon him. He sees all four writers as defenders and exponents of the power of Imagination, used in a Christian sense, and with the recognition that in this power the Divine is itself at work. Finally he tries to place their

convictions within the spiritual currents of our century. The book calls for far more consideration than can be given in a short review.

Finally, *The Case for Anthroposophy* is a carefully selected condensation of one of Rudolf Steiner's writings—one of the relatively few actual books written by him in his later years, from which we have so many reports of lectures. When Rudolf Steiner lectured, he was very much addressing the people actually present; when he wrote a book, he was addressing all those men of his time, and perhaps of later times, into whose hands he could hope that the book might come. Generally he expected that the reader would be prepared to work hard. In this book, published in 1917, he had much to say about a man now little known in this country, the philosopher and psychologist Franz Brentano. Mr. Barfield has not included this part of the book, though he explains its significance. What he has retained of the book makes an extremely concentrated and effective exposition of the philosophic basis for Anthroposophy, including a description of threefold man which Barfield says is still the *locus classicus* on the subject. Rudolf Steiner had indeed, in the midst of the turmoil of war, succeeded in winning for himself full clarity about the interrelationships of thinking, feeling, and willing with the bodily nature of man, as he was to recall at the solemn moment when he gave the Foundation Meditation at Christmas, 1923.

Such a book therefore is to be regarded not only as an introduction to Anthroposophy for those who are prepared to give it serious study, but also as a task for Anthroposophists who seek to arm themselves in their encounter with present-day thinking.

A.B.

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