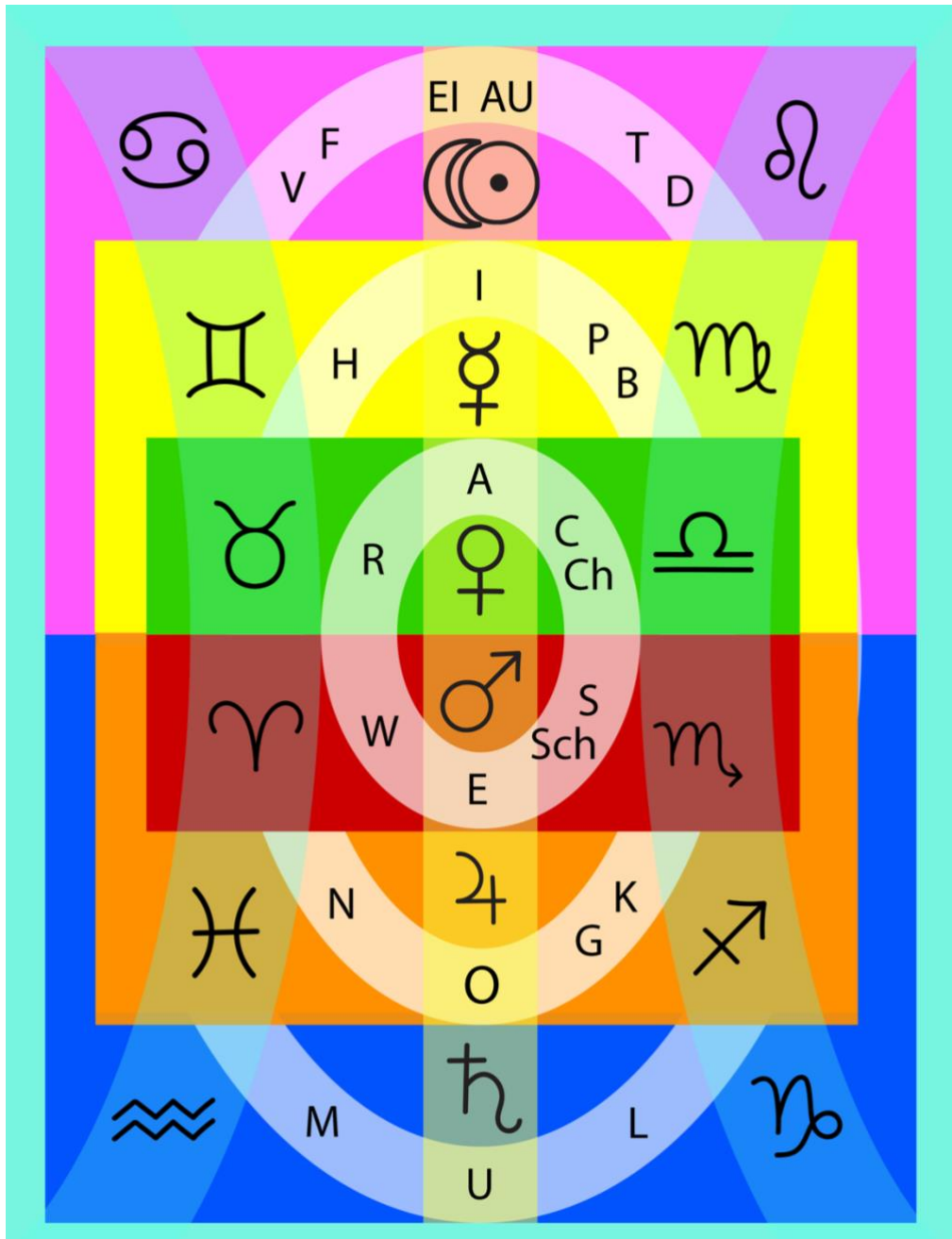


# Zodiac Text Study 2024



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## Text Study

In the sessions we will discuss the sections of text marked in red.  
please read and prepare questions.

### Meeting 1 on 8 June 2024

A) The Path to a New Birth Through Planetary and Fixed Star Beings

### Meeting 2 on 15 June 2024

B) XXIII. Where is Man as a Thinking and Remembering Being

### Meeting 3 on 22 June 2024

B) XXVI. Memory and Conscience

### Meeting 4 on 29 June 2024

C) The World Clock

## A) THE PATH TO A NEW BIRTH THROUGH PLANETARY AND FIXED STAR BEINGS

Rudolf Steiner, 5 November 1922, GA 218 " The Concealed Aspects of Human Existence and the Christ Impulse". The above title is taken from the collection of texts "Man and Stars" by Heinz Herbert Schöffler.

Translated by Katharine L. Federschmidt

[Steiner Online Library](#)

In connection with the public lectures and public gatherings, it always affords me a satisfaction also to be able to address this Group here in The Hague, and I shall try this evening to say some things that may be to you a more intimate continuation, a supplement, of what I was able to express in the public lectures. (Lectures given in The Hague, Rotterdam, and Delft, Holland, from October 31 to November 6, 1922)

In order to have knowledge of the spiritual world and for the acquirement of an inner life with the spiritual world, it is necessary most of all to see in the right light that which one might call the concealed aspects of human existence. Indeed, the concealed aspects of human existence are the more important aspects for the comprehensive judging and evaluation of human life. This may not be admitted willingly by people who merely think superficially and materially, but it is none the less true. No one can become acquainted with human existence, unless he is able to enter into its concealed aspects.

One could, perhaps, if I may thus express myself, demur against the Gods and say that they have put the most precious thing for man into the concealed aspects of his life; that they have not afforded him what is most precious in the visible aspect of life. If this had been done, man would in a higher sense remain impotent. We acquire spirit-soul strength, which then can permeate our whole being, through the very fact that we must first achieve our genuine human dignity and our human nature, that we must first do something in the realm of our soul and spirit in order to become man at all in the right sense of the word. And in this victory, in this necessity of having first to accomplish something to become man, in this lies that which can fill us with strength, which can permeate with forces the innermost depth of our being.

In order, therefore, to explain more definitely this leading theme which I have introduced today, I will speak to you again from a certain viewpoint about that concealed aspect of human existence which is enveloped in the unconsciousness of sleep. And then I will bring to your attention something of that which lies enveloped in states of existence that remain unconscious during earth life: those states of existence in pre-earthly life and the life after death.

The sleep life takes place in such a way for man that, after the transition through dreams—which have, however, but a very dubious existence and a very dubious significance for human life, if one simply accepts them as they present themselves—he falls into the unconsciousness of sleep, out of which he emerges only on awakening, when he immerses himself with his ego and his

astral body in the ether body and physical body; that is, when he makes use of both these principles as a tool in order to perceive his physical environment and then to work within this physical environment through his will. But that which lies beyond birth and death is enveloped in that very part of man's being which becomes unconscious when he falls asleep... And the conditions which the human being experiences there I will describe to you as though they were conscious. They can become conscious only to the imaginative, the inspirative, and the intuitive consciousness. But the difference between this and what every man experiences in the night is only a difference in knowledge. The individual who, as a modern initiate, looks into the sleep life knows how it is, but this does not make the life of sleep into something different for him from what it is for every man, even for the one who passes through it quite unconsciously. Thus our description can be in conformity with reality when we describe that which remains unconscious as though the human being experienced it consciously. And this is what I shall now do.

After the transition through dreams—as I intimated before—man passes, as regards the normal consciousness, into unconsciousness. But the reality of this unconscious state, as it manifests itself to the higher, supersensible knowledge, is that, directly after falling asleep, man enters into a sort of contourless existence. If he should realize his condition consciously, he would feel himself poured out into an etheric realm. He would feel himself outside of his body, not limited, however, but widely diffused; he would sense or observe his body as some object outside of himself. If this condition should become conscious, it would be filled, as regards man's soul nature, with a certain inner anxiety or uneasiness. He feels that he has lost the firm support of the body, as though he stood before an abyss.

What is called the Threshold of the Spiritual World has to exist for the reason that the human being must first prepare himself to have this feeling, the feeling of having lost that support which the physical body affords, and to bear that anxiety in the soul which is caused by his facing something entirely unknown, something indeterminate.

As I stated, this feeling of anxiety does not exist for the ordinary sleeper; it is not in his consciousness, but he does pass through it, nevertheless. That which constitutes anxiety, for instance, in every-day physical existence is expressed in certain processes, even though they be subtle processes of the physical body: when man senses anxiety, certain vascular activities in the physical body are different from what they are when he feels no anxiety. Something occurs objectively besides what the human being feels as anxiety, restlessness, etc., in his consciousness. This objective element of a soul-spirit anxiety man experiences while he enters through the portal of sleep into the sleep state. But with the feeling of anxiety something else is connected: a feeling of deep longing for a Divine-Spiritual Reality that streams and weaves through the cosmos.

If man should experience in full consciousness the first moments after falling asleep—or even hours, perhaps, in the case of many persons—he would be in this state of anxiety and of longing for the Divine. The fact that we feel religiously inclined at all during the waking life depends first of all upon the fact that this feeling of anxiety and this longing for the Divine which we experience in the night have their after-effects upon the mood of the day. Spiritual experiences projected, so to speak, into physical life fill us with the after-effect of that anxiety which impels us to crave to know the Real in the world; they fill us with the after-effect of the longing we bear while asleep, and they express themselves as religious feelings during the waking hours of the day.

But such is the case only during the first stages of sleep. If sleep continues, something peculiar occurs; the soul exists as though split, as though split up into many souls. If the human being should experience this condition consciously—which only the modern initiate can completely behold—he would have the sensation of being many souls and consequently think that he had lost himself. Every one of these soul beings, which really are merely shadowy images of souls, represents something in which he has lost himself. In this state of sleep the human being has a different appearance according as we observe him before or after the Mystery of Golgotha. Namely, the human being requires cosmic aid from without in regard to this condition, if I may so express it, of being split into many soul reflections.

In olden times, preceding the Mystery of Golgotha, the initiates, the old initiates, gave to the people indirectly through their pupils, through the teachers whom they sent out into the world for mankind, certain religious instructions which evoked feelings during their waking life. And these instructions, which were expressed by the people in ritual acts, strengthened their souls so that the human being carried, in turn, a sort of after-effect of this religious mood over into his sleep life.

You can see the reciprocal action between being asleep and being awake! On the one hand the human being, in his longing for the Divine during the first stage of sleep, experiences that which induces him to develop religion during waking life. If this religion is developed during the waking life—and it was developed through the influence of the initiates—it has its effect again upon the second stage of sleep: through the after-effect of this religious mood the soul has then sufficient strength to bear the sensation of being split—at least to exist at all amidst this plurality.

This truly is the difficulty that irreligious people have: they have no such aid during the night in regard to this being split into many souls and thus they carry these experiences over into the waking life without the strength that religion affords. For every experience we have during the night has its aftereffect in the waking life. It has not yet been a very long time since irreligion and non-religiousness began to play so large a part among mankind as it did during the last century, the 19th century. People still experienced the aftereffect of the influence of what earlier, more sincere, religious times meant to the human being. But, since the irreligious times continue, the ultimate result will be significant: people will carry the after-effect of this splitting of their souls *from* their sleep state *over* into their waking life, and this will principally contribute to the fact that they will not have the forces of coherence in their organism to distribute properly the nourishing effect of the food in their organism. And mankind will be afflicted with significant diseases in the near future as a consequence of this irreligion.

We must, indeed, not think that the spirit-soul part of our being has no bearing upon the physical! Its relation is not such that irreligious development will be immediately punished with disease by some kind of demoniacal gods—life does not run its course in such a superficial manner—but there does exist, nevertheless, an intimate relation between our experience in the realm of soul and spirit and our physical constitution. In order to possess health during the waking hours of the day, it is essential that we carry into our sleep life the feeling of our unity with the divine-spiritual Beings, in whose realm of activity we immerse the eternal kernel of our own being. And it is only by a right existence within a spirit-soul world between falling asleep and awakening that we can

produce the right and health-bringing forces of a spirit-soul element, so necessary for our waking life.

During this second stage of sleep the human being acquires, not a cosmic consciousness, but a cosmic *experience* in lieu of the ordinary physical consciousness. As stated before, only the initiate goes through this cosmic experience *consciously*, but everyone has this experience in the night between falling asleep and waking up. And in this second stage of sleep the human being is in such a state of life that his inner nature carries out imitations of the planetary movements of our solar system. During the days we experience ourselves in our physical body. When we speak of ourselves as physical human beings, we say that inside of us are our lungs, our heart, our stomach, our brain, etc. ... this constitutes our physical inner nature. In the second stage of sleep the movement of Venus, of Mercury, of the sun, and of the moon constitute our inner spirit-soul nature. This whole reciprocal action of the planetary movements of our solar system, we do not bear it directly within us, not the planetary movements themselves; but facsimiles, astral facsimiles of them then constitute our inner organism. To be sure, we are not spread out into the entire planetary cosmos, but we are of extraordinary size, compared with our physical size in the daytime. We do not bear within us the real Venus each time that we are in the state of sleep, but a facsimile of its movement. In the second stage of sleep, between falling asleep and awakening, that which occurs in the spirit-soul part of our being consists of these circulations of the planetary movements in astral substance, just as our blood circulates through our physical organism during the day, stimulated by the movement of breathing. Thus through the night we have circulating within us as our inner life, so to speak, a facsimile of our cosmos.

Before we can experience this circulation of the planetary after-effects we must first experience the splitting of the soul. As I said before, the people of olden times, previous to the Mystery of Golgotha, received instructions from their initiates, in order that they might be able to bear this splitting of the soul and that the soul should find its way within these movements which now constituted its inner life. Since the Mystery of Golgotha something else has taken the place of this old teaching. Namely, something has occurred which the human being can now appropriate inwardly to himself as a feeling, a sentiment, a soul life, and a soul mood, when he really feels himself one with the deed which was accomplished for mankind by the Christ Being through the Mystery of Golgotha here on earth. The individual who truly feels his unity with the Christ and the Mystery of Golgotha to the degree that in him are fulfilled the words of St. Paul: "Not I, but the Christ in me", he has, through this unity with the Christ and the Mystery of Golgotha, developed something in his feeling which has its after-effect in sleep, so that he now has the strength to overcome the splitting of his soul and the power to find his way in the labyrinth of the planetary orbits which now constitute his inner self. For we must find our way, even though we are not conscious in our inner being of that which constitutes for the soul the planetary circulation in place of the blood circulation during the day, which now continues in the physical body we have abandoned.

After this experience, we enter the third stage of sleep. In this third stage we have an additional experience—of course, the experiences of the preceding stage always remain and the experiences of the next stage are added thereto—in the third stage is included, what I should like to call the experience of the fixed stars. After experiencing the circulation of the planetary

facsimiles we actually experience the formations of the fixed stars, that which in former times, for instance, was called the images of the Zodiac. And this experience is essential to the soul aspect of the human being, because he has to carry the after-effect of this experience with the fixed stars into his waking life in order to have the strength at all to control and vitalize his physical organism at all times through his soul.

It is a fact that, during the night, every human being first experiences an etheric preliminary state of *cosmic anxiety* and *longing for the Divine*, then a planetary state, as he feels the *facsimiles* of the *planetary movements* in his astral body, and he has the experience of the *fixed stars* in that he feels—or would feel if he were conscious—that he experiences his own soul-spiritual inner self as a *facsimile of the heavens, of the fixed stars*.

Now, my dear friends, for the one who has insight into these different stages of sleep, a significant question arises, I might say, every night. The human soul, the astral organism, and the ego being, leave the physical body, their inner self is filled with facsimiles of the planetary movements and of the constellations of the fixed stars. The question arising now is this: “How is it that every morning, after each sleep, the human being returns to his physical body again?”

And it is here where the science of initiation discovers that the human being would actually not return if, on entering the planetary movements and the constellations of the fixed stars, he did not also live his way into the forces of the moon while expanding outward into the facsimiles of cosmic existence. He lives his way into the spiritual forces of the moon, into those cosmic forces which are reflected in the physical moon and in the moon-phases.

While all other planetary and fixed star forces actually draw the human being out of his physical body, it is the lunar forces which again and again return him, when he wakes, to his physical body. The moon is connected in general with all that brings the human being from his spiritual life into the physical life. It, therefore, makes no difference—the physical constellation is not the thing to be considered, although a certain significance attaches thereto—whether we have to do with new moon, full moon, the first or last quarter of the moon; in the spiritual world the moon is always present. It is the lunar forces which lead the human being back into the physical world, into his physical body.

You can see, my dear friends, that, as I briefly describe to you the experience the human being has between falling asleep and awakening, I am, upon the whole, giving you something of a general description of his sojourn in the spiritual world. And this is the state of the matter. Fundamentally, we experience every night a reflection of the life between death and a new birth.

If we look into pre-earthly life with the imaginative, the inspirative, and the intuitive consciousness, we see ourselves first of all as spirit-soul human beings in a very early state of pre-earthly existence. We see ourselves possessed of a *cosmic consciousness*. Our life there is not a reflection of the cosmos, as is our sleep life, but we are actually diffused through the real cosmos. About the middle of our life between death and a new birth we feel ourselves as spirit-soul beings, fully conscious—in fact with a much clearer and more intensive consciousness than we could possibly have anywhere upon the earth—surrounded by divine-spiritual Beings, by the divine-spiritual Hierarchies. And, just as we work with nature's forces here on earth, just as we



use external objects of nature as tools, so in the same way does work take place between us and the Beings of the higher spiritual Hierarchies.

And what manner of work is this? This work consists in the fact that the spirit-soul human being, conjointly with an enormous number of sublime spiritual Beings of the cosmos, is weaving the cosmic spirit-germ of his physical human body in the spiritual realm. However peculiar this may seem to you—to weave the physical human body as spiritual germ out of the whole cosmos—it is the greatest, the most significant piece of work conceivable in the cosmos. And not only does the human soul in the state described work at this, but the human soul works at it conjointly with whole hosts of divine-spiritual Beings. For, if you visualize the most complicated thing that can be formed here on earth, you find it primitive and simple in contrast with that mighty fabric of cosmic vastness and grandeur which is woven there and which, compressed and condensed through conception and through birth, becomes permeated with physical earth matter and then becomes the human physical body.

When we refer to a germ here on earth, we think of it as a small germ which afterwards becomes relatively large. But, when we refer to the cosmic spirit-germ in relation to the human body as a product of the spiritual, this germ is of gigantic size. And from that moment on, which I have pointed out to you, when the soul is coming towards its birth, the soul-spiritually magnificent human germ is gradually diminishing. The human being continues to work at it with the aim constantly in view that this will be woven together, pressed together, condensed into the physical human body.

It was really not without reason that the older initiates—through a kind of clairvoyance which, to be sure, is no longer suitable to us, although the more recent science of initiation shows the same fact—that the older initiates called the human body the Temple of the Gods. It is the Temple of the Gods, for it is woven out of the cosmos by the human soul conjointly with divine Beings each time between death and a new birth. Later on—in a manner still to be described—the human being is given his physical form. While the human being is weaving the spirit-germ of his physical body at the stage indicated, he is, as regards his soul being, in a condition, in a mood, that can only be compared with what the modern initiates call intuition. The human being lives with his soul within the activity of Gods. He is wholly diffused in cosmic-divine existence. In this state halfway between death and a new birth he is participating in the life of the Gods.

But then, as the human being proceeds on his way, as he comes closer to conception or birth, a change takes place. In a certain way, his consciousness is then impressed with the fact that the divine-spiritual Beings of the Higher Hierarchies are withdrawing from him. And there appears to him only something like a revelation, like a reflection, as if the Gods had withdrawn and only their nebulous images were still standing before the human soul, and as if a kind of veil were being woven as a nebulous imitation of that which in reality had been woven before. The intuitive consciousness he formerly possessed now changes to a cosmic inspired consciousness. The human being lives no more with the divine-spiritual Beings of the Higher Hierarchies; he lives with their manifestation. But in place of this an inner ego develops more and more within the soul consciousness. During the climax, I might say, of life between death and a new birth, the human being lives entirely with the divine-spiritual Beings of the Higher Hierarchies; the ego has no inner strength; it becomes conscious again of its inner self only when the Gods withdraw and



only their manifestation remains. The glory of the Gods, their radiation, enters a kind of inspired consciousness; but, as a recompense, the human being feels himself as a self-existent being. And that which now awakens first in him is, I might say, an eager desire, a kind of craving.

Midway between death and a new birth, the human being works at the spirit-germ of his physical body, so to speak, out of a deep inner satisfaction. Although he realizes that the ultimate goal will be his physical body in his next earthly life, he is not permeated with an eager desire, but only—we might say—with admiration for this physical human body, considered from a universal standpoint. At the moment when the human beings is living no more in divine worlds, but only in the manifestations of divine worlds, the eager desire arises in him to reincarnate upon the earth. Just while the ego consciousness is becoming continually stronger does this eager desire awaken. We withdraw, so to speak, from the divine worlds and come closer to what we shall become as earthly human beings. This eager desire becomes continually stronger, and what we see around us is also undergoing a change. Prior to this, we were living in nothing but Beings, in the divine-spiritual Hierarchies; we knew ourselves to be one with them. When we spoke of our inner self we were really speaking of the cosmos—but the cosmos itself consisted of Beings, Beings in sublime stages of consciousness with whom we were living. Now an outer glory is to be seen, and in this outer glory the first images gradually appear of that which, ultimately, are the physical reflections of the divine-spiritual Beings. This glory emanates from the Being which man knew there beyond as the Sublime Solar Being, and in this glory appears, so to speak, the sun as seen from without, or as seen from the world. Here on earth we look up to the sun. There, while descending to the earth, we at first see the sun from the other side. But the sun emerges, the fixed stars emerge, and behind the fixed stars the planetary movements emerge. And with the emergence of the planetary movements a quite definite kind of forces emerges: the spiritual forces of the moon; they now take control of us. It is these lunar forces which, little by little, carry us back into the earthly life.

Such is actually the aspect of things which the human being beholds on his descent from cosmic worlds to earthly existence: that, after an experience of divine-spiritual Hierarchies, he proceeds to images of them. But these images of Beings gradually become star-images, and the human being enters into something which, I might say, he first sees from behind: he enters that which is manifest from the earth as the cosmos. The details of what the human being there consummates can be discerned, and the modern science of initiation can penetrate quite deeply into what man there experiences.

Just through details in this domain do we begin to become acquainted with life. For no one knows life who is able to see the human being in connection with earthly existence alone. What great value does our connection with the earthly existence have for us then? During the enormously long stretches of time between death and a new birth the earth, at first, really means nothing to us, and that which gleams towards us, as the external, so to speak, is transmuted into entire worlds of Gods, in which we live during these long stretches of time and which appear externally to us again as stars only when we are nearing the earth for another earthly existence.

What the human being at first wove, as the spirit-germ of his physical body, he knows, for the time being, to be one with the whole universe, with the spiritual universe. Later, when he sees only the manifestation of the divine-spiritual worlds, this germ gradually becomes his body,

which is now also a facsimile of the cosmos. And out of this—his body—arises the eager desire for an earthly existence, for an ego consciousness in his body.

This body now still contains much which is untouched by the earthly existence, for it is a spirit body. As regards this body, the fact still remains entirely undetermined at a certain stage whether, for instance, the human being will be a male or a female personality in his next earthly existence. For, during this whole time between death and a new birth, up to a very late stage, before we are born upon the earth, there is no meaning in the question of man or woman. The conditions there differ entirely from those that are reflected on earth as man and woman. There are also conditions which occur in the spiritual existence and are reflected on the earth; but that which appears on earth as man and woman acquires significance only relatively late, prior to our descent to earth. When the human being, according to certain former karmic connections, thinks it best to experience his next incarnation on earth as a woman, we can trace in detail how, on his descent to the earth in order to unite with the physical embryo, he chooses that time which is known here on earth as the time of full moon.

We can say, therefore, when we are looking from any region here on earth at the full moon, that we then have the time which the beings choose for their descent to the earth who desire to become women, for then only is this decision made. And the time of new moon is the time which beings choose who wish to become men.

Thus, you see, the human being enters his earthly existence through the *portal of the moon*. But the force which the male requires in order to enter life on earth is then flowing out into the cosmos; we move toward it as we come in from the cosmos, and this force is radiated by the moon when it is known as new moon for the earth. The force which the female requires is radiated from the moon when it is the full moon; then its illuminated side is turned toward the earth, and its unilluminated side is toward the cosmos—and this force, which the moon can send out into the cosmos from its unilluminated side, the human being requires if he wishes to become a woman.

What I have now been describing to you shows that the ancient concept of astrology, which nowadays has been brought to a complete decadence by the ordinary astrologers, was well grounded. Only, we must be able to achieve an inner view of the connection of things. We must not look merely at the physical constellation in a calculating manner, but must see into the corresponding spiritual element. There it is really possible to enter into details.

As you know, the human being descends from the cosmos in a definite state. From the spiritual cosmos he enters the etheric cosmos. Now I am still speaking of the etheric cosmos alone; the physical aspect of the stars is, in this connections, taken less into consideration, as is, likewise, the physical aspect of the moon. The essential moment when the human being decides to descend to the earth depends, as I have stated, upon the phase of the moon during this descent, and thus it may happen that he exposes himself to a decisive new moon in order to become a man, or to a decisive full moon to become a woman. But then—since the descent is not made so very rapidly, but he remains exposed for some time—if he is descending through the new moon as a man, he may still, for one reason or another, decide to expose himself to the coming full moon. Thus he has made the decision to descend as a male; he has made use to this end of the

forces of the new moon; but, during his descent, he still has at his disposal the remainder of the moon's cycle, the phase of the full moon. He then fills himself with lunar forces in such a way that they do not affect his condition as man or woman, but rather the organization of his head, and what is connected with the organization of his head from without, from the cosmos, if that constellation occurs of which I have just spoken. Thus, after the human being has made the decision; "I shall become a man through the time of the new moon", and continues living in the cosmos, so that he has not passed completely through the lunar influence but is still exposed to the next full moon, then, through the influence of the lunar forces in this condition he will, for instance, have brown eyes and black hair. Thus we may say that the manner in which the human being passes the moon determines not only his sex, but also the color of his eyes and hair. If, for instance, the human being has passed the full moon as a woman and is later exposed to a new moon, the result may be a woman with blue eyes and blond hair.

Grotesque as this may seem, we are absolutely predestined by the manner of our experience through the cosmos, as to the way in which our soul-spirit organism works its way into our physical and our etheric organism. Prior to this time there has been no decision made as to our becoming a blond or a brunette; this is determined only by the lunar forces as we pass them, on our descent from the cosmos into earthly existence.

And just as we pass by the moon, which really guides us into earthly existence, so do we pass by the other planets. It is not immaterial, for example, whether we pass Saturn in one or another way. We may pass by Saturn, for instance, when the constellation is such that the force of Saturn and the force of Leo in the Zodiac co-operate. Because of our passing the region of Saturn just as its force is being increased through Leo in the Zodiac, our soul will—conditioned, of course, by our preceding karma—acquire the strength to meet intelligently the outer contingencies of life so that they do not defeat us over and over again. If, however, Saturn is being dominated more by Capricorn, we shall become weak human beings that do succumb to the outer contingencies of life.

All these experiences we bear within us as we prepare from the cosmos our earthly existence. Of course, we can overcome this through an appropriate training, but not by voicing the opinion of the materialists that all this is nonsense, that we need not pay any attention to it at all. On the contrary, it can be overcome by the fact that we develop these forces, really develop them. And in the future mankind will learn again, not only to insure that a child shall have good milk to drink and good food to eat—although no objection is to be made to this—but mankind will learn again to observe whether this or that person has within him forces of Saturn or Jupiter active under this or that influence.

Let us suppose that we find that a human being has within him, through his karma, forces of Saturn under the most unfavorable influence—of Capricorn or of Aquarius, for instance—so that he is exposed to all life's difficulties. Then, in order to strengthen him we shall search most carefully for other forces within him. For instance, we shall ask ourselves whether he has experienced the passage through the sphere of Jupiter, of Mars, or through any other sphere. And we shall always be able to correct and annul one condition by means of the other.

We shall simply have to learn to think of the human being not only in relation to what he begins to eat and drink in the earthly existence, but we shall have to consider him in relation to what he becomes, because of his having passed through the cosmic worlds between death and a new birth.

When the human being is close to his earthly course of life, then he experiences a sort of loss of his being. You know from my description that he was connected with what he has woven as the spirit-germ of his physical body. Into this spirit-germ he has woven, besides, the experiences during the descent through fixed stars and planets. At a definite stage, actually quite close to conception and birth, this spirit-germ is no longer there. It has, in the meanwhile, descended with its forces as a system of forces to the earth. It has fallen from the human being. It has united itself on the earth independently with the physical substance of heredity which the ancestors, father and mother, afford. What is being woven there in the organism descends to the earth sooner than the human being himself as a spirit-soul being. And then, when the human being realizes that he has actually surrendered to the parents that which he himself had woven in the cosmos, he is able, in the last stage prior to his earthly existence, to take to himself from the etheric world what is essential for his own etheric organism—since there is no longer a necessity to do any more weaving on his physical body, which is essentially complete and has been surrendered to and been made a part of the flow of heredity. Now he draws together his etheric organism; and, together with this latter, he unites with that which he himself has prepared through his parents. He takes possession of his physical body, in which all this cosmic fabric of the spirit-germ is drawn together, and which is interwoven with what the human being himself united with it as he descended through this or that stellar region. It is, indeed, not arbitrarily that he passes through new moon or full moon and causes himself to become man or woman, or to have black or blond hair or blue or brown eyes, but all this is intimately connected with the results of his preceding karma.

This shows you that, whereas the human being in the sleep state experiences as his inner nature merely facsimiles of the planetary world, the world of the fixed stars, he now passes through these worlds in their reality between death and a new birth. He passes through these worlds; they become his inner nature. And it is always the lunar forces which bring us back to the earth. They differ essentially from all other stellar forces in this respect, in that they bring us back to the earth. In the sleep state they bring us back to the earth; they bring us back also after we have experienced all that I have briefly described, in order to enter once more a life course on the earth.

But let us consider once again that which is there outside of the physical body, in the form of astral body and ego organization, between falling asleep and awakening. It is not fabricated from physical bones and physical blood; it is a spirit-soul entity. But our whole moral intrinsic quality is woven into it. Just as we consist, when awake, of bones, blood, and nerves, so does that which leaves us during sleep and returns on awakening consist of the actualized judgments of our moral deeds. If I have accomplished a good deed during the day, its effect is reflected in my sleep body within the spirit-soul substance that leaves me during sleep. My moral quality lives within this. And, when the human being passes through the Portal of Death, he takes with him his whole actualized moral evaluation. It is a fact that, between birth and death in the earthly life, the

human being creates within himself a second being. This second human being, who leaves the body every night, is the result of our moral or immoral life, and we take it with us through the Portal of Death. This result, which is merged with our eternal essential being, is not the only element we possess within the spirit-soul substance which passes out of us during the night. Just after death, however, when we are first in the ether body and then in the astral body, we hardly see anything in ourselves but this moral entity of our being. Whether we were good or bad, this is what we behold; we *are* this. Just as here on earth we are a, human being in whom the skin forces, or the nerve forces, or the blood forces, or the bone forces predominate, so, after death, we are, to our own perception, what we were, morally or immorally.

And now after death we proceed on our way, first through the sphere of the moon, then through the sphere of the fixed stars... until the time arrives when we can begin to work with the Beings of the Higher Hierarchies on the spirit-germ of our future physical body. But, if we were to take this moral element up into the highest worlds, where we are to weave our future physical organism in its spirit-germ, this physical organism would turn out to be a monstrosity. For a certain length of time between death and a new birth, the human being must be separated from what constitutes his moral quality. Indeed, he leaves his moral quality behind in the moon sphere.

It is an actual fact that, when leaving the moon sphere, we leave our moral and immoral human being in the moon sphere and enter into the pure sphere of the Gods, where we can weave our physical body.

I must now revert again to the difference between the times prior to the Mystery of Golgotha and those following it, including the present. The older initiates made very clear to their pupils—and through them to all mankind of the civilization of that time—that, in order to be able to find the transition from the world which I called in my book *Theosophy* the soul-world, and which we really experience in its entirety while still in the moon sphere, into the world which I called the spirit-land, the human being must develop on earth the feelings that enable him to be led upward by the spiritual Sun Being, after having left behind the whole bundle of his moral after-effects in the moon sphere.

All that history relates to us in regard to the first three Christian centuries, and even the fourth century, is fundamentally a falsification; for in those centuries Christianity was quite different from the thing described. It was something quite different for the reason that within it there held sway the conception which came from understanding the ancient science of initiation. From this wisdom of initiation it was known that, in the life after death, the sublime Sun Being led the human being out of the moon sphere, after he had left behind his moral bundle, and, on his return, led him back again into the moon sphere. This gave the human being the strength—which he could not have had through himself—to make this moral being a part of himself, at a certain time before his birth, in order to fulfill his destiny on earth within his soul, and to prevent it from entering his body. For otherwise, the human being would be born a monstrosity and be utterly diseased in his body. This moral bundle had to be taken over again in the moon sphere, during the descent, in order that it should not enter into the body.

Those initiates who were living at the time of the Mystery of Golgotha, and even in the three or four centuries following thereafter, said to their pupils: Previously the sublime Sun Being was

only above in the spiritual worlds. But, as mankind progressed, the ego consciousness has become so bright upon the earth that it becomes all the more obscured in the spiritual world. In other words, the brighter our ego consciousness is by means of the physical body only, here below on the earth, the darker is it above. The human being would no longer come into contact with the Sun Being, he would not find through his own power the transition after death from the moon sphere to the higher spheres, had the Christ not descended and passed through the Mystery of Golgotha. The Being whom the human being met formerly after death only in the spiritual world has now descended; He has lived here upon earth ever since the Mystery of Golgotha; and now the human being can establish a relation to Him according to the words of St. Paul: "Not I, but the Christ in me". In this way the human being takes strength from the earth with him, strength given to him by the Christ here on this earth, which enables him to leave behind in the moon sphere his moral being which he creates within himself and to proceed to higher spheres, there to work on the spirit-germ of his physical body. It also gives him the strength on his descent through the moon sphere to take up his karma again of his own free will, take up the after-effects of his good and evil deeds. In the course of historical evolution, we have become free human beings. But the reason we have become such is that the Christ force we have acquired has enabled us through free inner strength to take over our karma on our descent through the moon sphere. No matter whether we like this or do not like it here on earth, we do this at the stage I have described, if we have become true Christians on earth.

I have been endeavoring, my dear friends, to show you a little of the way in which the modern science of initiation can see into worlds which we might call the concealed aspects of human existence, to show you how really everything pertaining to the human being can be elucidated only as we are able to see into these concealed aspects. And at the same time I tried to show you in connection therewith what the Christ Impulse means to mankind of the present time; for we will have constantly to revert to it. Since the Mystery of Golgotha, we cannot be a whole human being, unless we find the way to this Christ Impulse. Therefore it is necessary that Anthroposophical spiritual science shed light more and more upon the Christ Impulse in the right way. For the manner in which light was shed on the Christ Impulse in the past, when man's consciousness was obscured, would, if continued, deprive a large part of mankind—just think of the Orientals, think of the inhabitants of other continents—of the possibility of embracing Christianity. But that Christianity which is rooted deeply in Anthroposophical spiritual science will actually—if once the essence of spiritual science, as it is here intended, is understood thoroughly—be eagerly grasped particularly by the Orientals, who are endowed with an ancient spirituality, even though it is in decadence.

In this way only can that peace prevail on earth which must proceed from the soul and spirit of men, and which is so indispensable to the earth, as every impartial person feels today. We shall have to be much more convinced of the fact that all present-day thinking concerning outer institutions is really worthless, and that it is very necessary on the other hand, to appeal directly to human souls. But we can appeal to the souls only if we are able to say something to them about the true home of the soul, about the experiences of the human being that lie beyond his physical existence, in those states of consciousness I have been describing to you today. Even if those states of consciousness do not exist during the earth life, their effects do exist. Oh, my dear friends, the one who has insight into life sees in the countenance of every human being a

reflection of cosmic destinies which the individual has experienced between death and a new birth!

I have described to you today how destiny—whether one has become a man or a woman—can be understood by means of the cosmos, even how the color of the eyes and hair can be understood only when we can look into cosmic existence. Nothing in this world is comprehensible unless it can be understood by means of the cosmos. The human being will feel himself to be truly a human being only when we can inform him through true spiritual knowledge of his relation with that which is back of the sensuous-physical existence. Even though the human beings on earth are not yet aware of it, mankind unconsciously thirsts for such a knowledge. What is developing convulsively today in all domains, be it the domain of the spiritual, the externally juridical, or the economic life, all is ultimately a result of the spiritual. Only as the human being learns again to know of his relation with extra-physical existence, can all this be transformed from forces of decadence into upward moving forces. For physical existence is meaningless unless seen in connection with super-physical existence. The physical human body becomes significant only then when we can see it, so to speak, as the confluence of all those sovereign forces that are woven between death and a new birth. This is the tragic character of materialistic knowledge of the world that, in the final analysis, it does not know matter itself. We lay the human body upon the dissecting table; we examine it most carefully as to its tissues and its individual physical component parts. This is done in order to acquire a knowledge of matter. But we do not learn to know it in this way, for it is the product of spirit, and only as we are able to trace it back to those stages where it is woven out of spirit do we know it. Human beings will comprehend precisely this physical-material existence only when their souls are led cosmically into the realm of soul and spirit.

If we permeate ourselves with the consciousness that we should comprehend more and more our connection with the spirit-soul realm of the cosmos, we then become true Anthroposophists. And you, my dear friends, will surely not ridicule me when I say that the world is in need today of true Anthroposophists who will bring about an ascent for humanity through that consciousness which results from experiencing the spiritual, even though at first we should only grasp it as a reflection and not ourselves have attained to clairvoyant knowledge. We need not be clairvoyant in order to work beneficently after we possess spiritual knowledge. Just as little as a person needs to know what constitutes meat when he is eating it and it nourishes him, just as little does a person need to be clairvoyant in order to be efficacious through his work and through his whole association with the life of the higher worlds. If we accept spiritual science before we are clairvoyant, it is as though we were consuming it. Fundamentally, clairvoyance adds nothing to what we can become for the world through spiritual knowledge. It satisfies merely our knowledge. This knowledge must, indeed, exist. Of course, there have to be people who examine the composition of meat, but this knowledge is not required in order to eat. Likewise there must be clairvoyant persons today who can investigate the nature of man's connection with the spiritual world; but, in order to bring about that which is essential to mankind, it is necessary that we be healthy human souls. If they are informed of the science of the spirit, they will sense the digestive power of the soul nature; they will appropriate this spiritual science, digest it, and assimilate it into their work. And this is what we need today throughout the civilized world: external human work which is spiritualized through and through in the right and true sense.



Rudolf Steiner

## B) ANTHROPOSOPHICAL LEADING THOUGHTS

The path of knowledge of anthroposophy – The Michael Mystery

GA 26, translated by Marjorie Spock

Leading thoughts no. 165 to 167

Steiner Online Library

### XXIII) Where is Man as a Thinking and Remembering Being?

In mental conception (thinking) and in the awakening of remembrances, Man is in the sphere of the physical world. Yet wheresoever he may look in this physical world, nowhere with his senses will he find anything that would give him the powers of mental conception and of remembrance.

In the act of mental conception, the consciousness of self arises. Self-consciousness—as indicated in the preceding letters—is a possession that Man has acquired by the powers of the earth-world. But these are earthly powers of a kind that remain hid from the observation of the senses. What Man thinks in earthly life is, it is true, only what comes to him by means of his senses; but the power to think it does not come to him from any of the things that he thus thinks.

Where then is to be found this power, which, out of the realm of earth, forms mental conception (thinking) and the images of memory?

One finds it if the spirit's eye be directed towards that which Man brings with him from his previous earth-lives. Ordinary consciousness knows nothing of this; it lives, of itself, unconscious in Man. But it shows itself at once, when Man sets foot on earth after the spiritual state of existence, to be related to those earthly forces which do not come within the sphere of sense-observation and sense-thinking.

It is not with his mental conceiving—this Thinking—that Man is in this sphere, but with his Willing, which works itself out along the lines of his destiny,

In view of the fact that the Earth contains forces which lie outside the sphere of the senses, we may speak of the 'spiritual earth,' as opposite pole to the 'physical earth.' The conclusion then is, that Man as a willing being lives in and with the 'spiritual earth;' but that as a mentally conceiving or thinking being, although he is in the midst of the physical earth, he does not live with it.

Man as a thinking being carries over forces from the spiritual world into the physical. But with these forces he remains a spirit-being, that only appears in the physical world but enters into no community with it.

The only community entered into by mentally conceiving—thinking—Man, in the course of his earthly existence, is with the 'spiritual earth.' And it is in this community with the 'spiritual earth'

from which his individual self-consciousness grows. The origin of self-consciousness is due to spiritual processes which Man undergoes in earthly life.

Comprehending in spiritual vision all that is here described we have before us the human I, spiritually seen.

With the experiences of Memory we come into the region of the human astral body. In Remembering, it is not merely—as in the act of mental conception or Thinking—the results of previous earth-lives that send their stream into the I of the present moment; it is the active forces of the spirit-world to which Man was subjected between death and new birth, which now stream into his inner life. These forces stream into the astral body.

Here again, there is in the physical earth no direct field for the reception of this stream of forces. Man, as a Remembering being, can as little unite himself in remembrance with the things and processes perceived by his senses, as he can unite himself with them as a Thinking being in the act of forming mental conceptions.

He enters however, as a Remembering being, into community with something which, though not physical, translates the physical into processes, into proceedings—namely with the Rhythmic processes in Nature and in human life. In Nature, there is a rhythmic alternation of day and night, a rhythmic succession of seasons, and so on. In Man, the breathing and the circulation of the blood proceed rhythmically; so too the alternation of sleep and waking, and so on.

Rhythmic processes are nothing physical, whether in Nature or in Man; they might be called semi-spiritual. The physical as a 'thing' disappears in the rhythmic process. In his Remembering, Man with his inner being is translated into the Rhythm which is both his and Nature's. He is then living in his astral body.

The aim of the Indian 'Yoga' is to enter completely into the life of Rhythm. It is an endeavour to get away from the field of mental conception—of Man's I—and in a process of living inner experience, similar to the process of Remembrance, to see into the world which lies behind what can be known to the ordinary consciousness.

The spiritual life of the West must not pursue knowledge by suppressing the I; rather, it must educate the I to the perception of the Spiritual.

This can not be done if one pursues a way from the sensible into the rhythmic world, where all that one realizes in the rhythm is the passing-over of the physical into a semi-spiritual. The better alternative is to seek that sphere of the Spirit-world which manifests itself in the rhythm.

Two ways are therefore possible: First, the experiencing of the Physical in the Rhythmic realm where the Physical passes into the Semi-Spiritual. This is an older road, no longer to be taken to-day. Secondly, the experiencing of that spiritual world, of which the world-rhythm, both in and outside of Man, is the special sphere, even as the special sphere of Man is the earth-world with its physical beings and physical events.

Now this is the spirit-world to which belongs all that is being done, in the present cosmic moment, by Michael. A spirit such as Michael, by taking up his habitation in the rhythmic world, brings

what otherwise would life in Lucifer's domain into the field of purely human evolution, over which Lucifer has no influence.

This all becomes plainly visible when Man enters into Imagination. For the soul, in her Imaginings, lives in rhythm; and Michael's world is the world that manifests itself in rhythm.

With Remembrance, Memory, we are already in this same world, but not very deep. The ordinary consciousness knows nothing of its life. But when we enter Imagination, then, out of the rhythmic world there rises up, first, the world of subjective memories; this, however, passes over at once into the world of Ideal forms, whose life is in the Ether—the Archetypes created by the divine spiritual world for the physical. We experience the Ether, lighting up in cosmic pictures, bearing within it the creative process of the World. And the forces of the Sun, weaving in this Ether: here they not only radiate; out of the light they conjure forth the cosmic Archetypes. The sun is now revealed as the World-painter, the cosmic artist. The Sun is the cosmic counterpart of those impulses which in Man paint the pictures of mental conception, of Thought.

### **Leading Thoughts**

Man as a Thinking being lives within the spheres of the Physical Earth; but he enters into no community with this physical Earth. His life is that of a being of mind and spirit, open to the impressions of the physical world; but the forces for his Thought come to him from the Spiritual Earth, by the same route as that which leads him, as the result of previous earth-lives, to the realization of his destiny in life.

What lies in the life of Remembrance, of Memory, is already in that world where in Rhythm and Physical becomes Half-Spiritual, and where such spiritual events take place as are being enacted at the present cosmic moment by Michael.

For anyone who has learnt rightly to know Thinking and Remembrance, it becomes understandable how Man as an Earth-Being lives within the sphere of Earth, yet never becomes wholly immersed in this Earth-sphere. As a being from beyond the Earth, Man is seeking—through community with the Spiritual Earth—to attain his own Self-consciousness, and therewith the fulfillment of his I.

## XXIV. Man in his Macrocosmic Being

The Cosmos reveals itself to Man in the first instance from two sides—the Earth, and outside the Earth the Universe of Stars.

To Earth and her forces Man feels himself related. Life teaches him this relationship with great distinctness.

Not in the same way does he feel himself, in the present age, related to the Star-World about him. This however only lasts so long as he remains unconscious of his ether-body. To lay hold of the ether-body in Imaginations, is to acquire the same feeling of kinship with the starry Universe as one has through the consciousness of the physical body with the Earth.

But along with the ether-forces that rain down upon the Earth from the circumference of the Cosmos there come also those cosmic impulses which work in the astral body of Man.

The ether is like an ocean, on whose waves from all sides out of farthest worlds the astral forces come sailing to the Earth.

In the present cosmic age however, it is only the mineral and the vegetable kingdoms that can come into direct relation with this astral life streaming in on to the Earth upon the waves of the ether; not the animal kingdom, nor the human kingdom.

With the animal kingdom, spiritual observation shows that what is at work in the embryo is not the astral life at the present day flowing to the Earth, but that which flowed into it long ago, in the old Moon-Age.

With the vegetable kingdom, one can see how its manifold, marvelous forms are being shaped by the astral influences, as they separate themselves out of the ether and hover over the plant-world.

With the animal world, one can see how, from out of the spirit-sphere, astral forces of old times, that were active long ago—during the old Moon-Age of evolution—have been preserved and are now at work. They work as old, preserved forces, which remain at the present day altogether in the spirit-world, and do not come out into the ether-world.

This form of astral influence is, moreover, transmitted by the present Moon-forces, which have themselves remained over from the previous stage of the Earth.

We have then, in the animal kingdom, the result of impulses which in the previous evolutionary stage of the Earth manifested themselves externally as elements of Nature, whereas in the present cosmic age they have withdrawn into the spirit-world which flows with active force through the Earth.

Now it is seen by spiritual observation that for the permeation of the physical and ether-bodies with the astral body in the animal kingdom, the forces that are of importance are solely these astral forces which have been preserved from an earlier time in the present life of Earth; but that, once the animal has his astral body, then the Sun-impulses begin to be active in it. The Sun-forces

can give the animal nothing for his astral life; nevertheless, when once this is in the animal, they are required to provide for growth, nutrition, etc.

With the kingdom of Man it is otherwise. This too receives its astral element in the first place from the old, preserved Moon-forces. But the Sun-forces have in them astral impulses which remain ineffective for the animal kingdom, but which in the human astral continue to act in the same manner as the Moon-forces acted when Man was first permeated with astrality.

In the astral body of the animal can be seen the Moon-world. In the astral body of the human being can be seen the harmonious accord of the Sun-and Moon-worlds.

It is this Sun-like power in the human astral body which makes it possible for Man to take up into himself the outward-radiating spiritual force that is in the Earth and use it for the development of his self-consciousness. Whatever is astral, flows from the circumference of the Universe. It acts either as a stream flowing in at the present time, or as one that flowed in in olden times and has been preserved. On the other hand, everything which has to do with giving shape to the I, as bearer of individual self-consciousness, must radiate from a Star-center. The Astral works from the circumference; everything of the I-kind from a central point. The Earth, as a Star, from its center gives the impulse for the human I. Every star from its center radiates forces by which the I of some being or other is shaped.

This shows the polarity between Star-Center and Cosmic Circumference.

The description shows at the same time that the animal kingdom lives on to-day as a product of earlier forces, which once had to do with the evolution of the Earth. It exists by drawing on the preserved store of old astral forces and must disappear on the preserved store of old astral forces and must disappear when these are exhausted. In Man, on the contrary, new astral forces come in, that are drawn from the Sun-Power. These make it possible for him to carry on his evolution into the future.

It is not possible—as all this shows—to understand Man in his own special form of being, unless one recognizes his connection with the whole Star-life as clearly as his connection with the Earth.

Even what Man receives from the Earth for the development of his Self-consciousness, proceeds from the action of the spirit-world within the earthly sphere. That the Sun-Power can give Man what he needs for his astral life, is the result of influences that were active during the old Sun-Age. It was then that the Earth received the capacity to develop the I-impulses of mankind. It is the spiritual part which the Earth has preserved within her from the old Sun-life, and which is kept from dying out by the sun influences of the present day.

The Earth herself was once Sun. Then she passed over into a spiritual form. In the present cosmic age, what is 'Sun' works from without. This Sun-influence from without is a spring of ever-renewing youth to those spirit-forces from an earlier age which are wearing old. At the same time, as an active force of the Present, this Sun-influence keeps what is of the Past from falling into Lucifer's domain. For whatever continues to work on as an influence from the Past, without being taken up into the forces of the Present, falls a prey to Lucifer.

Man's feeling of his own intimate connection with the extra-terrestrial Cosmos may be said, in this cosmic age, to be so dulled, that he is not aware of it in his consciousness. It is not only dulled,

it is 'deafened' by the feeling of his intimate connection with the sphere of Earth. Because Man's consciousness of his individual Self must be learnt in the sphere of Earth, he begins the age of the Spiritual Soul by growing so closely involved with this earthly sphere, that it exerts a much stronger influence over him than is compatible with the course which his soul-life should rightly take. Man is, as it were, deafened, dazed by the impressions of the sense-world. Overpowered by their clamour, he fails to call up the free, active Thinking, that has life in itself.

The whole time, from the middle of the nineteenth century on, was a period of being dazed and deafened by the loudness of the sense-impressions. It has been the Great Illusion of this period, that in it people took this over-powerful life of the senses to be the right one—a life of sense which was doing its best to blot out all life in the non-earthly, extra-terrestrial Cosmos.

Into this dazed condition the Ahrimanic powers could come in and work their will. Lucifer was more held in check by the Sun-forces than Ahriman. Ahriman was in a position to arouse—notably amongst the men of science—the dangerous notion that Ideas are only applicable to the impressions of the senses. Accordingly it is just in these circles that Anthroposophy meets with but little understanding. Faced with the results of Spiritual Science, they try to understand them with their ideas. But these ideas cannot comprehend the Spiritual, because their inherent, living knowledge is deafened and over-powered by the ahrimanized science of the senses. And so people take alarm, and think they would be committing themselves to a blind belief in authority if they were to enter seriously upon the results obtained by the spiritual seer.

Darker and darker grew the extra-terrestrial Cosmos for human consciousness in the second half of the nineteenth century.

When Man again grows able to realize the life of Ideas within him, even when not supporting himself and them upon the world of Sense, then, to the eyes of the enquirer an answering light will stream again from the Cosmos beyond the realm of Earth. And this is to make acquaintance with Michael and his kingdom.

When a time comes, when the Festival of Michael in the autumn fall will be kept in truth and inwardness—then, in the feelings of those that keep the festival there will arise with innermost sincerity, as 'leit-motif,' this strain and live in men's consciousness: In the fullness of Ideas the soul experiences spirit-light, even when the outward show of the senses linger but as memory in the mind of man.

When, with some such tone of mind as this, Man can celebrate the Michael Festival, after it he will be able worthily to enter again into the world of the senses. And Ahriman will be unable to harm him.

**Leading Thoughts**

With the beginning of the Age of Consciousness, dullness came over Man's feeling of his connection with the extra-terrestrial Cosmos. On the other hand, his feeling of connection with the Earth, through his life in sense-impressions, grew so strong—more especially with the men of science—as to amount to a dazed and benumbed condition.

In this condition the working of the Ahrimanic Powers is peculiarly dangerous; for Man lives under the illusion that this overpowering life in sense-impressions is the right thing and a real step forward in evolution.

Man must find the power to shed light through his world of Ideas and to live in these Ideas as in a world of light, even when unsupported by the clamorous world of the senses. In this living inner realization of the self-dependent—and, in their self-dependence, luminous—world of Ideas, will awake the feeling of Man's connection with the non-earthly, outer Cosmos. A foundation will thus be laid for Festivals of Michael.



## XXV. Man's sensing and Thinking Systems in their Relation to the World

When Man, in the study of his own human being, begins by applying the Imaginative mode of knowledge to himself, he strips off in contemplation his sense-system. He becomes for his own self-contemplation a being without a sense-system. He does not cease to have before his soul pictures such as were previously conveyed by the organs of sense; but he ceases to feel himself connected with the physical outer world by means of these organs. The pictures which he has before his soul of the physical world outside, are not now conveyed by the sense-organs. They are a direct proof of the fact that, through and beyond the sensory connection, Man has all the time another connection with the natural world around him—one that is not conveyed by the outer senses. It is his connection with the Spirit which finds embodiment in the outer world of Nature.

In contemplation of this kind, the physical world drops away from man. It is the earthly element that is falling off. Man feels this earthly element no more investing him.

It might be supposed that therewith his consciousness of Self would vanish. This would appear to follow from what was said in our previous studies, where the consciousness of Self was described as being a result of Man's connection with the Earth-Being. This is not however the case. What Man has acquired through the Earthly element still remains his, even when after acquiring it, he strips the earthly wrapping off him in the living experience of knowledge.

Seen as described—with spiritual, Imaginative vision—it is plain that Man's sense-system is not, after all, so very closely bound up with him. It is not really he who is living in this sense-system, but the World around him. The world has built itself with its own form of being into the sensory organism of Man.

To the man therefore, who views it with Imaginative vision, this sensory organism too is a piece of Outer World. It is a piece of outer world which certainly lies more close to him than the natural world around, but which is nevertheless outer world. It is distinguished from the rest of the outer world only by this, that into the latter Man can only enter with cognition through the medium of sense-perception, whereas into his sense-organism he enters livingly, in immediate acquaintance. The sense-organism is outer world, but into all the recesses of this outer world, Man stretches out his own being of soul and spirit, which he brings with him from the spirit-world on entering earthly life.

Except for the fact that Man enters his sense-organism and fills it with his own soul and spirit, this organism is as much 'outer world' as is the plant-world spread out round about him. The eye belongs, when all is said and done, to the World, not to Man; just as the rose which Man perceives belongs not to him, but to the World.

In the age through which Man has just passed in cosmic evolution, scientifically minded persons began to maintain the view that color, sound, heat-impressions, are not really in the World, but in Man. The supposed 'red color' is not—they say—a thing outside, in the real world-environment of Man, but merely the effect produced in the man himself by an unknown something. The truth

however is the direct opposite of this. It is not that the Color together with the Eye is part of the human being; but that the Eye together with the Color is part of the World. Man is not passively taking into himself, all through his life on earth, a current of impressions from his earthly surroundings; but rather, he himself is growing out, from birth to death, into this world outside him.

It is significant that at the end of the 'dark age,' when Man stares out into the world without inwardly realizing so much as a dawning glimmer of the spirit's light, the true picture of Man's relation to this world about him should be converted into the direct opposite of the truth.

When in Imaginative knowledge man has divested himself of that first environing world in which he lives with his sense-organism, he becomes inwardly aware of another organism, by which the Thinking process is supported, even as the perception of sensory images is supported by the sense-organism.

And now he is aware that as Man he is connected by this Thinking organism with his cosmic environment of 'Stars,' even as he was hitherto aware of being connected through the sense-organism with his Earth-environment. He recognizes himself as a cosmic being. No more are his thoughts mere shadow-pictures; they are saturated with reality like the sense-pictures of sensible perception. And if the disciple of knowledge rises higher, namely to Inspiration, he becomes aware that he can again strip off this world on which the Thinking organism rests, just as, before, he stripped off the earthly one. He clearly perceives that with his thinking organism too, he belongs not to his own being, but to the World. He perceives how World-Thoughts are working through his own Thinking system within him. Once more he becomes aware that in his Thinking he is not taking into himself mere images of the World, but growing out with his own Thinking-organism into the World-Thinking.

Both in respect of his Sense-organism and of his Thinking system, Man is World. The World builds itself into him. Hence, in his sense-perception and in his thinking, he is not he himself; here, he is world-informed.

And into this Thinking organism, Man stretches forth that part now of his being of soul and spirit which belongs neither to the earth world, nor yet to the star world, but which is of a purely spiritual kind, and lives on from earth-life to earth-life within Man. This form of the soul and spirit is only accessible to Inspiration.

So Man goes out of his earthly and cosmic organism and stands before himself, through his Inspiration, as a being of pure soul and spirit.

In this, his purely spiritual being, Man meets with the ordering of his destiny of fate.

With his sense-organism Man lives in his physical body; with his Thinking organism in his ether-body. After both these organisms have been laid aside in the living experience of knowledge, he is in his astral body.

Every time that Man lays aside part of his acquired being, his soul becomes, it is true, poorer in content on one side; but at the same time, he becomes richer on the other. If with the laying aside of the physical body the beauty of the plant-world, as it shone upon the senses, now

becomes faint and colorless. Man has before his soul, in place of it, the whole world of elemental beings who live in the plant kingdom.

Because this is so, a man whose knowledge is really spiritual will not be given to any tone of asceticism towards what the senses can shew him. Through all the inner experience of spiritual life, he still feels fully alive in him the need to behold over again, through the senses, what has been experienced in the life of the Spirit. In the whole man, striving after living knowledge of complete reality, the perceptions of the senses awaken a longing for their counterpart, the world of the elemental beings; so too the contemplation of the elemental beings awakens a longing for what the sense-perceptions have to give.

In the totality of human life, Spirit cries for Sense, and Sense for Spirit. Spiritual existence would be a void, did it not bear in it the mindfulness of what was experienced in the life of sense-perception. Sense-perception would be darkness, were there not at work in it—below consciousness at first, yet ever shedding light—the power of the Spirit.

Therefore, when Man shall have made himself ripe to realize, along with his realization of Nature's life, the action therein of Michael, there will be no impoverishment in all that the life of Nature gives to men's souls, but on the contrary, a greater wealth. Nor will the Feeling-life be in any way inclined to withdraw from the life of the senses; rather will there be a joyful readiness to welcome into the soul all the wonders of the sense-world.

### **Leading Thoughts**

The human sense-organism does not belong to the being of Man, but is built into it during earth-life from the World without. The seeing Eye is spatially in Man; essentially, it is in the World. And Man stretches forth his own essence—his own being of soul and spirit—into what the World is realizing in him through his senses. Man, during earth-life, does not take in the physical surroundings into himself; he grows out with his being of soul and spirit into these surroundings.

It is similar with the Thinking organism. Man grows out through his Thinking organism into the life of the Stars. He recognizes himself as Star-World. Man is living and weaving in the World-Thoughts, when in the living realization of knowledge, he has laid aside his sense-organism.

After both have been laid aside—both Earth-world and Star-world—Man stands before himself as a being of Soul and Spirit. Here he is no longer World; here he is in the truest sense Man. To awaken to what he here experiences is Self-Knowledge, even as it is World-Knowledge to awaken to perception in the Sense and Thought organism.

## XXVI. Memory and Conscience

In his sleeping state Man is given over to the Cosmos. He carried over to the Cosmos in sleep that which is his, as the fruit of previous Earth-lives, when he comes down out of the world of soul and spirit into the earthly world. He withdraws this inner core of his human being from the Cosmos whilst awake.

In this rhythm of being given over to the Cosmos, and in turn withdrawn from the Cosmos, life rolls on between birth and death.

The withdrawal from the Cosmos is at the same time an absorption of the man of soul and spirit by the nerves-and-senses organism. To the physical and life-processes which go on in this organism, the spirit-and-soul part of Man is united during waking life; it combines with them in a homogeneous system of working. In this working system are included: Sense-perception, the formation of Memory-pictures, and the life of Fancy. These functions are attached to the physical body. Mental conceptions, the life of Thought, in which Man becomes *conscious* of what goes on half unconsciously in sense-perception, fancy and memory—these are attached to the Thinking organism.

This Thinking organism is also, more peculiarly, the region in which Man comes to the consciousness of himself. The Thinking system is a Star-system. Were it to lead its life purely as a star-system from first to last, Man would bear within him not a Self-consciousness, but a God-consciousness. But the Thinking system is a star system taken out of the starry Cosmos and transplanted into the earthly course of events. In realizing the star world in the life of earth, Man becomes a self-conscious being.

Here then we find that region of inner human life where the divine-spiritual world, to which Man belongs, sets him free in order that he may become Man in the fullest sense.

But just below the Thinking organism, in the region where sense-perception, fancy, memory-picturing are going on, there the divine spirit-world *is living in and with* the life of Man. The divine spirit-world may be said to live in Man's waking state in the evolution of memory. For the two other functions, sense-perception and fancy, are only modifications of this forming of inner memory-pictures. In sense-perception we have the formation of the mind's memory-contents in the nascent state; in fancy's contents we have, lighting up in the soul, what lives on of these memory-contents in the soul's inner life.

The sleeping state carries Man's soul and spirit over into the cosmic existence. Here, with all the functions of his astral body and / he is immersed in the divine-spiritual Cosmos. He is not only outside the physical, he is also outside the world of stars. But he is within those divine spirit-beings from whom his own existence draws its source.

At the present moment of cosmic evolution, the manner in which these divine spirit-beings work is to imprint the moral World-Content upon the astral body and the / during the sleeping state.

All world-procedures in the sleeping man is real moral procedure—nothing that could be said in the least to resemble the results of an action in external Nature.

This moral world-procedure, in its after-effects, is carried by Man from his sleeping over into his waking state. The after-workings remain in a state of sleep. For Man wakes only in that life which is turned towards the field of Thought. What is really going on within his Willing sphere, remains even in waking life, veiled in the same dull darkness as is the whole of his soul-life during sleep. But in this sleeping life of Will, the divine spirit-world continues to weave on in his waking state. Man is morally as good—or as bad—as he can be, according to how near he can come to the divine-spiritual beings in his sleep. And he comes nearer to or remains further from them, according as his previous earth-lives have been in a moral direction.

From the depths of the soul's waking being rises the echo of what the soul has been able to receive, implanted into her during sleep in communion with the divine-spiritual world. *This voice, ringing up from the depths, is the voice of Conscience.*

Thus the very thing for which a materialist view of the world is most prone to find an explanation solely on the natural side, shows itself, for spiritual knowledge, to lie on the moral side.

In *Memory*, divine spiritual Being works in the waking man directly. In *Conscience*, the same divine spiritual Being works in the waking man indirectly—as an after-effect.

Memory is formed in the nerves-and-senses organism. Conscience is formed—though as a process purely of the soul and spirit—within the metabolic and limb organism.

Between the two lies the rhythmic organism. Conscience is formed—though as a process purely of the soul and spirit—within the metabolic and limb organism. This is developed in two directions, so that each side is polar in relation to the other. As Breathing rhythm, it is intimately associated with Sense-Perception and with Thinking. In lung-breathing, the process is at its coarsest. It becomes more delicate, and as refined and sublimated breathing becomes sense-perceiving and thinking. Still quite close to Breathing—only a breathing through the sense-organs, not through the lungs—is Sense-Perception. Beginning then to be more remote from lung-breathing and having for its support the Thinking organism, is the forming of mental conceptions, Thinking as such. And already bordering on the other side upon the rhythm of the blood-circulation—beginning to be an inward breathing that combines with the metabolic and limb organism—is the function which manifests itself in the play of Fancy. This extends then, as a soul-function, down into the sphere of the Will, even as the circulatory rhythm extends into the metabolic and limb organism.

In the exercise of Fancy, the Thinking system approaches quite close to the Willing system. It is a dipping-down of the man into his waking sleep-sphere of will. Accordingly, with men whose organization is of this kind, the contents of their soul-world appear like waking dreams. In Goethe there lived a human organization of this kind. That is why he says that Schiller must interpret his poetic dreams for him.

In Schiller himself the other kind of organization was active. He lived on the strength of what he brought with him from his previous earth-lives. To a strenuous Will, he was obliged to seek the Fancy that should give it content.

People whose disposition lies more towards the region of Fancy, so that with them all conceptions of sense-reality turn of themselves, so to speak, into pictures of fancy, are the ones on whom the Ahrimanic Powers reckon in their world-plans. They think that with the assistance of people of this kind they will be able completely to cut off the evolution of mankind from its Past and bring it into the direction they are wanting.

People whose organization tends more towards the region of the Will, but who, out of inner love for an idealistic world-conception, vigorously convert their sense-conceptions into forms of fancy, are the ones on whom the Luciferic Powers reckon. By means of such human beings, the Luciferic Powers hope to maintain Man's evolution altogether within the impulses of the Past. They could then keep Man from going down into the sphere where the Ahrimanic Powers have to be conquered.

In their earthly life, men are placed between two polar opposites. Overhead, far and wide, spread the Stars. Thence rain the forces which have to do with all that is regular and calculable in Earth-life; regular alternation of day and night, seasons of the year, world-periods of lengthier duration; all this is the earthly reflection of processes originating amid the Stars.

The opposite pole radiates from the inside of the Earth. The Irregular has here its life. Wind and weather, thunder and lightning, earthquakes, volcanic outbursts, reflect these inner Earth-events.

Man is an image of this Star-and-Earth life. In his Thinking system lives the Order of the Stars. In his Limb and Will-system lives Earth-Chaos. In the Rhythmic system, Man's own earthly being is realized in the free balance of the two.

### **Leading Thoughts**

Man has received his spiritual and bodily organization from two sides. Firstly, an organization from the physical and etheric Cosmos. All that is radiating of divine spiritual being into this organization in the human being, lives in him as the power of Sense-Perception, the faculty of Memory and the play of Fancy.

Secondly, Man received his organization from his preceding Earth-lives. This organization is entirely one of soul and spirit, and lives in Man through the astral body and the I. The life of divine-spiritual beings which here finds its way into Man's being, works on and lights up in Man as the Voice of Conscience and the like.

In his Rhythmic organization, Man is forever combining the divine-spiritual impulses from both sides. In the inner living realization of this rhythm, the power of Memory is carried into the life of Will, and the force of Conscience into the life of Ideas.

## C) THE WORLD CLOCK

RUDOLF STEINER

### Ancient Myths

### Their Meaning and Connection with Evolution

Dornach, 8 January 1918, GA 180

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We will try to go more fundamentally into those matters connected with the question which has just been raised. The question was: What impulses of human life must enter especially into the consciousness of man today so that a counterweight may be created to the principle of heredity that prevails almost exclusively—whether in science or in general life? This extraordinarily important question, however, can only be approached slowly and gradually. It is, in fact, most deeply connected with the contrast that I wished to bring before your spiritual eyes in showing how one can look towards the old Egyptian inscription of Isis: ‘I am the All. I am the Past, the Present, the Future; no mortal has yet lifted my veil’—and how on the other hand one can take into one's consciousness the words which from the present on into the future must be the complementary saying: ‘I am Man. I am the Past, I am the Present, I am the Future. Every mortal should lift my veil.’

Now above all one must realize that in the age when that saying arose in the Egyptian culture, it was still plain and clear that when one spoke of ‘immortal’ one spoke actually of man himself. In the Egyptian culture, however, the mystery as a principle of the Mysteries, was a deeply rooted principle. The Egyptian who was acquainted with his civilization knew that what lives as ‘immortal’ within the soul, must be awakened. Yes, contrary to our custom of today, the Egyptian, as too the Greek, at least the Greek thinking in the sense of Plato, really only considered a man to be a partaker of immortality, who had consciously grasped the spiritual world. You can read the proof of this in my ‘Christianity as Mystical Fact’ where I quoted the often harsh-sounding expressions of Plato for the difference between men who seek to grasp in the soul the impulse of the immortal, the spiritual impulse, and those men who disdain this, who neglect to do so. If you think this over, you will easily see that the saying on the Statue at Sais actually meant: He who will never seek to grasp the spiritual life of the soul cannot lift the veil of Isis; he however can lift it, who grasps the spiritual life, who therefore (in the Egyptian sense, today it sounds rather different) as ‘mortal’ makes himself ‘immortal’. There was no intention of saying that the human being as such cannot lift the veil of Isis, but only that one who binds himself exclusively to the mortal element, one who will not approach the immortal element, cannot lift the veil. Later on when the Egyptian culture fell more into decadence the saying drifted into quite a wrong interpretation. As the priests transformed the Mystery-principle into a power-principle, they actually sought to instill into the laity—not the priesthood—that they, the priests, were the ‘immortals’ and those who were not priests were the ‘mortals’. That is to say, all those standing outside the priesthood cannot raise the veil of Isis. One might say that in the decadent age of Egyptian culture this was the interpretation: ‘I am the All; I am the Past, the Present, the Future;



only a priest can lift my veil.' And the priests moreover called themselves the 'immortals' in that age of decadence.

The use of this expression then came to an end for men living on the physical plane; it is only still in use in the French Academy where, following the Egyptian priest principle, specially important persons are made 'immortals'. (One is reminded of it at this time because Bergson, the Schelling and Schopenhauer plagiarist, is about to be raised to the rank of Immortal by the French Academy. Such things are left over from ages in which they were understood, and flow into times where the words, concepts and ideas are far removed from their source.)

There are many things that must be said in the course of these observations and it might easily be thought that their purpose is merely to blame our times. I have often emphasized that that is not the case. What is said here is said to characterize the times not to criticize them. Where, however, truth is to be spoken it cannot be expected that no mention will be made of things that have simply got to be seen through, whether for their emptiness or for their harmfulness. In fact one is fully justified in saying: ought it then to deserve censure if one follows a certain example—naturally at a great distance—an example that cannot be sufficiently followed? It is not related in the Gospel that Christ-Jesus went into the Temple and flattered the merchants; it is something else that we are told—that he overthrew the tables and so on! In order really to promote what must be promoted it is essential to indicate what, in accordance with the facts, must be censured if the age is to progress. The sentimentality of painting everything in glowing colours must not find entry into the human soul, nor even be blazoned forth as universal human love.

If one takes this properly into consideration, it can be said on the one hand that we are now living in the materialistic age, to which is added abstraction in the sense we have come to know it, namely estrangement from reality; furthermore, all that must break into our age catastrophically is connected with this divorce from reality. On the other hand, however, it may also be said that compared with the various periods of post-Atlantean times—if we keep to these—our fifth period is in a certain respect and from certain aspects the greatest age, one that brings most of all to humanity, one that harbours within it immense possibilities for the evolution and existence of mankind. And precisely through what man develops very specially in this age as shadow-side of the spiritual life, he takes the way, and can, if he proceeds rightly, find the way into the spiritual world. In particular he can find the way to his true, his highest human goal. Evolutionary possibilities are in our time very great, greater from a certain aspect than they were in former phases of post-Atlantean evolution. In point of fact, something of immense significance occurred with the entry of this fifth post-Atlantean-period. We must transplant ourselves in a new way, my dear friends, into the connection of man with the whole universe, if we wish to give the right colouring, the right nuance of feeling to something we have often brought forward from various viewpoints. The clever ones in Philisterium, to be sure, call it 'superstition' if one speaks of a certain connection of man with concrete constellations of the cosmos. One must only understand this connection rightly. Superstition—what is superstition? The belief that the physical human being must in a certain way take his direction from the universe? We go by the clock, which we regulate from the position of the sun; every time we look at the clock we practise astrology. We have subconscious members of our human nature which take their direction from other constellations than those we go by when in physical life we set our clock by them. If things are

understood rightly, talking of superstition has not the slightest sense, and so by way of illustration a portion of this World-Clock shall now be set before your soul. We will use it as a means of further studying the riddle that was first propounded.

Now when the time of the flooding of Atlantis, the submergence of Atlantis, which separates our post-Atlantean culture from the Atlantean culture, had passed by, the first post-Atlantean culture-epoch arose. This was a time which received its macrocosmic influence in such a way that the force which flowed through earthly life was the one which corresponds to the rising of the sun at the vernal equinox in the sign of Cancer. Thus we can say: when the sun entered the sign of Cancer at the vernal equinox the first post-Atlantean civilization began. We can actually call it the 'Cancer-civilization'—if the expression is not misunderstood. If we grasp things in their true light then we can say: when the sun rose in the Spring it stood in the sign of Cancer.

We have spoken in these observations of how there is always something in man which corresponds to what is out in the macrocosm. Cancer, the Crab, corresponds in man to the thorax. So that, speaking macrocosmically one can characterize this first, ancient Indian culture by saying that it took its course while the vernal equinox of the Sun was in Cancer. If one would characterize it microcosmically one can say: it took its course when man for his knowledge, perception and view of the world stood under the influence of those forces which are connected with what comes to expression in the Crab, in the envelopment of his chest, in his chest-cuirass. As physical human beings today we are not able to enter into a perceptive and sensitive relation with the world through the forces that are in our 'crab'. We have no possibilities of this today. If man can develop the forces that have an intimate relationship to his thorax, if, as regards the forces of his thorax he is sensitive to all that goes on in nature and in human life, then it is as if he came into direct touch with the outer world, with all that approaches him as elemental world. If we only take the relation of man to man—in this we touch upon what underlay the original Indian culture—in that early time a man who met another felt through the sensitivity of his thorax, as it were, what was the nature of the other. He felt how the other man could be sympathetic to him, or more or less antipathetic. He met the other man and learnt to know him. As he breathed the air in his neighbourhood, he learnt to know him. Yes, indeed, my dear friends, in many respects to its advantage, modern mankind knows nothing of this! But in the neighbourhood of every human being man naturally breathes differently. For in every man's neighbourhood one shares the air out-breathed by the other. Modern men have become very insusceptible to these things. During the first post-Atlantean culture, the Cancer-culture, this insensitivity did not exist. A human being could be sympathetic, antipathetic through his breathing. The thorax moved differently when the person was sympathetic or antipathetic. And the thorax was sensitive enough to be aware of its own movements.

Think, my dear friends, how one then actually perceived! One was aware of the others, but one was aware of them through something that took place in oneself. One perceived the inner nature through a process that one experienced inwardly as something bodily. That was during the 'Cancer-culture'; I have used the illustration of one human being meeting with another. But the whole world was regarded in the same way. Thus arose the world-conception of this first post-Atlantean culture-epoch. A man breathed differently when he beheld the sun, when he beheld the dawn, the spring, the autumn, and he formed his concepts accordingly. And as modern

humanity forms its abstract, its straw-like abstract, not even straw, but paper-abstract concepts of sun, moon and stars, growth and thriving, of everything imaginable, so, in the first post-Atlantean period, the Cancer-culture, mankind formed concepts which were felt in this direct way, as a co-vibrating of one's own 'Cancer', one's own thorax.

One can therefore say: if this represents the path of the sun and here the sun in spring stands in Cancer, then this is the time when the human being too is in the Cancer-culture. In a special way every such Zodiacal constellation is related to a particular planet, is to be regarded as belonging to it. (This arises from reasons which we can perhaps mention presently but which are indeed known to most of you.) Cancer is to be regarded as belonging particularly to the moon. Since the forces of the moon work in quite a special way when it stands in Cancer, one says: the moon has its home, its house, in Cancer, its forces are there, and there they come to development very particularly.



Now just as in the human being the thorax corresponds to Cancer, so does the sexual sphere correspond to the planetary moon. In fact one can say that whereas on the one hand man was so susceptible, so receptive and sensitive in the first post-Atlantean epoch, all intimate concepts of the post-Atlantean world-conception which have come to light are concerned, precisely in the first post-Atlantean epoch, with the sexual sphere. At that time this was right, for a naïveté then existed which in later, corrupt ages was no longer there.

Then the sun entered the Sign of Gemini, the Twins, at the Vernal Equinox. And then as long as the Vernal Equinox continued to be in Gemini, we have to do with the second post-Atlantean culture-epoch, the original Persian. A relation with the macrocosmic Gemini is shown microcosmically in all that concerns man's symmetry, especially the symmetric relationship of the right hand and the left. There are of course other instances of our being symmetrical, for instance we see things only singly, with our two eyes. This state of symmetry, this co-operation of the left and the right, which is shown in particular in the two hands and arms, this corresponds in the macrocosm to the Twins, to Gemini.

Now, that which man takes into his life through the forces of the Gemini-sphere, the forces of his symmetry, to make into his world-conception—just as what I earlier characterized was taken in through the thorax in the first post-Atlantean time—is less closely connected with the immediate surroundings. The fact of being symmetrical connects man more with what lies distant from the earth, with what is not terrestrial, but celestial, cosmic. Hence in this second post-Atlantean age the close connection with the direct elemental surroundings of earth withdraws, there appears

the Zarathustra culture. This Zarathustra culture turned towards the cosmos and what is to be found there of the Gemini nature—on the one hand to the Light-nature, on the other hand to the Darkness nature; the Twins-nature, this is connected with the forces which man expresses through his symmetry.

Just as the Moon has its house in Cancer, so has Mercury its house in Gemini (see Diagram 2). And just as in the first post-Atlantean epoch the force of the sex-sphere helped man, as it were, to reach that intimate relation with the surrounding world of which we have spoken, so in this second post-Atlantean epoch help was given from the Mercury-sphere, the sphere connected with the forces of the lower body. On the one hand man's forces pass away from the earth into the outer universe, but in this, as it were, man is helped by something still much tinged with atavistic forces, namely, by what is connected with the forces of his vascular, his digestive system. Man has not really a digestive system just for digesting, it is at the same time an instrument of knowledge. These things have only been forgotten. And real judgment—not the sagacity I have discussed lately—real discernment, the really deeper gift of combination which stands in connection with the objects, this does not proceed from the head, but from the lower body, and was of service to this second post-Atlantean period.

Then came the third; this was the age when the sun at the Vernal Equinox entered Taurus, the Bull. The forces which descend from the universe when the Sun at the Spring equinox stands in Taurus are connected microcosmically in man with all that concerns the region of the larynx, the forces of the larynx. Hence in this third post-Atlantean epoch the Egypto-Chaldean, the human being developed, as his special organ of knowledge, all that concerned the forces of the larynx. The feeling of relationship between the word and the object, particularly the things out in the universe, was an especially strong one in the third post-Atlantean time. Today in the age of abstractions one cannot form much idea of the intimate relation of what men knew of the cosmos through his larynx.

Again, the force which corresponds to Taurus was assisted through Venus, which has its house in the Bull (see Diagram 2). This corresponds in the microcosm, in man, to forces which lie between the regions of the heart and the stomach. In this way, however, what the third post-Atlantean epoch knew as the Cosmic-word, was intimately linked with man, inasmuch as he understood it through the Venus-forces which were in his own being.

Then came the Greco-Latin time, the fourth post-Atlantean epoch. The sun entered Aries, the Ram, at the Vernal Equinox. This corresponds to the head-region in man, the region of the brow, the upper head, the actual head-region. The time began in which man mainly sought to grasp the world through understanding and this relationship to the world brought him thoughts. Head-knowing is quite different from the earlier forms of knowing. In this epoch head-knowledge came to especial prominence. But in spite of the fact that the human head is a true copy of the macrocosm, precisely because in a physical sense it is this true copy, in a spiritual sense it is really of very little value. Forgive the remark—as physical head, the human head is not of very much value. And when man depends upon his head, he can really arrive at nothing else than a Thought-Culture. And so the Greco-Latin time, which as we have seen from other aspects laid special stress on the head, and brought man thus into a special relation with the universe, gradually evolved into an actual Head- and Thought-Civilization which ran its course and came to its end. So that

from the 15th century onwards, as I pointed out yesterday, people no longer knew how to connect thinking with reality. This head-civilization, this Aries-culture, however, meant that observation of the universe was taken into the human being. And as regards the physical world it was the most perfected and complete. It is only what developed from it as a decadent condition that became materialistic. Man in this Aries-civilization formed a special relation to the surrounding world precisely through his head. It is particularly difficult today to understand the Greek culture—that of the Romans became more philistine and commonplace—when one does not realize, for instance, that the Greek had a different perception of concepts and ideas. I have dealt with this in my >The Riddles of Philosophy.

It was full of significance for this age that Mars has its house in Aries. The forces of Mars are those again, but in a different way, that are connected with man's head-nature. So that Mars, who at the same time gives man aggressive forces, particularly offered support to all that he developed as a relation to the surrounding world through his head-nature. In the fourth post-Atlantean epoch, which begins in the 8th century B.C. and ends in the 15th century A.D., those conditions were developed which one can describe as a Mars-civilization. The configuration of the different social structures spread over the earth arose in this age essentially through a Mars-culture, a warlike culture. Wars nowadays are behind the times. Although they may be more terrible than formerly, yet they are stragglers, out of date. We shall be speaking of this immediately.

Now the head of man with all its forces, purely as physical thinking-instrument, as instrument for physical thoughts, is an image of the starry heavens. Therefore thoughts in this fourth post-Atlantean time had still something macrocosmic in them, thoughts were not yet bound up with the earth. But think of the great revolution that now comes with the 15th century when the Aries-culture passes over to the Pisces (the Fishes) Culture. What the Pisces forces have become in the macrocosm are the forces in man that are connected with the feet. There is a transition from head to feet; the swing-over is an immense one. I was therefore able to say that if you went back with understanding into the time before the 14th century and read the alchemical and other writings so much despised today, you would see what deep, what vast insight there then existed into cosmic mysteries. But the whole human culture—human forces too—made a complete revolution. What man had formerly received from the heavens, he now received from the earth. This is what is shown us from the celestial constellations as the great swing-over that had been accomplished for man. And this is connected with the beginning of the material, the materialistic age. Thoughts lose their power, thoughts can easily become empty phrase in these times.

But now consider something else that is remarkable. As Venus has her house in Taurus, Mars his house in Aries, so in Pisces Jupiter has his house. And Jupiter is connected with the development of the human brow, forehead. Man can become great with this earth-culture in this fifth post-Atlantean epoch, precisely because in an independent human manner he can ennoble and grasp through the forces of his head that which was brought to him from the opposite side in earlier post-Atlantean periods. Hence Jupiter has to perform the same service to man in the fifth epoch as Mars had to perform in the fourth. And one could say that in a certain respect Mars was the rightful King of this world in the fourth post-Atlantean age. In the fifth he is not the rightful king of this world because nothing can really be attained through his forces in the fifth post-Atlantean epoch—in the sense of this fifth epoch. On the other hand what can make this epoch great must

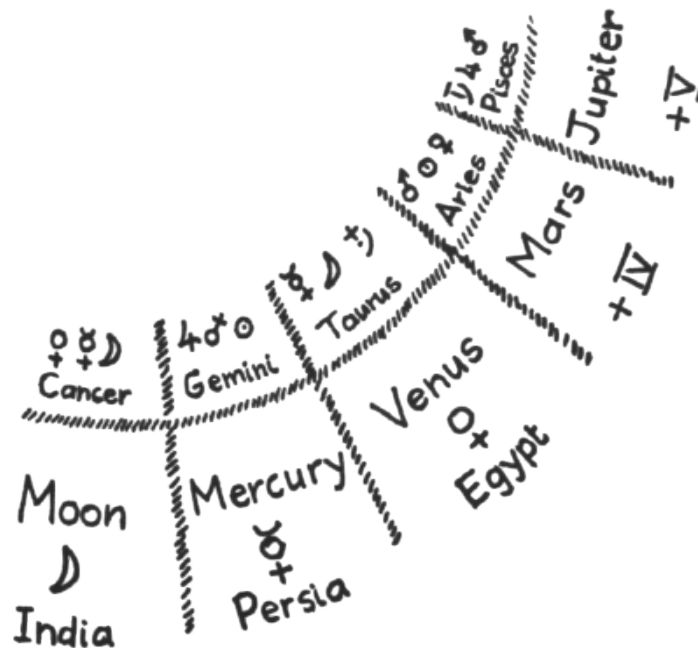
be brought about from the forces of the spiritual life, world-knowledge, world-conception. Man is shut off from the heavenly forces, he is confined in the materialistic period. But in this fifth post-Atlantean age he has the greatest possibility of making himself spiritual. No age has been so favourable to spirituality as this fifth epoch. Courage must only be found to drive the money-changers out of the Temple. Courage must be found to confront with the real, abstractions and things estranged from reality, to set against them full reality and therewith the spiritual reality.

Those who have read the constellations of the stars have also always known that certain help comes from particular planets for the various sections in the path of the sun. With a certain justification to each of these constellations—Moon-Cancer, Mercury-Gemini, Venus-Taurus, Mars-Aries, Jupiter-Pisces—have been assigned three decanates, as they are called. These three decanates represent those planets which have the mission, during a particular constellation, of very especially intervening in destiny, while the others are less active. Thus the decanates of the first post-Atlantean age, the Cancer-age, are Venus, Mercury, Moon; the decanates during the Gemini-age: Jupiter, Mars, Sun; the decanates during the Taurus-age: Mercury, Moon, Saturn; the decanates during the Aries-age: Mars, Sun, Venus. And the decanates during our age, the Pisces epoch, are very characteristically those forces which can serve us most, according to the celestial-clock: Saturn, Jupiter, Mars. Mars—here not in the same service as he had when he was in his house, when he went through Aries, but Mars now as representative power for human strength. But in the outer planets, Saturn, Jupiter, Mars you see what is connected with the human head, the human countenance, the human word-formation. Thus all that is connected with spirituality for this life between birth and death—we will speak next time of the other life between death and a new birth—is especially serviceable in this epoch. This epoch therefore is the one containing the greatest spiritual possibilities. In no age was it granted to men to do so much wrong as in this, since in none could one sin more deeply against the inner mission of the time. For if one lives with the age, then through the Jupiter force one transforms the force coming from the earth into a spiritually free humanity. And at one's disposal are the best, the finest powers of man which he develops between birth and death: the Saturn- Jupiter- and Mars-forces.

The World-Clock, my dear friends, stands favourably for this epoch, but this must give no occasion for fatalism.

This must not cause people to say: Well let's leave ourselves to World-destiny, everything is sure to be all right... rather is it to be the cause, if a man will—but he must will—of his finding endless possibilities just in our age. Only, meanwhile, men do not as yet will.

But it is always unfounded to say: Well, what can I do by myself? The world takes its course ... Certainly, my dear friends, such as we are now, the world does not pay much attention



to us today. But something else is the point. The point is that we are not to say, as the men of thirty-three years ago said—that they wouldn't bother themselves about anything! That is why things have become what they now are. The question in our time is that each for himself should begin to wish to escape from abstraction, to lay aside what is foreign to reality and so on, and to seek, each for himself, to approach the real and get beyond abstractions.

One must approach from such far-lying concepts, my dear friends, if one is to develop the important subject that is to occupy us—discussion of, so to speak, the becoming older of man, the going-towards-death, just as much as the originating-from birth, the coming-from-birth. Whereas today, pedagogy, practical education of children, proceeds entirely from recognizing that the child is born and develops as child, the time must come in which the child learns what it means to become older. But these things cannot be so simply elucidated, and so one must bring the ideas from far away. For one can say:

In order to overcome that estrangement from reality which today is the signature of the time, above all it is necessary for men to develop the will to attentiveness, the will to set Jupiter in motion. Jupiter is precisely the force that makes a perpetual call on our attentiveness. Men are so happy today if they need not be attentive, if they can resemble the sleeping Isis—I have purposely spoken of the sleeping Isis! The greatest part of mankind is sleeping through this present time and feels itself very, very well in so doing, for men hammer out concepts and stop short at these, and will not develop attention. The important thing to do is to examine the relationships of life. And the difficult years in which we are living must above all get us away from what has weakened human civilization for so long—inattentiveness, absence of will—and make us look into world conditions. It is not enough, my dear friends, merely to skim lightly over things.



It might easily seem, for instance, that I have spoken again and again from all possible aspects of the harmfulness of Wilsonianism from some subjective urge. It is from no subjective urging, but it is actually necessary today to point the way from countless illusionary ideas into the direction in which attention must be unfolded. We learn by the events of the time; if we sharpen our attentiveness we learn precisely from the events of today an immense amount of what we need in order to understand the great impulses which solely and alone can lead mankind out of the calamities into which it has brought itself. One must put certain questions to oneself if one is to be attentive to things. It is not the point to have some general view of something, but how one sees it, how one is able to put questions regarding the outer world. Spiritual Science has also this practical significance, that it gives us the impulse of questioning, of putting questions.

You see, my dear friends, that one reads nowadays of the so-called Peace negotiations of Brest-Litowsk. You know that various people are taking part in them. The chief people from Russia taking part—to single that out—are Lenin, Trotsky, a certain Herr Joffe and a certain Herr Kameneff, whose real name is Rosenfeld. Trotsky's name is Bronstein; Joffe is a rich trader from Cherson. Those are the principal negotiators. It is not uninteresting—but even important perhaps—to turn one's attention to the fact that for Herr Rosenfeld-Kameneff, it is only what the outer exoteric world calls pure chance that his head is still upon his shoulders. His head could long since have been sundered from his shoulders. For in November 1914, all sorts of delegates were arrested in Russia. One read about it at the time and knew of it in other ways. These delegates were imprisoned because they were accused of friendship with Lenin, who was abroad in a place not far from here. They believed at that time in Russia that Lenin had said 'Of all evils that can happen to Russia in this war the fall of Czardom is the least.' And so a number of delegates who were known to have communications with Lenin through letters and so on, were indicted. But at that time it was impossible to get hold of them. To be sure, all sorts of patriotic, Russian patriotic, words were spoken. Words like these were spoken: 'Over the heads and mangled bodies of our fighters, there are traitors who are in connection with the shameful Lenin in Switzerland'—and so on. Then further proceedings took place in February 1915. Again a number of persons were accused, among them a certain Petrowski, among them also a certain Kameneff, alias Rosenfeld. Kameneff, in especial, counted among the accused at that time as the real Russian traitor-type, as a very particularly abominable fellow. And as the proceedings started, there was a general belief that it would not be long before his head ... would be off his shoulders. But Kameneff-Rosenfeld could bring forward proofs at that time that in all questions of the war, he had always taken a different stand from Lenin; so too, Petrowski; that they had no really serious friendship with Lenin. Kameneff-Rosenfeld could prove in particular that he had never wished for the victory of Germany, that a German victory could only be desired by un-Russian crafty comrades like Lenin with foreign interests, who, while they feel themselves too weak or too lazy, await the triumph of freedom from the sword of German generals. Those are the words that were spoken at these proceedings. And a certain Kerenski, who later played another role, was assigned to Messrs. Petrowski and Kameneff as counsel, advocate. He was the defender of Kameneff in that lawsuit, and he got him off. The charge against both Petrowski and Kameneff-Rosenfeld was of high-treason and treason against the country, but Kerenski could get them off and in his speech are to be found the fine words 'The accused were very far from the plan to stab in the back those who are ready to die for the Fatherland, they resisted no other

intrigue so strongly as the one proceeding from Lenin's secret confederacy.' Owing to the fact that Kerenski's oratory and the other things that could be brought forward supplied proof that Petrowski and Kameneff had nothing in common with Lenin's views, they came out of it all with fairly sound skins. Petrowski is now the Minister of the Interior in the Government of Lenin and Kameneff is together with Herr Joffe the most important negotiator at Brest-Litowsk.

I am quoting these particular stories, my dear friends, and could relate hundreds and hundreds of similar ones! But it is very important to look at actualities; that is what I wished to say. And in order to get to know actualities one must observe the men who have to do with them—if indeed these things men are taking part in are actualities. It is vastly convenient to stand back and say: Yes, negotiations are going on at Brest-Litowsk between Russia and the Central Powers! That is abstraction, that is no actuality. One only approaches the real when one has the will to pay attention, to look really into the concrete. I wanted to bring the matter forward merely as an example to show that it is also necessary to study present-day history. Everyone today talks about current events, but how little is really known of the events of today, how little people actually know of what is going on, how little people even guess at what takes place; This is really astounding, and can only be understood through the unbelievable way in which our intelligence is trained. In fact our intelligence is trained in such a way that science misleads it on every hand to form judgments in the way I have described: If I have one coin, then I have one coin; if I have two coins, then I have none, I have nothing! If there is one tombstone of Till Eulenspiegel, then he can have lived; if, however, there are two tombstones with an owl and a looking-glass, then Till Eulenspiegel did not live! If I want to make an electricity experiment in the Physics classroom, I must carefully dry all the machines with warmed cloths so that nothing may be damp, for otherwise neither the ordinary electrical machine nor the inductive machine would obey me, nor anything else. But then immediately afterwards I relate: there out of the cloud—which in any case is thoroughly wet and which no Professor can have wiped with dry cloths—issues the lightning—and so could one go on. Have I not again and again given examples of how one person repeats what another says; no one examines it! Thus, for instance, one can very well hear: the fundamental principle of modern Physics is the conservation of energy, of force. That is to be traced back to Julius Robert Mayer. Although physicists and nature-researchers and other learned men proclaim him today a great hero, Julius Robert Mayer was once put in a lunatic asylum because he had published 'absurd trash', had claimed to have discovered a new principle. He was indeed really incarcerated in a lunatic asylum! The great credit due to Julius Robert Mayer has gone in particular to a University Rector, but I will not stress this further; it often comes up, as you know. What I will stress is this: again and again one sees 'The Conservation of Energy—Julius Robert Mayer discovered it'. No one re-reads, but each one re-says what has been said. In Julius Robert Mayer's work nothing at all is stated in the form, in the definite form, in which the energy-principle is represented today, but it exists there in quite a different formulation, in fact in a reasonable formulation!

Another example may be considered which lies near our subject—Dr. Schmiedel has given me a magazine in which they support Goethe's 'Farbenlehre'. Two learned gentlemen assert that Goethe knew nothing of the Fraunhofer lines: Dr. Schmiedel has put together four columns, purely of passages from Goethe in which he speaks of the Fraunhofer lines! But the learned gentry talk, pass judgment on the range of Goethe's optical knowledge, and let flow into such

judgments—‘he knew nothing of the Fraunhofer Lines.’ They tell people impudent falsehoods, for naturally today in this ‘authority-free’ time, what a ‘learned’ man says is just as much a gospel for a large number of people as for many, many politicians what Mr. Woodrow Wilson says is a gospel. Thus in our present time it means a good deal if someone simply states: Goethe did not know of the Fraunhofer lines! Nor does it help much to prove it to people; for soon a third person says it and then a fourth. For the inattention, the thoughtlessness with which people live today is indeed great, while the will to look at the concrete truth is not forthcoming. Mankind moreover is much too much inclined to take a lively interest in abstractions, to become enthusiastic through abstractions.

With this I have only introduced what is yet to occupy us—the important principle which must enter into the culture of our time, and our pedagogy, the principle of man's becoming old, the becoming old of his physical body, which is linked with the becoming young of his etheric body. Of this then we will speak next time in all detail.

