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***Supersensible Influences in the History
of Mankind***

***With special References to Cult in Ancient Egypt & in later
Times***

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Translated by D. S. Osmond from shorthand reports unrevised by the
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CONTENTS

- I September 22nd, 1922
- II September 23rd, 1922
- III September 24th, 1922
- IV September 29th, 1922
- V September 30th, 1922
- VI October 1st, 1922

In his autobiography, *The Story of My Life* (Chapters 35 and 36), Rudolf Steiner speaks as follows concerning the character of this privately printed matter:

“The contents of this printed matter were intended as oral communications and not for print ...”

“Nothing has ever been said that was not the purest results of Anthroposophy as it developed ... Whoever reads this privately printed matter can take it in the fullest sense as that which Anthroposophy has to say. Therefore it was possible, and moreover without misgivings ... to depart from the accepted custom of circulating these publications only among the membership. But it will have to be remembered that faulty passages occur in the transcripts that I myself did not revise.”

“The right to form a judgement on the content of such privately printed matter can be admitted only in the case of one who has acquired the requisite preliminary knowledge. And in respect to these publications, this is, at the very least, the anthroposophical knowledge of man and of the cosmos, in so far as it is presented in Anthroposophy, and of what is to be found as ‘anthroposophical history’ in the communications from the spiritual world.”

One

IN RECENT LECTURES I have been trying to describe in some detail the connection of man as a being of body and soul with the spiritual Powers of the universe. I should like now to enlarge the picture by describing, in a similar way, certain historical happenings and their connections with spiritual worlds. In our materialistic age, study of the history of the human race is limited to its external aspect; attempts are made to depict what comes to pass in the physical world of sense, but no consideration is given to how the spiritual world plays into the activities and doings of men. In our epoch, human actions in the on-flowing course of history are never studied from the point of view of their connection with the Beings and Powers behind human existence.

Let us think of very ancient times in the evolution of mankind — to begin with, of those epochs described in my *Outline Of Occult Science* as the Old Indian and Old Persian periods of culture. Naturally, many things that were done by men in those times go to form the content of history. But it must be realised that happenings which then constituted external history were by no means the outcome of fully conscious deliberation on the part of men, for human consciousness was pervaded by a kind of dreamlike clairvoyance. Pictures arose in men's consciousness — pictures interwoven with the activities of Spiritual Beings who then spurred men on to deeds of one kind or another.

In the epoch of which I am speaking now, the process of *inbreathing* was extremely important. The fact that through the exercises of Yoga, breathing became a conscious process, a process of perception, indicates the significance of the part played by breathing in those ancient times. But the process of inbreathing was more important than that of out-breathing.

We do not realise today that besides, shall I say, the coarse inhaled with the air, all kinds of substances are present, but in a state of exceedingly delicate, fine distribution. Those substances, too, which in present earth-existence are in the solid, mineral condition, are contained in the air in fine, delicate distribution, and the human being breathes them in. Now the peculiarity of these substances in their state of fine distribution through the air, is that they have the tendency to assume forms and shapes. Earthly substances too, of course, assume the forms we know as the mineral crystals. I am not here referring to the crystals but to substances finely distributed in the air, or one might also say, in the air-ether, inasmuch as this plays through the air. These substances, too, build forms — forms that do not resemble those of the minerals but of the organs in man. This is a peculiarity of the ether, which pervades the air. When we can observe this ether with Imaginative Knowledge, we see within it floating forms, delicate ether-forms with the shape of lung, or liver, or stomach — at any rate, shapes of the inner organs of man. With trained etheric sight all these forms can be observed in the cosmic ether. In comparison with our physical organs, however, these cosmic forms are usually of gigantic dimensions. We see gigantic ether-forms, with the shapes of liver, lung, and so on, interpenetrating the cosmic space around us. These forms, floating as it were in space, are breathed in by man — and it is good that this happens. For as man inbreathes these forms which enter into him with the air, they work beneficially and with healing effect upon his organs. Organs, after all, deteriorate as life progresses and, to speak colloquially, they are patched up again by what is inbreathed in this way. We well know how difficult it is for therapy to restore the physical organs, but this other kind of therapy works effectively and continuously upon the human being.

In those very early epochs of history it was possible for men, without special training and merely through their dreamlike clairvoyance, to see these ether-forms and, above all, to realise what it means when, together with the finely dissolved, pepsin-like substances in the ether, the form of the stomach, let us say, is breathed in and received by the corresponding organ in the human body. In olden times a very great deal was known about this connection

with the delicate organisation of the surrounding world, and the further back we go in time, the greater was the knowledge.

This process of breathing in the ether-form was not as if air were automatically pumped into a space emptied of air. Think of an ether-form that passed into the human being through his inbreathing. Spiritual Beings were active as the cosmic forms sank into him. In recent lectures, some public and some given here, we have heard about certain Spiritual Beings and of their significance for man. I refer to those Spiritual Beings who have their physical reflection in the Moon and its light: the spiritual Moon-Beings. It was these Moon-Beings who, in the times of which I am now speaking, were able by way of these cosmic forms to pass from the cosmos into the human being. So that in those ancient epochs of historical evolution on the earth, men drew the spiritual Moon-Cosmos into themselves in the process of inbreathing, stimulating the spiritual Moon-Beings to activity within them.

What I am now telling you was the content of a science and was a body of wisdom to which much study was devoted in the most ancient Mysteries. For the Initiates of these Mysteries knew that human beings drew the spiritual Moon-Cosmos into themselves in this way. The Initiates knew, too, that this took place chiefly during the night, during sleep. But because in those olden days men were endowed with dreamlike clairvoyance, living in a state of consciousness midway between waking and sleeping, it was possible to reckon with the fact that these spiritual Moon-Beings entered into human beings during certain periods of the day-consciousness. And the leadership given to mankind by the Initiates of the ancient Mysteries aimed at gaining control of what passed into the human being in this way through the inbreathing, so that men might be able to utilise the forces of these Moon-Beings in their own deeds.

You must realise that in those ancient times there was no such thing as intellectual instruction of the kind that is current today. Nevertheless the Initiates of the Mysteries had much more potent ways and means of guiding and leading the peoples than was the case later on — and, above all, than is the case today. In the earliest period of human evolution the Initiates had developed the art of conversing with the Moon-Beings breathed in by man during the night and during the clairvoyant periods of his waking consciousness, and of causing these Moon-Beings to inculcate something very definite into humanity. Inasmuch as the Moon-Beings, via the inbreathing, became their helpers, the Initiates of the ancient Mysteries were able, in this way, to give wonderful leadership to mankind.

Only the most inadequate conceptions exist today of these deeply mysterious processes which had their outward image in all manner of ceremonial rites — processes which were used in olden times in order, from the centres of the Mysteries, to lead and guide humanity.

As evolution proceeded, a different age came to birth. Darkness gathered over the old clairvoyance, with the result that the special processes, which the Initiates had been able to make elective in the days of ancient India and ancient Persia, presented greater and greater difficulties. Up to the time of the Mystery of Golgotha, of course, and for a few centuries afterwards, remnants of the old clairvoyance persisted, particularly in certain regions. But it was already dim and by the second or third century B.C. the procedure of which I have spoken could no longer be as effective as it had been in the earliest times of human evolution after the Atlantean epoch. The Initiates of the Mysteries were more and more at a loss when they desired to make use of the power of the Moon-Beings in the guidance of mankind. If I am to describe what then took place between the Initiates and the Moon-Beings, I will say the following: When an Initiate of the Egypto-Chaldean epoch approached one of these Moon-Beings with the object of charging this Being, when he had entered into a man via the inbreathing, to instill this or that into the soul, the Moon-Being would often reply to the Initiate: During the hours of day-consciousness we no longer have any dwelling-place on the earth; we find a dwelling-place only during the hours of night.

But the Initiates would have regarded it as unlawful thus to influence men on earth during the hours of night-consciousness by way of the Moon-Beings, for this would have meant handling them like automatons. Such procedure would have given rise to what is described in certain terminology as an art of black magic, and with this the good Initiates would,

naturally, have nothing whatever to do. So it was deeply significant for them when the Moon-Beings who were to be their helpers in the guidance of humanity, made answer: During the hours of the day-consciousness we have no dwelling-place on the earth. The Initiates of these Mysteries were thus faced with the danger of being without helpers in the methods they had used for leading mankind. On the other hand, what came into the world with the Christ Mystery was not yet in existence. There was an intermediate period between that of the ancient clairvoyance, when the procedures I have described were possible, and the epoch that changed the whole character of the workings of the Spiritual on the earth — the epoch inaugurated by the Mystery of Golgotha.

The Egypto-Chaldean epoch, following that of ancient Persia, provides the best illustration for study of this intermediate period. The Initiates among the Chaldean peoples hardly knew at all how to tackle the dilemma of which I am now speaking. In a certain respect they were extraordinarily helpless and they sought what they needed for the guidance of men through somewhat external means, namely, through their star-lore, their art of astrology. For what the Chaldean Initiates learnt through their astrology could be experienced in quite a different way through the Moon-Beings who passed into the bodies of men via the inbreathing. Now, however, the Moon-Beings were saying: There is no dwelling-place for us on the earth. And so the Chaldean Initiates substituted a power of external observation for the inner power, which in former days had been imparted by these Beings.

The Initiates of Egypt set to work quite differently. They sought for ways and means whereby dwelling places might be provided on earth for the Moon-Beings. For Beings, therefore, who according to the eternal laws of world-evolution no longer had their appointed dwelling places on the earth — for these Beings the Initiates of the Egyptian Mysteries sought to provide shelter. And the priests of the Egyptian Mysteries, the Egyptian Initiates, did indeed succeed in providing dwelling places on the earth for the Luciferic Moon-Beings. By peopling the burial places with mummies, the Egyptian priests found the solution to the secret of enticing the Moon-Spirits to come down to the earth, although according to the laws of world evolution this was no longer their allotted role. Mummified human beings, mummified corpses, became dwelling places for the Luciferic Moon-Beings. In earlier lectures I have spoken from a different point of view of what the mummified corpse signified, and I refer to it now from the aspect of cosmological history. Surrounded by their rows of mummies, the Egyptian Initiates were able to make observations that were no longer possible in a natural way. In earlier times it was merely a matter of being together with men and clairvoyantly observing their breathing. In substitution for this a method was found for bringing about what had once happened in the natural process of inbreathing. Places were established to which these Spirits could descend — the Spirits who now had no dwelling-place within humanity during the hours of day and would otherwise have been obliged to wander homeless about the earth. Under such conditions they could have played no part in the affairs of the earth, and places were therefore established where they could, as it were, be given shelter. These places were the mummies, the mummified corpses of men. The mummies became the dwelling places of the Moon-Beings. Standing with full understanding before the mummies, the Egyptian Initiate studied what the Initiates of earlier times had studied from life in its fresh and natural state. The Egyptian Initiate observed the activities of the Moon-Beings in the dwelling places that had thus been provided for them, and by this means he became aware of what these Moon-Beings were able to inculcate, in manifold ways, into the historical development of humanity.

Paradoxical as it will appear to the materialistic intellect of today, it is nevertheless true that if we wish to understand historical development during the Egyptian epoch of culture, we must study not merely the external monuments but that eternal Chronicle of worlds which can be read with the vision of Imagination and Inspiration, and in which are recorded the deeds of those spiritual Moon-Beings to whom no outer monuments were erected and who left no written scripts. But the achievements of the men to whom the monuments were erected — these achievements were inspired through the work of the Initiates with the Moon-Beings in the mummies, inspired by the spiritual Moon-Beings for whom, during the hours of day-consciousness, dwelling places on earth had been provided in the mummies.

We can, in truth, only understand the origin of what is recorded in the ancient scripts when we are able to deck out, in the life of the cosmos, those Beings who tell us: "During the third, second and first millennia before Christ we could come down to the earth only because the Priest-Initiates of Egypt provided dwelling places for us in the mummies." From these Moon-Beings we can learn the intentions behind deeds that go to form the history of that epoch.

To understand man in his true being, we must turn to the stars and to the Hierarchies, as I said in the last two lectures given here. But to understand the historical development of humanity we must be able to study, as well, the Spiritual Powers that play into this development. We must study the meaning of a phenomenon as striking as that of the mummification of the human corpse in ancient Egypt. The inner purpose of things often regarded by modern materialism merely as curious customs can be understood when we are able to investigate them by means of spiritual science.

Once upon a time the mummies were the homes of Gods, dwelling places of Moon-Beings who were now Luciferic Beings. In the Greco-Roman epoch, the fourth Post-Atlantean epoch, conditions were somewhat different. The process of inbreathing now ceased to play the predominating part. In-breathing retained its significance, certainly, but it was no longer as important as it had once been. Inbreathing and out-breathing were now of equal significance for the human being. The Greek Initiates were well aware of this fact and the wonderful balance between inbreathing and out-breathing, which was characteristic of the Greeks, enabled their art to become the model to which history always points. It would not have been in keeping with the nature of the Greeks to receive the Moon Beings specifically by way of the inbreathing. Through the work of their Initiates, the Greek people were able to make effective those Beings who hovered — half flying, half floating in the air, and who liked best to be cradled in the condition of balance between inbreathing and out-breathing. Looking back to those ancient times of Greek development when the real inspiration was given for what manifested, later on, in a more external form — looking back to the times when forms of primitive grandeur were the source and wellspring of plastic art, of the Greek art of tragedy and of philosophy, we find that the Priest-Initiates of the Mysteries in their guidance of humanity, were able to make use primarily of those Beings who cradled themselves in the condition of balance between man's inbreathing and out-breathing. We can have no real knowledge of the Apollonian art, or of Orphic wisdom, unless we realise that their inspiration came from dæmonic Beings moving within this condition of balance between inbreathing and out-breathing. The strings of Apollo's Lyre were tuned in accordance with what could be observed of those Beings who lived between the moon-sphere and the earth-sphere, who liked best to hover, to dance, as it were, on the strings of the cosmos which had been woven into the balance between inbreathing and out-breathing. The dance of the daemons of the air — this was mirrored in the tuning of the strings of Apollo's Lyre.

Thus we must look into the spiritual world if we would gain knowledge of what has come to pass in external history. Think of what I said some time ago, namely, that scansion, the development of the art of ancient recitative, of the hexameter, is based on the relation between the rhythms of breathing and blood-circulation in man. Remind yourselves of what I once said in a series of lectures about the development of the hexameter. The study that led to the creation of the hexameter was, for the Greek Initiates, full of concrete realities. As we breathe in, we receive the moving waves of cosmic life into ourselves, and adjust them to our inner being. As we breathe *out* we impart to the rhythm of the breath something of the vibration of the pulse in the circulating blood. Thus we can say: The external world pulsates into our inbreathing. In our out-breathing our own blood pulsates. And so a Greek Initiate who was schooled in these things was able to observe how in and around the human being, in his ether-body and astral body, cosmic rhythm and the rhythm of the blood were meeting and intermingling and how denizens of the air were moving and dancing in these rhythms.

Such was the study to which Homer applied himself when he was developing the hexameter, in particular, to its highest perfection of form — for the hexameter is born from the connection between the human being and the world.

Many things become clear for the first time when we study history with the eye of knowledge permeated by art, and with the eye of art permeated by knowledge. I have no desire to speak about the materialistic mentality of today, which instead of pondering deeply about the origin of, let us say, the “Songs of Homer” finds a way out by saying that Homer never existed. That is the simplest way out of the difficulty, from the standpoint of modern materialism. It is not possible for materialistic science to understand Homer, and according to a mentality that has become so vain and self-glorious in our times, anything that is incomprehensible cannot possibly exist. Things that cannot be explained by the academic mind do not exist! Homer is incomprehensible — therefore he never existed. He cannot be explained, so he doesn't exist ... but after all, surely there is it more sensible explanation than this!

In museums everywhere you will find sculptured heads of Homer. I am not saying that the likeness is particularly good, but when we look at this blind Homer, whose eyes, in spite of blindness, have such a mysterious expression and whose head has a striking pose, the portrayal is good enough to make us feel perhaps he blinded himself voluntarily — I am, of course, speaking metaphorically — perhaps he deliberately made himself blind in order that sight should not disturb a certain kind of listening; for Homer *listens*. Without the distraction of sight, he experiences the interplay between the pulsation of the cosmos and the pulsing of human blood, the pulsing of the human ether body, where the Beings of the air carry out their dance of harmony and melody. In a kind of whirring ... as when one listens to the whirring of a swarm of flies ... Homer heard the hexameter and, undisturbed by sight or the ordinary clear light of day, it is as if his ears were touching at the same time as hearing.

Look at the heads of Homer from this point of view. The form of marble or plaster gives the impression of hearing that is also touching, touching that is also hearing; life of a very special kind is present here. The head-nature seems to flash from within through the blinded eyes. There is something that seems not only to hear, but actually to *touch* the sounds, to detain them, in order to lead over into scansion by the human voice what was drawn in from the cosmos. So it was, in days when the predominating factor was not the inbreathing or the out-breathing, but the interplay between them. Contemplation of the head of Homer should give rise to the eager question: How did he *breathe*? This head is undisturbed by external light, is wholly given up to the mysteries of the breathing. To have this feeling about the sculptured heads that can be seen in many places would be more intelligent than to argue away the existence of Homer. The reasons produced by scholars when they argued away the existence of Homer were so subtle and deceptive that even Goethe was a little disturbed. The German philologist Wolf was the first to argue away the existence of Homer and even Goethe could not entirely put aside his subtle, plausible contentions. And although Goethe always had a feeling of horror at the thought that Homer had been demolished by Wolf, he was nevertheless a little shaken by the extremely astute arguments put forward. Modern cleverness is capable of anything! On this subject I have always said: Modern men are clever, extraordinarily clever and astute; but cleverness does not necessarily mean that they really know the world.

Hermann Grimm set to work ... not to bring Homer to life again, for he had not really been demolished by Wolf — all that had been demolished was a picture that had grown up in the course of time ... Hermann Grimm set to work as follows. He said: We will not, to begin with, concern ourselves with Homer, nor with Wolf who is supposed to have demolished him, but we will turn to the Iliad itself. Let us read this epic of Homer, not as a philologist reads it but as a human being reads it. Let us take the first Book, the first Song, and try to discover by what kind of art the introduction, the continuation and the further development were created. Then pass to the second Song; again we find a remarkable unity in the composition and realise with what a wonderful feeling for art each Song is built on the preceding one. Hermann Grimm pursued this method of study through the whole of the Iliad and it did not fail. Then he said: It would indeed be strange if Homer had never existed, if one man had written a portion of the Iliad, a second man another portion, a third man another, and so on, and then such fragments had merely been put together — as people will probably one day say of *Faust*, because contradictions have been found in it. It would indeed be strange if a

work like the Iliad with its unbroken uniformity of composition had been compiled from all kinds of fragments discovered here or there.

Truly, it is necessary in studying history to picture the weaving and working of Spiritual Beings in the happenings and proceedings of history. Anthroposophical spiritual science must also have this aim, and I have tried today to pursue it in respect of very early periods and up to the time of Greek culture. In the lecture tomorrow we shall see how in the present age, since the Mystery of Golgotha, Spiritual Beings have been manifestly working in human deeds which have become increasingly free and we shall learn what we ourselves have to do in order to find help as did the Egyptian Initiates when they provided shelter for certain Moon-Beings. Something not altogether dissimilar may have to be brought about, but out of a true understanding of the Spirit.

Two

I SPOKE YESTERDAY of certain happenings in history which lead over our study of the life and being of man to the spiritual worlds and I referred to two early epochs of history (the Egypto-Chaldean and the Greek) in this connection. I told you how the ancient Initiates sought to give guidance to men not only in matters of religion but in other domains too, including that of social life, by calling to their aid Spiritual Beings who are connected with the inbreathing. And we heard that these Beings in turn are connected in the cosmos with what is manifest, externally, in the Moon and its light. Certain Moon-Beings, in times when such intervention had become necessary, namely in the Egyptian epoch, were used by the Initiates in order to give direction to the religious and the social life in ancient Egypt and to other spheres too, of ancient historical development. We also heard of the importance assumed in Greek culture by Luciferic Beings, elementary Beings who were used by the Greek Initiates, for example by the Initiates of the Orphic Mysteries, as their helpers in the inauguration of Greek art.

I indicated that even today, to those whose perceptive faculty is deeper and more inward than is normally the case, the traditional heads of Homer in sculpture give the impression of a kind of listening, of hearing that is also touching, of touching that is also hearing. Homer listens to those Spiritual Beings of the air who use the state of equilibrium between the inbreathing and the out-breathing of man to create a rhythm between the breathing and the circulating blood. The Greek hexameter is based upon the wonderful ratio of number existing between the rhythm of the breathing and the pulse in the human being, as indeed are all the measures of Greek verse which, for this reason, as well as being creations of man have also been created by the mysterious rhythm which surges and shimmers through the cosmos. I said that when the Greeks speak of the lyre of Apollo, we can picture its strings being according to the impressions which came to men from this composite rhythm.

Since those days humanity has entered upon a quite different phase of evolution, the characteristics of which I have described from many points of view. Since the fifteenth century, mankind has been laid hold of by the intellectualism which now has sovereign sway in all human culture and civilisation, and arose because an older form of speech — the Latin language in its original form, which was still connected with that hearing of rhythm in the Graeco-Roman epoch of which I have spoken — continued far on into the Middle Ages and became entirely intellectual. In many respects the Latin language was responsible for educating man to modern intellectualism. This modern intellectualism, based as it is upon thoughts that are dependent entirely upon the development of the physical body, exposes the whole of mankind to the danger of falling away from the spiritual world. And it can be said with truth that as earlier creeds speak of a Fall into Sin, meaning a Fall more in the moral sense, so, now, we must speak of the danger to which modern humanity is exposed, the danger of a Fall into Intellectualism.

The kind of thoughts that are universal today, the so-called astute thoughts of modern science to which such great authority is attached — these thoughts are altogether

intellectualistic, having their foundation in the human physical body. When the modern man is thinking, he has only the physical body to help him. In earlier periods of earth-existence, thoughts were entirely different in character for they were accompanied by spiritual visions. Spiritual visions were either revealed by the cosmos to man or they welled up from within him. On the waves of these spiritual visions, thoughts were imparted to men from out of the spiritual world. The thoughts revealed themselves to men and such “revealed” thoughts are not accessible to intellectualism. A man who builds up his own thoughts merely according to the logic for which modern humanity strives — such a man's consciousness is bound to the physical body. Not that the thoughts themselves arise out of the physical body — that, of course, is not the case. But modern man is not conscious of the forces that are working in these thoughts. He does not know what these thoughts are, in their real nature; he is entirely ignorant of the real substance of the thoughts that are instilled into him, even in his school days, by popularised forms of science and literature. He knows them only in the form of mirrored pictures. The physical body acts as the mirror and the human being does not know what is really living in his thoughts; he only knows what the physical body mirrors back to him of these thoughts. If he were really to live within these thoughts, he would be able to perceive pre-earthly existence, and this he cannot do. He is unable to perceive pre-earthly existence because he lives only in mirrored images of thoughts, not in their real substance. The thoughts of modern man are not realities.

The element of danger for modern evolution lies in the fact that whereas, in truth, the spiritual, the pre-earthly life, is contained in the substance of the thoughts, the human being knows nothing of this; he knows the mirrored pictures. And, as a result, something that is really attuned to the spiritual world falls away. These thoughts are attuned to and have their roots in the spiritual world and are mirrored by the physical body; what they mirror is merely the external world of the senses. In respect of the modern age, therefore, we may speak of a Fall into sin in the realm of intellectualism. The great task of our age is to bring spirituality, the reality of the Spirit, once again into the world of thought and to make man conscious of this. If he wants to live fully in the modern world, a man cannot altogether rid himself of intellectualism, but he must spiritualise his thinking, he must bring spiritual substance into his thoughts.

Because this is our task, our position is the reverse of that of the Initiates of ancient Egypt. The Initiates over in Asia, before the Egyptian epoch, were able, because men were endowed with the old clairvoyance, to utilise the intermediate state of consciousness between sleeping and waking to have as their helpers the Moon-Spirits who lived in the inbreathing. But during the Egyptian period men gradually lost this old clairvoyance and the Initiates were forced to provide for their helpers dwelling places on the earth, because these Moon-Spirits had, as I said yesterday, become homeless. I told you that the dwelling places provided by the Egyptian Initiates for these Moon-Spirits were the mummified bodies of men, the mummies. The mummies played a part of the greatest imaginable importance during the Third Post-Atlantean period of evolution, for in the mummies there dwelt those elementary Spirits without whose help the Initiates on earth could do very little to influence the social life of men. In more ancient times still, it had been possible to enlist the help of the Moon-Spirits living in the inbreathing of men for the spiritual guidance of earth-evolution; and when this was no longer possible a substitute was created in ancient Egypt by making use of the Spirits who had a dwelling-place in the mummies.

Today we are in the opposite position. The Initiates of Egypt looked back to what had been possible in a past age and were obliged to create a substitute. We, in our day, have to look towards the future, to that future when once again there will be men who live in communion with the spiritual world, who will bear the impulses of their morality in their own individuality, who live in the external world as I have described in my *Philosophy of Spiritual Activity* by saying that moral impulses must be born in the individual and from the individual work out into the world. This is possible only when the out-breathing of men is such that the air exhaled by an individual who has within him quickened moral impulses, impresses the images of this morality into the external life of the cosmos. Just as with the inbreathing, as I described yesterday, the cosmic ether-forms enter into man and work for the preservation of

his organs, so what develops within the individual himself must enter as an impulse into the out-breathing and pass, together with the out-breathed air, into the external cosmos. And when in a distant future, the physical substance of the earth disperses into cosmic space — as it will do — there must exist a life that has taken shape in the cosmic ether out of these images of moral Intuitions that have passed into the ether with the out-breathed air. As I have described in *Occult Science*, when the physical substance of the earth is dispersed in the universe, a new earth, a “Jupiter” planet will arise from the densified forms out-breathed by individuals in times to come. Thus we must look towards a future when the out-breathing will play a role of predominating importance, when the human being will impart to his out-breathing those impulses whereby he is to build a future.

New light can here be shed upon words from the Gospel: “Heaven and earth will pass away but My words will not pass away.” I have often indicated the meaning of this passage, namely, that what surrounds us physically, including the world of stars, will one day no longer exist; its place will be taken by what flows, spiritually, out of the souls of men to build the future embodiment of the earth, the Jupiter embodiment. The words: “Heaven and earth will pass away but My words will not pass away”, may be supplemented by saying: Men must be so permeated with Christ that they are able to impart to the out-breathed air the moral impulses quickened within the soul by Christ's words — impulses which will build the new world out of the forms proceeding from the human being himself.

Since about the fourth and fifth centuries of our era, elementary Spiritual Beings from other worlds have entered into the sphere of the earth — Beings who were not previously there. We may call them Earth-Spirits, in contrast to the Moon-Beings who in the epochs of ancient India and ancient Persia fulfilled an important function and who then, having become homeless on the earth, took up their abode in the mummies; in contrast also to the daemons of the air who played an important role in ancient Greece and to whom Homer “listened”. We can speak of elementary Earth-Spirits in contrast both to the Moon-Beings who lived in the inbreathed air and to the Air-Beings who moved, in their cosmic dance, in the state of balance between inbreathing and out-breathing, and were mirrored in Greek art. These Earth-Spirits will one day be the greatest helpers of the individual human being with his own moral impulses — they will help him to build a new earth planet out of his moral impulses. We can call these helpers “Earth-Spirits”, elementary Earth-Spirits, for they are intimately connected with earthly life. They expect to receive from earthly life a stimulus that will enable them to undo their activity in the future incarnation of the earth. As already said, these Beings have come into the sphere of earth-evolution since the fourth and fifth centuries of our era. In public lectures, as well as elsewhere, I have emphasised that remnants of the old clairvoyance persisted for some time after the Mystery of Golgotha had taken place. In those days there were still external institutions, ceremonial cults and the like, by means of which these Beings who had come into the sphere of earth-evolution maintained their footing — if I may use a trivial expression. The particular tendency of these Beings is to help man to become very individual, so to shape the whole organism of a man who has within him some strong moral idea that this moral idea can become part of his very temperament, character and blood, that the moral ideas and individual moral quality can be derived from the blood itself. These elementary Earth-Beings can render significant help to men who are acquiring individual freedom in ever-greater measure. But a great and powerful obstacle confronts these Beings.

If, instead of speaking from theories — theories are never to be taken quite seriously — we speak about the spiritual world from actual experience, we can hardly refer to these Spiritual Beings in any other way than that in which we refer to men, for they are present on the earth just as men are present there. Thus we can say: These Beings feel especially deflected from their aim by the factor of human *heredity*. When the superstition of heredity is very potent, this runs counter to all the inner inclinations and propensities of these elementary Beings who are by nature turbulent and passionate. When Ibsen brought out a work like his *Ghosts*, which helped to make heredity a fixed superstition, these Beings were roused to fury. (As I said, you must get accustomed to hearing them spoken of as if they were men). Let me express it pictorially. Ibsen's disheveled head, his tangled beard, the

strangely wild look in his eyes, his distorted mouth — all this comes from the havoc wrought by these Beings because they could not endure Ibsen, because in this respect he was one of those typical moderns who persist in upholding the superstition of heredity. Those who fall victim to this “ghost” believe that a man inherits from his parents, grandparents and so on, propensities in his blood of which he cannot get rid, that his particular constitution is due entirely to inherited qualities. And what in Ibsen came to the fore only in a grotesque, poetic form and also with a certain grandeur — this tendency pervades the whole of modern science. Modern science does indeed suffer from the superstition of heredity. But the aim that ought really to be pursued by modern man is to free himself from inherited qualities and abandon the superstition that everything comes from the blood flowing down from his ancestors. Modern man must learn to function as an individual in the true sense, so that his moral impulses are bound up with his individuality in this earthly life, and he can be creative through his own, individual moral impulses. The Earth-Beings serve this aim and can become man's helpers in pursuit of it.

But in our modern world, circumstances for these Earth-Beings are not as they were for the Moon-Beings who, having become homeless, were obliged to find dwelling places in the mummies. These Earth-Beings to whom we must look as the hope of the future, are not homeless in humanity but they wander about like pilgrims gone astray, meeting everywhere with uncongenial conditions. They feel constantly repelled, most of all by the brains of academic scholars, which they try at all costs to avoid. They find disagreeable conditions everywhere, for belief in the omnipotence of matter is altogether abhorrent to them. Belief in the omnipotence of matter is, of course, connected with the “Fall” into intellectualism, with the fact that the human being holds fast to thoughts that are, fundamentally, of no significance because they are only mirror-images and he is quite unconscious of their real nature and content.

Just as the Egyptian Initiates were obliged to wrestle with the problem of how to bring down the Moon-Beings who had become homeless, so it is our task now to help these other Spirits to find the earth a fruitful, not an unfruitful field. The worst possible rebuff for these Beings is constituted by all the mechanical contrivances of modern life that form a kind of second earth, an earth devoid of Spirit. The Spiritual indwells the minerals, plants and animals, but in these modern mechanical contrivances there are only mirrored thoughts. This mechanized world is a source of perpetual pain to these Beings as they wander over the earth. Complete chaos prevails in the out-breathing of men during the hours of sleep at night. These Beings who should be able to find paths in the carbonised air out-breathed by men, feel isolated, cut off by what intellectualism creates in the world. And so, much as it goes against the grain, much as modern man struggles against it, there is only one thing to do, namely, to strive to spiritualise his actions in the external world. This will be difficult and he will have to be educated up to it. Modern man is extremely clever, but in the real sense he knows nothing, for intellect alone does not create knowledge. The modern intellectual, surrounded by his mechanical contrivances in which mirrored thoughts are embodied, is well on the way to losing his real self, to knowing nothing of what he really is. Inner reality, inner morality in his intellectual life — that is what modern man must acquire, I will tell you what I mean by this.

Human beings today are exceedingly clever but there is really not much substance in their cleverness. Every imaginable subject is talked about, and people pride themselves on their talk. Examples lie very close at hand. A curious one in European literature is a volume of correspondence, in Russian, between two men — Herschenson and Ivanow. The literary setting is that these two men live in the same room but they are both so clever that, when they are talking, their thoughts jostle to such an extent that neither of them listens to the other; they are both always talking at the same time. I can think of no other reason why they should write letters to each other, for there they are, in the same square room, one in one corner and the other in the corner opposite. They write letters to each other — very lengthy letters containing a vast number of words but no real substance whatever. One of them says: We have become much too clever. We have art, we have religion, we have science — we have become terribly clever ... The other man, reading these remarks, is merely

astonished at the stupidity of the writer, although he is, admittedly, clever in the modern sense. But in his own view he has become so clever that he doesn't know where to begin with his cleverness and he longs to return to times when men had no ideas about religion, no science, no art, when life was entirely primitive. The second man cannot agree, but his opinion is that as this whole medley of culture develops it must abandon certain fundamental ideas if anything at all is to result from it. The two men are really talking about nothing, but they pour out floods of clever words. This is only one example and there are many such.

Intellectualism has reached such a pitch that this kind of discussion is possible. It is just as if a man is proposing to sow a field with oats ... it never occurs to people that it is up to them to sow seeds in culture and in civilisation — they merely criticize what has been and what ought not to have been and what, in their opinion, ought to be different ... Very well, then, a man is proposing to sow a field with oats and he discusses with someone else whether this would be a good thing to do. They begin to debate: Ought one to sow oats here? Once upon a time the field was sown with corn. Ought one to show oats in a field that was once sown with corn, or has the field been spoilt by having had corn on its soil? Were there not people living near the field who knew that the field contained corn? And is not the thought that one should now sow oats somewhat marred by the fact that certain people knew that corn had been sown in the field? These people may have been pleasant people. Should one not also take into account that the people who knew about the corn in the field were quite pleasant? ... and so on, and so on. This is more or less the kind of talk that goes on; because what nobody realises is that his task is to sow the oats! Whatever the value of our culture — whether one desires to return to the condition of Adam or that the world shall come to an end — a man who has something real to contribute to culture will not sit down and write letters to his neighbour in the style of the correspondence of which I have spoken. This sort of thing is one of the worst products of modern mentality; it is symptomatic of the deplorable state of modern cultural life.

These things must be faced fairly and squarely. People who hold a certain position in life are often capable of doing a great deal; but the important thing is that they should do what is right at each given opportunity. There are innumerable possibilities for action at this very minute — 11:45 a.m., 23rd September, 1922 — but it is up to every individual to do what the particular situation demands of him. This principle must also operate in the life of thought. People must learn that certain thoughts are impermissible, and others permissible. Just as there are things that ought to be done and things that ought to be left undone, so people must learn to realise that by no means every thought is permissible. Such an attitude would bring about many changes in life. If it were universally cultivated, newspapers written in the modern style would be practically impossible, for those who discipline themselves at all would turn their back upon the thoughts voiced in such newspapers. Just as there must be morality in men's actions in the world of practical affairs, so, too, morality must pervade the life of thought. Today we hear from everyone's lips: This is *my* point of view, I think so-and-so ... Yes, but perhaps it is not at all necessary to think it, or to hold such a point of view! In their life of thought, however, people have not yet begun to adopt moral principles. They must learn to do so and then we shall not be treated to floods of pseudo-thoughts as in the correspondence I have mentioned ... All these things are connected with the fact that intellectualism has diverted men right away from the Spirit, from understanding of the truly spiritual. A good example of this is ready to hand, and I will give it to you, before speaking in the lecture tomorrow, about what must come to pass in order that intellectualism may be prevented from ousting men altogether from the world of realities.

A certain Benedictine monk, by the name of Mager, has written quite a good little book about man's behaviour in the sight of God. This little book only goes to show that the Benedictine Order was a magnificent institution in the period immediately after its foundation, for the influence of the rules of the Order of St. Benedict is still strong in the writing of this modern monk. One can really have a certain respect for this little book (it is not expensive as prices go nowadays, for it came out in a cheap edition) and, in comparison with much of the trash that is published today, it can be recommended as reading matter. It really is an example of the best writing emanating from those particular circles, although all such

literature is, of course, antiquated, quite behind the times. And now this Benedictine monk has also felt inspired to speak about Anthroposophy. So do all kinds of people, and from every possible angle! They cannot be expected to abstain from this in their thoughts because they do not realise that they have no understanding whatever of Anthroposophy. It must be admitted, however, that what Mager writes about Anthroposophy is by no means in the worst category, and it is useful to consider his book because it is characteristic of the intellectualism prevailing in our time. Mager says: The anthroposophist tries to develop his faculties of knowledge so that he can actually behold the spiritual. Certainly, Anthroposophy aims at this and can, moreover, achieve it. Alois Mager admits that it would be an extremely good thing if men could really unfold perception of the spiritual world, but he maintains that they are incapable of this. He is even of the opinion that it is not, in principle, impossible, but that the general run of human beings cannot attain real vision of the spiritual world. He proves that he is not, fundamentally, opposed to this aim, because he says: Two men were actually able to develop their faculties of cognition to such an extent that they could gaze into the spiritual world: Buddha and Plotinus.

It is very remarkable that a Catholic monk should hold the view that the only two men really able to see into the spiritual world were Buddha and Plotinus — Plotinus who is naturally regarded by the Catholic Church as a visionary and a heretic, and Buddha, one of the three great figures whom, in the Middle Ages, the faithful were made to abjure. Nevertheless, Mager says of Buddha and Plotinus that their souls were capable of looking into the spiritual world. He uses a strange picture as a comparison, very reminiscent of modern trends of thought, especially of militaristic thought. He compares the spiritual world with a city, and those who desire to approach it he compares with soldiers who are storming this Divine City. He says it is as if an army had equipped itself to storm a city; but only two of the bravest soldiers succeed in scaling the battlements, and so the attack collapses. During the World War, how often did we not read, in the communiqués, of attacks collapsing ... and today a Benedictine monk speaks of knowers of the Spirit as soldiers who want to storm the city of the spiritual life, but the attack fails, with the exception of what the two valiant soldiers, Buddha and Plotinus, were able to achieve. Mager, you see, is simply not able to admit that man can approach the spiritual world; his intellectualism makes him incapable of it. One is surprised, however, at his refusal to admit that any Christian can draw near to God with real knowledge. Being quite sincere in this respect he would naturally be obliged to reject a book like my *Philosophy of Spiritual Activity*, for its aim is to show that the individual, out of himself, can give birth to moral impulses in the truest sense. Mager's view is that this can never be, for he maintains that when the human being is left entirely to his own resources, nothing spiritual can come out of him. Therefore he says that both private and public life will, as time goes on, be based wholly on the precepts of the Gospels. He means, in other words, that without understanding what the Gospels actually say, private and public life will be organised according to Gospel precepts — which are beyond the grasp of human powers of knowledge.

It is really not to be wondered at, when, with the intellectualism of today, Mager says: It is my innermost and well-founded conviction that Steiner's Anthroposophy can only be described as a clever systematising of hallucinations into a picture of the world, as a materialisation of the spiritual ... It is grotesque that this should come from a man who, in himself, is honest and sincere and is by no means among the most trivial thinkers of the present day. In order to do him justice I told you that quite recently he wrote a good little book. This critique of Anthroposophy is his latest production. Think once again of the sentence: It is my innermost and well-founded conviction that Steiner's Anthroposophy can only be described as a clever systematising of hallucinations into a picture of the world, as a materialisation of the spiritual ... My reply would be: "Very well, let us assume that you are in earnest about your conceptions of God and of the Spirit. You must place the spiritual somewhere when you aspire to reach it ... but you do not admit that man's powers of knowledge are capable of this. Why, then, are you a priest, desiring to dedicate your whole life to the service of the spiritual? You admit that the material proceeds from the spiritual. If, now, someone attains to a knowledge of the Spirit, what is the nature of such knowledge?"

Those who adhere merely to knowledge of the material, well, they have the material before them and the spiritual amounts only to a number of thoughts. But a man who truly turns to the spiritual experiences its reality. Within the spiritual, the things that can be seen with physical eyes are present only as indication. Father Mager regards this as hallucination, so he says that Anthroposophy systematises hallucinations. His view is quite understandable, because in speaking of the spiritual we cannot speak as we do about a material table that the eyes can see and the hands can touch. A material object exists in the spiritual merely as indication, and so it seems to Mager to be hallucination.

And now let us go further, and say to him: “You, Father, are dedicating your life and service to the spiritual and you most certainly acknowledge that the creator of the material is the spiritual. What, then, is the world in your view — materialisation of the spiritual? Yes, but this is exactly what you censure in Anthroposophy! You speak of a picture of the world that is a materialisation of the spiritual, but you believe for a fact that this world has been created out of the Spirit, through materialisation. This is what Anthroposophy tries to fathom. Your strongest censure of Anthroposophy is that Anthroposophy takes in earnest something that you, yourself, ought to take in earnest, but are not willing to do so. That is why you censure Anthroposophy. According to your view, the God in whom you believe must surely once have taken a materialisation of the spiritual in earnest! Otherwise there would have been no Creation. Are you, therefore, taking your religion in earnest when you censure Anthroposophy for trying to grasp how the spiritual can gradually become the material?”

Into what an abyss we gaze when we see how a man like this approaches Anthroposophy! This man is really clever, moreover he is not like others who are all cleverness and nothing else; he knows a little and has also learnt how to think. But just realise what his judgement of Anthroposophy implies and you will understand what kind of fruit is produced by intellectualism, even when it is dedicated to the service of the Spirit today. You will realise, too, that this intellectualism must be superseded by methods differing from those adopted by the priests of Egypt to overcome the spiritual dilemma that had arisen in their epoch. Of the Powers to which intellectualism must turn we will speak in the lecture tomorrow.

Three

A WISE MAN of ancient Egypt once spoke to a wise man of Greece words to this effect: You Greeks are a people who live only in the present, without taking history into account. You speak of what is happening immediately around you and give no thought to how the present has been taking shape since primeval times.

What did the Egyptian sage mean by this? He wanted to convey that the thoughts of the Egyptians were concerned with great problems of the cosmos, with the evolution of the earth through different forms, and that the Greeks, at most, had only pictures of these things in myth and saga. But in reality the Egyptian sage wanted to indicate what had resulted from the use made of the mummified human being, as I have been trying to explain in the last two lectures. The Egyptians set out to bring into the rhythm of inbreathing, impulses derived from certain Spiritual Beings for whom dwelling places had been created in the mummies. Let us try to picture as clearly as possible the significance of the mummy in days when Egyptian Initiation-culture was at its prime.

The mummy was the human being after the spirit-and-soul had departed from his physical form. While a man is alive, the forces active in his etheric organism, his astral organism and Ego, work within this form. The form is irradiated and permeated by the human “tincture” proceeding from the blood and the rest of the organism. The mummy was bare form, a form that could exist on earth only because the human being exists on earth. The Egyptian Initiates used this form — in which the soul and the spirit were not actually present — in order to acquire a power which, without the cult of the mummy, they could not have possessed.

We must try to picture times when the life of soul was quite unlike that of today. Before the Egyptian epoch, all the ideas and thoughts of man, all the experiences of his inner life, were imparted to him directly from the spiritual world. Even when immersed in his thoughts, therefore, he was living in revelations of the spiritual world. In the days of the ancient Indian and ancient Persian civilisations, all the thoughts of man were revelations from the spiritual world. No thoughts were stimulated in him by the external world, by plants, animals or other human beings. His life of soul was replete with thoughts proceeding from the Spiritual and they shed abundant light upon the world. Man lived in communion with the plants and animals and he also gave them names. But these names, too, came to him as revelations from the Gods. When, in the epochs of ancient India and ancient Persia, man gave a name to a flower, it seemed to him that a divine voice said to him distinctly: This is the name by which the flower is to be known. When he gave a name to an animal, he was conscious of hearing inwardly: This is the name by which the animal is to be known. In the civilisations of ancient India and ancient Persia, all such names came to men via their inner life of soul.

In the civilisation of ancient Egypt it was different. Clairvoyant experiences were now fading more and more into twilight and man no longer had clear perception of what was being revealed to him from the spiritual world. As a result he felt it increasingly necessary to live in communion with external nature, with the kingdoms of the animals, the plants and the minerals. But this, too, was out of his reach, for the time was not yet ripe. It was to come in the real sense only after the Mystery of Golgotha. The development of the human being in ancient Egypt had not reached the point where he could have lived in direct communion with the external world. He was obliged, therefore, to mummify the human body. For out of what was present in the mummified form from which the soul and the spirit had departed, he could receive enlightenment about nature around him, about the plants, the animals, the minerals. The first facts of knowledge about these kingdoms of nature came to man from the Spirits who spoke to him from the dwelling places provided for them on earth in the mummies. In the days when the Gods ceased to speak to man from the supersensible world, he had recourse to helpers who were now able to live on the earth because the human form was preserved by mummification.

But the matter was full of complication. True, it would have been possible for the Initiates to receive from the Moon-Beings indwelling the mummies, enlightenment upon what should be introduced into human life and directives for the guidance and education of men. But because the necessary faculties of soul were still undeveloped, it would not have been possible, even for the Initiates, to obtain, without further measures, enlightenment on nature, on the kingdoms of the plants, animals and minerals, from the Moon-Beings in the mummies. And yet in this very domain the Egyptians were great. With the help of the culture connected with the mummies, they founded, for example, a wonderful art of medicine.

Of course, when a “clever” man of today interprets these things, he says: By preserving the mummies, the Egyptians obtained knowledge of the various organs and founded a science of anatomy, not merely of medicine. This, however, is an illusory conception. The truth is that purely empirical research and logical deliberation would have been no use to the Egyptians for their intercourse with the external world was not of this character; it was much more delicate, much subtler. But something was achieved by this careful preservation of the mummified form, namely, that the souls of the Dead were fettered for a time to their mummies.

Herein lies the dubious character of Egyptian culture, a perpetual reminder that it was a culture in decline, in degeneration, and cannot be said to represent a golden age in human evolution. It was a culture that encroached upon the supersensible destinies of men, for human souls after death were fettered, as it were, to the preserved, mummified form. And whereas through the Spiritual Beings indwelling the mummies, directives for human affairs could be received, it was not possible to obtain enlightenment about nature, about the animal, plant and mineral kingdoms directly, but only indirectly, in this sense, that the Moon-Beings were able to communicate secrets of nature to the human souls still fettered to the mummies. And so it was from the human souls lingering with their mummies that the Initiates of Egypt, in their turn, obtained enlightenment about the kingdoms of the plants, animals and

minerals. A strange atmosphere pervaded Egyptian culture. The Initiates said to themselves: Before death our bodies are not suited to receive enlightenment about nature; a science of nature is beyond our reach; this can come only later, after the Mystery of Golgotha has taken place; our bodies now are unsuitable. Nevertheless we need enlightenment. As human bodies now are, men can acquire knowledge about nature only after their death. They live in the midst of nature here, but they cannot use the body in order to form concepts about nature. After death, however, such concepts can arise. Let us therefore detain the Dead for a period in order that they may give us enlightenment about nature.

Thus a dubious element was introduced into the historical development of humanity through Egyptian culture. Chaldean culture held aloof in this respect and was, so to speak, a culture of greater purity.

Now all these things — modern science, of course, will regard them as so much fantasy, but modern science holds the same opinion of a great deal that is true — all these things were known, particularly, to men of Hebrew antiquity. Hence the aversion to Egyptian culture indicated in the Old Testament although, through Moses, many elements of Egyptian culture found their way into the events there recorded. The Old Testament indicates the kind of attitude that prevailed in regard to all those things I have described as typifying Egyptian development. The attitude of the Initiates in ancient Egypt was this. They said: In order to acquire the powers that are essential for the direction and education of men, we must create external means since inner means are no longer available to us. But we must also anticipate something that will arise only in the future, namely, a science of nature. And there is no other way of achieving this than by letting the Dead, whom we fetter to their mummies, impart it to us. Time ran on and the Mystery of Golgotha took place. By the fourth or fifth century A.D., the old constitution of the soul, with its pictorial conception of the world, had completely passed away. Indications were already appearing of an epoch when men were to form their concepts of outer nature from outer nature herself and moreover when they would be capable of doing so. The whole organisation of man was inwardly transformed. He felt more and more that his soul remained empty when he waited for thoughts and ideas to be revealed to him directly out of the spiritual world. And so he turned to the observation of external phenomena; he formed his concepts and ideas from observations and, later on, from experiments. The process was exactly reversed.

And now, once again it was a matter of acquiring by other means something that was no longer within the reach of man's own powers. More and more since the fourth and fifth centuries A.D., it has been borne in upon men that a future must come when, despite the gift of intellect and the capacity to form thoughts and ideas about external nature through the intellect, this intellect must be spiritualized, so that thoughts will once again lead directly to Divine-Spiritual reality and the power inherent in such thoughts pass into the out-breathing. But this power has not yet come into existence. For the time being we have recourse only to the intellect that is bound up with the physical body.

Certain traditional conceptions which today have almost entirely died out and of which history knows nothing, were alive all through the early Middle Ages, from the fourth and fifth to the twelfth, thirteenth and fourteenth centuries, and even later, although hidden in obscurity. Men now proceeded to make "mummies" of a certain kind, out of these conceptions — mummies that are analogous to those of Egypt although they take a different form and the analogy is not perceived. Modern humanity could have gained nothing by preserving the human form in the mummy, as was the custom in Egypt. What modern humanity preserved, was something different, namely ancient cults, mainly pre-Christian cults. And particularly since the fourteenth and fifteenth centuries, with the birth of a completely intellectualistic culture, ancient ceremonies and rites were preserved in all kinds of occult Orders. Wonderful cults of antiquity, occult rites and ceremonies have been continued in Orders and Lodges of different kinds. They are mummies, like the mummies of human beings in ancient Egypt, as long as they are not irradiated and quickened by the Mystery of Golgotha. There is a very great deal in these cults and ceremonies, but of the wisdom they contained in ancient times only dead elements have been preserved, just as the mummy preserved the dead form of man. And in many respects it is so to this very day.

There are innumerable Orders where ceremonials and rituals of all kinds are enacted; but the life has gone out of them, they are mummified. Just as the Egyptian felt a kind of awe when he gazed at a mummy, so in modern man there is not exactly awe, but a feeling of uneasiness perhaps, when he comes across these mummified procedures in his civilisation. He feels them to be something mysterious, as the mummy was felt to be mysterious.

Now just as among the Initiates of Egypt there were some who acted unlawfully, who used the information conveyed to them by the Spirits indwelling the mummies to give false instruction and direction to humanity, so in the mummified ceremonies of many occult Orders an impetus is given to introduce a false twist here or there in the guidance of mankind. I told you that something made possible by mummification of the corpse, passed into the human being by way of the inbreathing. As I said yesterday, the Spiritual Beings needed by the Egyptians had no dwelling-place on earth. And this was provided by the mummies. Those Spiritual Beings and forces which by way of the out-breathing are to bear the inner configuration of man into the ether-world, find no paths in the everyday world, but they are able to move along paths created in these ceremonies — even though they are not understood and are mummified.

In the epoch of Egyptian civilisation, the Moon-Spirits found themselves homeless during the hours of the day. The Spirits who work in the *out-breathing* of man, these elementary Earth-Spirits who are to be the helpers of mankind today — they have no dwelling-place by night, but they slip down into these ceremonies and ritualistic enactments. There they find paths and are able to live. During the day it is still possible for these Beings to live as it were an honourable existence, for by day the human being thinks, and his intellectualistic thought-forms are passing outwards all the time with the breath as, driven through the cerebral fluid, through the spinal canal, it is then again exhaled. During the hours of night, however, when a man is not thinking, no thought-forms go forth from him; there are no little “ether-ships” upon which the Earth-Spirits can go forth into the world in order to impress man's form into the cosmos of ether. And so ways and directions for the Earth-daemons have been created through these mummified ceremonies. What is contained in all kinds of occult Orders, especially since the birth of modern intellectualism, has a basis similar to that of the cult of the mummy in Egypt, which so suddenly made its appearance. For the human being cannot have knowledge of outer nature without knowledge of himself and of his own form. When the Egyptians set out to acquire a knowledge of nature, they were able to have the mummified human form before them. When it behoved men of the modern age to find something that is not merely passive, ineffective thought elaborated by the intellect but that can really go forth into the world and produce an effect there, then they were obliged to surround themselves with symbolism, symbolism which points to what should really take shape within them in a spiritual sense.

These ceremonial forms and enactments in Lodges and Orders are devoid of soul — the soul has departed from them. As little as the soul of a man indwelt his mummy, as little does there inhere in these ceremonies the power of soul that once was present when they were conducted by the Initiates of olden time. Spiritual life pulsated through the ceremonies when they were being enacted among the ancient Initiates — a spiritual life flowed out from human beings into the ceremonies. In those days, man and the ceremony were *one*. Think, by way of comparison, of how externalised the ceremonies have become in Orders of the modern age!

The modern man cannot get beyond his intellect. I told you yesterday how even a Benedictine Father, whose vocation it is to be a servant of the Spirit, how even he cannot get away from intellectualism. Modern man cannot find his way out of intellectualism any more than the ancient Egyptian could find his way into it. The ancient Egyptians needed the souls of men already dead in order that a science of nature might be imparted to them. The man of modern times needs something that again imparts to him a spiritual science, a knowledge of the Spirit, because as yet he is unable to unfold this himself.

Now quite apart from the many occult Orders which have become pure mummies, have no deep background, and are carried on more out of a liking to dabble in mysteries, we find

that as late as the first half of the nineteenth century there always existed, as well as these others, very earnest and sincere Orders, in which more was imparted than, for example, an average Freemason today receives from his Order. The Orders to which I am referring were able to impart more, because certain needs prevailed in the spiritual world among Beings belonging to the Hierarchy of the Angeloi who are of less interest to us on the earth but very important in our pre-earthly existence. Certain Beings of the Hierarchy of the Angeloi, too, have needs of knowledge, and can only satisfy them by letting human beings reach over, probing as it were, to these genuine occult Orders before they have come down from pre-earthly into earthly existence. It has actually happened that in connection with certain Lodges working with ancient ceremonial forms, men of vision have been able to assert: Here there is present the soul of a human being who will descend to the earth only in the future. Before the man is born, the soul may be present in such a Lodge and, through their feelings, men can acquire a great deal from this source. Just as the human soul hovered around the mummy, was still bound in a sense to the mummy, so in certain occult Lodges the spirits of human beings not yet born hover in a kind of anticipatory existence. What happens in a case like this does not stimulate intellectual thoughts, for modern men have these thoughts naturally and need no such stimulus. But when they are working in their occult Lodges with the right mood of soul, they can receive communications from human beings not yet born, who are still in their pre-earthly existence and who can be present as a result of the ceremonies. Such men feel the reality of the spiritual world and can, moreover, be inspired by the spiritual world.

There is something in the biography of Goethe which strikes anyone who has a feeling for such things as very significant, particularly when it is mentioned by people who, although they do not know the whole truth, none the less indicate it out of a kind of half-conscious knowledge. Karl Julius Schröer, of whom I have often told you, was quite remarkable in this respect when he was speaking of Goethe. Again and again when he was lecturing on the works and biography of Goethe, a striking phrase would fall from his lips. Schröer would say: "Goethe experienced that once again and the experience *rejuvenated* him." Schröer spoke of Goethe as a personality who, say at the age of seven, had had a certain experience; then at the age of fourteen, perhaps, he experienced something different, but the second experience really brought him back a little nearer childhood. Goethe became younger, was rejuvenated. At the age, say, of twenty-one, he was again rejuvenated. Schröer depicted Goethe as if, from stage to stage, he was constantly being rejuvenated.

Study Goethe's biography with care and you will find clear indications of this. Even when he had become a corpulent official in Weimar with a double chin, even in the days when in his dealings with certain people he was a surly, morose old man — and there is much to suggest that in his intercourse with others he was anything but pleasant — even then, in advanced age, Goethe underwent a rejuvenation. It would have been impossible for him, at a great age, to write the second part of *Faust* if he had not been thus rejuvenated. For about the year 1816 or 1817, Goethe was not a personality from whom one could have expected anything like the second part of *Faust*, which was written from the year 1824 onwards. A rejuvenation had actually taken place. Moreover Goethe himself had an inkling of this, at any rate in his younger years, when he depicts Faust being given a draught of youth. It is really part of his own biography.

When we investigate what was responsible for this, we realise that it was Goethe's membership of a Lodge. Other venerable figures of Weimar, perhaps only with the exception of Wieland, Chancellor von Muller and one or two others, were ordinary members of the Lodge like many bona fide officials in Weimar. It was their habit to go to Church on Sundays and also be members of the Lodge — the contrast did not worry them! It was the custom in such circles. But it was different in Goethe's case, different too, in the cases of Chancellor von Muller, Wieland and one or two others. They actually experienced these rejuvenations because in their souls they had intercourse with men as yet unborn. Just as the priests of the temples in ancient Egypt had intercourse with the souls of men after their death, so persons such as I have named had intercourse with human beings still living in pre-earthly existence. And from this existence before birth, human beings can bring spirituality into the world of the

present. They bring, not intellectualism, but spirituality, which a man then receives through his feelings and which can pervade his whole life.

Thus it may be said that the first elements of intellectual thinking unfolded by mankind in the course of evolution, were learnt by the Egyptians from the Dead, And the first elements of spiritual truths, which have been learnt again by men in the modern age, were acquired from unborn human beings by certain outstanding personalities out of the Initiation-teachings given in occult Orders. Study Goethe's works and again and again you will find flashes of spiritual wisdom which he is not able to express in the form of thoughts but which he clothes in pictures often reminiscent of symbols used in occult Orders. The pictures came to Goethe in the way described. And there are many other such cases.

Now these unborn human souls can give enlightenment only about spiritual truths which can be experienced in the *non*-earthly world — about the things of heaven and what lies outside the actual arena of earth-evolution. But because the elementary Earth-Spirits find a foothold in the ceremonies, communications can be made by the Unborn to these Earth-Spirits. And if there is anyone present at the ceremonies with a gift for hearing from the Earth-Spirits what has been communicated to them by the Unborn, such men can, in their turn, give voice to what the Unborn say to the Earth-Spirits. Think of the wonderful understanding of nature possessed by Goethe and by other men in those days, for example, the Danish writer Steen, or men like Troxler, or Schubert who wrote so prolifically on the subject of dreams and whose best inspirations came from the Nature-Spirits. And there were many others — more numerous in the first half of the nineteenth century than later on — who are examples of what came to men by this means. Often, too, something else happened. Communications made in this way by the Unborn to the Nature-Spirits did not always result in the voicing of spiritual secrets of nature. In some human beings these communications became part of their very soul. The forces of the Nature-Spirits were received into their individual qualities of soul and this expressed itself in the *style* in which such men wrote. Anyone who has a feeling for such things today will realise that the very style of historians such as Ranke or Taine or a typically modern English historian, is intellectualistic. Ranke's style in itself is intellectualistic. The sentences are strung together in an intellectualistic way; the subject is cleverly placed, the predicate just where it should be, and so on. It is all so clever that even a schoolmaster could be satisfied with it, but compare this kind of style with that of Johannes Muller in his twenty-four volumes of world-history: that is a style ... well ... as though an angel were speaking. And in other domains too, in the eighteenth century, many things were written in a style which has no trace of this lack of individuality, this irritating objectivity, but on the contrary, has a quality which makes us feel that elementary forces of nature are streaming through the writer, so that his style seems to flow from the cosmos, from the universe. In such cases something resembling what went out from the mummies to the Initiates of ancient Egypt, comes to modern man. These are facts of great significance, taking place behind the veils of outer history, and they must be recognised by anyone who desires really to understand the evolution of humanity. And so, although these things have remained unrecognised for a time because nowadays there are no ears to hear them — we see how preparation was made for the spiritual power that must enter into and live within the intellect in future ages if humanity does not wish to take the path leading towards the decline of the West depicted by Spengler.

The ancient Egyptians mummified the human form. Since the fourth and fifth centuries A.D., humanity has mummified ancient cults, making it possible, in this way, for forces from beyond the earth to work in the ceremonial of these old cults. Human beings themselves contributed little to these cults; but superhuman beings often contributed a great deal. It is the same with cults of the Churches, and those who have vision of realities can often dispense with the person who stands in the flesh before the altar, because — apart altogether from the officiating priests — they are able to perceive the presence of these Spiritual Beings in the ceremonies.

When we think about these things, it will be clear to us that if we really desire to approach what is all around us spiritually, quite a different kind of language is necessary from that to which modern man is accustomed. Nor shall we be surprised at the appearance

of a work like Fritz Mauthner's *Kritik der Sprache*, which sets out to prove that the ideas men have conceived of Spiritual Beings are words and nothing more. And if words are not to be believed, then, obviously, one cannot believe in Spiritual Beings. Such is the purport of Mauthner's *Kritik der Sprache*.

Yes, but as far as a large proportion of modern humanity is concerned, Mauthner is quite right. A large proportion of modern humanity *has* nothing but words with which to speak of the supersensible. Here, unfortunately, the *Kritik der Sprache* is right. What is necessary is that real spiritual substance shall again be brought into words. And so it was also necessary in the course of historical evolution that during a period when men themselves were unable to lay hold of this spiritual substance, it should be continued and developed for them by superhuman Beings and by unborn human beings, just as intellectuality was prepared for the Egyptians by those who had already passed through death. The Egyptians received from the Dead the intellectuality in which we are now steeped. We, in the present age, have to learn or at least study by way of the now mummified cult, the spirituality we have not yet acquired — for cult has many things to tell us. Through this different kind of mummy we must supplement our intellectual knowledge with the spirituality of the future. Mummified enactments have taken the place of the mummified human being; mummified ceremonies have superseded the mummified human form.

In this way we must study what proceeds behind the veils of world-history; otherwise every account of the flow of history remains a jumble of external, seemingly fortuitous happenings. But they are not fortuitous when their background is known and understood; they become so only if men refuse to recognise their background. They throw up waves, as it were, of which man believes that each is separate and distinct from the other, whereas the truth is that they all surge upwards together from the depths of an ocean. In reality, processes in history are waves thrown up to the surface, into the sphere of man's life, from the depths of a spiritual sea of world-evolution. In each historical fact we should perceive one such wave, and abandon the belief that one wave arises fortuitously by the side of another. Each wave, that is to say, each historical fact, arises from spiritual depths of that historical evolution which flows onwards eternally, from age to age.

Four

I HAVE BEEN SPEAKING to you about the secrets connected with the mummy and with cult and rites, indicating how the mummy enshrined secrets of antiquity before the Mystery of Golgotha, whereas cult and ceremonial rites in their more modern forms enshrine secrets whose full significance will be revealed only in the future. Today and tomorrow I want to add something to what has already been said and to begin with I will give you a picture in the form of a kind of narrative.

If you had been able to participate in many a scene in the Mysteries during a certain epoch of Egyptian development, in times when the custom of the mummification of bodies was at its height, you would have experienced something like the following. The Priest-Instructor in the Mysteries would have tried, first, to explain to his pupils that in the human head all the mysteries of the world lie concealed, in a very special sense. He would have bidden them regard the earth, the dwelling-place of man, as a mirror, a reflection of the whole cosmos. In very truth, everything that exists in the cosmos is also to be found in the earth itself. Looking upwards to the world of stars, we see the moon as our nearest neighbour among the heavenly bodies. Think of the earth and the moon circling around the earth.¹ We can picture the course taken by the moon as it moves around the earth and all that lies between the earth and the orbit of the moon. Those who rightly understand how to interpret what they find when they dig down into the earth, will say: What is present in the environment is mirrored, and condensed, in an outermost layer of the earth itself.

And now take another planet, which together with the earth, circles round the Sun. We can picture this planet, Venus, and its path. This sphere is filled with delicate, aeriform,

etheric substance. Again a lower layer in the earth must be pictured as a reflection of what is outside in the cosmos. Proceeding in this way we have the whole earth as a mirror image of the universe, remembering that what exists out yonder in a state of extremely delicate, ethereal volatility is condensed and still further condensed when it is found in the earth's strata. Thus at the centre of the earth, the outermost periphery of the universe would be condensed into a single point.

In the epoch to which I am now referring, the Initiate of Egypt spoke to his pupils of those things I have very briefly outlined. But the Initiate also said to his pupils: To understand the interaction between the cosmos and its mirror image, the earth, let us study the human head. The human head is formed in the mother's body through the combined working of the whole universe and the earth. But — so the Initiate would have said to his pupils — no observation of the human head can, in itself, enable us to understand its real nature, for the head in itself does not reveal its secrets. It contains innumerable secrets and mysteries but they remain concealed.

The human head is active from the earliest period of germination in the body of the mother until death but it does not contain within itself the effects of its own activity. The mystery of the human head is that it is infinitely active, but the effects of its activities are to be found in the other parts of the organism, not in the head itself.

An Egyptian Initiate would have spoken to his pupils just as I am speaking to you now, except that he would, of course, have used the forms of expression current in those days.

Diagrams were sketched on the blackboard, of circles one inside each other, the smallest indicating the earth in the centre and the larger circles the paths around the earth of the moon and other planets with their interpenetrating spheres

He would have made the following intelligible to his pupils. When the human eye looks at a colour, the perception of the colour gives rise to a change in the brain. What is thus produced in the human eye, with the resulting change in the brain is, in truth, a deed of the outer world. The processes that take place in the brain itself are deeds of the outer world. But the brain itself does something. When the brain receives a colour-impression from outside and a nerve-process arises inwardly as a result, the brain brings about something in the astral body and Ego. The actual effect of this, however, manifests in the other parts of the organism, not in the brain itself. Whereas the working of the external world results in a change in the brain, the brain, for its part, works, for example, upon the heart or upon some other organ of the human body. You can only perceive what the human head does when you know exactly what happens in the human physical body — so would the Initiate have spoken to his pupils.

The Egyptians had knowledge of these things, but because the possibilities that had existed in still earlier times were no longer at their disposal, the Initiates were obliged to adopt methods different from those used by the Initiates of ancient Persia or ancient India. The Initiates of ancient India let their pupils carry out exercises of Yoga, made them breathe in a particular way; and by transforming the breathing process into a sensory process the pupils acquired knowledge of the human physical body. And how did they acquire it?

We know that when man breathes in, the breath-impulse passes through the lungs into the whole of the body, through the spinal canal into the brain. In the brain, the breath-impulse combines with the other processes there, and then recoils. It was this recoil that the pupil of Yoga observed. The breath-impulse passes first into the lungs, through the spinal canal into the brain, and there expands; then it recoils and passes through the different organs, into the chest, and so on. Observing the recoil of the breath downwards into the organism, the pupil of Yoga was able to watch what the brain was doing in the chest, in the abdominal organs and so on. In the recoil through the spinal cord and the expansion through the whole body, the pupil of Yoga was able to observe what the head brings about in the organism. Such was the art connected with the breath, in times when the breathing process was made into a sensory process, when through observation of the breathing, a human being could answer for himself the question: How does my head work in my organism?

I told you in the last lecture that at a certain stage of the Egyptian epoch, this art had been lost and the Egyptian Initiates were obliged to resort to other means. The Initiates of Egypt led their pupils to the mummies, taught them to mummify the human organism, taught them, through observation of what was there presented to them, something that had once been learned by inner means, through contemplation of the breathing process. But I told you, too, that although the pupils of the Egyptian Initiates were no longer capable of following these spiritual processes, which are revealed as the deeds performed by the brain in the human organism — and that was the point of importance — nevertheless the Initiates were helped, as they spoke to their pupils, by the spiritual Moon-Beings. These spiritual Beings who would otherwise have wandered homeless about the earth, found dwelling places in the mummies. These were the Beings who could be observed, whose speech was still understood in that period of ancient Egyptian development and through whom the first science of nature was imparted. What the pupil of Yoga was able to perceive inwardly, through cultivation of the breathing process — these things were now taught somewhat in the following way. The Initiates would say to their pupils: The human head is involved in a constant process of dying. It is really dying all the time, and every night the organism must make efforts to counteract this dying process in the head. But what the head does during this dying process between birth and death results in the influx of new life into the other organs of the body, so that inasmuch as the forces of these other organs — not their substance, of course, but their *forces* — are sent on into the future, during the period between death and a new birth they become *head*, the head of the next earthly incarnation. But the Initiates impressed upon their pupils the necessity of understanding what is contained in the actual forms of the organs, and it was for this reason that such scrupulous care was given to the preservation of the mummies. By way of the forms in the mummy, the Moon-Spirits were able to reveal the secrets of the organs, their connection with the human head, and how they bear within them those forces of germination by means of which they become head in the next earthly life. Such was the teaching given by the Initiates of Egypt to their pupils, by means of the mummy.

At a certain period, then, it became necessary to teach in an external way what had once been inner teaching in the days when the Yoga philosophy and religion were at their prime. This, indeed, was the great transition that took place from the culture of ancient India and ancient Persia to that of Egypt: what had once been a teaching by inner means was now taught by external means.

The teaching given by the Initiates of Egypt was brought to a majestic climax when they said to their pupils: And now steep yourselves in the plastic quality of the forms lying before you in the mummy. Here you have very faint indications of that which during the life of man on earth is perpetually passing away, namely, the inner components of the human head. But you have before you in great clarity and precision the forms of the rest of the human organism. Contemplation of the mummy will not help you to study the life-processes, or the perceptive processes; but the plastic quality of the forms of the inner organs of the human body, the heart, the lungs, the kidneys, the stomach, and so forth — all this you can study from the mummy. Try to picture the following. During life, the breath is drawn back into the head and then streams out into the organism. In this breath there is a plastic force, which has the tendency to shape the breath into the form of a mummy. The breath, in its drive from the head towards the body, has the tendency towards mummy-formation. And it is only because the body works against this impulse and brings about out-breathing, that this “nascent” mummy is transformed back again. Thus what is seen streaming from the human head into the other part of the organism, taking shape there as the breath passes onwards, is a form like the mummy, a form that takes shape rapidly. In that the breath is breathed out, it dissolves again. All that remains of it is a form of appearance of the etheric body, which is almost always there, notably during waking life. Observation of the etheric body gives the feeling that from the head outwards the etheric body is trying all the time to form itself into a mummy and is in turn dissolved into a kind of resemblance with the human physical organisation. The inner, plastic force of the human etheric body tends to make it assume the form of a mummy, and then to dissolve this form again so that finally the etheric body

resembles the physical organism. This was taught as an apotheosis of all the manifold teachings given by the Initiates of ancient Egypt to their pupils with the help of those supersensible, elementary Beings whom we may call the Moon-Spirits.

The Egyptian Initiates directed the attention of their pupils especially to the past, to the inner experiences of human beings in very ancient times. This, in truth, was the essence of Egyptian culture, which for us today is so fraught with riddles. Sphinxes, pyramids, mummies — they are all enigmas. But these enigmas are unveiled to spiritual science when we know that the sphinxes represent forms that were actually visible to men in the time of Atlantis, and when we remember that the teachings concerning the mummy given by the Egyptian Initiates to their pupils were an echo of the Yoga teaching imparted, for example, by Initiates of ancient India to their pupils. It was not difficult for an Initiate of ancient India to give such teaching because in those remote times the slightest impetus would enable a man to perceive within a human physical organism this momentary birth of the ether-mummy and its retransformation.

It is deeply interesting to contemplate how these mysteries were unveiled in the Egyptian centres of instruction where such intimate connections were thus established with death. Through the methods adopted in Egypt, death preserved forms, which, during life, are hidden from observation but of which there must be knowledge if the being of man is to be truly understood.

The mummies were displayed before the eyes of the ancient Egyptians and I have told you that there is something analogous for human beings who have lived since the Mystery of Golgotha. For them, cults and rites in many forms have been preserved. I told you that at the time when men needed such forms, they began to “mummify” ancient cults and rites. In its first, faint beginnings, this custom arose in the fourth and fifth centuries A.D., but it comes more and more to the fore with the passage of time. In occult and other Brotherhoods, rituals are studied and enacted, but there is never anything essentially new in them. Ancient forms, ancient rituals, are preserved. Indeed those whose task it is to preserve these rites and ceremonies, who have to lead them, lay great stress upon the fact that the ceremonies and customs date back to very ancient times, that they have been preserved from remote antiquity. But we never find that the ceremonies or the effects produced by the rituals are really understood.

To “understand” such rites and ceremonies — what does this really mean? What does it mean to understand the nature of acts performed in rites and ceremonies? To answer this question we must go back to the times, say, of ancient India and ancient Persia and try to discover how ceremonies and rites were understood then. A man today is aware of a difference when, let us say, he touches a rose made of papier-mâché and when he touches a real rose. He is also aware of the difference, through his sense of smell, when he is near a rose. He is aware of the difference and says that the papier-mâché rose is a dead object whereas the rose picked from the rosebush is alive. In very early times, dating back to four or five thousand years before Christ, a man with true perception of the world seeing someone working with a machine or tool, say for cutting wood, would have called this a “dead” process; for even with the eye of spirit he would have seen not the physical substance but a kind of dead, shadow-image. But in ritualistic and ceremonial enactments he saw Spiritual Beings from the surrounding elementary world approaching and pervading all the forms and actions of the rite. He beheld spiritual reality in these enactments.

If you were to ask people today whether they have ever seen Spiritual Beings weaving and streaming through rituals and ceremonies in Churches or Lodges, you would find that this is never the case. In these ritualistic enactments today there is no more spiritual life than there was life in the Egyptian mummy of the human being who had been mummified. But inasmuch as these rituals were preserved, as the form of the human body was preserved in the Egyptian mummy, inasmuch as human enactments and rites were preserved by tradition — “mummified”, as it were — something was preserved that can and will be wakened into life when men have discovered how to bring into all their deeds the power that streams from the Mystery of Golgotha.

Men today have very little understanding of how to draw into their actions the power of the Mystery of Golgotha. Through the centuries, however, there were always individuals here and there who had some conception — even if not so clearly as in earlier times — of how the spiritual impulse that can live in the human being may be guided into all his actions, and of how the human being himself can be an intermediary between the Spirit and what comes to pass through him in the outer world. The right impulse must, of course, be at work before this can happen. Think of a man like Paracelsus. He was one of those isolated individuals who had an inkling, at least, that the spiritual must so live among men that it streams out from them into their actions. There is a great difference between man's mode of life today and what Paracelsus, for example, desired. Today people make a sharp distinction between certain domains of their life. For instance, they practise medicine, but according to materialistic conceptions. A doctor today may, of course, also be a religious man or woman in the modern sense; but the two domains are separated. Medicine is practised on the basis of materialistic principles and people seek what their souls need in an entirely separate sphere of religion — into which, as a result, a highly egoistical element finds its way. People only turn to religion when they want to know what is to become of them after death or how what they do tallies with what a God would be able to make of their deeds. Paracelsus had a very different attitude. He wanted to be a man of piety and religion as a doctor. He wanted each medical, each therapeutic deed also to be a religious deed. He regarded what he did with a sick man as the union of an external, human deed with a religious act. To Paracelsus, healing was still a sacred enactment and it was his constant ideal to make it so. His contemporaries had little understanding of this and today there is even less. It makes one's heart ache to hear the tradition which still persists in Salzburg, that Paracelsus was a drunkard and that returning to his house late one night in a state of intoxication, he met his death by falling over a rock and breaking his skull. If the real truth were told, one would, of course, have to point to the work of his enemies. Paracelsus' drunkenness was less responsible for his broken skull than were people who then proceeded to spread the fairy-tale about his habits.

Customs today are less violent in such matters — less violent but not so very different. A time will come when a deeper conception of the cult and of all ceremonial enactments will take root in men. And then the true teachers will be able to reveal to their pupils something similar to what was revealed by the Initiates of Egypt with the help of the mummy. The Egyptian Initiate was able to make his pupils realise that they could behold in the mummy something, which in still earlier times, became actual experience through transformation of the breathing process into a sensory process. And so, when the cult can once again be truly understood, those who possess this understanding will be able to make clear to their pupils that enactments in sacred cults and rites have an immeasurably greater significance for the cosmos than deeds performed by men in the external world with mechanical tools or the like. Tools, as you know, also play a part in cult and ritual. When true ceremonial, true ritualistic enactments are again established in place of what is customary today, Initiates will be able to say to their pupils: An enactment in cult or rite is a call to the spiritual Powers of the universe who through the deeds of men should be able to unite themselves with the earth. Such an enactment, performed according to a true rite, is different from an act of a purely technical nature. An act that is purely technical or mechanical, however, does bring something about, for with machines many things can be made and used in life. Clothes, for instance, are made with a sewing machine. The clothes are worn and eventually wear out. This is what happens to the products of machines. But it is not so with sacred enactments. I told you in the last lecture that provided a man has the requisite faculty and the true conception of sacred enactments, he can come into contact with spiritual Beings who are as closely connected with the earth as the Spirits who spoke to the Egyptians out of the mummies were connected with the moon. Through machines, through external technical devices, man comes into contact with the physical nature-forces of the earth. Through the sacred enactments of cult and ritual he comes into contact with the elementary-spiritual Powers of the earth, with those Powers who point the way to the future.

And so in times to come an Initiate will be able to say to his pupils: When you participate truly in a sacred enactment of cult or ritual, you are engaged in something of which the materialist says that it has no reality, or, if he is a cynic, he will say that it is all child's play. Nevertheless the enactments of a true rite contain spiritual power. The elementary spiritual Beings, who are evoked when such a rite is enacted, have need of the rite because from it they draw nourishment and forces of growth.

A time will come when the earth will no longer exist. Everything that is around our physical senses, everything that is present in the kingdoms of minerals, plants, animals, in air and clouds, even the radiance of the stars ... all this will pass away and, as I have described in *An Outline Of Occult Science*, the earth will prepare to pass over to the Jupiter embodiment. This future Jupiter planet will be a subsequent incarnation of the earth just as our own future earthly life will be a reincarnation of our present existence, save that the periods of time involved are immeasurably longer. Of the substance present today in minerals, plants, animals, in wind and clouds, not a single particle will remain in that distant future. The processes set up by machines and technical devices will have performed their task — and they too will have become things of the past. But within what was once earth, within what was once external, technical civilisation, something different will have been prepared.

Think of the earth and within it the different processes of nature and plant life. Machines are there, with all that they bring about on the earth; animals and the physical bodies of men move over the earth ... All this will pass away. But on this earth, in future time, sacred rites will be enacted out of a true understanding of the spiritual world. Through these rites and sacred enactments, elementary spiritual Beings are called down. As I have said, a time will come when the material substance in minerals, plants, animals, clouds, the forces working in wind and weather and also, of course, all the accoutrements used in rites and ceremonies, will pass away, will be dissipated in the universe. But the spiritual Beings who have been called down into the sphere of the rites and sacred enactments — these will remain when the earth approaches its end. They will remain, in a state of more perfect development, within the earth, just as in autumn the seed of next year's plant is concealed within the present plant; just as the dry, withered leaves fall away from the plant, so the substance in the mineral, plant and animal kingdoms will disintegrate in the universe, but the perfected elementary Beings will be there, living on into the Jupiter existence as a seed of the future.

And so once again an Initiate will be able to bring the teaching given to his pupils to a grand climax. He will be able to say: "Just as the Initiate of Egypt, standing before the mummy, was able to explain to his pupils all the mysteries of the human head and therewith all the mysteries of the earth and the cosmos around the earth, I am able to explain to you how the earth will arise from its destruction — rise again through the spiritual Beings who develop onwards to the future in cults and rites enacted with true understanding."

In the evolution of our epoch this conception has a glorious beginning. It can be pictured as follows. Human beings satisfied their hunger and thirst by what lay on the tables before them. But there came the Being Who dwelt in the body of Jesus of Nazareth, Who gathered His closest disciples around Him and said: "Here is bread, here is wine. Do not now look upon what your outer eyes see in bread and wine, upon what your tongue can taste and your physical body digest. All that is earthly bears within it the seeds of decay. But if you have within you the true impulse you can permeate earthly substance with the Spirit of the earth. For then it is no longer bread, nor is it wine, but something that can live in the inmost depths of man himself, something that lives and has its being in his body and that he can spiritualise and that will be carried over into the future when everything on the earth has passed away." Christ entered into the body of Jesus of Nazareth and in his whole being, Jesus of Nazareth was spiritualised. He could point to bread and wine, saying: "This is not the true form of bread and wine. Their true form is what indwells the human being — this is My Body, this is My Blood." And the words receive their full significance from those other words of Christ: "Heaven and earth will pass away but My Words will not pass away."

I have said many times: The kingdom of plants, of animals, of minerals, all that lives in wind and storm, in clouds — even the radiance of the stars — will be dispersed and scattered; not one particle will remain. But what man prepares spiritually — this *will* remain.

In earlier times of the evolution of humanity it was known that words contain Spirit. The modern view is that when we speak, movement is brought into the air through the speech-organs and these movements then beat upon the drum of the ear [(*Trommelfell*, drum of the ear, so-called because the modern view is that the movements of the air, “drum” or beat upon the membrane.)], the nerves begin to move, and there the process ends. In earlier times it was known that words enshrine the movements of elementary Spirits, that forces in words spoken in sacred ritual, for example, stream into the external action and that the Spirit living in man unites with this external enactment. Thereby the elementary Spirits who are developing onwards to the future enter, in actual presence, into the sphere of the sacred rite. Men who understand these things can realise what the “word” signified in olden times. Today it means little more than “noise and smoke”, and Goethe was justified when he used the expression *Schall und Rauch*. But in days of yore the “word” signified the indwelling Spirit, not the abstract, conceptual properties, but the spiritual reality inherent in the word. In the word there is much that is spiritual. Christ indicates that the life with which man imbues the word is contained in what comes to pass in sacred enactments of rite and cult, namely, a process whereby elementary Spirits are borne on-wards to the fulfilment of their existence, and He said:

“Heaven and earth will pass away, but My Words will not pass away.”

And now think of the beginning of St. John's Gospel: “In the Beginning was the Logos, the Word ...” The Logos is the Christ. What, then, are the Bread and the Wine in the service of Holy Communion? The Bread and the Wine are the Body and Blood of the Logos. And as we have heard, the Logos relinquishes what is transient, seizes what is in the becoming, prepares what is to come.

Thus we can point to the Mystery of Golgotha as a glorious climax, just as teaching in days of old culminated in the revelation of the ether-body assuming the shape of a mummy and then immediately changing into a form resembling that of the human physical body. But I have emphasised over and over again that man will have to re-establish his connection with the spiritual world if the earth is to attain its goal. Just as the predecessors of the Egyptians, perceiving the breath and its expansion in the organism, inwardly experienced a nascent mummy-formation and its immediate re-transformation, so, in the future, men must perceive in the out-breathing process, in the passing of the out-breathed air into cosmic space, the communication to cosmic space of what takes shape within the human organism, the spiritualisation of the environment through the human being himself. The ancient Egyptians said: The mummy represents a form which the human being strives inwardly and spiritually to assume with every indrawn breath. Initiates of the future will say: Every out-breathing is a manifestation of man's striving to become a cosmos, a whole world. Contemplation of how the inbreathed air surges down from the head into the organism — this brings understanding of the human being. Contemplation of how the indrawn air is breathed out again by man into the world — this can bring understanding of the cosmos. Understanding of the cosmos will be born when Imaginative Knowledge is able to span the world; with Imaginative Knowledge we can also recognise what the human being himself sends forth into the external world with his out-breathing. It is what he is preparing for the future.

Thus what man does in the course of history and what comes to pass in the cosmos are interwoven, intermingled. Without realisation of this there can be no understanding of the world, for history must be studied in its cosmic aspect and historical happenings must reveal to *us* the workings of the cosmos.

Five

WE HAVE BEEN HEARING in recent lectures how fundamental impulses in the development of history are expressed in such phenomena as the strange custom in Egyptian culture of mummifying the human body and in the modern age the preservation of ancient cults — which is also a kind of “mummification”, in this latter case of ceremonies and rites.

Thinking again of Egyptian culture as expressed outwardly in the phenomenon of mummification, we will combine the picture thus outlined with a theme of which I have spoken recently and have frequently expounded here, namely, the theme of ordinary human thinking, how this thought-activity is exercised by man, how he gradually unfolds the faculty of thinking during childhood, becomes to a certain degree accomplished in it during his youth and then puts it into operation until his death. This thinking, this intellectual activity, is a kind of inner corpse of the soul. Thinking, as exercised by the human being in earthly life, is viewed in the right light only when it is compared, as far as its relation to the true being of man is concerned, with the corpse left behind at death.

The principle, which makes man truly man, departs at death, and something remains over in the corpse, which can only have this particular form because a living human being has left it behind him. Nobody could be so foolish as to believe that the human corpse, with its characteristic form, could have been produced by any play of nature, by any combination of nature-forces. A corpse is quite obviously a remainder, a residue. Something must have preceded it, namely, the living human being. Outer nature has, it is true, the power to destroy the form of the human corpse but not the power to produce it. This human form is produced by the higher members of man's being — but they pass away at death.

Just as we realise that a corpse derives from a living human being, so the true conception of thinking, of human thought, is that it cannot, of itself, have become what it is in earthly life, but that it is a kind of corpse in the soul — the corpse of what it was before the human being came down from worlds of soul-and-spirit into physical existence on the earth. In pre-earthly existence the soul was alive in the truest sense, but something died at birth, and the corpse, which remains from this death in the life of soul, is our human thinking. Those who have known best what it means to live in the world of thought have, moreover, felt the deathlike character of abstract thinking. I need only remind you of the moving passage with which Nietzsche begins his description of philosophy in the era of Greek tragedy. He describes how Greek thought, as exemplified by pre-Socratic philosophers such as Parmenides or Heraclitus, rises to abstract notions of being and becoming. Here, he says, one feels the onset of an icy coldness. And it is so indeed.

Think of men of the ancient East and how they tried to comprehend outer nature in living, inwardly mobile pictures, dreamlike though these pictures were. In comparison with this inwardly mobile, live thinking, which quickened the whole being of man and blossomed forth in the Vedanta philosophy, the abstract thinking of later times is veritably a corpse. Nietzsche was aware of this when he felt an urge to write about those pre-Socratic philosophers who, for the first time in the evolution of humanity, soared into the realm of abstract thoughts.

Study the sages of the East who preceded the Greek philosophers and you will find in them no trace of any doubt that the human being lived in worlds of soul-and-spirit before descending to the earth. It is simply not possible to experience thinking as a living reality and not believe in the pre-earthly existence of man. To experience living thinking is just like knowing a living human being on earth. Those who no longer experienced living thinking — and this applies to Greek philosophers even before the days of Socrates — such men may, like Aristotle, have doubts about the fact that the human being does not come into existence for the first time at birth. And so a distinction must be made between the once inwardly mobile and living thinking of the East wherewith it was known that man comes down from

spiritual worlds into earth-existence, and the thinking that is a corpse, bringing knowledge only of what is accessible to man between birth and death.

Try to put yourselves in the position of an Egyptian sage, living, let us say, about 2000 B.C.. He would have said: Once upon a time, over in the East, men experienced living thinking. But the Egyptian sage was in a strange situation; his life of soul was not like ours today; experience of living thinking had faded away, was no longer within his grasp, and abstract thinking had not yet begun. A substitute was created by the embalming of mummies whereby, in the way I have described, a picture, a concept of the human form was made possible. Men trained themselves to unfold a picture of the dead human form in the mummy and began, for the first time, to develop abstract, dead thinking. It was from the human corpse that dead thinking first came into existence.

The counterpart of this in modern times is that in occult societies here and there, rituals, cults and ceremonial enactments once filled with living reality have been preserved as dead traditions. Think only of rituals that you may have read, perhaps those of the Freemasons. You will find that there are ceremonies of the First Degree, the Second Degree, the Third Degree, and so forth. All of them are learnt, written or enacted in an external way. Once upon a time, however, these cults were charged with life as real as the life-principle working in the plants. Today, the ceremonies and rites are dead forms. Even the Mystery of Golgotha was only able to evoke in certain priestly natures here and there, those inner, living experiences which sometimes arose in connection with rites of the Christian Churches after the time of Christ. But up to now mankind has not been able to infuse real life into ceremonies and rites — and indeed something else is necessary here.

All present-day thinking is directed essentially to the dead world. In our time there is simply no understanding of the nature of the living thinking which once existed. The intellectualistic thinking current since the middle of the fifteenth century of our era is, in very truth, a corpse and that is why it is applied only to what is dead in nature, to the mineral kingdom. People prefer to study plants, animals and even the human being, merely from the aspect of mineral, physical, chemical forces, because they only want to use this dead thinking, this corpse of thoughts indwelling the purely intellectualistic man.

In the present series of lectures I have mentioned the name of Goethe. Goethe was, as you know, a member of the community of Freemasons and was acquainted with its rites. But he experienced these rites in a way of which only he was capable. For him, real life flowed out of the rites which, for others, were merely forms preserved by tradition. He was able to make actual connection with that spiritual reality of being, which flowed in the way described from pre-earthly into earthly existence and which, as I said, always rejuvenated him. For Goethe underwent actual rejuvenation more than once in his life. It was from this that there came to him the idea of *metamorphosis* (Note 1) — one of the most significant thoughts in the whole of modern spiritual life and the importance of which is still not recognised.

What had Goethe actually achieved when he evolved the idea of metamorphosis? He had re-kindled an inwardly living thinking, which is capable of penetrating into the cosmos. Goethe rebelled against the botany of Linnaeus in which the plants are arranged in juxtaposition, each of them placed in a definite category and a system made out of it all. Goethe could not accept this; he did not want these dead concepts. He wanted a living kind of thinking, and he achieved it in the following way. First of all he looked at the plant itself and the thought came to him that down below the plant develops crude, unformed leaves, then, higher up, leaves which have more developed forms but are transformations, metamorphoses of those below; then come the flower-petals with their different colour, then the stamens and the pistil in the middle — all being transformations of the one fundamental form of the leaf itself. Goethe did not say: Here is a leaf of one plant and here a leaf of another, different plant.² He did not look at the plant in this way, but said: The fact that one leaf has a particular shape and another leaf a different shape, is a mere externality. Viewed inwardly, the matter is as follows. The leaf itself has an inner power of transformation, and it is just as possible for it to appear outwardly in one shape as in another. In reality there are not two leaves, but one leaf, in two different forms of manifestation. A plant has the green

leaf below and the petal above. Intellectualistic pedants say: "The leaf and the petal are two quite different things." Nothing could be more obvious, as far as the pedants are concerned, for the one form is red and the other green. Now if someone wears a green shirt and a red jacket — here there is a real difference. As regards clothing, at any rate in the modern age, philistinism prevails and is, moreover, in its right place. In that domain one cannot help being a philistine. But Goethe realised that the plant cannot be comprised within such theories. He said to himself: The red petal is the same, fundamentally, as the green leaf; they are not two separate and distinct phenomena. There is only one leaf, manifesting in different formations. The same force works, sometimes down below and sometimes higher up. Down below it works in such a way that the forces are, in the main, being drawn out of the earth. Here the plant is drawing forces from the earth, sucking them upwards, and the leaf, growing under the influence of the earth-forces, becomes green. The plant continues to grow; higher up the sun's rays are stronger than they are below, and the sun has the mastery. Thus the same impulse reaches into the sphere of the sunlight and produces the red petals.

Goethe might have spoken somewhat as follows. Suppose a man who has nothing to eat sees another who has quantities of food and gets envious, literally pale with envy. Another time someone gives him a blow and then he reddens. According to the principle that speaks of two distinct and different leaves, it might be argued: Here are two men — two, because one is pale and the other is red. Just as little as there are two men, one who is red on account of a blow and the other who is pale because of envy — as little are there two leaves. There is *one* leaf; at one place it has a particular form, at another place a different form. Goethe did not regard this as particularly wonderful for, after all, a man can run from one place to another and the men you will see in different places are certainly not two different persons. Briefly, Goethe realised that this observation of things in strict juxtaposition is not truth but illusion, that there is only one leaf — green at one place, red at another; and he applied to the different plants the same principle he applied to the several parts of the single plant. Think of the following. Suppose some plant lives in favourable conditions. Out of the seed it forms a root, a stem, leaves on the stem, then petals, stamens and pistil within the stamens. Goethe maintained that the stamens too are only different formations of the leaf. He might also have said: Intellectualists argue that, after all, the red petals are wide and the stamen as thin as a thread, except perhaps for the anther at the top. In spite of this, Goethe maintained that the wide flower petal and the slender stamen are only different formations of one and the same fundamental leaf. He might have asked: Have you not noticed some person who at one time in his life was as thin as a reed and afterwards became very stout? There were certainly not two different people. Petals and stamens are basically one, and the fact that they are situated at two different places on the plant is immaterial. No man can run swiftly enough to be in two places at once, although the story goes that a clever Banker in Berlin when he was being pestered on all sides, once exclaimed: "Do you think I am a bird which can be in two places at once?" ... A human being cannot be in two places simultaneously. The point here is that Goethe was seeking everywhere for manifestations of the principle of metamorphosis, of the unity within multiplicity, of the unity within the manifold. And thereby he imbued the concept with life.

If you grasp what I have now said, my dear friends, you will grasp the idea of Spirit. I have said that the whole plant is really a leaf manifesting in different formations. This cannot be pictured in the physical sense; something must be grasped *spiritually* — something that transforms itself in every conceivable way. It is spirit that is living in the plant kingdom. Now we can go further. We can take a plant that is normal and healthy because its seed has been properly placed in the earth, it has absorbed the gentle sun of spring, then the full summer sun and has been able to develop its seeds under the weakening sun of autumn. But suppose a plant exists in such conditions of nature that it has no time to develop a root, an adequate stem, leaves or petals, but is obliged to unfold very rapidly — so rapidly indeed that everything about it lacks definition. Such a plant becomes a mushroom, a fungus.

There you have two extremes: a plant that has time to differentiate into all its detailed parts, to develop roots, stem, leaves, flowers, fruit; and a plant placed in such conditions of nature that it has no time to form a root, with the result that everything about it remains

indication only; it cannot develop stem and leaves, and is obliged to unfold rapidly and without definition the principle underlying the formation of petals, fruit and seed. Such a plant only just manages to take its place in the earth and unfolds with amazing rapidity what other plants unfold slowly. Think, for example, of the corn poppy. After slowly putting out its green leaves it can proceed to unfold its petals, then the stamens, then the jaunty pistil in the centre. But a mushroom must do all this very rapidly; there is no time for differentiation, no time for exposure to the sun, which would bring the beautiful colours, because the sun is absent during its brief period of development. In the mushroom we have a flower without definition; development has taken place far too rapidly. Here, too, there is fundamental unity. Two quite different plants are basically the same.

But before all this can be really thought through, one must change a little, inwardly. An intellectualist — Goethe might have said, a “rigid philistine” — looks at a poppy with its sappy, red flower and well-developed pistil in the centre. What he really ought to do is at the same time to look at a mushroom and keep the concept he has formed of the poppy so mobile and flexible that he is able to see within the poppy itself, in tendency at least, some kind of mushroom or toadstool. But that, of course, is asking too much of a pedant. You will have to place before him the actual mushroom so that his intellect may drag itself away from the poppy without inner exertion, without being kindled to life — for all he need do is to incline his head very slightly. Then he will be able to visualize the one object beside the other separately, and all is well!

Such is the difference between dead thinking and the inwardly alert, live thinking unfolded by Goethe in connection with the principle of metamorphosis. He enriched the world of thought by a glorious discovery. For this reason, in the Introductions to Goethe's works on Natural Science which I wrote in the eighties of last century, you will find the sentence: Goethe is both the Galileo and the Copernicus of the science of organic nature, and what Galileo and Copernicus achieved in connection with dead, outer nature, namely, clarification of the concept of nature to enable it to embrace both the astronomical and the physical aspects, Goethe achieved for the science of organic nature with his living concept of metamorphosis. Such was his supreme discovery.

This concept of metamorphosis can, if desired, be applied to the whole of nature. When a picture of the plant-form came to Goethe out of this concept of metamorphosis, it immediately occurred to him that the principle must also be applicable to the animal. But this is a more difficult matter. Goethe was able to conceive of one leaf proceeding from another; but he found it much more difficult to picture the form of one of the spinal vertebrae, for instance, being metamorphosed, transformed, into a bone of the head — which would have meant the application of the principle of metamorphosis to the animal and also to the human being. Nevertheless Goethe was partially successful in this too, as I have often told you. In the year 1790, while he was walking through a graveyard in Venice, he was lucky enough to come across a sheep's skull, the bones of which had fallen apart in a way very favourable for observation. As he examined these animal bones the thought dawned upon him that they looked like spinal vertebrae, although greatly transformed. And then he conceived the idea that the bones, at least, can also be pictured as representing one, basic bone-creating impulse, which merely manifests in different forms.

With respect to the human being, however, Goethe did not get very far because he did not succeed in passing on from his idea of metamorphosis to real Imagination. When real Imagination advances to Inspiration and Intuition, the principle of uniformity is revealed still more strikingly. And I have already indicated how this uniformity is revealed in the being of man when the concept of metamorphosis is truly understood. When Goethe contemplated the dicotyledons and visualised the flowers of such plants in simpler and more and indefinite forms, he could finally see them as a mushroom or fungus. And from this same point of view, when we study the human head, we can conceive of it as a metamorphosis of the rest of the skeleton.

Try to look at one of the lower jaws in a human skeleton with the eye of an artist. You will hardly be able to do otherwise, than compare it with the bones of the arm and of the leg.

Think of the leg bones and arm bones transformed and then, in the lower jaws, you have two “legs”, except that here they have stultified. The head is a lazybones that never walks, but is always sitting. The head “sits” there on its two stultified legs. Imagine a man in the uncomfortable position of sitting with his legs bound together by some kind of cord, and you have practically a replica of the formation of the jaws. Look at all this with the eye of an artist and you can easily imagine the legs becoming as immobile as the lower jawbones — and so on.

But the truth of the matter is realised for the first time when the human head is conceived as a transformation of the rest of the body. I have told you that the head of our present earth-life is the transformed body (the body apart from the head) of our previous earth-life. The head, or rather the forces of the head, as they then were, have passed away. In some cases indeed they actually pass away during life! The head — I am speaking, of course, of forces, not substances — the forces of the head are not preserved; the forces now embodied in your head were the forces which were embodied in the other parts of your body in your previous life. In that life, again, the forces of the head were those of the body of the preceding life; and the body that is now yours will be transformed, metamorphosed, into the head of the future earth-life. For this reason the head develops first. Think of the embryo in the body of the mother. The head develops first and the rest of the organism, being a new formation, affixes itself to the head. The head derives from the previous earth-life; it is the transformed body, a form that has been carried across the whole span of existence between death and a new birth; it then becomes the head-structure and attaches to itself the other members. Accepting the fact of repeated earthly lives, we can thus see the human being as a metamorphosis recently perfected. The idea of plant-metamorphosis discovered by Goethe at the beginning of the eighties of the eighteenth century leads on to the living concept of development through the whole animal kingdom up to the human being, and contemplation here leads on to the idea of repeated earthly lives.

Goethe's participation in the ceremonial enactments of the cult to which he belonged was responsible for this inner quickening in his life of thought. Although it was not fully clear to his consciousness, he nevertheless had an inkling of how the human being, still living entirely as a soul in pre-earthly life, carries over forces which have remained from the bodily structure of the previous earth-life and which, having entered into the present life, develop within the protective sheaths of the mother's body into the head structure.

Goethe did not know this consciously but he had an inkling of it and applied it, in the first place, to the simplest phenomena of plant life. Because the time was not ripe, he could not extend the principle to the point that is possible today, namely to the point where the metamorphosis of the human being from one earth-life over to the next can be understood. As a rule it is said, with a suggestion of compassion, that Goethe evolved this idea of metamorphosis because, owing to his artistic nature, something had gone wrong with him. Pedants and philistines speak like this out of compassion. But those who are neither pedants nor philistines will realise with joy that Goethe knew how to add the element of art to science and precisely because of this was able to make his concepts mobile. Pedants insist, however, that nature cannot be grasped by this kind of thinking; strictly logical concepts are necessary, they say, for the understanding of nature. Yes, but what if nature herself is an artist ... presuming this, the whole of natural science which excludes art and bases itself only upon the concepts of logical deduction might find itself in a position similar to one of which I once heard when I was talking to an artist in Munich. He had been a contemporary of Carriere, the well-known writer on Aesthetics. We began, by chance, to speak about Carriere and this man said: “Yes, when we were young, we artists used not to attend Carriere's lectures; if we did go once, we never went again; we called him ‘the aesthetic rapture-monger’,” Now just as it might be the fate of a writer on Aesthetics to be called a “rapture-monger” by artists, so, if nature herself were to speak about her secrets she might call the strictly logical investigator ... well, not a rapture-monger, but a misery-monger perhaps, for nature creates as an artist. One cannot order nature to let herself be comprehended according to the laws of strict logic. Nature must be comprehended as she actually is.

Such, then, is the course of historical evolution. Once upon a time, in the ancient East, concepts and thoughts were full of life. I have described how, to begin with, these living concepts became actual perception through a metamorphosis of the breathing process. But human beings were obliged to work their way through to dead, abstract concepts. The Egyptians could not reach this stage but forced themselves in the direction of dead concepts through contemplating the human being himself in the state of death, in the mummy. We, in our day, have to awaken concepts to new life. This cannot happen by the mere elaboration of ancient, occult traditions, but by growing into, and moreover elaborating, the living concept which Goethe was the first to evolve in the form of the idea of metamorphosis. Those who are masters of the living concept, in other words, those who are able to grasp the Spiritual in their life of soul — they are able, out of the Spirit, to bring a new and living impulse into the external actions of men. This will lead to something of which I have often spoken to Anthroposophists, namely, that men will no longer stand in the laboratory or at the operating table with the indifference begotten by materialism, but will feel the secrets revealed by nature to listening ears as deeds of the Spirit which pervades and is active in her. Then the laboratory table will become an altar. Forces leading to progress and ascent will not be able to work in the evolution of humanity until true reverence and piety enter into science, nor until religion ceases to be a mere bolster for human egoism and to be regarded as a realm entirely distinct from science. Science must learn, like the pupils of the ancient Mysteries, to have reverence for what is being investigated. I have spoken of this in the book *Christianity as Mystical Fact*. All research must be regarded as a form of intercourse with the spiritual world and then, by listening to nature we shall learn from her those secrets, which in very truth promote the further evolution of humanity. And then the process of mummification — which was once a necessary experience for man — will be reversed. The Egyptians embalmed the human corpse, with the result that even now we can witness the almost terrifying spectacle of whole series of mummies being brought by Europeans from Egypt and deposited in museums. Just as human thinking was once rigidified as the outcome of the custom of mummification, so it must now be awakened to life.

The ancient Egyptians took the corpses of men, embalmed them, conserved death. We, in our day, must feel that we have a veritable death of soul within us if our thoughts are purely abstract and intellectualistic. We must feel that these thoughts are the mummy of the soul, and learn to understand the truth glimpsed by Paracelsus when he took some substance from the human organism and called this the “mummy”. In the tiny material residue of the human being, he saw the mummy. Paracelsus did not need an embalmed corpse in order to see the mummy, for he regarded the mummy as the sum-total of those forces which could at every moment lead man to death if new life did not quicken him during the night.

Dead thinking holds sway within us; our thinking represents death of soul. In our thinking we bear the mummy of the soul which produces precisely those things that are most prized in modern civilisation. If we have a wider kind of perception, the kind of perception, for example, which enabled Goethe to see metamorphoses, we can go through rooms where mummies are exhibited in museums and then out into the streets and see the same thing there ... it is merely a question of the level from which we are looking, for in the modern age of intellectualism there is little difference — the fact that mummies do not walk as human beings walk in the streets, is only an externality. The mummies in the museums are mummies of bodies; the human beings who walk about the streets in this age of intellectualism are mummies of soul because they are filled with dead thoughts, with thoughts that are incapable of life. Primordial life was rigidified in the mummies of Egypt and this rigidified life of soul must be quickened again for the sake of the future of mankind. We must not continue to study anatomy and physiology in the way that has hitherto been customary. This was permissible among the ancient Egyptians when corpses of the physical human being lay before them. We must not further mummify the corpse of abstract soul-life we bear in our intellectualistic thinking. There is a real tendency today to embalm thinking so that it becomes pedantically logical, without a single spark of fiery life.

Photographs of mummies are as rigid and stiff as the mummy itself. A typical standard work today on some branch of modern knowledge is a photograph, an image of the mummified soul; in this case it is the soul that has been embalmed. And if doubt arises because as well as the intellect which is certainly mummified, human beings have other characteristics, all kinds of bodily and other urges, for instance, so that the picture of the mummy is not very clear ... nevertheless it is there, unmistakably, in standard text books. The embalming process in such writings is very perceptible. This embalming of thought must cease. Instead of the embalming process applied by the Egyptians to the mummies, we need something different, namely, an *elixir of life* — not as many people think of this today, as a means of perfecting the physical body, but in a form which makes the thoughts alive, which de-mummifies them. When we understand this we have a picture of a profoundly significant impulse in historical evolution. It is a picture of how spiritual culture was once rigidified in the embalming of mummies and of how an elixir of spirit and soul must be poured into all that has been mummified in modern man in the course of his education and development, so that culture may flow onwards to the future. There are two forces: one manifests in the Egyptian custom of embalming and the other in the process of “de-embalming” which modern man must learn to apply.

To learn how to “de-embalm” the dead, rigid forces of the soul — this is a task of the greatest possible significance today. Failure to achieve it produces phenomena of which I gave one example here a short time ago. A man like Spengler realised that rigidified concepts and thoughts will not do, that they lead to the death of culture. In an article in *Das Goetheanum* I showed what really happened to Spengler. He realised that concepts were dead, but his own were not living! His fate was the same as that of the woman in the Old Testament who looked behind her. Spengler looked at all the dead, mummy-like thoughts of men and he himself became a pillar of salt. Like the woman in the Old Testament, Spengler became a pillar of salt, for his concepts have no more life in them than those of the others.

There is an ancient occult maxim that “wisdom lives in salt” ... but only when the salt is dissolved in human mercury and human phosphorus. Spengler's wisdom is wisdom that has rigidified in salt. But the mercury that brings the salt into movement, making it cosmic, universal — this is lacking; and phosphorus, too, is lacking in a still higher degree. For when one reads Spengler with feeling, above all with artistic feeling, it is impossible for his ideas to kindle inner enthusiasm, inner fire. They all remain salt-like and rigid and even produce a bitter taste. One has to be pervaded inwardly by the mercurial and phosphoric forces if it is a question of “digesting” this lump of salt that calls itself *The Decline of the West*. But it cannot really be digested ... I will not enlarge upon this particular theme because in polite society one does not mention what is done with indigestible matter! What we have to do is to get away from the salt, away from rigidity, and administer an elixir of life to the mummified soul, to our abstract, systematized concepts. That is the task before us.

Note 1 See *The Mystery of the Trinity* lecture II, by Rudolf Steiner.

Note 2 Sketches of leaves of various shapes were made on the blackboard.

Six

POPE NICHOLAS I AND THE SPIRITUAL LIFE OF EUROPE

IN THE LAST few lectures we have been studying impulses of far-reaching influence in the historical evolution of humanity — great impulses which are like the tracks of stars across history, illuminating our understanding of particular events. Knowledge of an epoch in history can only be external and superficial if the underlying impulses are not perceived and understood. For these impulses are real powers; they work for the most part, and they work most powerfully, through the unconscious forces of the soul; what transpires outwardly and in full consciousness is only to be perceived in the right light when its origin can be traced back to them.

We will think of an event or, more precisely, a series of events well known to history and of profound significance in the whole life of the West during the Middle Ages — a series of events which, in the outer world, ended in a comparatively short time, after about a century or a century and a half, but the effects of which continued and (to those able to understand the deeper currents in the flow of world-history) have continued to this day. I refer to the Crusades which began in the eleventh century — 1096 is the year usually assigned — and as a series of outer events continued until the year usually given as 1270. But we find that even external history mentions all kinds of enterprises and institutions that developed out of the Crusades.

We hear, for example, of the Templar Knights, who first assumed their real significance in outer life during the time of the Crusades. We hear, too, of Orders like that of the Knights of St. John, later the Knights of Malta, and others. Things that were inaugurated by these communities of secular and spiritual life, and thus sprang from the spirit pervading the Crusades, subsequently developed in such a way that, while their provenance in the Crusading spirit was less and less remarked, their effects and influences were clearly present in the life of the West.

Thinking, to begin with, of the external course of history, we know how the Crusades originated. Needs of the soul led adherents of Christianity in the West to believe that pilgrimages to Palestine would imbue their Christian impulses with fresh vigour; but they encountered obstacles, because Palestine and Jerusalem had fallen into the hands of a people of very alien character, namely, the Turks. The maltreatment inflicted by the Turks upon these pilgrims to Jerusalem had provoked an outcry all over Europe and from this was born the mood and spirit which gave rise to the Crusades — a mood which had been present for a long time, although in a different form. We see how men gave vent to this mood by demanding the liberation of the Holy Places of the West, the Holy Places of Christendom, from Turkish oppression.

We hear how Peter of Amiens, himself a victim of this oppression, traveled through Western Europe as a pilgrim and by his fervent preaching won over many hearts to the project of liberating Jerusalem from the Turks.

We know too that, to begin with, this led to no result. But soon a whole number of Knights in the West, gathering together under the leadership of Godfrey of Bouillon in the first real Crusade, succeeded in liberating Jerusalem, for a time at least, from the Turks.

The course of these events requires only brief mention, for the story is familiar enough in history. The really important thing is to study with insight and understanding what was working more or less unconsciously through human souls, in such a way that again and again, and for a long period of time, numbers of men, in most cases with extraordinary devotion and valour, set out upon these journeys to the East, these seven Crusades, under the leadership of the most distinguished princes of the West. The real question is this: Whence came that first fiery enthusiasm which swept across Europe, especially at the beginning of the Crusades? Once the ball had been set rolling — if I may so express it — interests of a different sort crept in, from the fourth Crusade onwards. There were European princes who went to the East with quite other motives, to enhance their power, their prestige and the like. Nevertheless the beginning of the Crusades is an historical event of prime importance. We cannot fail to be impressed by the spectacle of this mighty force prompting a large part of European humanity to an undertaking linked, as they felt, with the most sacred concerns of the heart. Men felt that these sacred concerns were vitally connected with the liberation of Jerusalem from the Turks, in order that Christians in Europe desirous of visiting the Grave of the Redeemer might find their ways cleared.

The dry, prosaic accounts of the historical facts to be read in books do not, as a rule, convey any real impression of the fire of enthusiasm that flamed up in Europe when that noble company of knights set out on the first Crusade, nor of the re-kindling of this enthusiasm by the ardour of men like Bernard of Clairvaux and others. There is an awe-inspiring grandeur about the birth of the Crusades, and we cannot help asking ourselves:

What impulses were working in the hearts and souls of Europeans at that time — what were the impulses out of which sprang the spirit of the Crusades?

These impulses can only be rightly understood if we trace their development back through the centuries. A pivotal point in history and one which throws a flood of light upon subsequent happenings of incisive importance in Europe, is the reign of Pope Nicholas I, approximately in the middle of the ninth century, between the years 858 and 867. Before his inner eye, Nicholas I perceived three streams of spiritual life — three streams confronting him like great question marks (if I may use the term) of civilisation.

He saw the one stream moving as it were in spiritual heights, across from Asia into Europe. In this stream certain conceptions innate in oriental religion are making their way, in a much modified and changed form, across Southern Europe and Northern Africa, to Spain, France, the British Isles and especially to Ireland. In view of what will presently be said, I will call this the first stream. Springing from the Arabian regions of Asia, it flows across Greece and Italy but also across Africa into Spain and then upwards through the West. But its influence also rays out, in different forms, towards other parts of Europe.

Little is said of this stream in the tale told to us as history. We will speak today only of two characteristic features of this stream — which was immeasurably deep in content. One of these is what may be called the esoteric conception of the Mystery of Golgotha. I have often spoken to you of the conception of the Mystery of Golgotha held by those in whom vestiges of the ancient, pre-Christian Initiation-knowledge survived. There is an indication of this in the Bible itself — in the coming of the three Magi or Kings from the East. With their knowledge of the secrets of the stars they foresee the approaching Christ Event and set out in search of it. Pre-eminently, therefore, the three Magi are examples of men concerned less with the earthly personality of Jesus of Nazareth than with the all-important fact that a Spiritual Being had descended from worlds of spirit-and-soul, that Christ had come to dwell in the body of Jesus of Nazareth and would impart a mighty impulse to the further evolution of the earth. These men viewed the Event of Golgotha from a wholly supersensible standpoint. Vision of the super-sensible truth was possible to men in whom the ancient principles of Initiation had been kept alive, for comprehension of this supersensible Event, unintelligible in the natural and historical life of the earth, could be achieved with the help of this ancient Initiation-knowledge.

But it became more and more difficult to keep alive these ancient principles of Initiation and therefore more and more impossible to find appropriate language in which to convey how Christ had come down from supersensible worlds, had passed through the Mystery of Golgotha, and how His Power continues to work through all the subsequent evolution of the earth. Men simply had no means of so shaping their concepts and ideas that they could find words to convey what had actually come to pass through Christ and through the Mystery of Golgotha.

And so in order to clothe this Mystery in words, men were forced more and more to pictorial forms of presentation. One such is the story of the Holy Grail, of the precious Cup, said, on the one hand, to be the Cup in which Christ Jesus had partaken of the Last Supper with His Apostles, and, on the other, the Cup in which the Roman soldier at the foot of the Cross caught the blood flowing from the Redeemer. This Cup was then carried by Angels ... and here is the touch of the supersensible, tendered in faltering words, for what the old Initiates could have conveyed in clear concepts could now only be conveyed by pictures ... this Cup was carried by Angels to Mont Salvat in Spain and received there by the noble King Titirel; he built a Temple for the Chalice and there dwelt the Knights of the Holy Grail, keeping watch and ward over the treasure that shields the impulse flowing onwards from the Mystery of Golgotha.

And so we have there a deeply esoteric stream, passing over into a mystery. On the one side we perceive the influence of this deeply esoteric stream in the founding of academies in Asia, where men studied the ancient Greek philosopher Aristotle, endeavouring to understand the Event of Golgotha with the aid of Aristotelian concepts. Later on, in European civilisation, we see attempts made in such a poem as *Parsifal* to convey the living

content of this esoteric stream in *pictures*. We see this same living content shimmering through the teachings that arose especially in the Schools of Ireland. We see too how the best elements of Arabian wisdom flowed into this stream but how, at the same time, Arabian thought introduced an alien element, coarsened and corrupted over in Asia by Turkish influence.

Of the character imparted to this first stream by the Arabian influence and by its advance from the East towards the West, we shall speak later, when the other streams have been considered. To indicate the fundamental character of this stream, one would be obliged to say: Those who were connected in any real way with this stream of spiritual life, held that the one and only way of salvation — and an echo of this is heard in Wolfram von Eschenbach's *Parsifal* — lay in rising above the sensible and material into the supersensible, in having at any rate some vision of the supersensible worlds, in letting man share in the life of the supersensible worlds, in bringing home to him that his soul belongs to a stream not immediately to be perceived by senses directed to terrestrial events.

The feeling characterizing this gaze upward into super-sensible, super-earthly regions was that, in order to be a full human being, man must belong to worlds transcending material existence, worlds whose happenings are hidden, as were the deeds of the Knights of the Grail, from the outward eye. The Mystery implicit in this stream was felt to be somehow imperceptible to the eyes of sense.

This, then, was the first stream, barely felt and yet looked at askance in Rome at the time of Pope Nicholas I in the ninth century. The whole tendency in Rome was to regard it as an inimical influence and one to which it would be unwholesome for Western humanity to yield. In the religious and intellectual life of Europe there must be nothing of the esoteric, nor anything even faintly deriving from the esoteric — such was the attitude.

This was the first and assuredly the most awe-inspiring question before Nicholas I, for he also discerned the grandeur of this stream of spiritual life. Although much dimmed since the third or fourth century (when a society had actually been founded in Italy for the extermination of all paths to spiritual knowledge) its radiance still shone, by way of many hidden embrasures, into the hearts of men, revealing itself now here, now there. What broke through in this way into the experience of men, often from mysterious strata underlying the progress of history, was denounced as heresy. The feeling also prevailed that the esotericism still faintly glimmering in this stream could no longer find its way into those concepts which, in the culture of Latin Rome, had departed more and more from the inwardness of Greek thought with its oriental colouring and had adopted the forms of Roman Rhetoric — in other words, had become formal and exoteric.

Yet on the other hand, among individuals and communities denounced as heretical sects, this stream flashed into life with tremendous power.

The second question of world-history before the soul of Nicholas I was this. All the knowledge gathered hitherto by the Catholic Church forced him to the conclusion that the Europeans of the West were incapable of bearing the great spiritual tension that is evoked in the souls of men if they are to scale the heights of spiritual, esoteric understanding.

A great uncertainty weighed upon the soul of Nicholas I. What will happen if too much of this esoteric-spiritual stream makes its way into the souls of the people of Europe?

In the East itself, greater and greater confusion had crept into what had once been the esoteric content of this stream. It was over in far-off Ireland that it maintained its purest form and for some time there were Schools in Ireland where the holy secrets were preserved in great purity.

But — so pondered Nicholas I — this is useless for the people of Europe. Nicholas I was, in reality, only repeating the view previously held by Boniface in a somewhat different form, namely that owing to their intrinsic character the people of Europe were not adapted for the inflow of spiritual life into their souls. And so the strange position arose that in the East the real, esoteric substance died away. Human beings living in the East and also in the East of Europe, in the regions of present-day Russia, could make no contact in their souls with this esoteric substance. But over in the East, purely in the form of feelings, and in so far as these

feelings had not been utterly exterminated by the gradual advance of the Turanian peoples — the Turks — over in the East men had a dim feeling that the sublimely esoteric, which is not to be comprehended by the dawning intellect, flows in cult and ritual; but only when the cult has at the same time an actual centre in the outer world, a geographical centre.

And so in the East of Europe, while the esoteric, spiritual reality was forgotten, men turned to cult and ritual, clinging with greatest intensity of feeling to what they held to be the very heart and core of the cult: the Grave of the Redeemer.

Hard by the Grave of the Redeemer in Jerusalem was the place where He had celebrated the Last Supper with His Apostles, that Eucharistic meal that in metamorphosis became the Death on Golgotha, was consummated by this Death and then lived on — in the central rite, but also in the whole ritual — in the Mass.

In their estrangement, because they failed to reach an esoteric understanding of the spiritual reality, men gave their hearts to cult and ritual, and to that with which the cult was outwardly connected: the Grave of the Redeemer and the Holy Places in Jerusalem. Pilgrimage to Jerusalem came to be regarded as crowning all the solemn ceremonies, wherever they were celebrated. For the individual man, the ceremonies and ritual were to receive their crowning triumph when, having poured his very heart into what he had experienced in image in the ceremonies, he himself went forth on the pilgrimage to the Grave of the Redeemer.

Certain schools here and there in Asia were still able to grasp the concepts that, under tremendous stress, had been unfolded by the ancient Egyptians from contemplation of the mummy, of the mummified human corpse, but this knowledge had passed from the ken of the general population. Human understanding was incapable of grasping what is at once the Mystery of Man and of the Divine World.

And so in the days of Pope Nicholas I, the farther one looked to the East, the more clearly did one see this inward, heartfelt veneration of the cult; men clung passionately to the cult and to all the experiences evoked by the sacred acts, regarding as the crowning triumph of these experiences, indeed as the supreme act of worship, the pilgrimage to the Holy Sepulchre.

Looking over to the East from ninth-century Rome, in the days of Nicholas I, there arose the picture of the one influence — of which Nicholas I and his counselors said: This is not for the peoples of Europe, for the peoples of Middle and Western Europe — for they have too much of the intellect that is now storming into human evolution to be able to cling, with whatsoever fervour of the heart, to the mere contemplation of the ceremonial acts and to the actual pilgrimage to the Holy Sepulchre. In the people of Europe there is too much of the dawning intellect to enable them in this way to be fully Man. It was perceived that although this was possible in the East, it was not to be expected of the peoples of Middle Europe and the West.

Meanwhile the first great question still remained. Terrible danger seemed imminent if Europe were swept by the stream charged with such deep esotericism, with so much that can be fully grasped only by a spiritualised thinking.

Let me put it like this. Looking from the Rome of Pope Nicholas I towards the West, danger loomed. Looking towards the East, again danger. The stream outspread in the East and making its way far into Europe was seen, in reality, as a series of streams, as the stream of the esoteric cult in contrast to the other (Western) stream of esoteric life. Middle Europe must not, dare not be seized by either stream ... this, or something like it, was what was being said at the Papal Court of Nicholas I. What, then, must be done? The great treasure perceptible to those truly belonging to this first esoteric stream must be clothed in dogma. Words must be found, formulae coined and proclaimed; but the possibility of understanding through actual vision of what was thus proclaimed must be withheld from men.

The idea of Faith was born — the conception that without providing them with the means of vision, men must be given in the forms of abstract dogma, those things in which they can believe.

And so a third stream arose, taking hold of the religious and also the scientific life of Middle and Western Europe. The onset of the intellect was opposed by dogmas, dogmas that could not be described as vision restated in ideas, but such that the element of vision had departed from them; they were simply believed.

If that esoteric stream which penetrated to Ireland and died away in later times had been pursued in deed and truth, the souls of those belonging to it would inevitably have experienced union with the spiritual world. For the great question living in this esoteric stream was in reality this: How is the human being to find his orientation in the ether-world, in the etheric cosmos? The visions, which also included the conception of the Mystery of Golgotha as I described it just now, were connected with the etheric cosmos. Here, then, the great question was that concerning the nature of the *etheric cosmos*.

But in the middle stream which until far into the Middle Ages was clothed for the most part in Latinised forms of thought, the knowledge bearing upon the etheric cosmos became the content of dogma.

Just as in the West the question concerning the mystery of the etheric cosmos was an unconscious one, so in the East there had arisen the great, unconscious question as to the nature of the etheric organism, the *etheric body of man*.

Unconsciously astir in all those trends of feeling and knowledge in the East, which poured into cult, ceremony and ritual, was the question: How is man to adjust himself to the workings of his etheric body? — Just as in the South and West the question was: How is man to adjust himself to the etheric cosmos?

In earlier times the truth of the supersensible world had been within man's reach as an outcome of his natural, dreamlike clairvoyance. It was not necessary for him to become conscious of the etheric in the cosmos and in his own being. A significant feature of the modern age was the great question which now arose concerning the nature and content of the etheric world — in the West, the question as to the etheric cosmos, in the East as to man's own etheric body.

The question concerning the etheric cosmos demands the exercise of supreme spiritual effort. A man must unfold thought to its highest potency if he is to penetrate the mysteries of the cosmos. In the lecture yesterday I told you that the way is opened up by study of Goethe's conception of plant-metamorphosis, but that this must pass on to the mighty metamorphosis that leads over from one earthly life to the next.

But in Rome, especially at the time of Pope Nicholas I, this was considered to be full of danger ... the living content of this stream must be stifled and concealed.

The Eastern stream too was involved in the struggle concerning the etheric world but particularly the etheric nature of *man*, the etheric body of man. With his physical body, man lives in contact with the outer world of nature, with the animals, plants and minerals, the machines and the like. But to live in and through the etheric body during his existence here on earth is only possible for man by the external means presented by ceremony and ritual, by participation in happenings and actions which are not, in the earthly and material sense, real. In the East, men longed to share in these acts in order that they might thereby experience the inner nature and working of their own etheric organism.

In the Rome of Pope Nicholas I, this too was considered unsuitable for Europe. It was decided to retain in the West only what the intellect had formulated into a body of dogmas — wherein supersensible truths are matters of faith alone, no longer of actual vision. The dogmas were then promulgated over wider areas of the West and the esoteric stream was entirely obscured. The inner attraction to cult and ritual that had characterized Eastern Europe was also thought to be out of keeping with the nature of the peoples of Middle and Western Europe, and from this was born the modified form of the cult which now exists in the Roman Catholic Church.

If you compare the cult and ritual of the Eastern Church, the Orthodox Russian Church, with the form of cult practised in the Roman Catholic Church, you will perceive this difference: in the Roman Catholic Church it is more of the nature of a symbol for the eyes to

contemplate; in the East it is something into which the soul penetrates with ardent devotion. In the West, men grew increasingly aware of the need to turn away from the cult — wedded as it now was to dogmatic interpretation — to the dogmas, and from the dogmas to explain the cult. In the East, cult and ritual worked as a power in themselves and what found its way over to the West was gradually confined within the externalised forms preserved in various occult communities. These communities exist to this very day and though emptied of all the esotericism of olden time, still play no insignificant part in affairs.

How to inaugurate in Europe a form of cult which does not, as in the East, take hold of the etheric nature of the human being, and to establish a system of dogma which would make it unnecessary for men to direct their gaze to the spiritual world ... how to inaugurate a twofold stream of this character — such was the third great question confronting Nicholas I. And at this he laboured. The outcome of it all was the complete severance of the Eastern, Greek Church, from the Roman Catholic Church. Here, in what I have indicated, lie the inner reasons.

All that I have just been describing to you was still clearly perceptible in the middle of the ninth century, at the time of Pope Nicholas I. In the West, vestiges of esotericism still survived. In Spain particularly, but also in France and in Ireland, esoteric Schools existed. There were men who could still look into the spiritual worlds, whose understanding of Christianity derived from actual vision. Later on, nothing remained of this earlier power of vision, save a hint, save those mysterious, repeated glimpses of the Holy Grail or its secular reflection and counterpart, the Round Table of King Arthur. There men did feel the presence of something actually connected with vision of worlds beyond the earth, with living experience of these worlds.

Middle Europe, extending into those regions of the West where esotericism still survived, was the home of devout belief sustained by dogmas, combined with a world of ceremonies and rites not quite connected with the human etheric body. Of what was living in the East, I have already spoken. Any true portrayal of the life of soul as it was in Europe during the ninth century, would have to include description of these three different moods-of-soul in their many variations.

The account given by history is but a cursory, superficial expression of what was actually reigning in the depths. But as time went on, the esoteric stream was followed by a current, which in the forms of Arabian thought was becoming increasingly exoteric and formal. What men over in Asia had made of the Aristotelian teachings — that too flowed over in the wake of what had once been a very spiritual understanding, and under this influence the content of this esoteric stream became more and more materialistic. Already in the eleventh and twelfth centuries we see how esotericism begins to flicker out, to melt away as it were; this esoteric stream itself takes on a materialistic mode of thinking, that mode of thinking which in later metamorphosis becomes the materialism of natural science — which has its real origin in Arabian thought.

The middle stream — actually brought into being by Nicholas I but previously fostered by Boniface and supported by the Merovingians and Carolingians — although for long centuries bearing faint traces of the influence exercised by the Grail and other sacred lays in turning the eyes of soul to the supersensible world, this middle stream tended more and more to introduce the element of materialism into cult and dogma. The older and purer conceptions of Transubstantiation, of the celebration of the Mass, for example, were followed by those crude, materialistic conceptions, which alone could have resulted in controversy over the Eucharist. When these quarrels arose they were proof of the fact that men no longer understood the Eucharist as originally conceived. Indeed it is a mystery that can be understood only in the light of spiritual knowledge.

And so materialism found its way into the stream that had flowed across to the West from the South and East; it found its way into the middle stream, and, fundamentally, also into the Eastern stream. The waves of materialism were surging on — and everywhere men strove to dam them back as best they could.

We pass now from the ninth century, from the days of Pope Nicholas I, to the eleventh century. We must picture the three great question marks standing like three terrible powers, soul-torturing powers, before a man like Pope Nicholas I. For he could not say — as in Congresses later on, when frontiers were drawn on maps according to opinions based upon external considerations — he could not say: I decree that there shall be a frontier here, and another frontier here ... for souls cannot be divided off in this way. What he *could* do was to indicate lines of direction and impart to the middle stream a certain strength, and herein his genius was particularly effective. Nevertheless the mood prevailing in the East spread far, far into the West. What mood? The mood in which the etheric organism of man is set aflame from within by the sacred acts of cult and ritual and in which, in a way more characteristic of Western Europe, these acts were now linked with their centre in Jerusalem.

With all the ardour for pilgrimage and the intense yearning towards the real centre in Jerusalem, Peter of Amiens, with less effect at the beginning, and then, later on, Bernard of Clairvaux with veritably blinding fervour, preached the Cross. With this mood of ardour in Europe there mingled the remains of the stream which had been kept alive in the West by the cult of the Grail, by the Arthurian cult — the remains of the esotericism which had here found its outlet ... and there arose the picture of Man in his physical form as a being to whom the earth is not really earth, but a particular place in the cosmos.

Some such conception was alive in the world of chivalry and knighthood or at least in that part of it that took shape in Western and Middle Europe and allied itself with the Crusading Spirit. And as a faint undertone only, but as the Crusades proceeded steadily increasing in strength, there mingled with this mood the temper of mind that had been engendered by Nicholas I as appropriate for European civilisation.

That is why there is something about the Crusades not fully to be explained by later circumstances. For the middle stream spreads out; beside it remains the stream belonging to the East of Europe, regarded in Europe itself as a backward tendency in religion; and the Western stream converts itself into branches of the occult, esoteric life, into all kinds of occult societies, Masonic Orders and the like. In the world of Scholasticism, the middle stream finally lays hold of science too, and then of the child of Scholasticism: natural science in its later form.

The spirit inspiring the Crusades cannot be understood by those who look only at what happened in later times; it can be understood only by those who perceive the effects of these impulses from the fourth and fifth centuries of the Christian era to the twelfth and thirteenth centuries, and who grasp the full significance of the question with which Nicholas I, in the ninth century, was so profoundly concerned: How can happenings in the outer world in which the human being himself participates, pre-eminent among them being the sacred acts of the cult, how can these be brought into connection with the living flow of spiritual life, with the life of the Spiritual Beings? In the ninth, tenth, and eleventh centuries, the problem had already been set for the peoples of Europe. Just as on the one side they had lost the realities contained in cult and ritual, so too, on the other side, they had lost the realities yielded by spiritual vision. Just as in the East the realities of cult and ritual vanished into the mists of Asia and the conquests of the Turks sealed off the holy place around which the acts of the Christian cult must be centred, so, if I may speak in metaphor, did the esoteric secrets contained in the Western stream disappear into the Atlantic Ocean. And there arose as a reaction the mood, which asked: How are the sacred acts of the cult, with their centre in Jerusalem, to be infused with spiritual life?

Anyone who reads the sermons of Bernard of Clairvaux can feel to this very day how on the one hand, fervent devotion to the cult, to the outer symbol in which the esoteric is contained, speaks from his lips, and how, on the other hand, his heart is fired through and through by all that was once astir in the esotericism of the West.

Resounding in the tone and tenor of the sermons of Bernard of Clairvaux, not in what he actually says but in the artistic grandeur and majesty of his utterances, are those mysteries which the etheric cosmos would fain reveal to man and can no longer reveal, and on the

other side all that strives, from out of the earth, to work in man's own etheric body. That is what drives men over to Asia, seeking for what they had lost in the West.

Esotericism, however, was really the driving force. By making a new link with the Grave of the Redeemer, men desired to glimpse again what the West had lost. The tragedy of the ensuing age was that this was not understood, that there were no ears ready to listen, let us say, to Rosicrucianism — I mean Rosicrucianism in its genuine form — which sought for Christ in heights of the Spirits, not at the physical grave.

Now, however, the time has come for mankind to realise that just as those who after the Redeemer's death came to the tomb, were told: He Whom ye seek is no longer here, seek Him elsewhere, so, too, it was said to the Crusaders: He Whom ye seek is no longer here, seek Him elsewhere.

The age is upon us when He Who is no longer here must be sought elsewhere, when He must be sought through a new revelation of the spiritual worlds. That is the task of those who are living at this present time and of that I wished to speak to you, in connection with our recent studies.

Some other books by Rudolf Steiner

- PHILOSOPHY OF SPIRITUAL ACTIVITY
- AN OCCULT PHYSIOLOGY
- AN OUTLINE OF OCCULT SCIENCE
- KNOWLEDGE OF HIGHER WORLDS AND ITS ATTAINMENT
- UNIVERSE, EARTH AND MAN
- THE MYSTERY OF THE TRINITY
- CHRISTIANITY AS MYSTICAL FACT
- SPIRITUAL SCIENCE AND MEDICINE
- FROM JESUS TO CHRIST
- COSMOLOGY RELIGION AND PHILOSOPHY
- THE SUN MYSTERY
- THE DEED OF CHRIST
- ETHERIZATION OF THE BLOOD
- COSMIC WORKINGS IN EARTH AND MAN