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Rudolf Steiner's 'Philosophie der Freiheit'
As the Foundation of the Logic of Beholding Thinking.
Religion of the Thinking Will.
Organon of the New Cultural Epoch.

Volume 2

G. A. BONDAREV

**Rudolf Steiner's 'Philosophie der Freiheit'
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An Introduction to Anthroposophical Methodology

Volume II

“That the ideas of human beings should not just remain ‘thinking’, but that they should become ‘seeing in thinking’, an infinitely great deal depends upon this fact.”

Rudolf Steiner



2013

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IV Survey of the Literature

As we are engaged in considerations of methodology and in practical exercises on the basis of the text of the 'Philosophie der Freiheit', it is not without value for us to know of the – if we may use the expression – literary 'ecology' within which our work is placed.

On the theme of the 'Philosophie der Freiheit' a significant number of books and articles have already appeared. Most of them have the intention in common of resolving the mystery or mysteries of this book. Its riddling nature is felt by many; many, simply by reading it without entering deeply into the text or its spiritual-scientific mysteries, experience a wholesome, ordering effect upon the soul. But where there is a striving to discover the method of approaching the book, people come together in study-groups.

The first experiment of this kind took place already at the end of the 1920's. Carl Unger, a pupil of Rudolf Steiner's, organized at that time a small circle of philosophically-thinking anthroposophists and in their work together they succeeded establishing that the book has substance and that when one applies certain procedures in the study of it, it contributes to practical development of the power of judgment in beholding. Carl Unger sensed yet another peculiarity of the book: that it has an ethical effect on the reader and stands in some way in harmony with the Holy Scriptures. Heinrich Leiste, a pupil of Unger's, wrote about the primary goal that the study group led by Unger had set itself. It was, by working with certain philosophical and Anthroposophical insights of Rudolf Steiner, to reach through to an epistemology of imaginative consciousness.¹¹⁶

As a result of his premature, tragic death, Carl Unger was not able to develop his direction of spiritual-scientific research and unfortunately, as time went on, it simply faded from view. It was all the more satisfying to discover one day that the chief questions of our own research, which were formulated at another time and in an entirely different cultural, social and even ethnic environment are, in essence, a direct continuation of the intentions of many decades ago.

In Middle Europe in the work on the 'Philosophie der Freiheit' the intellectual direction has gained the upper hand. This is due, above all, to the permanent neglect of the methodology of spiritual science; in

such a case, thought begins unavoidably to revolve in a closed circle of the reflective mode of thinking, which was already completely exhausted by the end of the 19th century. In Anthroposophy this is told of in the most comprehensive way, yet, nonetheless, attempts to cross the boundaries of the intellect with the help of the ‘Philosophie der Freiheit’ are undertaken merely intellectually. With this we do not at all intend to challenge anyone’s right to a formal-logical or historical-philosophical approach to this book. We merely stress the primary importance of the transformation of the *quality* of consciousness, without which the book will always remain an ‘open secret’. We fully share the concern expressed by Otto Palmer in his book in which he gathered together most of the statements Rudolf Steiner himself made about the ‘Philosophie der Freiheit’. He writes that “this book is in danger of being treated in the same way as one treats other philosophies. In this sense academic philosophy demonstrates a much sounder instinct by not paying any attention to this book at all. For, in a certain sense, it represents the end of philosophy and creates the transition to something completely new.”¹¹⁷

How and to what it builds this transition cannot be recognized without a systematic study of the methodology of Anthroposophy. But as very few people wish to apply themselves to this work, the results of the search for this transition are modest to say the least; the ‘Philosophie der Freiheit’ continues to be studied like “other philosophies”. A certain service, it is true, is also provided by this – as can be seen, for example, in the book by Michael Kirn, which he conceived as a many-volume work, in which he systematically analyzes, chapter by chapter, the entire ‘Philosophie der Freiheit’. He sees it as his own task to place its content within a broader historical-philosophical context, the necessity of which was not questioned by Rudolf Steiner. According to Kirn, such an “expansion” of the content of the ‘Philosophie der Freiheit’ uncovers the universality of its content.¹¹⁸ In reading Kirn’s book we are given the possibility not only to extend our knowledge of philosophy, but also to experience how broad and significant is the philosophical context out of which the ‘Philosophie der Freiheit’ grows and how all-encompassing is the arena of the battle of human concepts in the question of defining the truly human principle within the human being. To our own undoubted benefit we exercise in this our capacity for intellectual concentration, as we prepare our mind for beholding.

Regarding Kirn’s attempts to bring the content of the ‘Philosophie der Freiheit’ into connection with the latest scientific theories and discoveries – with the theory of information science, with atomic theory – this in no way contradicts its organic wholeness, which is open to the

surrounding world, and yet is subject to the laws of its 'ur'-phenomenon. If the 'Philosophie der Freiheit' is not a single case of the elaboration of scientific ideas of a particular kind, but rather the foundation of the methodology of science, then its realization in practice will advance in step with the progressive development not only of science, but of civilization as a whole.

Similar in intention as well as in content to Kirm's book is a many-volume monograph written by a collective of authors and published under the editorship of Thomas Kracht. It is called 'The Experience of Thinking'.¹¹⁹ Its merit lies in the fact that it places the fruits of group work with the 'Philosophie der Freiheit' before the judgment of the wider Anthroposophical community. In it one can discern the spirit of the intentions of Carl Unger: to ponder the composition of the chapters, to reformulate the content in brief summaries, etc.

As the most significant of all that has so far been written about the 'Philosophie der Freiheit', one must acknowledge Herbert Witzenmann's book 'Die Philosophie der Freiheit' as a Basis of Artistic Creation.'¹²⁰ The question of the freedom of the human spirit is doubtlessly conditioned by the capacity for free creation in thought, for which reason Witzenmann's intention to present the 'Philosophie der Freiheit' as the fruit of a thinking that is rooted in the artistic-creative foundations of the soul, is fully justified. In his book he devotes much attention to the style and composition of the 'Philosophie der Freiheit', to its permeation with the aesthetic element. A number of attempts are made to carry his analysis across into the realm of esotericism and to point to its roots in Christianity. The many-membered human being and the Goethean principle of metamorphosis are also not forgotten. But in all of this Witzenmann unfortunately does not advance beyond conjectures – albeit extremely interesting ones which stimulate us to deepen our work with the 'Philosophie der Freiheit'. The fault is due to Witzenmann's failure to take account of the methodology of spiritual science. He unquestionably possessed a philosophically-trained thinking and had the potential for independent philosophical creation. But work with what Rudolf Steiner achieved requires deep penetration of the methodology of *his* creation, if we wish to understand it.

In Witzenmann's book we find no system; its theses, even when correct, lack systematic spiritual-scientific substantiation, and therefore it is difficult to distinguish in them between the objectively true and mere opinion. The philosopher's followers might object, saying that even if Herbert Witzenmann did not work with the methodology of Anthroposophy, at least its cognitive methods were of prime importance to him; he writes in the introduction to the book under consideration:

“Our procedure in this book rests upon the method applied by Rudolf Steiner...” (p.25).

In our turn we must say in response to this objection, that a whole system of methods lies at the foundation of the “Philosophie der Freiheit”. Indeed it constitutes the fundamental work on the methodology of Anthroposophy. Witzenmann refers to what stands on the title page of the book, namely, that in it “results of soul observations according to the method of natural science” are given. The method itself however, in Witzenmann’s opinion, consists in the fact that “the formation of inner representations ... takes place not through the judging subject, but only through the perceived object” (p.44). That this definition does not completely correspond to the principles of spiritual science is a separate matter. But even if it is taken as given, it is utterly inadequate for such a task as a structural analysis which aims to penetrate to the central core of the book. The definition of the method given by Witzenmann in the form of a passing reference to his other works robs the work discussed here of its foundation. This mistake rebounds upon the author soon enough: in his analysis of the structure of the book, Witzenmann comes several times to judgements (inner representations) that have, indeed, been formed “through the judging subject”, as we will shortly show.

Anthroposophy as a science finds itself in a special position. Its methods are inseparably bound up with its content, and they have not yet been identified or acknowledged by its adherents as a system that is complete within itself. Sporadic remarks on method have nothing to offer where the attempt is being made to study Anthroposophy as spiritual science. Judgments are drawn from the object in other sciences, too; a natural-scientific method is also used by materialists, including psychologists. Besides, it is not entirely true that the formation of a mental representation is possible without “the judging subject”, but only “through perception” and, moreover, “in the form of acceptance – i.e. the individualization of the concept offered to it [the percept]”! (p.44) Such formulations arouse nothing but questions and a certain perplexity. And in no way do they enable one to begin cognitive-practical work with the ‘Philosophie der Freiheit’. We state this not groundlessly, but with factual support provided by the whole content of our book, which is able, in our opinion, to prove the thesis that without a systematic study of the methodology of spiritual science, one cannot

grasp the essence of the ‘Philosophie der Freiheit’; the book remains, in such a case, a mystery with seven seals.*

Yet we are prepared in advance for the discovery that there are many who do not reckon with all that we are setting out in our book. It should be pointed out to these readers that we are not alone in our conclusions. Here, for example, in the opinion of Andrei Belyi – a personal student of Rudolf Steiner, a brilliant artist of the word, a man of broad philosophical erudition who has shown his capacity for independent philosophical thinking – on the problem being discussed.† At the end of his life, when he was already summing up the meaning of his experience with Rudolf Steiner and was reflecting upon his system of knowledge, he wrote: “I have studied the material of his texts; and I know: to work with them is an immense labour *which requires one clearly to lay open his methodology* (emphasis G.A.B.), his epistemology; in them has been given to us with unexampled, logically unassailable boldness *the basis* (emphasis G.A.B.) of a mighty system.” And further: “A new page of his activity: even the theosophical scheme in its classical sevenfoldedness becomes in the interpretation of Steiner’s ideas the foundation of a philosophy of history and culture of unparalleled originality, within which we find the same gnoseological framework. ... And in it Hegel resurrects anew and on a critical level with his dialectical method; he (R. Steiner) reveals the dialectic of the number three in the number seven, for his number seven consists of two threes which adhere together in an unrepeatable, fourth whole – whatever one may call this *whole*: philosophical, Pythagorean, arithmological, or theosophical; the theological microcosmic triangle ‘*plus*’ the dialectical number three, in the point of uniqueness within the whole which connects them, and which is revealed as the ‘I’ of man and in the Anthroposophical conception constitutes a new doctrine of man, of the synthesis, in the Hegelian sense, as a symbol of the whole and, in the theological sense, a doctrine of, as it were, the fourth hypostasis of Divinity, as the ‘Divinity’ of man, and not only ‘God-man’ (in the rhythm

* Yet to anyone who has grasped the methodological basis of this book it becomes absolutely clear that in the formation of inner representations the subject cannot be done away with. It remains even in the cancelling (Aufhebung) of the lower ‘I’ in beholding, it remains when thinking becomes imaginative etc. The individualization of thought-perceptions is a fruit of its efforts, it is its creation.

† See his work ‘Rudolf Steiner and Goethe in the Contemporary Worldview’, ‘The History of the Consciousness-Soul’, and others.

of eternity as Logos), or only ‘man-God’* which is set over against the Divinity; from this, Anthroposophy arises – as an original theology, history, phenomenology of spirit, anthropology, philosophy of culture, the root of which is at once a logically irrefutable theory of knowing and agreement with all its conclusions (of the theory of perception, of meaning, of reality). ... The special characteristic of Rudolf Steiner’s doctrine of the ‘I’ consists in the fact that on the one hand it cannot be separated from the biogenetic triad (mineral, plant and animal nature), from the historical triad (thesis, antithesis, synthesis) or from the triad of capacities (reason, feeling and will); yet on the other hand it cannot be separated from the theological and gnoseological eternal triads; both triads intersect in the ‘I’ and are reversible in the ‘I’: $3+3+1=7$. And this doctrine is revealed in culture as a doctrine of the seven stages... All *historical and angelological* right and left number threes of the number seven ($3+1+3$) are deducible *a priori* from the doctrine of the ‘I’ which is revealed as a theory of knowledge never before seen in history.”¹²¹

Thus, a rigorous spiritual-methodological ordered structure distinguishes Anthroposophy from the other, known sciences. And this ordered structure has so far been fully recognized by no-one, and this demands of anyone who wishes to work scientifically at this or that question of Anthroposophy, that he begin his research with an exposition of the methodological presuppositions and conditions. Otherwise he risks ending up in the world of arbitrary judgments.

Witzenmann would like to demonstrate that the symmetry principle is present in the structure of the ‘Philosophie der Freiheit’. He believes that the first and second Parts of the book stand over against one another in mirror-reflection, i.e., that between them runs an axis (or plane) of symmetry and that in relation to this the chapters are not merely “mirrored”: the 1st in the 14th, the 2nd in the 13th, etc., but “turn inside out” with regard to content. Whether metamorphosis is taking place here Witzenmann does not say, but what else could it be?

Thus Witzenmann attempts to base his research upon the laws of symmetry and metamorphosis. The intention in itself is justified, but in order to realize it one must explain one’s own view of the nature and working of these laws. Metamorphosis in the Goethean sense is a system, a wholeness which possesses a number of elements and connections, but also a system-forming principle. The elements in such a system should be no more than *seven*. If one accepts Witzenmann’s posi-

* This term used as a borrowing from Ludwig Feuerbach in e.g. ‘Das Wesen den Christentums’, 1845.

tion that the first part of the ‘Philosophie der Freiheit’ metamorphoses into the second, then we have before us a system of 14 elements, and with the axis of symmetry (which does, after all, participate in the metamorphosis) – 15. Whether such systems of metamorphosis are possible and how they come to be we do not yet know; one would need to investigate, and Witzmann would prefer not to do this. He undertakes an analysis of the *content* of the chapters and in this way hopes to prove that they are symmetrical and “turn inside out” but his entire analysis is far-fetched. In such a manner the opposite can also be demonstrated.* Moreover, his analysis suggests that metamorphosis is not a law of nature and thought, but something similar to the patterns left by damp on a wall: one person sees them one way, another sees them differently.

But no, metamorphosis is a *lawful and living whole*, that is rooted in the wholeness of the evolutionary cycle. It is not only seven-membered, but also rigorously structured in a three-membered fashion and possesses a tri-unity of parts: a point of departure, the new formation and a transitional part; the latter realises the principle of symmetry. In the cycle of metamorphosis the phenomenon changes: it is negated, cancelled, and, yes, turned inside out, but in correspondence with a *series of laws*, each one of which one needs to know. There is nothing of this in Witzmann’s book. He simply assumes that there is a parallelism of meaning between the Foreword to the second edition of the ‘Philosophie der Freiheit’ and its first Appendix, and thus feels justified in speaking of a symmetry of the two first Parts (p.31 f.).† In addition, he asserts that the two Parts are “in an inside-out relation” to one another. And in what way? “The first part describes the emergence of man from existent reality, the second, of a new reality from the human being” (p.33).

Does one really need to prove that in the first Part the “new reality” arises from the human being – from the author of the ‘Philosophie der Freiheit’ and also from the reader? And that in the second Part man, as he ascends to intuition, emerges “from existent reality”? Incidentally, Witzmann gives one page later a definition of the Parts which cancels out the first. He says that the first Part is “a path of exercise of the meditative culture of spiritual activity”, and the second “addresses the cognizing human being” (p.35 f.). That these two statements are irreconcilable, that the path of exercise is also given in the second Part, and that the first Part is addressed to “the cognizing human being” to the

* We cannot even be sure that Witzmann, in his search for symmetry between the parts, regarded the parts as wholenesses.

† Would this imply that in the *first* edition of the book there was no such symmetry?

same degree – all these things are obvious to anyone who has studied the text of the ‘Philosophie der Freiheit’.

Finally, as regards the “turning inside-out”: if we are speaking not of the content of the chapters, but of the human being, it would be no bad thing to point to what Rudolf Steiner says in this connection: “Man continually sends his moral, intellectual and aesthetic aura into the world...” (GA 155, 7.16.1914). Such is the reality that radiates from the human being. The ‘Philosophie der Freiheit’ in both its Parts shows how one can learn to direct this reality and why one can become free within it. For this purpose the book offers not so much a “path of exercise of meditative culture”, as a method, with the help of which it is possible to metamorphose consciousness, ascend from reflection to beholding, i.e., develop the power of judgment in beholding, which Witzenmann for some reason does not mention in his book. When we read: “If thinking activity is exercised, but only in order to hold oneself back within oneself, i.e. to abstain from the transition into thought content and the world of perception that can be permeated by it, then there appears what one may call “seeing with thought” (Gedankenblick), observation or attention, i.e. a consciousness that is reflected into itself” (p.43), then we don’t know what we should think of this. Is he describing here the transition to beholding of ideas, or something else? If it is the transition to beholding, than there cannot be a “reflection into oneself”. “Reflection into oneself” is introspection; but beholding means the *canceling* of reflection, which Witzenmann himself admits, when he shortly thereafter says: “Soul observation is ‘looking thinking’” (p.43).*

H. Witzenmann believes the two Parts of the “Philosophie der Freiheit” are connected with the human being of body, soul and spirit: the first Part corresponds to the body and the second to the spirit while the soul stands between them. It follows from this that the body is symmetrical to the spirit thanks to the presence of the soul between them, but in the book what corresponds to this is the blank page between the two parts.† As no real, i.e. spiritual-scientific, grounds are given for such connections, we could just as well, and even with some justification, state, for example, that the intellectual soul corresponds to the first Part, and the consciousness-soul to the second, and the symmetry between them is formed by the ‘I’. But all these versions have no

* That the ‘looking’ thinking is not communicative, as he asserts, is also highly questionable.

† Would one not, in this case, need to regard the soul as the 15th member in the fourteen-membered metamorphosis of the parts? There is no answer to this question in the book.

right to exist so long as we define the object of cognition, starting out, *not from it, but from ourselves*. Wizenmann declared such an approach unacceptable, and acted according to it, nevertheless.

Beyond any doubt the understanding of monism which he gives in the book we are analyzing here also proves to be superficial. He says: "... the world is a spiritual unity, therefore the world-conception that proceeds from true cognition is monism" (p.56). No, the monism of the 'Philosophie der Freiheit' is the world-view of ideal-realism, and the unity of the world is sensible-supersensible. But we have already had and will again have occasion to speak of this, and will therefore not stop here to clarify this concept.

The artificial complexity of terminology to which H. Wizenmann resorts – "copulate" (Kopulieren), "inherence" (Inhärenz), "evocation" (Evozierung), "transgression" etc. – which is not justified by the tasks of the research – contradicts the Goetheanistic character. All this unnecessarily burdens thinking with an intellectualism and abstractness which we must – in the very process of working with the 'Philosophie der Freiheit' – overcome, metamorphose.

And Wizenmann's declaration that he would consider contradictory to his work the "eager search for further compositional elements of the 'Philosophie der Freiheit'", in which one risks harming "the spiritually living structure" through intellectualism, and losing the capacity to "see in soul-observation" (p.206), is illogical and unacceptable. To seek out further compositional elements is not harmful at all, if they have to do with elements of the living spiritual organism which was not recognized by H. Wizenmann; also not recognized by him was the essence of ideal perception, i.e., beholding. However, this misfortune is not a tragedy. It is a legitimate step on the path of further scientific inquiry.¹²²

We got to know the work of H. Wizenmann only after the first draft of our book was already written. And then it became evident that all that we had discovered and described in the field of the methodology of spiritual science constitutes a wide-ranging antithesis to Wizenmann's book – if this is subjected to a full critical analysis. So work the – not outwardly visible – mutual spiritual relations in the cognitive process.

The complex of problems raised by H. Wizenmann in his book in the attempt to penetrate to the inner core of the 'Philosophie der Freiheit' was decisive for other researchers who came after him. But because they also took over the inadequacies of the procedures chosen by Wizenmann, none of them was able to move beyond him. On the contrary, we observe only retrograde steps, to which for example the book by Frank Teichmann bears witness, which appeared under the

high-sounding title ‘Resurrection in Thinking’.¹²³ It represents a kind of offshoot of the group work whose fruits appear in the book published by T. Kracht.

F. Teichmann weighed up and set out all the preliminary conditions that are necessary for the solution of his stated task. Practical work with the ‘Philosophie der Freiheit’, he says, “can never be replaced by mere intellectual insight”; here one needs “with the help of preparatory exercises to be made attentive to the inner movements and configurations” (p.12). He also quotes a series of key statements of Rudolf Steiner about the ‘Philosophie der Freiheit’, which help one to look for a *qualitatively* different approach to it. Teichmann rightly remarks that the morphological character of thinking is unavoidably bound up with the law of the organic world and with world evolution as a whole; that, for example, the laws of number – in the first place sevenfoldness – determine the development of the world, of man, and of thinking. “The memberment into seven is a noticeable, dominant formative principle” (p.68) – he rightly says. Also noteworthy is his conclusion that the ‘Philosophie der Freiheit’ is “an organism of thought, a spiritual work of art with the greatest beauty of form” (p.110).

Such is, so to speak, the preamble of F. Teichmann’s work, but he evidently forgets all about it as he launches into an analysis of the structure of the ‘Philosophie der Freiheit’. He applies the sevenfoldness principle mechanically and abstractly and makes a completely artificial division of each chapter of the ‘Philosophie der Freiheit’ into seven parts. He briefly formulates seven theses which allegedly every chapter contains, but when you read them you conclude that one could equally well set up five, or ten, or twelve theses. Teichmann appears not to know at all that the number seven is *the structure of the system*, and a system has elements, connections and a system-forming principle. To speak of sevenfoldness when one has not ascertained this, is pointless. Thus Teichmann’s statement – that each of the seven parts which he has defined in the third chapter corresponds to one of the seven chapters of the first part of the ‘Philosophie der Freiheit’, as well as the seven chapters of the second part to the seven parts of the ninth chapter – is without any basis whatever. All of it, we are forced to say, is no more than an arbitrary thought-game.

With regard to the sevenfold structure of thinking, one must also be careful when making analogies to other spheres of existence. Yes, the sevenfold being of man can be surmised behind the seven chapters of the ‘Philosophie der Freiheit’, but only in the sense of certain laws, and for this reason one cannot directly assert that the fundamental idea of the third chapter – “the understanding of the concept”, as Teichmann

succinctly defines it – is connected with the astral body, and the basic idea of the fifth chapter, “the truth of the concept”, with the Spirit-self, etc. (p.95). In each case, also where the essence of the content of the chapters is determined, we are justified in asking: Why? And an argumentation of the type, “the reader will have noticed” does not satisfy us at all.

The chief inadequacy of Teichmann’s book lies in what one may justly call its anti-methodological approach. He asserts: “The ‘Philosophie der Freiheit’ is neither a ‘doctrine of science’ (Wissenschaftslehre), nor a ‘theory of knowledge’; it is a work concerning the nature of thinking” (p.67). But alas, the exact opposite is the case, as Teichmann himself admits, at least partially, in the second part of his statement. And we would also ask the author: What is one to do with, for example, the following theses of Rudolf Steiner: “But one will be unable to understand anything about the possibility of cognition so long as one has not answered the question about the *what* of cognition itself. Thus, the question: *what is cognition?* becomes the first in the theory of knowledge”; cognition can “find no being outside thinking...”; “our theory of knowledge is the science of the determining of all other sciences” (GA 1, p.143, 157, 165)? It follows from this, that the doctrine of the “nature of thinking” is conceivable outside of epistemology, but only in the aspect of the physiology of thinking, though it is hardly possible that F. Teichmann is considering the ‘Philosophie der Freiheit’ solely from this point of view. Apart from this, if we agreed with Teichmann the question would immediately arise: and what is one to do with ‘Truth and Science’? Deny this work the right to function as the prologue to the ‘Philosophie der Freiheit’? No, these two books contain both a doctrine of science and a theory of knowledge, only the boundaries of these disciplines are extended to an unusual degree, as compared with those traditionally assigned to them.

* * *

To speak pictorially, one could compare the ‘Philosophie der Freiheit’ to a kind of fortress with vertical, glass-smooth and steel-hard walls. Newly-arrived “paladins” of intellectualism sharpen the spears of their understanding faculty, make a short charge and rush into battle in the hope of breaching the walls in this way. Other than broken spears and bruised intellects,¹²⁴ nothing can come of this approach. One needs here to develop a very special ability to walk on the vertical, smooth (like the mirror of our brain for the intellect) walls. The method for the development of such a skill is given, but the “paladins” prefer not to

believe in it. They approach it, stab at it once or twice with their spears, then walk off, shrugging their iron-clad shoulders. This is why setbacks and stagnation have appeared in their midst. But there should not be setbacks in such matters, as they stand in a relation to the *core of world-becoming*. This is why an “Egyptian darkness” has descended on them.

We will now move on to a discussion of the book entitled ‘Awakening Heart Thinking’.¹²⁵ Florin Lowndes is the author named on the title page. However, he himself says in the Foreword that the “heart of the work presented here” is “the fruit” of the work of the American anthroposophist George O’Neil, who did not succeed in publishing his work by reason of his “temperament”, and because of a lack of interest in it in Anthroposophical circles. This task was taken up by his student of many years (i.e. Lowndes), since, as he says further, “through my own life’s destiny I recognized his achievement very quickly from the depths of my heart” (p.9). When, after O’Neil’s (and his wife’s) death, he took over the archive, Lowndes launched into the work in which he, “like a dwarf on the shoulders of a giant... uncovered” a number of “hitherto invisible areas”. And yet, he stresses, “actually, O’Neil ought to have written this book.... The task of putting it down in writing was passed on to me after his death”.

Such being the preamble, which raises a series of perplexing questions. First of all, what does it mean to produce a “written elaboration” of the views of another person? Secondly, what good can come of this, when one of the two involved is a “dwarf” and the other is a “giant”? Assuming for a moment that Hegel had left behind in writing a mere outline of his system and, say, Paul Rée had produced a “written elaboration” of it, what would have been the outcome? Moreover, if O’Neil himself did not publish his work, could this not mean that he considered it incomplete? Is it not possible that he felt he had only got half-way to his destination? “Lack of interest” in serious research is endemic in Anthroposophical circles, but anyone who achieves important results in his scientific work does not write his books for the sake of the trend that is fashionable at the time. And finally, if one person describes the views of another, then the book is normally given a different title – in this case, for example: ‘The Views of G. O’Neil on the Problem of the Awakening of Heart-Thinking’, and then the author in question is quoted in full, with the quotations in inverted commas. These are the elementary rules of scientific propriety.

Such are the reactions and doubts awakened by first contact with Lowndes’s book, and they grow as one reads further. The book contains a series of fragments where a thought is presented coherently, log-

ically and supported by numerous quotations from Steiner’s works. But around these fragments reigns a chaos of arbitrary thoughts which condense as into a fog – which would disperse at once with the first ray of spiritual-scientific investigation. In many places in the book, quotes from Rudolf Steiner are heaped together without being subject to analysis or at least ordering by the author. And at every step it becomes apparent that in the quotations one thing is discussed and, in the author’s text, something different – not infrequently the very opposite. And so one cannot but ask oneself: In this book, what comes from O’Neil and what from Lowndes?

In the larger part of this book – where the chaos reigns – the style of presentation recalls the writings of parapsychologists. The fact that there is a book published by George O’Neil¹²⁶ allows us to conclude that the source of the parapsychological chaos is Lowndes. For parapsychological writers and pseudo-occultists of the old persuasion it is characteristic to strive, through the heaping together of all kinds of information and absurdities, to create the impression of great erudition, to suppress the reader’s critical thinking and thus lay him under their spell. We find the same with Lowndes. Through a deluge of quotations, he hopes to persuade us that he has a fundamental mastery of Anthroposophy, and parallel to this he offers, for example, a formula (which for some reason he calls a “symbol”) concerning the arithmetic multiplication and division of laws (!) (p.60). The formula says:

$$\text{Metamorphosis (M)} = \frac{\text{Enhancement (S)} + \text{Polarity (P)} + \text{Inversion (U)} + \text{Rhythm (R)}}{4}$$

Continuing in this vein, we could add the law of gravity to extension in space, divide by 2 or by 20 and thus create an upheaval in physics – or, to be more precise, in physicists.

Many such attempts to lead the reader astray are made by Lowndes, but the most outrageous thing lies elsewhere, namely, in the wish to turn the fundamental truths of Anthroposophy upside down. He states – and this is the grossest absurdity in the book – that Rudolf Steiner’s “central discovery” was “*heart-thinking*”. As proof of this he quotes the Rudolf Steiner verse, which says: “*In the heart the loom of feeling / In the head the light of thinking*” (GA 40, p.21). As we see, the logic is in this case the same as the formula above. Concerning the discovery – made not by Rudolf Steiner, but by Lowndes – of “heart-thinking”, he says that “as a basis it does not have the brain at all, but rather the heart as *its physiological* (emphasis G.A.B.) organ” (p.79). And we are led to believe that the method of such a “heart-thinking”, which is presented in the book and is brought into connection with the ‘Philosophie der

Freiheit', is not an invention of the author, but is rather "Rudolf Steiner's method" and was discovered by O'Neil (p.124 f.). And Lowndes goes even further: "Living thinking (requires) quite different thought-processes – *physiologically speaking* – ... it (uses) the heart as its actual organ" (p.72 f.).

However, the method and communications of Rudolf Steiner both contain something entirely different. Let us start with the fact that he speaks in one of his lectures about the very special relationship between the physical and etheric bodies in the chest region of the human being. Here a kind of inversion takes place, and the etheric heart is located to the right in the human being, while the etheric body of the brain penetrates the physical brain (see GA 109/111, 6.5.1909). Thus, even if we approach the question merely externally, is there no contradiction in speaking about "living" thinking, as distinct from "dead", head thinking, and connecting it with the *material* heart? Yet it is also said of head-thinking in the 'Philosophie der Freiheit', that the *entire* human organization [the human psycho-physical – G.A.B.] "For it does not affect in any way the essential nature of thinking, but withdraws when the activity of thinking begins; it sets aside its own activity and makes a space free; and in this vacated space thinking arises" (GA 4, Ch. IX, para. 4, in Volume III of this work).

In one of his lectures, Rudolf Steiner explains what pure thinking is, that it still preserves a connection with conceptual activity, that already in this case a *will-nature* is inherent to it, but *nowhere does he state that a will lives in the human heart*. When we work with the 'Philosophie der Freiheit' we develop the will-nature first in pure thinking and then in beholding thinking. And already the will-nature "wrests itself free, first from the chest and then from the whole human body... It is as if you were drawing this thinking out of the last cell fibre of your big toe.† ... you feel that a new inner human being has been born in you, that can engender an unfolding of the will out of the spirit" (GA 217, 10.12.1922).

It is true, that one can find in Rudolf Steiner's indications of the *etheric* heart as an organ of thinking. He says that, in the process of the new *initiation*, when one advances to the opening of the lotus-flowers, there develops *outside* the human heart "something similar ... to a kind

* If someone raises the objection that the heart as the "physiological organ" of thinking and the material heart are different things, then he should prove that physiological processes do not have a material character.

† Does this not imply (if we continue in the style of Lowndes) that we are given the incentive to develop a method of thinking whose "physiological organ" is the big toe?

of etheric heart.... *but one must not expect* the human being with, so to speak, the heart that he *has in his body*, (emphasis G.A.B.) to be present in spiritual-scientific cognition ...” (GA 161, 5.1.1915).

It should be pointed out that F. Lowndes’ entire way of thinking inclines to materialism and materialistic occultism (which is again a feature of the parapsychologists). On the philosophical level one could count him among the formal-linguistic reductionists of positivism, although they themselves would probably object that he merely parodies and distorts their views. In his practical recommendations for *meditative* work with the ‘Philosophie der Freiheit’, he says: “Meditative work should lead to a first result, namely, that the text on the *pages* of Rudolf Steiner’s book in question, *printed in black printer’s ink*, should become a *picture* that one *beholds*, and in which *every* sentence, *every* paragraph, *every* passage and so forth are all equal in importance” (p.138).

We would like to raise an objection here straight away, and ask the author: What will happen to the meditative process if the text is printed, not in black, but green ink, or if it is read from a computer screen? But, quite frankly, we are not in a laughing mood because, with the help of such techniques, Lowndes wishes to bring people directly to the opening of the “heart chakra”.^{*} But we know, that the *principle* distinction of the path of initiation which Rudolf Steiner gave precisely for the modern human being, from the old and even traditional paths consists in the fact, that *first* the *two-petalled lotus* in the region of the forehead should be developed. If, however, the twelve-petalled (heart) lotus is opened first, this leads to *misfortune*, as it turns the human being into a *visionary*, an occult fantasist.

In his book ‘How to Attain Knowledge of the Higher Worlds’ (GA 10) Rudolf Steiner writes of the need to form and develop, with the help of the appropriate exercises, a centre in the etheric body. Although it lies close to the physical heart, it is not the repetition of this in the etheric body. The twelve-petalled lotus-flower stands in “particularly close relation” to it (p.141). But what is especially important for us to know is this: *One should begin to develop* this etheric center *not in the region of the heart*, “but in the head. It reveals itself to the clairvoyant as a point of origin for movements” (ibid., p.142). For this it is necessary to practise thinking in a special way, to free it from all impressions of the external senses, to develop the power of judgment in beholding, and not to meditate on printer’s ink.

^{*} Use of the word “chakra” is also current in parapsychology. R. Steiner speaks of “lotus flowers” and (less often) of “chakrams”.

The clairvoyant must not lose control of supersensible perceptions, and for this reason he must first learn to gain mastery with his 'I' over the experience of thinking and perception. If in our time the opening of the lotus flowers proceeds, not from above (from the head) downwards (to the kundalini), but the reverse, he is in danger of drowning in the unconscious and simply going mad, which will still affect his karma in a thousand years. But *it is to precisely this*, that Lowndes is calling us. He refers to the complex of six exercises given by Rudolf Steiner (Nebenübungen). However, they were given by him not for the opening of the "heart chakra", but for the necessary *preparation* of the twelve-petalled lotus for its opening when the time comes: *after the opening of the two-petaled and the sixteen-petaled lotuses*. And Rudolf Steiner speaks of this quite unambiguously.



Fig. 45

Specifically for the development of the two-petaled lotus and also for what *follows after* this on the path of initiation, it is necessary to form an etheric center, an "etheric heart", but *in the region of the head*. This thought is clarified by Rudolf Steiner with the help of a drawing (Fig.45), and he says that when thinking (thanks to beholding) begins to support itself in the etheric body, the latter will expand in the head region (within the astral aura). And the special thing here is that the human being

grows out in this way from his own body, develops "a kind of etheric heart" outside himself (GA 161, 1.5.1915).

This clarification alone suffices to bring all of Lowndes' fabrications to fall like a house of cards. But, amazingly enough, he includes – admittedly, in a different book – this diagram! However, he will have done this in the context of a general torrent of quotations, and will not have remembered what it is all about – or was he perhaps speculating on the stupidity of the reader?

Rudolf Steiner develops his thought further and says: "In clairvoyance we fashion for ourselves ... a higher organ than our brain. Just as our ordinary brain is connected with our physical heart (through blood circulation, and not through "thinking" with the physical heart – G.A.B.), so is what is developing as thought outside, in the astral body, connected with the etheric heart (in the region of the head – G.A.B.) That is higher clairvoyance: *head-clairvoyance*" (!) (ibid.). It is fundamentally distinct from visionary clairvoyance, which arises due to vari-

ous *anomalies* of development, among them the premature “awakening” of the “chakra of the heart”.

F. Lowndes develops his conjectures further and recommends the following: look upon a printed page of the ‘Philosophie der Freiheit’ as a garden, the paragraphs as flower beds, the sentences as flowers, and your thinking will become “alive”, your “heart chakra” will open up. – Pure nonsense, complete lunacy!

Maybe a serious reader will ask us, not without a note of impatience, why we are commenting in such detail on obvious foolishness. We could not ignore Lowndes’s book, because it is successful in Anthroposophical circles, and groups already exist in which its author helps “esoteric kamikazes” to set the “heart chakra” working, whereby they use for this purpose the ‘Philosophie der Freiheit’ (and also eurythmy). In the Anthroposophical press positive, even ecstatic, reviews appear. Thus writes former general secretary of the Finnish Anthroposophical Society R. Vilenius in the central weekly paper of the AAG: “This book is a *trailblazer* in the field of central Anthroposophical research.”¹²⁷ Well, a “trailblazer”, maybe – to voluntary feeble-mindedness.

Anthroposophy does not insist at all that, while thinking, a human being has to deaden his heart. On the contrary, the participation of the heart in thinking is given special importance. Rudolf Steiner says: “Intellect and reason are mere intermediaries for the understanding of the heart.” And to clarify what he means by this, he continues*: “Through intellect and reason one reaches through to the Divine thoughts. But when one has taken hold of thought in this way, one must learn *to love* it. Man learns step by step to love all things. This does not mean that he should, without judgement, bind his heart to everything that comes to meet him. But when one strives to research a being or thing down to its spiritual foundation, one begins to love it. And if the heart seeks the love of truth in all beings, then the ‘spirit’ lives ‘in the heart.’ Such love is the garment that the soul should always wear. Then she herself weaves the Divine into the things” (GA 266/1, p.61).

Activity of the heart creates the necessary conditions for beholding of the object of cognition. Perception of ideas through beholding presupposes an identification, a total merging, of the subject with the object. Such an identification is only possible where there is love for the object of cognition. Then “in the things” are revealed the Divine ideas that were “before the things”; truth is revealed – but in and through the

* Lowndes gives the beginning of this quote, but then says nothing about what follows – i.e. the essence of the matter.

subject. This is what the methodology of spiritual science understands by the participation of the heart in the process of cognition. In the first chapter of the 'Philosophie der Freiheit' it says that the way to the heart goes "through the head", that there is no love in those who "lack the inner representation". The "etheric heart" in the head region is something quite different. With the development of the lotus flowers, i.e. man's attainment of higher levels of consciousness, it descends to the region of the twelve-petalled lotus. This process takes place in the safest and most harmonious way if it has been prepared through work of the consciousness on the basis of the 'Philosophie der Freiheit'. Indeed, we actually have to do here with the "central Anthroposophical field of research", and for this reason no-one is permitted to distort, falsify or parody it.

One question still remains unanswered: What are we to say of the research of George O'Neil himself? We had the opportunity to read a typewritten copy of one of his manuscripts, with coloured illustrations that he had drawn by hand. It is entitled: 'A work-book on Rudolf Steiner's 'The Philosophy of Spiritual Activity''. We did not find a single word on the opening of the "heart chakra", on thinking through the physiology of the heart. On the contrary, in him one has the feeling of a serious, responsible relation to the concepts of spiritual science. As distinct from Lowndes, no assertion is made to the effect that the thought-structure of thinking in the 'Philosophie der Freiheit' is not seven, but nine-membered. O'Neil characterizes "living" thinking as follows: "... thinking becomes a seeing, a seeing that at the same time is thinking."¹²⁸ As to his structural analysis of the text of the 'Philosophie der Freiheit' – this is divided into four stages, resulting in a sevenfoldness – it deserves serious study, but if we are using Lowndes' muddled version such a thing is nigh-on impossible, because he is unreliable as an author.

* * *

In the history of 20th century philosophy of the twentieth century there are two cases where philosophers were inspired by Rudolf Steiner's 'Philosophie der Freiheit' to write works on this theme. One of these attempts was made by Nikolai Berdyaev, the other by Nikolai Losky.

Berdyaev's book also has the title 'The Philosophy of Freedom'.¹²⁹ Its writing was due to the fact that Berdyaev, who regarded himself as the true philosopher of freedom, saw in Rudolf Steiner's book a kind of personal challenge. He thought that with his book he would put things

right, which Rudolf Steiner was not able to do. But Berdyaev's conception of freedom suffers from two serious shortcomings, which make it subject to criticism. The first is his categorical conviction that epistemology "cannot be constructed without presuppositions", it is "secondary" in character (p.46). He says: "From the very beginning I break off any conversation having a purely gnoseological basis because I reject this basis itself. The very first word of gnoseology I regard as already a lie..." (p.45). In this sense N. Berdyaev's conception is in fact the radical antithesis to what Rudolf Steiner takes as the foundation of freedom, and thus Rudolf Steiner's conception of freedom wins, the more that of Nikolai Berdyaev loses. A fruitful dialogue would only have been possible between them if Berdyaev had been able to read Rudolf Steiner's epistemological works without prejudice, first and foremost 'Truth and Science'. But Berdyaev suffered from a peculiar form of subjectivism (characteristic of members of the Russian intelligentsia) accompanied by a hefty dose of fanaticism, which makes a thinking person blind with regard to ideas he does not wish to accept.

The fanaticism of the philosopher Berdyaev was rooted in his view of the relation between occultism and religion. It was the latter which he laid as the foundation of his conception of freedom – and this was his second basic error. He rejected Anthroposophy, giving as his reason the generalization that, so he thought, "in modern 'theosophy' there is the same rational impotence as in the old heresies ... for 'theosophy' there is no belief, there are no miracles, no reunion and transubstantiation; for it everything is rational and naturalistic, everything is divided and not full" (p.228). And, in any case, occultism altogether is "sectarianism in an intellectual guise" (p.232). But the philosophy of freedom is the "philosophy of the miracle, freedom is miraculous; it is not naturalistic, it is not the result of a development" (p.233-234).

Berdyaev, despite his familiarity with a number of Rudolf Steiner's books in which the fundamentals of his system of knowledge are given, and although he had attended several of his lectures and, finally, knew the book of Andrei Bely in which he defended Rudolf Steiner's epistemology and Goetheanistic works against attacks of E. Metner ('Rudolf Steiner and Goethe in the Contemporary World-View'), proved unable to entertain even for one moment the thought of how different the theosophy of Rudolf Steiner is from the theosophy of, say, Leadbeater and company, that in it there is all that, in his conception of freedom, he attributed to the Church, which "demands the transubstantiation of the whole world, of all flesh" (p.288), and that in it there is *nothing* he has accused it of, that represented an accusation of Rudolf Steiner.

Berdyayev says: “The remarkable contemporary theosophist and occultist R. Steiner” “dismembers the human being into a series of shells lying on top of one another, and derives all these shells from the evolution of other planetary worlds. The mystery of the personality that is unique and unrepeatable in the world, the integral personality in which nothing can be torn apart, drowns in the naturalistic evolution of the universe, as expressed in the terminology of planetary theosophy. The entire theosophical teaching of the migration of souls is a logical continuation of naturalistic evolutionism, which knows no overcoming of nature through miracle and grace. The destiny of the personality is ... super-rational, super-natural, catastrophic” (p.233).

We will waste no time refuting Berdyayev’s empty and even foolish accusations. They crumble into dust if one merely reads one or two books of Rudolf Steiner. Then it becomes perfectly clear that Berdyayev is sending his reproaches to “the wrong address”, slandering Anthroposophy and its philosophy of freedom. The only thing Berdyayev is right about is that there is, indeed, no “catastrophic mentality” in it, with which, as a child of the “silver age”, he tormented himself. And these very torments of his are of interest to us. They were the torments of hopelessness in face of total spiritual crisis, the way out of which was shown by Rudolf Steiner: on the path of the “transformation of the whole world, of all flesh”.

In contrast to Berdyayev, Nikolai Losky had a wonderful understanding of this. In his “Freedom of the Will” he finds a way, thinking as he does in the spirit of Rudolf Steiner’s ‘Philosophie der Freiheit’, of creating an original, self-contained work in which he establishes the monistic position of his “concrete”, “organic” ideal-realism as the synthesis of the polar opposition of determinism and absolute indeterminism (the position advocated by N. Berdyayev).

For the reason explained above, Losky did not declare himself openly an adherent of Anthroposophy. In those circles of the Russian intelligentsia which he frequented as an émigré, one could only keep silent about Anthroposophy, or speak of it disparagingly. As a good psychologist, he understood how futile it is to provoke fanaticized subjectivism and a Luciferized, ecstatic relationship to ecclesiasticism. Yet for those who “know” and “understand”, he gave an original mark of recognition in his ‘Freedom of the Will’. To decipher it, one must compare the beginning of the first chapters of the ‘Philosophie der Freiheit’ with that of Losky’s book. They are amazingly similar. We already know the beginning of the ‘Philosophie der Freiheit’. Losky’s book begins thus: “The problem of freedom has been discussed in European philosophy, broadly speaking, from the times of Aristotle. A grandiose

literature has been devoted to it, perhaps more extensive than that applied to any other philosophical question. And this is not surprising: the destiny of the higher values and objects of veneration is closely bound up with such a principle as freedom. Thus there are philosophers who fight passionately against the teaching of the freedom of the will because, in their opinion, freedom is incompatible with the conditions of the possibility of science. While in contrast, other philosophers defend freedom of the will with no less ardour, on the basis that, without freedom morality, rights, the religious idea of sin, the explanation of evil, etc., would not be impossible.”¹³⁰

Such a similarity of style and content can in no way be accidental. Losky did this deliberately. At the same time, in his book Losky shows himself to be an independent thinker of high stature who is able to pursue a fruitful dialogue with the ‘Philosophie der Freiheit’ and find new approaches to it. Of this, one grows more and more convinced as one studies his book more deeply, and eventually the thought arises that it is a splendid propaedeutic prologue to the ‘Philosophie der Freiheit’.

‘Die Philosophie der Freiheit’

Chapter 2 – The Scientific Impulse

The general character of chapter 2 is determined by the fact that it is the antithesis to the first. The content of chapter 1 is scattered like a seed upon the ‘soil’ of the second. The process of mutual negation begins. Everything comes into heightened movement. Every element of thought, while maintaining its basic quality within the corresponding sevenfold structure, reveals the tendency to place itself in opposition to something or other. Because of the complete newness of the thesis of the first chapter, everything imaginable rises up, so to speak, in protest against it. Scientific inquiry is given the incentive to subject its results to a thorough examination. Therefore in chapter 2 the “tree of knowledge” “ramifies” its branches and twigs very markedly. From the “trunk” of its main Cycle spring forth the “branches” of sub-Cycles which, for their part, also divide into lesser branches. The tree builds up an entire “crown” of knowledge.

The chapter as a whole consists of three Cycles of varying proportions. The elements of the second are complex and are themselves Cycles (sub-Cycles). The elements of the sub-Cycle sometimes overlay certain elements of the main cycle. The structurally observable content of the book brings to mind a polyphonic song in which, starting out with the shared initial tone, the voices branch out into themes of their own, while still remaining subordinate to the main theme, and finally join together again. As the conflict of opposites represents the fundamental tonality of the chapter, thesis and antithesis are so closely intertwined that it is at times impossible to “hear” them one after the other. But their struggle is creative through and through; it embodies a process of becoming of the spiritual life – the life of thought within the thinking spirit.

Cycle II is strikingly complex in its structure. This is explained by the fact that it is the *second* in the *second* chapter. It bears within itself the main burden of the antithesis. As the chapter has to embody a *unitary whole*, there are *three* Cycles contained in it. This is the dialectical triad of cognition, which stands over against the thinking subject, the microcosm of the first (five-membered) chapter. The first Cycle in chapter 2 is the thesis of the chapter. It has to do with the role played by the problem of duality, the dualism of the soul. The first two elements

of the Cycle are given in poetic form, as an *epigraph* to the chapter, whereby their fundamental significance for its content as a whole is brought to expression. They sound on through the entire Cycle as a kind of “*undertone*” of its meaning.

CYCLE I

- 1-2. “Two souls, alas, inhabit in my breast, and each would fain be parted from its brother: the one to earth with primal, passionate zest, through every fibre of its being clings; its fellow spurns the dust, and ever wings its voyage to the meadows of the blest.”
(Faust I, lines 1112-1117, trans. John Shawcross)

The synthesis gives an interpretation of the poetical lines.

3. Goethe describes in these words a characteristic that is deeply rooted in human nature. The human being is not organized as a single, homogeneous whole. He continually demands more than the world gives him of its own accord.

Everything in this triad is the result of soul-observation, and the contradiction is of a soul nature.* It is of critical importance to point this out, because there invariably appears, behind purely theoretical contradictions, the level of existential experience. The problem of freedom is, first and foremost, a problem of life – of the spiritual life, above all. But the freeing of the spirit begins with the overcoming of our subservience to nature. We must therefore begin with this contradiction between nature and spirit, not speculatively, however, but in ‘beholding’.

4. Needs have been implanted in us by Nature; included among them are those whose satisfaction is left by her to our own activity. Gifts are bestowed on us in great abundance, but still greater in extent are our desires. We seem to be born to remain dissatisfied. One special case of this dissatisfaction is our desire for knowledge. We look twice at a tree. We see its branches first at rest and then in movement. We are not content with this observation. Why does the tree appear the first time at rest and the next time in movement? – so we ask ourselves. Every time we look out into the natural world, questions arise in us. A task is given with every phenomenon we encounter. Every experience becomes for us a riddle. We see emerging from the egg a creature that resembles the mother animal; we

* Thus we see applied the methodological principle indicated on the title page of the book.

ask about the reason for this similarity. We observe growth and development taking place in a living organism up to a certain degree of perfection, and we seek for the conditions underlying this experience.

‘Beholding’ raises us above all particulars to the ultimate antithesis: namely, that of ‘I’ and world.

5. Nowhere are we satisfied with what Nature shows us in sense-experience. We seek all the time for what we call an *explanation* of the facts.

The extent of what we seek for in things, over and above and in excess of what in them is immediately given to us, severs our entire being into two parts; we become conscious of our antithesis to the world. We place ourselves over against the world as an independent being. The universe appears to us in the two opposites: *I* and *World*.

And if the idea is individualized, we need only grasp the fact that we ourselves are the “fathers” of dualism. Our life itself, which places us in the material world, is a dialectical process in which it is the task of the spirit to ‘cancel and preserve’ (*aufheben*) matter, and much more besides, in order to ascend to a higher unity.

6. We erect this barrier between ourselves and the world as soon as consciousness lights up in us. But we never lose the feeling that we belong to the world all the same, that there is a bond connecting us with it, that we are, as a being, not *outside* but *inside* the universe.
7. This feeling awakens in us the striving to build a bridge between the opposites. And in the final analysis the entire spiritual striving of mankind consists in the bridging of this antithesis.

We are prepared for Cycle II by our general cognitive task, which is: to build bridges between all kinds of dualism. This task of construction has, however, been led up a blind alley by the philosophical work carried out on a colossal scale in the outer academic world. At the end of the 19th century there was no way out of the blind alley, because it had even been scientifically “proven”. To view it with the eye of ‘beholding’ gives us cause for the deepest concern – since we have in reality to behold the *world-wide, all-embracing* struggle that is being fought in the world of universally-human culture and civilization. At the present time it has led to a disturbing outcome not only in the realm of ideas, but in the social sphere it has culminated in the *crisis of personality*.

But let us, to begin with, look at the structure of the Cycle in its overall aspect (Table 2). As we can see, there are in it several levels of development. The main current of thought is divided into two sub-cycles, which also reflects as to content the twofold character of Cycle II (it is twofold in a different sense than the two parts of the lemniscate – i.e. structurally). The second sub-cycle (II-B) is also complex in structure; its elements 5 and 6 are built up out of the sub-cycles of the third level.

The dialectical triad of Cycle II is, because of the structure of its content, dualistic. In it, thesis and antithesis confront one another a number of times in the course of the discussion. Content-wise they are concerned with three things: religion, art and science – the main constituents of the spiritual life of man – and these in two projections: onto the ‘I’ and onto the world. As a result of this two threefoldnesses emerge: that of the subject and that of the object (Fig.46).

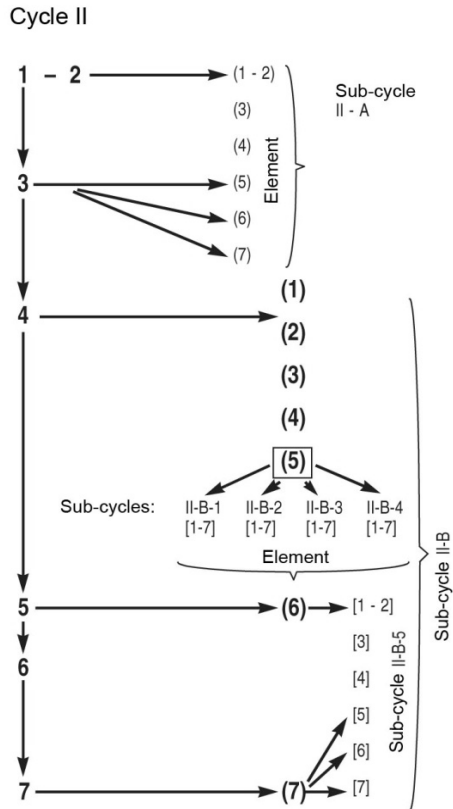


Table 2

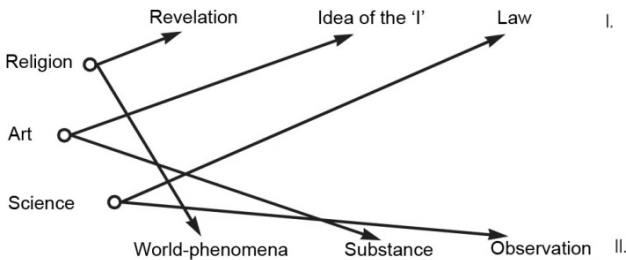


Fig. 46

The contradiction contained in the dialectical triad can be regarded as universal; it arises through the encounter of *Monism* and *Dualism*. The opposition between them has world-historical significance.

The entire content of the ‘Philosophie der Freiheit’ as the book proceeds is imbued with the contrast between these two world-views, until Monism gains the decisive victory, and this has fundamental significance for the creation of a solid basis for the possibility of spiritual freedom.

The antithesis between the ‘I’ and the world is the primary source of dualism, which human thinking struggles to overcome. It has its roots in man himself; it is therefore within him that its conquest must be sought. This is the theme discussed in the whole of Cycle II, and even beyond, but the central ‘knot’ of the problem is tied in the dialectical triad of the Cycle. The question was first posed, however, in element 5 of the first Cycle.

CYCLE II*

- 1-2. **Sub-cycle II-A** The history of the spiritual life is a continuous quest for the unity between ourselves and the world. ‡ This aim is pursued equally by religion, art and science. ‡ The religious believer seeks in the revelation imparted to him by God, the solution to the world-riddle which his ‘I’ confronts him with in its dissatisfaction with the world of mere appearances. The artist seeks to impress upon the material world the ideas of his ‘I’ in order to reconcile what lives in his inner being with the outer world. He, too, feels dissatisfied with the world of mere appearance and seeks to embody in it that extra content which the ‘I’, transcending the outer world, bears within itself. The thinker seeks for the laws at work in the world of phenomena; he strives to penetrate in thinking, what he experiences in observation. (1-2.) (3.) (4.)
3. ‡ Only when we have made the *world-content* into our *thought-content*, do we find again the connection from which we have severed ourselves. ‡ But we will see later that this goal can only be attained if the task of the scientific researcher is understood on a deeper level than is often the case. ‡ The whole of what I have described here comes to meet us in a world-historical phenomenon: the contrast between the unitary world-view or *Monism* and the two-world theory or *Dualism*. (5.) (6.) (7.)

* Let us bear in mind that in chapter 2 elements 1 and 2 very often merge together. This is a typical feature of the Antithesis chapter.

As we recall, Jakob Boehme says of the antithesis that in it are revealed life and strength. We were able to experience this with particular clarity in the dialectical triad presented above, which is developed as a seven-membered cycle. Here, the threefold is metamorphosed parallel to the sevenfold. This is undoubtedly the dialectic of the alchemical art, transposed into the sphere of thinking. This corresponds in music to a complicated duet of, say, piano and violin.

Countless battles have been fought in the philosophical conflict of world-views between monism and the theory of two worlds, but with no tangible result. Rudolf Steiner, who has made his own contribution in this struggle, chooses a different and completely new approach: a beholding of the multiplicity of forms of the dualistic and monistic outlooks. The play of the various stages of the elements in this great act of beholding is complicated, but interesting. We experience the viewpoints in a certain “sublimation”, until the ardently-sought “philosopher’s stone”, which they conceal in the murky medium of their one-sidednesses, is finally deposited at the bottom of the retort. We have already pointed out that all the elements of chapter 2 have the colouring of a conflict of the opposites; consequently, the ‘beholding’ that lies before us also has heightened activity; however, our task remains the same: to let all this unfold in our soul, but without active participation of the intellect.

4. **Sub-cycle II-B** ‡ Dualism only directs its gaze to the separation (1.) between ‘I’ and world brought about by man’s consciousness. Its whole striving amounts to a powerless struggle to reconcile these opposites, which it calls *spirit* (or mind) and *matter*, or *subject* and *object*, or *thinking* and *appearance*. It has the feeling that there must be a bridge between the two worlds, but it is not able to find it. The human being, in experiencing himself as an ‘I’, cannot but place, in his thinking, this ‘I’ on the side of *spirit*; and when, over against this ‘I’, he sets the world, he cannot but include in this the world given to sense-perception, the *material* world. The human being thereby places himself right into the spirit-matter antithesis. He is all the more obliged to do so, insofar as his own body belongs to the material world. Thus the ‘I’ constitutes a part of the realm of spirit; and the *material* things and processes perceived by the senses belong to the ‘world’. All the riddles that relate to spirit and matter must be recognized by the human being in the fundamental riddle of his own nature. ‡ *Monism* directs its gaze only to the unity (2.) and tries to deny or gloss over the existing differences. ‡ Neither of (3.) these viewpoints can satisfy us, as both fail to do justice to the facts. ‡ Dualism sees spirit (‘I’) and matter (world) as two funda- (4.) mentally different entities and can therefore not understand how the

two can work upon one another. How can spirit know what is happening in the material world when the peculiar nature of the latter is entirely foreign to it? Or how in these circumstances is spirit to work upon it, so that its intentions are realized in practice? The most ingenious and the most absurd hypotheses have been put forward to resolve these questions. But up to the present time the situation of monism has not been much better. It has tried to help itself out in three different ways: either it denies spirit and turns into materialism; or it denies matter in order to take refuge in spiritualism; or it maintains that even in the world's simplest entities matter and spirit are inseparably united, and that consequently we need not be surprised to find present in the human being these two forms of existence, which are nowhere separate from one another.

Sub-cycle II-B-1 ‡ *Materialism* can never provide a satisfactory explanation of the world, since any attempt at an explanation has to take its start through our forming *thoughts* about the phenomena of the world. Thus materialism begins with the *thought* of matter or material processes. ‡ In this way it has before it two distinct realms of facts: the material world and the thoughts about it. ‡ It tries to understand the latter by regarding them as a purely material process. It believes that thinking arises in the brain in roughly the same way as digestion takes place in the animal organs. Just as it ascribes mechanical and organic effects to matter, so it also attributes to it the capacity, under certain conditions, to think. ‡ It fails to see that it has now merely shifted the problem from one place to another. It is ascribing the faculty of thinking to matter instead of to itself. And thus it is back again at the point where it started. ‡ How does matter come to reflect upon its own nature? Why is it not simply content to be the way it is and accept its own existence? The materialist has turned his gaze away from the identifiable subject, from our own 'I', and has arrived at something of a nebulous and indeterminate nature. And here he is confronted by the same riddle. ‡ The materialistic viewpoint cannot solve the problem, it can only shift it to another place.

Sub-cycle II-B-2 ‡ And how is it with the spiritualist point of view? The pure spiritualist denies matter in its independent existence and regards it simply as a product of spirit. ‡ If it applies this world-view to the riddle of man's own being it finds itself driven into a corner. ‡ Immediately confronting the 'I', which can be placed under the category of spirit, stands the world of the senses. To this world, no access of a spiritual kind seems to present itself – it has to be perceived and experienced by the 'I' by way of material processes. The 'I' does not find such material processes within itself, if it wishes to regard itself only as a spiritual being. In what it

produces through spiritual activity, nothing of the sense-world can ever be found. The 'I' seems to have no choice but to admit that the world would remain shut off from it if, as an 'I', it did not enter into a connection with the world in a non-spiritual way. Similarly, when we carry out actions we have to realize our intentions on the real, practical level with the help of material substances and forces. ‡ [5.]
 Thus we are dependent on the world that is external to us. ‡ [6.]
 The most extreme spiritualist, or rather the thinker who, by way of absolute idealism, manifests as an extreme spiritualist, is Johann Gottlieb Fichte. He tried to deduce the entire edifice of the world from the 'I'. What he actually succeeded in doing, was to create a stupendous thought-picture of the world, devoid of all experiential content. ‡ [7.]
 Just as little as the materialist can eliminate the spirit, so is it equally impossible for the spiritualist to argue away the external, material world.

Sub-cycle II-B-3 ‡ Because the human being, when he enquires [1-2.]
 into the nature of the 'I', perceives at first the working of this 'I' in the elaboration of the world of ideas in thought, the spiritually-oriented world-view can, in its considerations of man's own nature, be tempted to recognize as spirit, only this world of ideas. ‡ [3.]
 In this way, spiritualism turns into one-sided idealism. It does not take the step of seeking, through the world of ideas, a spiritual world; ‡ [4.]
 it sees the spiritual world in the ideal world itself. ‡ [5.]
 In this way it is forced to remain caught, as if spellbound, with its world-view within the active element of the 'I' itself.

‡ A remarkable variant of idealism is the world-view of Friedrich [6.]
 Albert Lange as put forward by him in his widely-read 'History of Materialism'. He accepts that materialism is quite right in asserting that all phenomena in the world, including our thinking, are the product of purely material processes; however, matter and its processes are, conversely, a product of our thought. "The senses give us...effects of things, not faithful images, and certainly not the things themselves. But we must see as belonging to these effects the senses themselves together with the brain and the molecular movements thought to be taking place in it." In other words, our thinking is brought about by the material processes, and these are the product of the thinking of our 'I'. ‡ [7.]
 Thus, Lange's philosophy is nothing other than the tale, translated into concepts, of the bold Baron Münchhausen who holds himself up in the air by a tuft of his own hair.

Sub-cycle II-B-4 ‡ The third form of monism is the one that sees [1-2.]
 the two entities, matter and spirit, already united at the simplest level of the atom. ‡ [3.]
 However, nothing is achieved in this way, ‡ [4.]
 beyond the shifting to another place, of the question that actually

arises within our consciousness. ‡ How does the simple entity come [5-7.] to express itself in two different ways when it is an indivisible unity?

Yes, the ‘polyphony’ of Cycle II is complicated, especially that of its fourth element. To help to realize its quality of ‘beholding’ one can try to experience it in the activity of listening, because in the phenomenon of beholding, the same principle is at work as that by which in the sound of a word we experience its meaning. We may find it easier, in reading element 4 aloud, to draw together its “melodies” (themes) in time, to transform it into a harmony and thus perceive it in a single moment. What we perceive in this case is element 5 – that fundamental, ‘ur’-phenomenal idea which, contained within the object of beholding, was hidden to the speculative activity of the spirit. Enjoyment of the melodious interplay of the world-views – i.e. their purely philosophical aspect – if too much indulged in, does not enable the fundamental idea of monism to be brought to light. This is why, at a given moment, Rudolf Steiner changes the method of cognition. Then we are able, in our listening, to clearly pinpoint the one who bears the prime responsibility for the dualistic constructions – the thinking subject. Admittedly, we have discovered him before, but on a purely theoretical level, a priori. It is quite a different matter when he is revealed by the manifoldness of human world-views.

5. **Sub-cycle II-B-5** ‡ Over against these standpoints it must be made (6.) clear that the fundamental and primary antithesis first comes to [1-2.] meet us within our own consciousness. ‡ It is we ourselves, who [3.] sever ourselves from the maternal ground of nature and set ourselves as ‘I’ over against the ‘world’.

The ideally perceived conclusion we have succeeded in drawing from this is highly personalistic; it therefore has its correspondence in Sub-Cycle II-B, with element 6. So precise is the ‘counterpoint’ of thought creation in the Cycle. The individualized character of element 5 is further underlined by the triad of elements [1-3] of sub-Cycle II-B-5. But when we come to element 6, the already individualized idea of element 5 is given personified expression in the words of Goethe.

6. ‡ This is expressed in classical form by Goethe in his essay ‘Nature’ [4.] even though his way of speaking may sound at first completely unscientific. “We live within her (within Nature) and are estranged from her. She speaks unceasingly with us and does not betray to us her secret.” But the reverse side is also known to

Goethe: "Human beings are all within her, and she in all of them."

As Goethe's thinking is a 'beholding' there is a correspondence in sub-Cycle II-B-5 between element [4] and element 6. Thinking as 'beholding' appeals to the highest principle in the human being.

Cycle II in all its subordinate themes finally ascends to its All-unity. The long and arduous struggle of forces and substances now comes to an end. In our own chapter III we spoke of the triune God, who reveals Himself within the universal unity. This is, ultimately, also unitary Nature which, in the self-conscious subject, has divided itself into the world of his thinking and the world of perceptions. The human being needs only to understand how this came about *in him*.

‡ True as it may be that we have alienated ourselves from nature, so (7.) it is equally true that we feel: we exist within her and belong to her. It [5.] can only be her own working that lives in us too.

‡ We must find the way back to her. A simple reflection can point [6.] out the path to us. We have, indeed, severed our connection with nature; but we must have brought something across with us into our own being. We must seek within ourselves for this natural element, and then we will find the connection again. Dualism fails to do this. It regards man's inner being as a spiritual entity that is entirely foreign to nature and tries to join it on to nature. No wonder it cannot find the connecting link. We can only find the nature outside ourselves if we first get to know her *within* us. Her own counterpart within our inner being will serve us as a guide. The way ahead is now clear. Let us not speculate on the interaction between nature and spirit. Instead, we will descend into the depths of our own being in order to find there the elements that we have preserved and brought over with us in our flight from nature. ‡ Research into our own being must bring the solution to [7.] the riddle. We must arrive at a point where we can say to ourselves: Here we are no longer just 'I'; here is something that is more than 'I'.

Let us note at this point that what corresponds to element 7 in Cycle II-B-5 is elements [5], [6] and [7] representing, as we have called it, the 'ideal perception triad' of the seven-membered lemniscates of the Cycle, as opposed to the dialectical triad. Similar patterns can also be observed in the large Cycle as a whole, but in the correspondence between sub-Cycle II-A and the first triad; between sub-Cycle II-B-5 and the second triad; while sub-Cycle II-B also embraces the second triad as well as transitional element 4, whereby the working of sub-Cycle II-B in favour of the 'ideal perception triad' is intensified to a special degree.

The third Cycle in the chapter is very short. Everything essential in it is resolved in the first two Cycles – in two, as this chapter embodies the antithesis. The first Cycle brings it into connection with chapter 1, and then in Cycle II takes place the entirely necessary conflict of the opposites. The third Cycle is required in order to give unity to the chapter and provide a connection to the next. This is the role played by the final conclusion of Cycle III.

The third Cycle also gives the impression of raising the sevenfoldness of the preceding Cycle to an octave. It, too, has its “musical scale”, but does not manage to unfold for us in temporal succession – the tone elements merge together like overtones into a chord (or tone) of plashing along (plätschern) on the level of thought and will, where the methodological principle predominates considerably over the meaning. In the discussion with the opponents of monism, and with the opponents of freedom, the main stress is nevertheless laid on the following: We will now observe how consciousness *lives*.

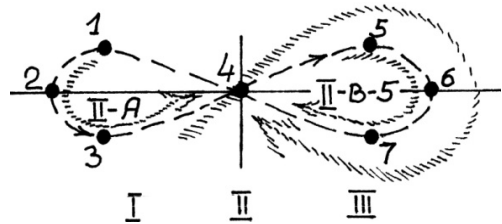


Fig. 47

together like overtones into a chord (or tone) of plashing along (plätschern) on the level of thought and will, where the methodological principle predominates considerably over the meaning. In the discussion with the opponents of monism, and with the opponents of freedom, the main stress is nevertheless laid on the following: We will now observe how consciousness *lives*.

CYCLE III

1-2. ‡ I can well imagine that many a reader who has got this far will find my presentation not “on the level of contemporary science”.
 3. ‡ To this I can only reply that my wish has been, so far, not to have anything to do with the results of scientific research, but simply to describe what anyone experiences in his/her own consciousness.
 4. ‡ My inclusion of a number of statements about attempts to reconcile consciousness with the world has only been for the sake of making clear the actual facts. I have therefore not found it necessary to use single expressions such as ‘I’, ‘spirit’ (or ‘mind’), ‘world’, ‘nature’ etc. in the precise way that is usual in psychology and philosophy.
 5. ‡ Everyday consciousness does not know the sharp distinctions made in science.
 6. ‡ and up to this point my aim has been merely to register the facts of everyday experience.
 7. ‡ I am concerned, not with the way science has so far interpreted consciousness, but with how it is experienced at any given moment.

We will now, as with chapter 1, review the content of the thought-structure we have highlighted (Table 3).

	Element 1	Element 3	Element 5	Element 7
C. I	In the human being a battle is waged between his higher and lower nature	The human being strives to step beyond the framework imposed by nature	Percepts are not enough for us; we look for concepts that will explain our observations.	The whole striving of mankind consists in the building of a bridge between man and the world. (Battle for Monism)
C. II	Hidden behind this battle is the antithesis between ourselves and the world	He does this in religion, art and science	When a contradiction arises here, then it occurs within our own consciousness.	If this bridge is to be built we must undertake research into our own being.
C. III	In cognition the battle is transformed into a contrast of methods: the philosophical and the spiritual-scientific (see motto on title page)	And the human being needs to understand what is going on in his own consciousness, and must not complicate the question for the sake of appearing to be scientific	Here it is necessary to use the everyday consciousness	It is important not to interpret consciousness, but to see how it is experienced on an everyday level.

Table 3

As we see from the Table, elements of the same order taken together in the three Cycles form dialectical triads. Admittedly, the quality prevailing in them is not confrontation but relationship. These are the triads of development.

In our Table we have not taken into account the material of the sub-Cycles. We are carrying out a general verification. Our chapter has shown itself to contain eight cycles altogether. Let us compare their concluding elements – meaning the *seventh* in each case.

1. CYCLE I

The whole striving of mankind consists in the building of a bridge between man and the world.

2. CYCLE II-A

Two world-views are concerned with this task: monism and dualism.

3. CYCLE II-B-1

The materialistic world-view is not able to establish a unitary picture of the world.

4. CYCLE II-B-2

The spiritualist is not able to set aside (*aufheben*) the outer world (i.e. we would venture to add to this that he lacks the capacity to ‘behold’!), and he therefore remains a dualist.

5. CYCLE II-B-3

Lange’s idealism is a mere product of phantasy.

6. CYCLE II-B-4

The monism that is based on the atomistic theory also proves to be invalid (anti-individualization).

7. CYCLE II-B-5

Research into the riddle of the human being makes it possible for us to build a bridge between the ‘I’ and the world.

We have here a sevenfold structure, which ascends to the octave.

8. CYCLE III

The key to the riddle of the human being lies in research into the life of his consciousness.

So convincingly does living thinking demonstrate the laws of its movement. Ultimately, however, its laws are those of the process-of-becoming of the evolutionary cycle.

Now we will formulate a concluding résumé so as to enable us – without placing too great a burden on the memory, which disturbs the act of ‘beholding’ – to follow the macro-metamorphosis which proceeds from chapter to chapter.

On an existential level the human being experiences the twofoldness of his nature. Once he had begun to reflect upon the world, he found himself standing in confrontation with it, and the question sprang up in him: Do we not have to do here with an absolute antithesis between two worlds – the spiritual in us and the physical outside us? Attempts are made to resolve this question by way of religion, science and art, but in each case no account is taken of the fact that the two-worlds theory has been produced by thinking consciousness. Outside of this, dualism does not exist. Consciousness is also a form of being. If we examine how and through what it lives, together with everything else that exists, we will understand why the idea of duality arose within it, and what true monism, unity, means.

Further important elucidation of chapter 2 will be found in our study of chapter 9.

V The Religious-Ethical Character of the Thought-Metamorphoses

Let us briefly recapitulate the way in which the Divine Tri-unity reveals itself as the plan and the fundamental law of our evolutionary cycle. The process of becoming arises from the eternal, and both of these are contained within the principle of universal all-unity. This can be described as follows in the language of philosophy: the Father-principle of All-unity is the universal consciousness in itself and for itself; in the hypostasis of the Son the All-unity is the all-encompassing being (life) of the universal consciousness in itself and for itself; in the hypostasis of the Holy Spirit the All-unity is the existence of the universal consciousness in itself and for itself. At the beginning we have a self-conditioned conscious All-consciousness, then movement, the being (life) of this consciousness, and finally its form (the being of the form). The universe also is structured in accordance with these three categories. The law of its form is the underlying idea of the world. Thus Goethe was of the opinion that the idea is one and eternal, and that the entire multiplicity of the ideas which are manifested in the phenomenal world can be traced back to it as their primal form. The primal idea is on a higher plane than the process of becoming and for this reason it is one and the same at the beginning and at the end of the world. But at the end it is separated from the beginning by the process of becoming. Becoming unites the idea of the world as form, as that which is conditioned, with the All-unity that is unconditioned. This is how freedom comes into being.

The idea in manifestation becomes the multiplicity of the forms of the world (cosmic, botanical, historical, spiritual etc. forms). In correspondence with the classification of the forms we can carry out the classification of the ideas of existence. The metamorphoses of the forms are, moreover, identical with those of the ideas and vice-versa. For this reason, our analogy between the seven-membered metamorphosis of the plant and that of the cycle of thinking which we arrived at in the course of our previous investigations, is quite legitimate. The spiritual affinity between Hegel and Goethe stems from the fact that one of them studied the pure idea in its manifestation, and the other the manifestation of the idea in things. Their movements converged. Thus, to express it in Rudolf Steiner's words, "Goethe stands towards us as

the spiritual substance and Hegel as the spiritual form” (GA 113, 28.8.1909). In their time they had no connecting link which could join their world-views together. This lack was a result of the preceding evolutionary process of the world; but it is thanks to the same process that the link finally came into being, namely Rudolf Steiner’s theory of knowledge, through which the existence was objectively demonstrated of the living idea that is given in the world of perceptions. Its becoming in the human being is the process whereby he comes to freedom. This is also what the ‘Philosophie der Freiheit’ is about.

The world tri-unity expressed itself on the level of human self-conscious being in the tri-unity of experience, of theory (world-view) and their connecting link: the thinking ‘I’, which also has the capacity of introspection, of self-observation. This phenomenon – the latest to appear in world-evolution – can only be understood if knowledge is sought of the principles of the becoming of the world, and this we are striving to do with the help of spiritual science.

On the macro-level the idea of the world, or the existence of the universal consciousness in itself and for itself, is identical with the seven aeons of our evolutionary cycle. Their unity can be described as potential. In the second Logos world-unity bears a dynamic character, in the first Logos it is substantial. God is one, not only in and for Himself, but also in each of His hypostases. One can experience them as three absolute qualities, each one of which contains the two others within itself. In the realm of manifestation their relationships and the ordering of their activity change, and this comes to expression in the structural laws of the universe.

The Divine Tri-unity emerges from the world of the Great Pralaya as the plan of the new universe. This consists in the process whereby the primal impulse proceeding from the All-consciousness of the Father, reflected and endowed with life in the Son, and then attaining form in the Holy Spirit, returns to the Father (is reflected back), but in such a way that the unitary Divine consciousness engendered the multiplicity of existing forms of consciousness, *filled* them with itself, and, after it had transformed them, brought them together into a higher unity. It is not necessary to inquire after the reasons for the emergence of such a plan. Divine consciousness had no need to fill anything whatever with itself. “It has everything within itself,” says Rudolf Steiner. “But the Divine consciousness is not egoistic. It bestows upon an infinite number of beings the same content that it has itself” (GA 155, 24.5.1914). Of paramount importance for it are *love* and *freedom*. But through filling beings with itself, the Divine consciousness enters into a *relationship* with them – and now it has need of them and endeavours

to raise them onto its level. This is why love and freedom form the foundation of the structural laws of the universe. The laws of natural development are derivative from them. The forces of the material world – magnetism, gravitation etc. – working in the human body are placed between the moral principles of good and evil. The world is governed by an *ethical principle*. Everything proceeds from this and returns to it again.

The transition of the Divine plan into the stage of realization is mediated by the beings of the First Hierarchy, above all by the Seraphim. The name itself, says Rudolf Steiner, means, if it is rightly understood in the spirit of ancient Hebrew esotericism, that they “have the task of receiving the highest ideas, the goals of a world-system, from the Trinity” (GA 110, 14.4.1909). The Seraphim are the highest beings of *universal love*. One level below them are the Cherubim, who are the beings of the *highest wisdom* which, in this lofty sphere, forms a unity with universal love. It is their task to ‘elaborate’ the goals which they have received from the Trinity. But the immediate realization in practice of the Divine plans is the task of the Thrones, the spirits of will. They possess the power to translate into an initial reality that which has been thought through by the Cherubim (ibid.). They accomplish this through the act of offering up their own substance in sacrifice ‘on the altar of creation’, out of a higher love for the deed.

Through the working of the beings of the First Hierarchy the Divine Trinity enters gradually into an immanent relation to the new configuration of the universe. This transition occurs through the hypostasis of the Holy Spirit, which stands closest to the world of the Divine Hierarchies. It is the countenance of this hypostasis which the Seraphim behold. It reveals to them the idea of the world, the plan of creation of the new evolutionary cycle. This idea (plan), when it becomes a possession of the Hierarchies, is then ‘thought through’ by the Hierarchy of the Cherubim, who thereby already endow it with life in the world of the Hierarchies; and in this the working of the hypostasis of the Son comes to expression. Finally, the Thrones, or spirits of will, mediating the impulse of the Father, sacrifice their own will-substance. Rudolf Steiner describes this process as follows: “First, the Holy Spirit worked down into the astral material. Then the Spirit, having united itself with the astral material, worked down into the etheric material, that is the Son; and then comes the Father who governs physical density. Thus the macrocosm is built up in three stages: Spirit, Son, Father...” (GA 93, 5.6.1905). The principle of creation thus described has a universal character and has already worked in the course of several aeons. “And the human being,” Rudolf Steiner adds, “as he works his way up again

[through his own forces – G.A.B.], goes from the Spirit by way of the Son to the Father” (ibid.). He ‘goes’ in the Manvantara that is revealed to the senses, while the interrelation described above, between the Trinity and the Hierarchies takes place in the upper, spiritual conditions of the form of the Manvantara. And these conditions are preceded by the primal revelation of the Father towards the Son, and of the Son towards the Holy Spirit, this remaining unchanged in the world of the Great Pralaya for all seven aeons.

All of the three stages we have indicated in the evolution of the world stand in a close relationship to one another. Once we have grasped this we will also understand the capacity of the human spirit to stand upon its own foundations. The seven-membered lemniscate of thinking has as its ‘ur’-phenomenon the lemniscate of the working of the world-principle. However, the first beginning of its becoming is rooted in the world of the Great Pralaya. If we try to draw up a picture of these interrelationships, this will illumine for us the extremely crucial peculiarities of the path of the human being to God, which passes by way of the sphere of thinking.

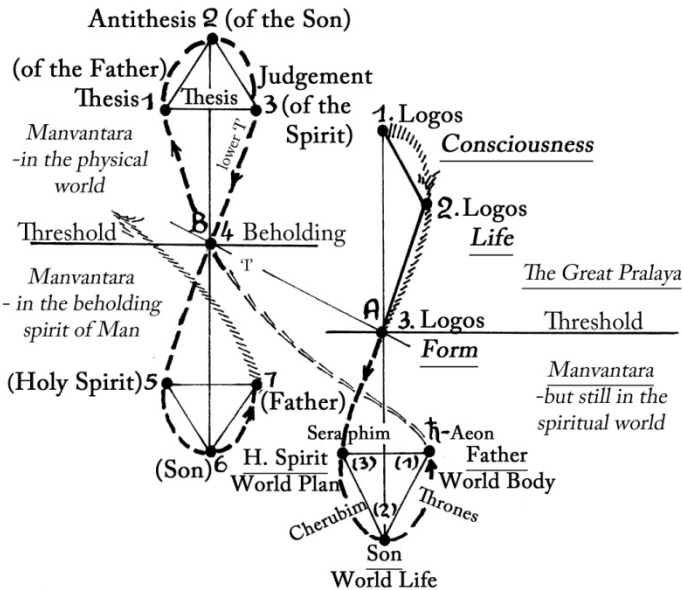


Fig. 48

As we see from the new diagram, that which we described earlier in connection with Fig.9a and b represents the first beginning of the becoming of the lemniscate of world-development. At this beginning the third Logos brought about the crossing of the threshold separating the

primal revelation from the process of creation. And he, the third Logos, the Holy Spirit, laid the foundation-stone of this creation by revealing to it its plan. Between these two manifestations of the Holy Spirit the Seraphim provide the basis for a relationship and act as a mediating element. Then the primal revelation unfolded once more, but in the reverse order. Rudolf Steiner also speaks of this in the words we have quoted. The outcome of this was that the substantial-material beginning of the world's becoming was established – in the Father on Old Saturn.

The further development of the Manvantara began to shift ever further into the world of otherness-of-being. On the threshold to it, where in the first instance the Holy Spirit stood (Fig.48, point A), there appear in sequence, from aeon to aeon, the beings of the Hierarchy (point B). At the end of this process there comes into being dialectically-thinking man. Behind the triads of his thinking stands, in a quite shadowy way, the Divine Tri-Unity. In dialectic the human being goes from the Father to the Spirit, to the individual judgments through which the lower 'I' lives. When it has grown sufficiently strong, it raises itself up and crosses, in beholding (element 4), the threshold of consciousness and metamorphoses into the higher 'I', which lives through the power of judgment in beholding. Thus begins the path of the human being from the Spirit, through the Son to the Father, who imbues the striving of all revelations of the world-idea, including those of an abstract nature, with the impulse towards All-unity. The human being must move many times on the lemniscate of morphological thinking before his sense of thought and his power of judgment in beholding attain their highest development. But when they become a possession of his individual spirit, what direction will he take then? He will move into the lower part of the world-lemniscate: to the Manas of the Holy Spirit, then to the Buddhi of the Son and to the Atma of the Father. After this he will stand as an individual, self-conscious spirit on the threshold of the Great Pralaya.*

Such are the relationships between the phenomenon of the thinking 'I' and its cosmic 'ur'-phenomenon. The difference between them is simply colossal. In order that they may be able to unite again, world-evolution unfolds as the seven-membered system of the aeons (Fig.49). The Divine Trinity enters into an immanent relation to this evolution, but in such a way that, here too, the subsistence, the self-conditioned existence of universal consciousness, remains an absolute unity, to be-

* Fig.48 enables us to understand that in the dialectical part of the lemniscate we are dwelling, albeit unconsciously, within the sphere of the first tri-une revelation.

gin with only in the spiritual phenomenon which is borne by the Hierarchies.

But after this, the Manvantara begins to unfold in time, and then in space. In them is revealed the ‘other’ of universal consciousness and of the entire Divine Trinity. Rudolf Steiner says that the higher relationships which take place within the Trinity take on an opposite character in their transition into the Manvantara which is undergoing materialization (its higher aspect ‘tips over’, as it were, or finds its mirror-reflection in the lower). Thus we have in the first Logos a higher

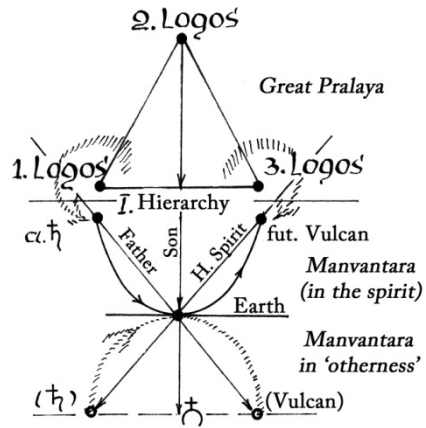


Fig. 49

spiritual world, but its mirror-reflection in the third Logos represents the “reverse activity”, which is “the most extreme spiritual darkness” (GA 89, 10.11.1904). We find it in the realm of the minerals and also in reflective thinking. The life in the first Logos, which sacrifices itself, is at the same time love. In the second Logos it is life that has been ‘received’. In the third Logos, which is of course active in the Manvantara, it becomes ‘absolute desire’, ‘yearning’ for the first Logos, the striving to return to its womb. Finally, the third Logos becomes a single ‘reflection’ of the first Logos (ibid.). This is the nature of its working in the human being. In its form of thinking consciousness the human being leads an existence that is spiritual, but devoid of substance. There lives in him the ‘yearning’ for a consciousness that is filled with life and light. It is by virtue of this yearning that the movement takes place of the dialectical negation, the setting aside (Aufhebung) of the idea in its reflected form. The subsistence of the universal consciousness was changed, in the thinking form of human consciousness, into darkness, but the descent into spiritual darkness was (immediately after the expulsion from Paradise) accompanied by the birth of absolute desire in the astral body. It gave rise, in otherness-of-being, to the darkness of the lower desires, but the higher, primal desire, as a yearning for the higher and individual spirit, led the human being onto the path of the development of the threefold soul. After the Mystery of Golgotha the higher, spiritual light shines directly into the darkness of the soul-spiritual existence of the human being, who therefore has no alternative but to make an effort to receive it into himself.

Everything that falls out of the light of universal all-consciousness sinks into the darkness of outer existence. It is in a condition of spiritual darkness that, in the aeon of Old Saturn, the sacrifice of the Thrones was transformed into external warmth. Absolute desire manifests in every moment of becoming as a transforming, renewing and ennobling force. In the human being it gives rise to the *driving force* of action. But desire has a reverse side, a counter-pole, where the power of the wish causes darkness to densify, thus leading also to a coarse materialization of the Earth. In the human being this extends into the processes of perception and thinking, when the living substance of the nerves is mineralized. This is the theme of the ninth chapter of the 'Philosophie der Freiheit', which we will be speaking about in due course – the theme of the ambivalence of the motives and driving forces to action. The basis for the life of soul and spirit in man lies in the triune body. Standing over against its darkness (the unconscious) is the formative power of the world of the triune spirit: Manas – Buddhi – Atma. The working of the second Logos in this tri-unity comes to expression as the unity of consciousness (light) and life. Christ raises, ennobles desire in the human being through the fact that he works in a unity with the Father, who offers up His life in the Son. This is why we say: God is love. In this unity with the Father, Christ can say: "I am come a light into the world ..." (John 12, 46), and: "I am the bread of life"; "I am the bread which came down from heaven"; "I am the living bread" (John 6; 35, 41, 51). The light of the Christ-'I' shines into the 'darkness' of the small 'I' of the human being, and after the Mystery of Golgotha, where God sacrificed Himself, it can imbue the human being with life if he does as Christ did, and sacrifices this small 'I'. After Golgotha the principle of universal love united with the Earth. But the human being achieves reunion with this principle through developing love for the object of cognition, whereby beholding begins.

All that happens to the human being in the way described has world-encompassing significance and is rooted in world evolution. Seven times the earthly aeon passes through seven form-conditions and gives rise to seven life-conditions. Out of the 7 x 7 form-conditions there emerges in otherness-of-being a certain form of consciousness – waking, object-oriented consciousness, which has its support in the experience of sense-perception and conceptual thinking. Its inner structure is threefold. Its first element is the inheritance from the sphere of the Father: picture-thinking; the second is the actual orientedness towards the object – analytical and pure thinking in concepts; the third element begins with the development of the power of judgment in beholding. The second element of consciousness must become Christ-

filled in the human being, but in the present stage of development it is just in this element that the deepest fall of man from God takes place. The power of judgment in beholding remains, for the present, foreign to the human being. Its archetype is to be found in the Whitsun Festival which, it must be admitted, is also alien and incomprehensible.

The temporary fall of man from God is due to the necessity that the human being should pass from natural, objective evolution to his own, 'I'-evolution. In this too, we find a manifestation of the world-idea: on the level of the becoming of the human 'I'-consciousness. For the sake of the latter, a special law of development is instilled by the world-idea into the entire fourth round – into its seven form-conditions, in the fourth of which we are now. Here the greatest materialization of the spirit takes place, the 'groaning and travailing' of the creation for the spirit reaches its climax, but at the same time "the light shineth in darkness" (John 1, 5). This is the living light of All-consciousness, which must be 'comprehended' by the darkness of human abstractions. And this it has the ability to do, because it shares with it the same primal source. Here we have to do with the poles of a single, unitary whole. The Holy Spirit in this mighty striving out of the future towards the Father-God has 'perforated', so to speak, all spheres of otherness-of-being, has rejected all forms of what has become, has eliminated the principle of life itself in man, has called forth in him the death of matter which is not the result of a natural process, thereby liberating the human being from it, but ... as a shadow of the spirit! For the Holy Spirit has accomplished this within the human being without the involvement of the Son. "Thinking," says Rudolf Steiner, "is the latest element in the sequence of processes which build up nature" (GA 2). At the same time, it constitutes an exception within this sequence. In its essential nature thinking is the activity of the Holy Spirit in man; but in abstract thinking He is not present. This is Luciferized. For the Holy Spirit always works with the substance of the Father, endowing it with form, but now a form arises in which the Father substance is coming to an end, is dying. Thus the problem arises: how can one endow such a form with life? In one of his lectures held in 1920 Rudolf Steiner describes the process in the course of which the thinking that has lost its substance can regain it. He explains that the whole form (Gestalt) of the human being, right down to the physical body, is woven by universal forces which come from the twelve regions of the Zodiac. When we think, they enter into the sphere of the interaction between nerve processes and blood circulation, breathing and metabolism. In the distant past, before the Mystery of Golgotha, thinking, which was accompanied by the metabolism in the head, incarnated in us as it were through

coming from outside and uniting with the material substance of the body. In other words, the wisdom of ancient times (which had a perceptual character) was a continuation in the human being of the universal process of the densification of the spirit to the material condition.

But from as early as the 5th and 4th centuries B.C. there has taken place a metamorphosis of the above-mentioned processes, as a result of which the thought-pictures are growing empty. The head activity is simply beginning to accumulate pictures and cast off the material element. This is how the transition to pure conceptual thinking took place. In it “everything of a material nature that was involved in the inner life of man” falls back into the organism, “and only the pictures remain.... Our soul lives in pictures. And these pictures are what remain of all that existed earlier. It is not the material, but the pictures which remain” (GA 201, 16.5.1920). The matter that, in this form of thinking, is cast off like debris, disappears out of three-dimensional space. Its atoms, Rudolf Steiner says in another connection, pass over into the realm of Ahriman, and he creates out of them a kind of anti-Jupiter, an aeon of empty pictures out of which in the aeon of Jupiter its companion planet will be condensed, as a terrible relic which preserves within itself the realm of the minerals. Thus the human being who persists in the abstract weaving of thoughts is unwittingly a creator of world-evil.

* * *

It is necessary at this point to digress somewhat from our theme and speak about the spiritual-scientific idea of the atom. In this question, too, one needs to go back a long way. Our (fourth) etheric-physical globe (the form-condition) is composed of four kinds of ether: warmth, light, chemical (tone) and life ether. Through their activity the densification occurred of the material substance of the planetary system, which is represented on the Earth by four elements: warmth, air, water and earth (at a later stage we will be looking at these more closely). The densification of the elements to the condition of coarse substance was predetermined from the beginning of the evolutionary cycle and was contained within the world-plan received by the Seraphim from the Divine Tri-unity. One can find an individualized relationship to this plan of world-evolution. This was at all times known to the great Initiates – semi-divine and human beings who were considerably in advance of the general development of humanity. In harmony with this knowledge they instituted, for example, the rituals of initiation in the Mysteries, where the human being, for the first time, began gradually to take hold of the individual ‘I’. In antiquity he achieved this by sinking into a le-

thargic condition in which the astral and etheric bodies were separated from the physical. And at that time the pupil imprinted everything of a lofty, individual nature that he was able to imprint into his astral body before initiation (after he had purified it of animal tendencies) into the etheric body, i.e. the life-body, imbued it with the Holy Spirit and ascended – as we said above – on a ‘reverse’ path from the Spirit by way of the Son to the Father. It was not possible for the wisdom of Manas – the ‘Word’, as it was called in those days – to enter the etheric body in any other way. Through undergoing the initiation process, the pupil was able to prevent his etheric body from being dissolved in the world-ether, and to ascend with it – in an individualized form – into the upper Devachan (see GA 93, 5.6.1905).

The ether-body of the Initiate that had been imbued with the Word had a special effect upon the physical body and implanted into it the plan of the coming aeon of Jupiter, where the physical will not densify to the mineral condition. Rudolf Steiner speaks of the highest Initiates of the Earth who, on their level, fulfil continually the work of the *First Hierarchy*, which perceives and works through the plan of the world, and “when our Earth has reached the end of its planetary development, then the Masters of Wisdom and the Harmony of Sentiments (this is the name of these Initiates in esotericism) will have completed the plan which they have been working upon for Jupiter. And now, at the end of such a planetary development something quite extraordinary occurs. Through a certain process this plan is at the same time reduced in size and multiplied, both to an infinite degree. So that there is an infinite number of copies of the entire Jupiter plan, but in miniature. So it was also on the Moon: the plan of Earth-development was there, infinitely reduced in size and infinitely multiplied.”

Rudolf Steiner continues as follows: “And do you know what this is, this miniaturized plan which has been elaborated in spiritual realms? These are the real atoms which form the basis of the Earth. And the atoms which will form the basis of Jupiter, will again be the plan – reduced to the smallest dimensions – which is now in process of development in the White Lodge (of humanity). Only if one knows this plan can one also know what an atom is”^{*} (GA 93, 21.10.1905).

^{*} Some scientific phantasies are materialistic interpretations of highly spiritual truths. For example, the astronomical conception of the origin of the universe as the result of an explosion of the primeval atoms which became concentrated to an infinite degree; and also the idea of the “permanent” atom, which contains within it all information about the living human being and leads it over into a new earthly existence.

Such is the working of Ahriman in the thinking consciousness of man, where he strives to win control over the atoms of dematerializing matter in opposition to the work of the great Initiates. This is the opposition between universal Good and universal Evil.

The human being stands at its centre, at the meeting-point of Good and Evil, and has the task of helping to *transform* Evil into Good. Traditionally, he does this in the religious cult where the mystery is enacted of the transubstantiation of the *earthly elements*. (This mystery, too, cannot be understood if one does not acquire knowledge of the nature of the atom according to spiritual science.) But the cult alone is insufficient, since beyond its limits the human being engages in an intellectual, thinking activity. He must learn to worship God “in spirit and in truth”. The first step in this learning process is the development of morphological thinking, which is based on ideal perception. Thanks to it, the human being no longer needs the support of matter, in whose atoms the plan of the old universe, our own aeon, is exhausted.

On the other hand, Ahriman is striving with all his might to hold the human being imprisoned in the intellectual element and within the sphere of purely materialist conceptions. In these strivings he appeals to the past, to the world that ‘has become’, where the subsistence of the Father principle has become, finally, the dialectical subsistence of the consciousness that thinks in concepts. One should not reject this element that has come into being, one can only transform it, if one has first understood that thinking is able to work upon matter directly, but also that manipulations carried out on matter influence thinking. Conceptions of the quantum nature of thinking; of torsionary fields possessing only one property, namely the transmission of information; of neutrinos – photons which have neither charge nor mass nor magnetic properties, but nevertheless have infinite duration – create together with the thought-activity of man the Ahrimanic future of the Jupiter aeon, and within the Earthly aeon they lead human consciousness into a symbiosis with the electromagnetic fields.

In their true meaning and significance all the latest discoveries of physics serve as confirmation of the fact that there is nothing spiritual which does not come to manifestation in some way or other within the physical-etheric (in the phenomenon of the living) or the physical-mineral world. One must not arrive at thinking by starting from matter, as it is spiritual even in its abstract form; the materialization of the world was merely an – albeit inevitable – consequence of its coming into being.

In the lecture already quoted, of 16th May 1920 (GA 201), Rudolf Steiner speaks of Parzival as a soul who strove to instil “substantiality, inwardness, essential being” into the empty “picture-existence” of the human consciousness which can crystallize out when everything of a material nature has been ‘filtered off’ from pictorial thinking, from the pictorial, mythological conceptions of ancient times. Much is required of him for the attainment of this goal: He must stand in the centre where the knights of King Arthur’s Round Table experienced the workings of the twelve Zodiacal forces, within his own individual ‘I’, and unfold from this an activity of his own which streams in a direction counter to those cosmic forces. He attains this capacity through finding a relation to the Christ Mystery. Since that time every human individual is confronted by the problem which was solved by Parzival. Through carrying out a polar inversion of the spiritual (knightly) orientation of Arthur’s Round Table, Parzival anticipated on a Mystery level the great metamorphosis, as a result of which the work on the plan of world-development which had previously gone on in the hidden sanctuaries of the Mysteries pressed outward to the surface of cultural-historical life. Goethe and Hegel, already in the new culture-epoch, enter into that relation in which Parzival had stood towards Arthur’s circle. Hegel is now the bearer of the spiritual form. Goethe comes forward in the role of the new Parzival as the bearer of the spiritual substance. In contrast to Hegel, he wishes only to have to do with substantial, individual thinking which has the character of essential being. To this extent he is both a traditionalist and an innovator, as we are not dealing here with the old substance, which filled the thought-pictures in accordance with the (in the wider sense) natural laws which excluded an individual relation to the pan-Intelligence. He seeks for ways of filling the empty forms of pure thinking with new substance – the ether-substance of the risen Christ. There arises within the cultural process a mirror-reflection of what is referred to at the beginning of the St. John’s Gospel. The individualizing process from the trans-temporal world of essential being enters into the form prepared for it by cultural activity.

Hegel could have said in the words of John the Baptist: “He that cometh after me is preferred before me: For he was before me”. Finally, at the transition from the 19th to the 20th century, a cultural-historical polarization takes place of the old Mystery relationship: In the role of Parzival, Rudolf Steiner comes forward with the idea of freedom, and the entire form of the old civilization in a state of decline opposes him. As a means of rescuing civilization he points (after he has

created the appropriate methodology for this) to the necessity to *resurrect subjectively in thinking*, thereby paving the way for that great resurrection which Christ has shown to the world.

In thinking, the possibility is opened up to the human being for the first time, of a deed that is pregnant with destiny and, in the fullest sense of the word, *his own*: to set himself aside as a thinking subject and become conscious as a subject that is capable of ideal perception. This means that, of reflection, only the will-element must remain, which enables one to behold the dialectical movement of ideas. A purely willed state of consciousness is possible only if it has been completely freed of all sensuality, of all – figuratively speaking – ‘hirsuteness’ of the brain, i.e. from the proclivity to the animal life of the passions and desires which manipulate the thinking. When thinking attains pure subsistence,* favourable opportunities are created for the will to set aside its reflective character and fill the pure form of the individual spirit with the ether substance of the pan-Intelligence.

If we have grasped this, we arrive at the following insight: “Anyone who grants to thinking a capacity of perception that extends beyond the realm of the senses must, of necessity, also concede to it objects that lie beyond the sphere of mere sense-perceptible reality. But the objects of thinking are the *ideas*. When thinking takes hold of the idea, it merges into one with the primal ground of world-existence; that which works outside him enters into the spirit of man which becomes one with objective reality in its highest potency. *The act of becoming aware of the idea in reality is the true communion of man*” (GA 1, p.125). When we ‘behold’ the movement of pure thinking, we can experience its identity with the will. And to do this is our task and ours alone, as it is revealed to our beholding spirit, the ‘I’, even beyond the realm of the sense-world, that “the living idea, the idea as percept ... is only given to human self-observation” (GA 6, p.206). In such a process of self-observation the apparatus of thinking becomes the organ of ideal perception. And because everything occurs on a super-individual basis, the ‘I’ reveals a creative character; it fills thinking – following already the laws of the future world – with ether-substance, and calls into being those laws according to which the resurrection of matter takes place: Its atoms are spiritualized by means of the thought-willed creative activity of the subject. The individual human Manas comes into effect, through which the Holy Spirit proclaims His message of blessing. He proclaims the Christ in the individual ‘I’ of the human being. Christ therefore

* Subsistence in the philosophical sense is what exists through itself, and is founded upon itself.

says: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4, 23). Their 'worship' consists in the real salvation of the substance of the Father from Ahriman, from the descent beyond that limit where the primal plan of world creation is distorted.

If we approach our work with thinking out of such an understanding and with such an inner attitude, that of which Heinrich Leiste rightly speaks does, indeed, begin to happen: "A friend of Anthroposophy, who has studied it earnestly for a longer period of time suddenly awakens to the insight which moves him deeply, that he stands towards Anthroposophy in a Mystery situation. This is the moment when he enters the outer precincts of esotericism, of the new Mysteries. He knows now that his inner existence must be completely rooted in the spiritual ground of the 'Philosophy of Spiritual Activity'. And he clearly senses that his nature as a free being requires of him that, even in his work with Anthroposophy, he should be free, that is to say creative. And the fact that Anthroposophy was brought down by its founder to the level of a 'philosophy concerning the human being' takes on *significance with regard to method*. Thus, as its pupil, he had initially to do with something that is highly spiritual, but still no more than a philosophy. He must try, with the help of this philosophy and through the light it sheds, to come ever closer to Anthroposophy as a being, but creatively. And in the course of this soul-journey he fashions within his heart a developing philosophy of his own: Anthroposophical philosophy.... The method whereby Anthroposophical philosophy is attained is the 'Philosophy of Spiritual Activity'."¹³¹

Anthroposophical philosophy is a doctrine of science (Wissenschaftslehre) which unites within itself gnoseology with the science of initiation on the basis of a new teaching regarding the soul – psychosophy. This is in the final analysis the philosophy of the Holy Spirit, or the Christianity of the Holy Spirit, of which Christ speaks as follows: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15,24). He proceeds from the Father out of the trans-temporal heights, where all seven aeons exist simultaneously, where the Saturn of the past and the Vulcan of the future form a single whole (see Fig.40). In evolution He gives to the Father-impulse the forms of which the last is the abstract logical form of thinking. This has to be overcome. Christ therefore continues by saying: "Nevertheless I tell you the truth; it is expedient for you that I go away (a reference to Resurrection and Ascension – G.A.B.). For if I go not away, the Com-

forter will not come unto you; but if I depart, I will send him unto you” (John 16, 7). In the future He will ‘not come’ on the general path of evolution to the human being in order to contribute to his individual evolution; therefore the Holy Spirit, under the new conditions, must ‘come’ from the risen Christ, in order to free the human being from the objective evolution proceeding from the Father, which is exhausted for the human spirit. Then the human being, too, will be resurrected in his thinking.

In order to elaborate the ‘I’ on the Earth, says Rudolf Steiner, the human being had to receive a decaying body – this is the price of individual evolution. But so long as the human being is ‘involuting’ in his lower ‘I’, he is not able to take into his own hands the activity of nature within him and compensate for the damage inflicted upon it (also in his environment) through his individualization.

As we have already said: The individual ‘I’ is a possession of the hierarchical beings. They acquired it from the Father-principle of the world. The ‘I’ as such is the antagonist of the entire realm of otherness-of-being. For this reason, participants in the Mysteries of antiquity came into possession of the ‘I’ through leaving behind their physical body. In this condition, the Father-principle poured itself into the one undergoing initiation and endowed him with the ‘I’-experience. The Initiates of the Mysteries did not become hierarchical Beings, but nor were they simply human beings. In them were united the earthly and the heavenly nature; whereby the heavenly nature worked into the earthly just as the hierarchical beings work in the development of the physical plane of existence: namely, from above and indirectly.

But in the course of evolution the human being was approaching a condition where he would be able to remain in the physical body, but nevertheless develop an individual ‘I’. In order not to come, in this process, into contradiction with the laws of the universe, it would be necessary for him in the realm of otherness-of-being to take upon himself the work of the Hierarchies on the physical-material world. But because in the human being there first emerges the lower ‘I’ which, although it is a being of Divine nature, is as yet unable to fulfil this task in a higher sense, the realm of otherness-of-being simply rejects it, with the consequence that the world-plan contained within the human corporeality, begins to pass over to the Lord of Matter – Ahriman. The human being is not able, by himself, to resolve these contradictions. For this reason, God Himself came directly to his aid under the conditions of material existence.

Through the Mystery of Golgotha, Rudolf Steiner tells us, it came about that “human souls could now say to themselves, after they had

passed through the portal of death: Yes, we have borne it on the Earth, this decaying physical body; to it we owe the possibility of developing a freer 'I' within our human nature. But the Christ has, through His indwelling in Jesus of Nazareth, healed this physical body, so that it is not harmful to Earth-existence, so that we can look down into Earth-existence with peace of mind, knowing that after the Mystery of Golgotha a wrongful seed is not falling into this Earth-existence through the body which the human being needs for the use of his 'I'. Thus the Christ went through the Mystery of Golgotha in order to sanctify the human physical body for Earth-existence" (GA 214, 30.7.1922).

Such is the help given by God to man on the path of the development of the 'I' in the world of otherness-of-being. But the human being must not receive this help passively, since the 'I' and passivity, in their essential nature, are mutually exclusive. For the human being it is not enough for Christ simply to work in him. If he is reliant on the help of Christ, the human being must take a further step independently: like the Initiates of antiquity he must take upon himself the task of rescuing his own body, but in contrast to them he must undertake this entirely within this world. In order not to 'disturb' the human being in this work, Christ became invisible, ascended to Heaven and sent the Holy Spirit to help man, who must now, in his 'I', ascend to the latter on the path of beholding. In his development of the power of judgment in beholding, which neither uses the support of the physical body nor has a deadening effect upon it, the human being says to himself, "With the Holy Spirit we will rise again." This is the true nature of the resurrection in thinking, which is the first step on the path of the coming resurrection of the flesh.

Now that we have seen more clearly in what the religious-ethical character of the development of man to freedom consists, we will consider how it stands in harmony with the logic of beholding in thinking. Let us again call to mind the fact that the seven-membered lemniscate of morphological thinking is the last, the concluding expression of the seven-membered evolutionary cycle. The same laws are at work in both. In the course of evolution a descent takes place of the higher spiritual impulses through the stages of the sevenfoldnesses, each one of which overlies the next in succession: rounds, globes, root races, cultural epochs. The last in this sequence is the sevenfoldness of thinking; in it the higher impulse begins to free itself from the otherness-of-being and to reascend: through the human 'I'. (For the present the situation is different, as to the kingdoms of nature.) In the sevenfoldness of the evolutionary cycle the activity of the Divine Tri-unity is manifested in different ways. It is also present in the sevenfoldness of the thought-

cycle. For clarification see Fig.50. This leads our research up to the following stage.

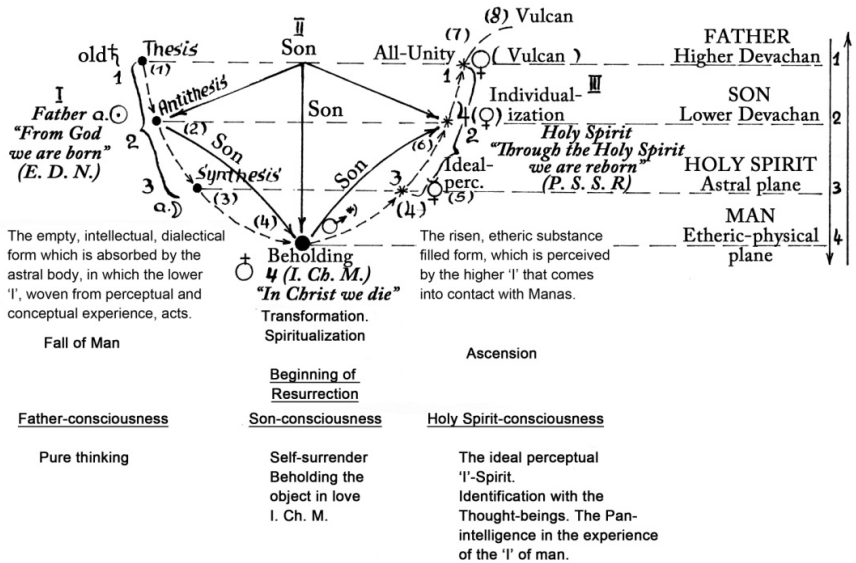


Fig. 50

The sevenfoldness of ‘beholding in thinking’ is the fruit of the highest revelation; for this reason God Himself is present within it in His three hypostases. With their help the individual ‘I’ can accomplish the same as that which happens in the sacraments of the Church. The worship of God “in spirit and in truth” does not mean a rejection of sense-reality or the acceptance of truths that come, ready-made, from outside. Christianity is the religion of freedom and not of the renunciation of individuality. It will not be understood “until it pervades all our cognition right down to the realm of physics” (GA 201, 16.5.1920). However, cognition begins with the theory of knowledge, and for this reason Anthroposophical philosophy also begins with it, but in so doing Christianizes it.

The human being can now say: In me is active the Father-Principle. He helped the Initiates attain the individual ‘I’. Now He has confronted me with the luciferized dialectic; but He Himself holds Himself back, behind this dialectic. Though conceptual thinking is lacking in substance, I was nevertheless born within it out of God, as an individuality. Now I see myself faced with two alternatives: Through thinking to die also in the lower ‘I’, as matter is subject to degradation under the influence of its negative force, or to die in Christ. In the latter case I must transform death into a process which gives new life to the corpse of

thinking. Then I attain a new consciousness, and I will resurrect with the Holy Spirit – in the higher ‘I’. “The Father is the unbegotten Begetter,” says Rudolf Steiner, “who brings down the Son into the physical world. But at the same time the Father avails Himself of the Holy Spirit to communicate to humanity that the supersensible can be grasped in the spirit, even if this spirit is not directly beheld, but if this spirit works inwardly upon its own abstract spiritual element, raising it up to the living sphere; if it awakens to life the corpse of thinking, through the Christ who dwells within it” (GA 214, 30.7.1922).

In these words of Rudolf Steiner we find a description of the inner, spiritual, Divine side of what we are studying externally, in this world, as the seven-membered cycle, the unity of morphological thinking. In Fig.50 we have represented both sides simultaneously. And we can now say that, as a mirror reflection of the complicated interaction within the Divine Tri-unity, the seven-membered metamorphosis of thinking arises, in which the intellectual element is able, before supersensible experience arises, to work its way into the living realm of the spirit. The Father Principle is dominant in the dialectical part of the metamorphosis, but (as in evolution) it extends to its conclusion, in that it functions as the foundation of the conceptual principle. The Holy Spirit is dominant in the final, beholding triad of the metamorphosis, but (as in evolution) it extends back to its beginning, expressing itself in the forms of its elements, in the form of the thinking that changes from element to element – i.e. it also works in the connection of the elements as the laws of their metamorphoses. From the very beginning of its evolution the Son is led into the world by the Father. Within the system of the seven aeons the Son acts as the Regent of *three* of them – *of those which play a key part in the becoming of man: those of the Sun, Earth and Venus*. Thus, the Christ reveals within the evolutionary cycle the entire fulness of the Divine Tri-unity. This is predominantly *His* evolutionary cycle. In the thought-cycle this finds its expression in the fact that the Christ-impulse within it directs the *second*, the *fourth* and the *sixth* element, those elements whose nature stands close to the nature of the connections of the elements – i.e. of the laws of metamorphosis. But such are, on the macro-level, the three aeons we have mentioned. Christ reveals to the world the absolute ‘I’. It is dynamic, and is active in all metamorphoses. The elements we have named also form an identity with the working of the thinking ‘I’, which passes from transformation to transformation. In the dialectical triad the ‘I’ negates that which has become, by identifying with the antithesis; in beholding (element 4) it tries to negate itself in order to be reborn as higher ‘I’ in the world of intelligible beings, the individualized thought-beings. This

is the meaning of the process whereby one works one's way, through the Christ who lives in man, into living spirituality. All these three elements form a unity in the same measure as the higher 'I' is created. As the 'ur'-phenomenon of this tri-unity there arises within the totality of the seven-membered being of man the triune spirit: Manas, Buddhi and Atma. In the morphological system of thinking it needs to be Christianized. And this comes about when the Manas in the antithesis negates the 'Fall into sin' of the idea which is expressed in the thesis that 'has become' and remains static. The Buddhi negates, in beholding, the entire nerve-sense, material basis of the human subject, a process that can only bear fruit if it takes place according to the principle: We die in Christ. Then the thinking human spirit resurrects, after passing through a series of negations as an intelligible being, and as such it can return, raise itself up, to the Father foundation of the world. Here, Atma begins to work in us: the higher 'I' starts to transform our corporeality.

Thus Christ emerges through the thinking activity in His role as saviour, as a force which helps the human being to overcome original sin. Rudolf Steiner says: "Whoever beholds the Cross on Golgotha must at the same time behold the Trinity, for Christ reveals in reality, in the whole of his involvement with the development of mankind on Earth, the Trinity" (ibid.). In the thought-cycle this comes to expression in the interwovenness of the said three elements (2, 4 and 6) with the other four. The first two of them are rooted in the manifoldness of the content of the created world (elements 1 and 3); the last two weave the content of the future world of human thought-beings (elements 5 and 7). In the seven-membered nature of man these four elements are rooted in his

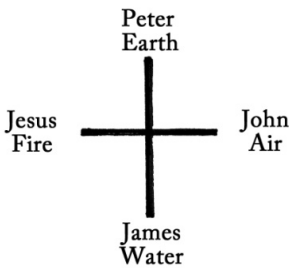


Fig. 51

triune corporeality and the conceptually thinking 'I' which arises upon this bodily foundation. The 'ur'-phenomenon of these four elements can be seen in the Cross of Golgotha. For this is the World-cross on which, according to Plato, the World-soul is crucified, but also the individual, consciously awakened, triune flesh of every human being, which is woven of the elements fire, air, water and earth.

On Mount Tabor, says Rudolf Steiner, this cross was represented by three Apostles and Jesus Himself; His element was fire – the element of the 'I' (Fig.51).

Thus we find in the hierarchy of the seven-membered metamorphoses the evolution of the world unfolding according to the same principles on both the macro and the microcosmic levels. The outermost limits of these levels – i.e. the boundaries of the manifested universe – are formed by the seven-membered units of the evolutionary cycle and the logic of beholding in thinking. The basis on which they reunite is sevenfold man – a spiritual-organic whole, a system. In its world-development, as regards its principal being, the ‘I’, fell into a state of crisis, which can only be resolved with participation of the human being himself. Help was given to him by God Himself in the form of a special prayer, which is able to imbue his entire seven-membered being with the forces of rebirth, of transfiguration. We refer to the Lord’s Prayer. Rudolf Steiner reveals its esoteric meaning, whereby its effectiveness is considerably enhanced.

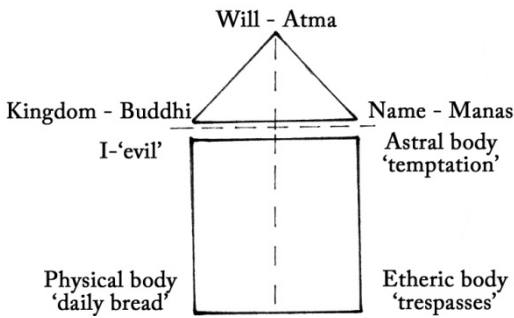


Fig. 52

Structurally, the prayer consists of two geometrical figures (God geometrizes!), which have especially deep significance in the esotericism of numbers and symbols.* Both the figures and the elements of the prayer were given by Rudolf Steiner in the

form of a diagram, shown here in Fig.52. The concluding words of the prayer contribute to the ascent of the seven-membered being of man into the spheres of the life-conditions (rounds), consciousness-conditions (aeons) and form-conditions (globes): “For Thine is the kingdom, the power and the glory” (see Fig.24) – i.e. to ascent on the stages of evolution (see GA 93a, 27.10.1905).

Once we are aware of this, we begin to grasp more deeply why the Lord’s Prayer is the most important prayer and the cornerstone of the most important sacrament of the Church – the Mass, in which the transformation of earthly substances and the Communion take place. The triune, higher spirit of man unites the four parts of the Mass, thus bring-

* They were also known in the ancient Pythagorean school.

ing about the transfiguration, the spiritualization, the raising onto a higher level of the ‘foursquare’ nature of the human being.

In the course of his earthly incarnation the human being passes through two Mysteries: the Mystery of birth and that of death. Each of these has four parts. The Mystery of birth begins with the descent of the human being from his shared existence in the spirit into the earthly body. Then follows his entry into a relation with matter. The third step is his adaptation to the Earth, to its centripetal forces. Finally the human being acquires the capacity of speech.

Rudolf Steiner tells us that we approach the Mystery of death, the other pole of life, if we follow the ‘reverse’ path, beginning with the gift of speech. For this is also the first part of the Mass: the reading of the Gospel. To this a sermon is sometimes added, which must not be intellectualized, as contradiction (in accordance with the laws of dialectic) will otherwise arise in the listeners. The sermon must contain within it the substance of the genius of language (a supersensible, hierarchical Being).

In the ritual of the Mass a bloodless sacrifice is then offered up – the burning of incense. Thus a counterweight to the centripetal forces of the Earth is created, which helps the human being to adapt to the ‘periphery of the spirit’ – to being within the material world (but also within intellectualism), without becoming totally subjected to it. Here a polar inversion of birth and resurrection takes place. Out of the spiritual centre of the world the human being is born and descends to its material periphery. But in becoming an ‘I’-centre here, he experiences the far spiritual distances of the world (the realm of the spiritual Zodiac, and even what is higher than this) as a kind of sphere which is infinitely remote from him. The offering up of the sacrifice takes place in such a way that the smoke rising with the burning of the incense is imbued with the *form* of the words that are spoken. Thus the human being contributes to the *glory* of the world.

In the third part of the Mass the transformation of matter, its spiritualization, takes place. What is the force that brings this about? “...just as the peripheral forces are working towards the centre, when we speak of birth, so now, in offering, the forces which we have already invoked work outwards (away from us – G.A.B.) into the universe. They work, because we have entrusted our word to the smoke. They now work outwards from the centre and carry the dematerialized word outwards through the power of speech itself, and this makes it possible for us to accomplish the fourth, the opposite of the descent (to Earth – G.A.B): namely, the union with the higher, communion” (GA 343, p.178 f.).

Both Mysteries together form a seven-membered unity since they unite within the human being, and he is sevenfold. In addition, they fit into the seven-membered ‘chalice’ of evolution which, for the human being who participates consciously in the sacrament of development, is the Cup of the Grail, which contains within it the host of the Last Supper – the life of Christ Himself. The process described here can also be illustrated by means of a diagram (Fig.53).

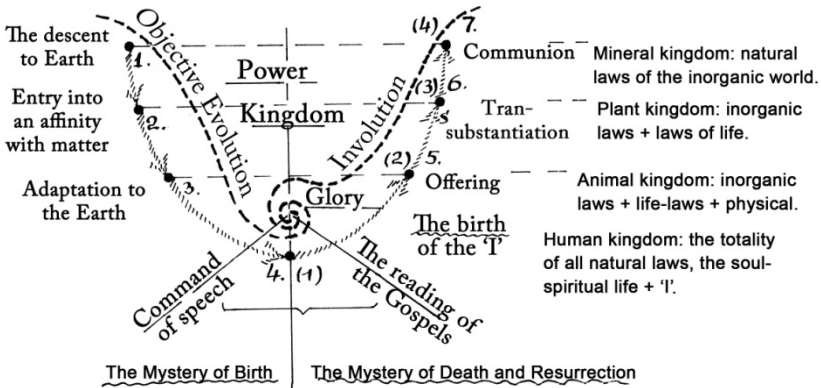


Fig. 53

The surface, the form of the Grail Cup (the chalice of the Last Supper)* is the Divine Glory; the wine (the water) of the Last Supper contained within it is the heavenly Kingdom, or the Life; the oblation is the power of the heavenly Kingdom, which unites within it the Life and the Glory. In it holds good the truth: “I and the Father are one.” As an outcome of the union of the two Mysteries, the human being involutes, out of his objective development which has led him into the ‘darkness’ of the material world, the spiritual force which raises him anew into the higher spheres of being. This brings with it a sanctification of nature, which is pervaded (as it formerly was) by the spirit, which descends from the heights. In this process the human being functions merely as a mediator – as a priest or a sacrificial priest. The Christianity of the future with its worship of God “in spirit and in truth” transforms the individual human being into both altar and priest; and the substances to be transformed are drawn from the soul of man himself. It is not by chance that the highest activity of the medieval alchemist-Rosicrucians in their work with the elements was the reading of the Mass (cf. GA 343, p.122). In the individual cult, which is oriented towards the future, what serves as an altar is the etheric centre emerging in the head region – the

* We recall that this was the cup of the Last Supper and that Joseph of Arimathea collected the blood of the Saviour on Golgotha.

‘etheric heart’, and what serves as theurgy is the ascent from reflection to the beholding spirit and to imaginative consciousness. The realization in practice of a Christianity of this kind has become possible for many people since the beginning of the epoch of the Archangel Michael (from 1879). It means that one must learn to think, not abstractly, but in the Trinity, where the Christ acts as the connecting link between all opposites (see Fig.50). He, as the Life-spirit incarnate on Earth, must assume the dominant position in our triune spirit, He must become the higher law which calls forth the metamorphosis of the ‘square’ of body and lower ‘I’ with the help of the ‘triangle’ of the spirit, which is present in the entire sevenfoldness of thinking. The apex of this ‘triangle’ must point downwards, and as it is involved in the dynamic of development it will, with the progressive transfiguration of the ‘square’, gradually assume, under the influence of the higher ‘I’ of man, a position in which the apex points upwards (see Fig.54).

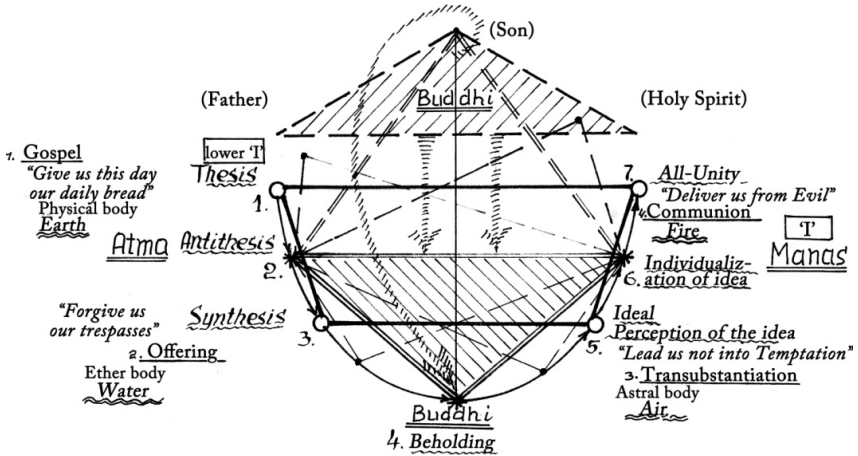


Fig. 54

As this activity of the spirit in us is the continuation of the objective world-evolutionary process, the structure of seven-membered man undergoes metamorphosis. It assumes a different aspect from that shown in the diagram of Rudolf Steiner’s represented by us in Fig.52. What we see there is the constellation of the creation in relation to the Creator. It is, so one might say, the basic structure from which the process of the development of man proceeds and to which it returns. However, the evolutionary process itself is conditioned by a different position and relation of the Divine Trinity to the creation. This position and this relation are represented in Figs. 26, 27 and 30, and we have already described their process of becoming. In this way the working of the triune

spirit in the four constituent members of man and in the sevenfoldnesses of the thought-cycles corresponds fully and completely to the process of world-evolution. Reciprocal relations of this kind have a decidedly religious character. The goal of development, as also of religion, consists in the union of the human being with God. If we can experience the new thinking-process, it is like a Mass which we celebrate within ourselves. The reading of the Gospel corresponds, in such a case, to the setting up of the initial thesis. This we set up as we take our start from the tasks of cognition which is, for us, cognition of the Divine and of ourselves. It is the fruit of our (lower) 'I' and, at the same time, the herald of the spirit – the shadowy image of intelligible Being. Then the synthesis can be experienced as the burning of the incense, as the offering. As a judgment it belongs to us, and we strive to integrate it (the synthesis as a phenomenon of the earthly spirit), to 'think it into' the world-ether, to free the thinking-process from the physical body, and thus to *begin* the 'repayment' of 'our debts', the overcoming of original sin.

As we move on from the third to the fifth element of the thought-cycle, the process of transubstantiation of the lower 'I' begins, and the Goethean 'dying and becoming' takes place in us. As a result of this process the astral body must be purified and both inner and outer temptations must be overcome, so that pure love for the object of cognition enables us to merge into One with it, and reveals its idea to us in ideal perception. It is at this stage that transubstantiation takes place, the transformation of the entire human being, and the highest fruit of this is the 'etheric heart' (see Fig.45). This is actually the Cup of the Grail which we acquire within ourselves. In it we find the Host: the conceptual and moral intuitions referred to in the second part of the 'Philosophie der Freiheit'. This does not stand in contradiction to our earlier assertion that the etheric heart is an altar of the cult of spiritual thinking. In a cult of this kind the situation is spiritualized to such a degree that that which serves as an altar for the one performing the cult, is at the same time the chalice for the higher gifts of spirit. Someone who does his utmost to receive intuitions cannot, however, force them to appear to him. Rudolf Steiner says: "Whoever knows that the human being allows, with every thought, a Divine stream to flow into him, whoever is conscious of this fact receives, as a consequence, the gifts of higher cognition. Whoever knows that cognition is communion knows also that it... is symbolized in the Last Supper. ... (one) must make oneself worthy and capable of cognition" (GA 266/1, p.48).

In the process of the new transformation the structure of our thinking begins to resemble the chalice of evolution. And it is worthy of note

(as seen in Fig.54) that in such a case it is “sculpted through”, “formed through and through” by the activity of the highest point of the Divine Triangle – i.e. through the activity of the Christ (see also Figs. 26, 27). Such is the working of the ‘Lord’s Prayer’ in the human being if one approaches it in order to serve God “in spirit and in truth”. We find the esoteric structure of this prayer (as represented in Fig.54) different from that given by Rudolf Steiner. The explanation for this is that in the latter case its task is to bring the human being into a relation to the Father of the world who reigns in all Eternity, with his first revelation (Fig.52). For this reason the Divine Manas is, in this structure, brought close to the astral body of man and the lower ‘I’. We, for our part, are considering the prayer within the dynamic of an individual development in which, not our lower ‘I’, but the I of Christ, the Lord of the Kingdom, transfigures us, beginning with the physical body and abstract thinking, and we are striving with all the forces of our consciousness to draw near to Him.

The Divine Tri-unity works within us as our own higher, tri-une spirit, which we will consciously possess in the future. In the seven-membered cycle of thought it works in the elements of negation, of beholding and of the individualization of the idea: on the axis of our ascent from the lower to the higher ‘I’. This is the triangle of self-creation. When we metamorphose thinking, the Divine Triangle, which was previously supported on our physical body and the higher ‘I’, descends into the depths of our being and begins to rest upon the support of the ether and astral bodies: in the one case (antithesis) according to the principle “I and the Father are one”; and in the other (element 6) according to the principle “I send you the Spirit, the Comforter”. It is in this constellation that the Divine leads us upwards with it into spiritual heights; we begin to worship God “in spirit and in truth”, and this leads us to acquisition of individual Manas – i.e. to the coming into being of the tenth Hierarchy. The metamorphoses of the thinking we have described permeate the human being right through to his organic structures and functions. For, when we free ourselves from thinking in the body, the relation between blue and red blood in it must also change, the relation between breathing and blood circulation. The overcoming of original sin means that the Biblical ‘Tree of Life’ and the ‘Tree of Knowledge’ are reunited within us. And it is, actually, upon these that the triangle of self-transformation is supported in us. But these questions will only be dealt with in the final chapters, as we must first go through the necessary preparation.

The union of the two Trees of Paradise, which separated after the Fall into sin, means that individual consciousness is endowed with

genuine being. So far can the logic of beholding in thinking lead us. Its acquisition takes place initially on the conceptual level, but it leads us to higher cognition, which is accompanied by a transformation of soul and spirit, to individual freedom.

At the close of this chapter we should recall that in the world of the Great Pralaya the Triune God is revealed as a fivefoldness (cf. Fig.40), and that the latter is the higher 'ur'-phenomenon of the human being, the macro-anthropos. He it is who, in the Manvantara, 'places' himself as though on two columns, on the 'Tree of Life' (red blood) and the 'Tree of Knowledge' (blue blood). In cultural history two especially notable representatives of these two 'columns' are Goethe and

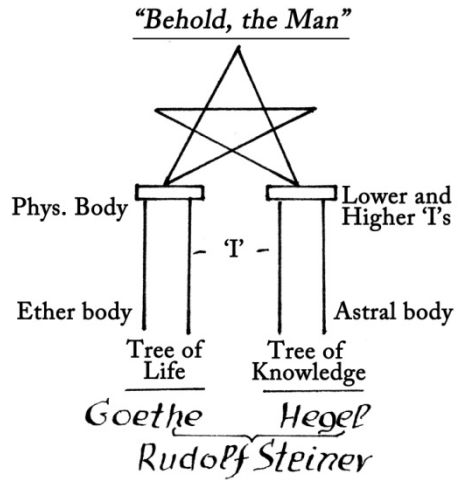


Fig. 55

Hegel. The spiritual science of Rudolf Steiner unites them with the help of the pentagram of the micro-anthropos, who thinks according to the logic of beholding in thinking. This in its realization is the religion of the thinking will, since in this case thinking must be sanctified, and must become pure will (Fig.55).

‘Die Philosophie der Freiheit’

Chapter 3 – Thinking as a Means of gaining Knowledge of the World

Rudolf Steiner characterized the ‘Philosophie der Freiheit’ in two ways, which are especially important for an understanding of our present study. He said that this book is, in the last resort, “only a kind of musical score, and one must read this score in inner thought-activity” (GA 322, 3.10.1920). In his ‘Outline of Occult Science’ Rudolf Steiner says in the chapter “Knowledge of Higher Worlds” that in works such as the ‘Philosophie der Freiheit’ or ‘Outline of a Theory of Knowledge of the Goethean World-View’ we are shown what can be attained by thinking when it “is engaged not with the impressions of the physical, sense-perceptible outer world, but *only with itself* They [these writings] show what thinking can attain when it raises itself above sense-observation, but still avoids entry into the realm of spiritual research. Whoever lets these writings work upon his soul in the fullest sense is already standing within the spiritual world; it is merely that the latter is showing itself to him as a world of thought” (GA 13, p.343f).

It is thus the practice of the *path of Initiation* that is offered to the reader of these books, and in its character this path has an affinity with creative artistic activity. For this, too, raises itself above sense-observation and, while it remains a phenomenon within this world of appearance, it reveals through itself a supersensible reality. But it can also fail to reveal this. If, for example, a conductor has the score of a symphony before him, he can place a metronome in front of the musicians and tell them to play in strict accordance with its ‘instructions’. The sheets of music in front of them, he adds, show all they need to know about when and with what instruments they need to come in. It is quite obvious that in such a performance of the symphony a work of art can never arise.

The same must be said of work with the ‘Philosophie der Freiheit’. Even when we have resolved the riddle of its structure and of the character of the thought-movement in it, we gain nothing if we remain bound to the ‘metronome’ of intellectual thinking. Its ‘score’ can only be read by the power of judgment in beholding: this alone leads us into the supersensible before supersensible perceptions begin to arise.

The reality of the intelligible world is opened up to earthly man by way of thinking and also in ethical and aesthetic experiences. If we wish to come into an immediate relation to that world, we must draw together into one all three modes of its manifestation. Only then does thinking become a beholding. The artistic cannot be strictly formalized. On the other hand, it also has certain limits. In connection with what we said about Fig.23 – namely, that the all-determining working of the Divine Trinity comes to expression in the becoming of the world – it can also be said with regard to the work of art that the artist, at the beginning of his creative work, already has a sense of its conclusion, a kind of limit. This is purely *aesthetic* in nature; it can be extremely far removed from all that is sense-perceptible, and possibly not completely expressible, yet it exists. Every so often it is overcome; it changes and then a new direction arises in art. The poverty of Pop-Art with its ethical and aesthetic relativism bears witness to the truth of what we have described.

The advantages of the logic of beholding in thinking lie in the fact that there are within it formally fixed elements and, at the same time, space for what we would call *organized phantasy*. This is different in every human being. For this reason we refrain from prescribing, in our structural analysis, a single interpretation as the only possible way of reading the score of the ‘Philosophie der Freiheit’. Our task is to show how it *can* be read. A work of art is something objective, and the experiencing subject is an integral part of it.

When these preliminary remarks have been taken to heart, we can move on to the third chapter. This is pervaded through and through with the principle of the synthesis. All of its elements press towards the judgment, the assertion. For this reason it will be very difficult to experience in its elements of beholding. But also in the world of nature the objects of beholding behave differently. To behold a plant is one thing, and to behold an animal or a human being is different. Something similar could also be said about the difference between the forms of beholding in the first, second and third chapters. The entire content of the chapter, but its Cycle I in particular, unfolds in the spirit of the final conclusion of the preceding chapter, namely: for us it is important how consciousness lives and experiences itself in everyday existence. As we have mentioned a number of times, however, it is torn apart by the dichotomy between idea and perception. In chapter 3 the attempt is finally made to build a first bridge across the chasm that divides these two, and thus to draw them together to a provisional synthesis. To begin with this is done in a very measured way, in beholding, so that the manifest character of certain facts can become apparent to the reader in

the way it should. In Cycle I observation appears as the thesis, while the antithesis is reflection upon the object of observation. The initial synthesis seems a rather modest one, but only at a first glance; it is well worth the trouble to ponder it very deeply, and it will show itself to have universal significance: there exist two worlds, one of which the human being *himself* creates.

CYCLE I

1. If I observe how one billiard ball, when struck, transmits its movement to another, I do not and cannot have any influence whatever on the course followed by this observed process. The direction and speed of the second ball when it comes into movement is determined by the direction and speed of the first. So long as my role is merely that of an observer I can only say something about the movement of the second ball when it is already happening.
2. The situation is different if I start to reflect upon the content of my observation. The aim of my reflection is to form concepts of the process. I bring the concept of an elastic ball into connection with certain other concepts of mechanics and take into account the special circumstances which obtain in the case in question. Thus I try to add to the process which takes place with no involvement on my part, a second process which takes place in the conceptual sphere. The second depends on me. This is evident from the fact that if I do not feel the need I can rest content with the observation and refrain altogether from seeking concepts. If I do feel the need, however, then I am not satisfied until I have brought the concepts 'spherical body', 'movement', 'impact', 'speed' etc. into a connection to which the observed process stands in a certain relation.
3. That the observed process takes place independently of me is beyond all doubt; equally beyond doubt is the fact that the conceptual process cannot take place without my active involvement.

The element of beholding is sevenfold; it is given in the form of a sub-cycle, which heightens its inner activity. The object of this beholding is man himself. It is essential to accustom oneself to experiencing beholding differently, depending on the nature of its object. Goethe, too, was confronted by this task when, after his study of the plant world, he shifted over to that of the animal world.

In element 4 the activity is not intellectual. It is merely focussed on 'paring away' what, at the moment, we do not wish to behold. Thus what we have remaining when we separate the essential from the ines-

sential, or rather, when we look inwardly into this process, is simply the most essential point; this then constitutes element 5.

4. ‡ Whether this activity of mine is really the expression of my independent being, ‡ or whether the modern physiologists are right, who say that we cannot think as we wish, but are obliged to think according to the dictates of the thoughts and thought-connections which happen to be present in our consciousness (cf. Ziehen, Leitfaden der physiologischen Psychologie, Jena 1893, p.171), ‡ will be the subject of a later discussion. (1.) (2) (3)
- ‡ For the moment we would merely register the fact that we continually feel compelled to search for concepts and conceptual connections which stand in a certain relation to the objects and processes that are given to us without our active involvement. ‡ Whether this is really *our own* doing, or whether it is carried out by us in accordance with an unbending necessity, is a question we will leave aside for the present. ‡ That it appears, on the surface, to be our own, is undeniable. We know beyond a doubt that the concepts belonging to them are not given to us together with the objects. That I am myself the active agent may rest upon an illusion; at all events, this is how the situation presents itself to direct observation. (4) (5) (6)
5. ‡ The question now is this: what do we gain by finding a conceptual counterpart to a given process? (7)

The individualizing of the idea leads us back to the thesis and antithesis. Here, they come into ever sharper relief, because the thinking subject takes them into himself and examines them closely. When the thinking 'I' unites so actively with the process of observation, their unity also starts to become apparent here, as we see in element 7.

6. There is a profound difference between the way in which, for me, the various parts of a process relate to one another before and after the discovery of the corresponding concepts. Mere observation can follow the parts of a given process as they unfold in time; but until I have sought the help of concepts their connection remains obscure. I see the first billiard ball moving towards the second in a certain direction and at a certain speed; I must wait and see what happens after the impact has taken place, and can still now only follow it with my eyes. Let us assume that, at the moment of impact, someone prevents me from seeing the area within which the process is unfolding, then – as a mere observer – I have no knowledge of what happens next. The situation is different if, before the process is concealed from me, I have found the concepts which correspond to the constellation of events taking place. In this case, I can tell what is happening even when observation is no

longer possible.

7. A process or object that is merely observed reveals, of itself, nothing about its connection with other processes or objects. This connection only becomes apparent when observation combines with thinking.

The second Cycle is brief and has a lively dynamic. In chapter 2 we examined in great detail the way the antithesis functions. A reader with an insufficiently acute sense of thought might have the impression that elements 1-2 of Cycle II are simply the continuation of element 7 of Cycle I. But we need only reflect a little longer on these elements and we will feel very distinctly the difference in their character. Elements 1-2 raise Cycle I to an octave and are the new beginning. One could say that they are marked by a new *style*, if one compares them with element 7 which fully corresponds, as regards style, to all that has laid the ground for it in Cycle I. The dialectical triad of Cycle II recalls the one in Cycle I of chapter I.

CYCLE II

- 1-2. Observation and thinking are the two points of departure for all the spiritual striving of man, insofar as he is aware of such a striving.
3. The operations of ordinary commonsense thinking and the most complex scientific research rest upon these two fundamental pillars of our spirit.
4. Philosophers have taken as their starting-point a variety of different antitheses: idea and reality, subject and object, appearances and thing-in-itself, I and not-I, idea and will, concept and matter, force and matter, conscious and unconscious.
5. But it is easy to show that priority over all these antitheses must be given to that of observation and thinking, as the most important for the human being.
6. Whatever principle we may wish to put forward, we must show that it has somewhere been observed by us, or we must express it in the form of a clear thought which any other person is able to think. Every philosopher who starts to speak about his basic principles must use the form of concepts, and thus of thinking. He thereby admits indirectly that his (philosophical) activity presupposes thinking.
7. We will not decide here whether it is thinking or something else

that constitutes the main element of world-evolution. But it is clear beyond a shadow of doubt that the philosopher can gain no knowledge of it without thinking.

It would be quite incorrect to see the antithesis exclusively as a negation of the thesis. Let us recall again the words of Boehme, where he says that the thesis is enclosed within itself, immobile or at least not very mobile. Its symbol was described by Boehme as the salt of the alchemists, and he named quicksilver as the symbol of antithesis. Through this, the ‘dryness’, the ‘saltiness’ of the thesis is filled with vigour and life. This is exactly how we can experience the relation between Cycles I and II. And, so Boehme continues, “in the conflict between stillness and movement, between death and life, the third natural form is revealed (sulphur)” (GA 7, p.128). This conflict can vary in form, quality; it can take place not only between ‘yes’ and ‘no’, but also between ‘rest’ and ‘movement’. Its main feature is the appearance of a new, third form – similar to the developing of a snapshot on photographic paper dipped in a special solution.

In the case in question observation assumes the role of salt; reflection upon it, the role of quicksilver. But that which emerges from their interaction in the form of sulphur finds its expression in the *primacy of thinking over against observation*. We are now approaching Cycle III. Its thesis stands in exactly the same relation to element 7 of Cycle II as was the case in Cycles II and I. The development of thought moves from octave to octave, i.e. on the path of metamorphoses. But we need to point out another peculiar feature of the third chapter, thanks to which its first three Cycles are drawn together in a unity in yet another way. In this chapter we are considering, as it were, the two main pillars upon which the life of the individual spirit is founded; they are observation and thinking. To begin with, in Cycle I, observation is given priority; but out of the consideration of this there emerges the absolutely crucial role of thinking. Admittedly, here we cannot yet say which of the two pillars has primacy over the other. This is why in Cycle II thesis and antithesis are not simply merged into one; they are presented in such a way that we are free to take either observation or thinking as the thesis. Only towards the end of Cycle II does the matter start to grow progressively clearer, and in Cycle III we arrive at complete clarity. It becomes evident, so to speak, that, in the life of the spirit, thinking is of primal importance, *but that thinking can also be observed*.

CYCLE III

1. In the coming into being of the phenomena of the world, thinking

may well play a secondary role, but in the emergence of a theory about them it certainly has a primary role to play.

According to Boehme the synthesis arises out of the conflict between stillness and movement. This conflict is present in chapter III, but its character is now different. In Cycle II it consisted in ‘devouring’ Cycle I and bringing it into movement. And at that stage we did not know what would be the outcome of this. We could only see that, without thinking, no adequate observation can take place. Now it becomes clear to us that, when we observe thinking, something remarkable arises in us.* Thus the dialectical triad weaves in a truly alchemical fashion in the seven-membered cycle of thinking.

2. With regard to observation, it lies within the nature of our organization that we need it. Our thought about a horse and the object ‘horse’ are two things that arise for us separately. And this object is only accessible to us via observation. As little as it is possible for us, just by staring at a horse, to make a concept of it, so is it equally impossible for us, through merely thinking, to conjure into being a corresponding object.

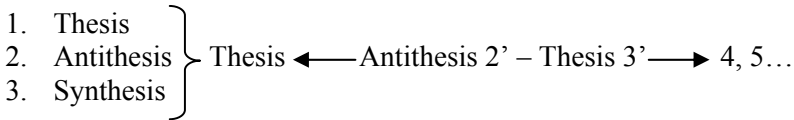
In sequence of time, observation even comes before thinking, because we must also become acquainted with thinking by way of observation. Essentially, it was the description of an observation when, at the beginning of this chapter, we showed how thinking is sparked off by an outer process and reaches beyond what is given independently of its own activity. It is through observation that we become conscious of everything that enters the circle of our experiences. The content of sensations, perceptions, contemplation, our feelings, acts of will, dream and phantasy pictures, inner representations, concepts and ideas, all illusions and hallucinations are given to us through *observation*.

3. However, thinking as an object of observation differs essentially from all other things. The observation of a table, a tree, arises in me as soon as these objects appear on the horizon of my experiences. But I do not simultaneously observe my thinking about the objects. I observe the table, I carry out the thinking about the table, but I do not observe it at the same moment. I must first take up a standpoint outside my own activity if I wish to observe, not just the table, but also my thinking about the table. While observation of objects and processes, and my thinking about them, are quite everyday events that

* Later we will specifically discuss alchemy, in order to throw light on the role of the salt and sulphur processes in the organism when thinking takes place.

occupy my life at each moment, observation of thinking is a kind of exceptional state. This fact must be given due consideration when we set ourselves the task of determining the relation of thinking to all other contents of observation. We must be clear that, in our observation of thinking, we are approaching it with a procedure that is quite normal when applied to everything else in the world, but which, in the case of thinking itself, does not arise in the normal course of events.

As the Cycle we are considering is the third in the third chapter, the process of synthesis-forming within it must come to expression with particular artistry, and possess the character of dialogue to an enhanced degree. And we discover that element 3 in the course of the further discussions takes on the role of the thesis and a new antithesis is set over against it, element 2', after which another synthesis arises.



Rudolf Steiner uses here the classical procedure of dialectical thinking, which we meet up with countless times in the works of Hegel. For the reader unfamiliar with this subject we will give the following example. Hegel begins the introduction to his 'Encyclopedia of the Philosophical Sciences' with the following dialectical triad: *Thesis*: "Philosophy does not have the advantage enjoyed by the other sciences, which consists in the fact that they can *presuppose* their *objects* as immediately provided by inner representation, and the *method* of cognition as regards beginning and continuation, as being already accepted."

Antithesis: "Indeed, it shares its objects from the outset with religion. Both have as their object the *truth* ... that *God* is the truth and *He alone* is the truth."

Synthesis: "Philosophy can therefore presuppose *acquaintance* with its objects, – if only because, chronologically speaking, consciousness makes for itself *inner representations* of objects before it makes *concepts* of them; and because even the *thinking* spirit, only by passing via inner representation and turning its attention to this, advances further to thinking cognition and comprehension."

Hegel now uses the result he has arrived at as a thesis – he therefore does not formulate it again – and sets over against it a new *antithesis*

"But it soon becomes apparent, when thoughtful reflection takes place, that the latter contains within it the inherent demand that the *necessity* of its content should be demonstrated, that both the being of its objects and their determining elements should be proven." [The new

synthesis] “The initial acquaintance with these (objects) thus appears ...”
etc. (end of Hegel quote).

2'. The objection might be raised that what I have said here about thinking is equally true of feeling and all other activities of the spirit. When we have, for example, a feeling of pleasure, then it is also prompted by an object and I observe this object, but not the feeling of pleasure.

3'. However, this objection is mistaken. Pleasure in no way stands in the same relation to its object as does the concept that is formed by thinking.

Admittedly, the similarity in the use by Hegel and Rudolf Steiner of the dialectical procedure is no more than external. The difference lies in the fact that Hegel does not consider at all leaving the sphere of the purely conceptual. Rudolf Steiner, however, who fulfils the same task as Hegel – namely, to prove the necessity of reflecting in thought upon what is observable –, arrives at a quite special content of this reflection: namely, the observation of what is engaged in activity, thinking itself. This act causes a new quality to arise; we assume the task of leaving behind the level of mere thought. This is a key moment. It still needs to be worked out conceptually in greater detail. In order to return to this, yet another synthesis was needed. One can ‘behold’ it, without falling thereby into a ‘tautology’ of beholding, which would ensue if we tried to behold the thinking with which we had to do in element 3, not in element 3’.

4. I am most decidedly aware of the fact that the concept of a thing is formed through my own activity, while pleasure is aroused in me by an object in a similar way to the change brought about, for example, by a stone in an object upon which it falls. For observation, the pleasure is given in exactly the same way as the process that arouses it. This cannot be said of the concept. I can ask: why does a given process arouse in me a feeling of pleasure? But in no way can I ask: why does a process arouse in me a certain number of concepts? This would have no sense whatever. If I engage in reflection upon a process, this has nothing at all to do with an effect produced in me. I can learn nothing about myself from the fact that I know the concepts which correspond to the observed change brought about in a pane of glass by a stone that is thrown at it. But I definitely do learn something about my personality when I know the feeling that a given process arouses in me. If I say of an observed object: this is a rose, I am not in any way whatever saying something about myself; but if I say of the same thing: it gives me a feeling of pleasure, then I have characterized not

only the rose, but also myself in my relation to the rose.

Beholding has led us into the wide sphere of the life of feeling, it has united us with the whole fulness of the inner world of the human being. From this beholding there springs again, in a new form, the thesis, imbued with new force, with double power of conviction (because it has been tested by the yardstick of experience).

5. Thus there can be no question of equating thinking with feeling in relation to observation. One could easily extend this to include the other activities of the human spirit (mind). In their relation to thinking they belong in a category with other observed objects and processes. It is part of the intrinsic nature of thinking that it is an activity which is directed solely to the observed object and not to the personality who is engaged in the thinking.

The individualizing of the idea takes place in self-observation, which arises out of the conclusion that has been reached. Element 7 represents a further, and final, effort made by the thesis on its way to a truth that is new for it: namely, the light. This is what the seemingly weak plant does when it forges its way to the sun through a layer of asphalt: it causes the asphalt to swell, makes a crack, an opening, in it, and finally pushes its way out of the dark, confined space into the light and air. The thought-cycles, too, develop in this way.

6. The truth of this is evident in the way we express our thoughts about a thing, in contrast to our feelings or acts of will. When I see an object and recognize that it is a table, I will normally say, not "I am thinking about a table", but "this is a table". But I would certainly say, "I am pleased with the table." It is not at all the aim of the first statement to say that I am entering into a relation to the table; but in the case of the second statement it is precisely this relation that I am drawing attention to. If I say "I am thinking about a table", I am already entering into the exceptional state characterized above, in which something is made an object of our observation which is always implicitly contained within our spiritual (mental) activity, but not as an observed object.
7. This is a unique and special feature of thinking, that the thinker is not conscious of thinking while he is engaged in it. It is not the thinking that concerns him, but the object which he observes while he is thinking.

The first observation we make with regard to thinking is that it is the unobserved element of our everyday spiritual (mental) life.

As we saw, chapter 3 is characterized by an especially close interplay between dialectic and beholding, which we can experience at every step. But now we come to Cycle IV, which occupies the position of the element of beholding within the structure of the chapter. Here the conclusions we have reached in the course of the first three Cycles must be made subject to ‘soul observation’, an activity in which the dominant role is played by beholding. We will see that the content of Cycle IV does not differ greatly from that of Cycle III. And yet the conclusions reached in them are different – on account of the changing method of thinking. It should be remarked that this is happening throughout the whole chapter. The same content – incorporating two aspects: thinking and observation – passes over from cycle to cycle, and its development is a result of the difference in character between the cycles.

The main feature of Cycle IV can also be characterized by means of the words used by Jakob Boehme to describe the fourth stage of world-development. As we recall, the synthesis is revealed in the conflict between stillness and movement. But then the following happens: “This life that is in conflict within itself becomes manifested to itself; it ceases from now on to live an outer struggle of its members; it reverberates through its inner being, illumining itself like a uniform flash of lightning (fire)” (GA 7, p.128). Fire, burning – this is life, be it that of the metabolism, of the soul that is gripped by creative inspiration, or of the process of the emergence of perception and thinking in the human being. Now it can become clear to us that the act of beholding is also an alchemical combustion, and that in it works the element of fire. It is thanks to this that the ‘I’ metamorphoses the first three (predominantly intellectual) elements of the seven-membered cycle into the last three (which are predominantly perceptual).

In the course of the first three cycles the conflict of ideas grew in intensity. The struggle was fought in order to uphold the right of thinking to be a special object of perception. Now the outer activity grows weaker; the substance of thinking needs to be melted down and transformed, while remaining itself in the process. When it has undergone the ‘trial by fire’ it shows us its quintessential nature, the outcome being as follows:

Thesis	– substance
Antithesis	– substance plus five elements

CYCLE IV

1. The reason why we do not observe thinking in the course of our everyday mental life (Geistesleben) is none other than this: that it rests upon our own activity. What I do not myself produce enters my field of observation as something 'objectively there'. I confront it as something that has come into being independently of me; it enters the field of my experience; I have to accept it as the precondition of my thought process. While I am thinking about the object, it is this that preoccupies me, my gaze is directed towards it. What I am engaged in is contemplation in thought. My attention is directed, not towards my activity, but towards the object of this activity. In other words: while I am thinking, my gaze is turned, not towards my thinking, which I myself produce, but towards the object of the thinking, which I do not produce.
2. The situation is no different for me when I bring about the exceptional state and think about my own thinking. I can never think about the thinking I am engaged in at the present moment; I can only make the experiences that have come to me through my thought-process into an object of thinking retrospectively. I would need to split myself into two personalities: into one that is thinking, and the other that is watching itself engaged in this thinking, if I wanted to observe my present thinking. This I cannot do. I can only accomplish it in two separate acts. The thinking that is to be observed is never that which is presently engaged in activity, but another. Whether, for this purpose, I take my own past thinking as material for observation, whether I follow someone else's thought process, or whether, finally, as in the above case with the movement of the billiard balls, I postulate an imagined thought-process, makes no difference at all.

The synthesis that emerges is indeed fundamental. It forces us to ask: What is this saying? Do we not become like God Himself when we engage in the activity of thinking?

3. Two things are incompatible with each other: active creation and contemplative beholding. Even the Book of Genesis knows of this. It describes how God brings forth the world on the first six days of creation, and only when it is there, does any possibility exist of beholding it: "And God saw everything that he had made and, behold, it was very good." The same is true of our thinking. It must first be there, if we wish to observe it.

The beholding may again seem to us excessively active, but it should be borne in mind that this activity differs from that in the dialectical process. It is essential to regulate the intense flame, and give it a

direction, so that it warms what needs to be warmed, and in the right measure. Only we must not interfere directly with the substances in process of metamorphosis. This is the peculiar passivity of the fourth stage of the metamorphosis.

4. The factor that prevents us from observing thinking as it unfolds in the present, is also that which gives us more immediate and intimate knowledge of it than any other process in the world. It is just because we ourselves produce it, that we are familiar with the characteristic course that it follows and the nature of the process that this entails. What can only be found in an indirect way in all other spheres of observation, namely, the factually relevant context and the relation between the single objects, this we know in a quite immediate way in thinking. I do not necessarily know why, for my observation, thunder follows lightning; but why my thinking connects the *concept* thunder with that of lightning is known to me directly out of the content of these two concepts. It does not matter at all, of course, whether I have the correct concepts of lightning and thunder. The connection between those that I have is clear to me, through the concepts themselves. This transparent clarity with regard to the thought-process is quite independent of our knowledge of the physiological basis of thinking. I am speaking here of thinking in as far as it presents itself to us out of the observation of our own inner (*geistig*) activity. How one material process in my brain causes or influences another while I am carrying out a thought operation is not at all relevant here. What I observe in thinking is not: what process in my brain connects the concept of lightning with that of thunder, but: what it is that brings me to draw the two concepts together in a certain relation. Observation tells me that the only thing that guides me when I connect thoughts together is the content of my thoughts; I do not take guidance in this from the material processes in my brain. In a less materialistic age than our own this remark would, of course, be quite unnecessary. But at the present time, where there are people who believe that once we know what matter is we will also know how matter thinks, it does need to be stressed that we can speak of thinking without coming into conflict with brain physiology. A great many people today find it difficult to grasp the concept of thinking in its purity. Anyone who counters the idea of thinking I have developed here, by promptly quoting Cabanis' statement: "The brain secretes thoughts as the liver secretes gall or the salivary glands saliva, etc." simply does not know what I am talking about. He is trying to find thinking by a mere process of observation, in the same way as we approach other objects in the world. But he cannot find it in this way because, as I have shown, it is precisely here that it eludes normal observation. Whoever cannot overcome materialism is lacking in the ability to bring about the exceptional state I have described, which raises to consciousness that which remains uncon-

scious in all other inner (Geistes) activity. It is not possible to talk about thinking to someone unwilling to take up this standpoint, just as little as one can talk about colour to a blind person. But he should certainly not imagine that we look upon physiological processes as identical with thinking. He does not explain thinking, because he entirely lacks the ability to see it.

At the fifth stage our confidence grows in the correctness of what we have discovered at the third. And this is how it must be: the synthesis, after its identification with 'beholding', re-emerges in a new form, in which what has to be proved in the cycle grows apparent.

5. However, for anyone able to observe thinking – and with good will every human being possessed of a normal organization has this ability – the observation described is the most important he can make. For he is observing something of which he himself is the originator. He sees himself standing over against, not an object which for the present is foreign to him, but his own activity. He knows how that which he is observing comes into being. He sees into the connections and relationships in question. A secure point of reference has been won, from which we can, with some hope of success, seek the explanation for all other phenomena of the world.

What we have found is like the realization of Archimedes' dream with regard to his lever. Thinkers of the past have occasionally come very close to this discovery, but they lacked confidence in themselves, sometimes as thinking and sometimes as feeling beings. The truth remained partially hidden, and the storms of enthusiasm with which it was greeted were one-sided. But when it stands before us at last, the tendency to individualization appears within it.

6. The feeling that he had such a fixed point prompted the founder of modern philosophy, René Descartes, to base all human knowledge on the principle: *I think, therefore I am*. All other things, everything else that happens, are there independently of me; whether as truth, whether as illusion and dream, I do not know. There is only one thing that I know with absolute certainty, because I myself bring it to its sure and undisputed existence: namely, my thinking. Even if it has yet another origin of its existence, even if it comes from God or some other source, that it is there in the sense that I produce it myself, of this I am certain. Descartes had, so far, no justification in attaching any other meaning to his dictum. He could assert only that, standing within the world-whole, "I grasp myself in my thinking as in my very own individual activity". What the additional words "*therefore I am*" might mean, has long been a subject of dispute. But there is one

condition alone, under which it can have a meaning. The simplest assertion that I can make of a thing is to say that it *is*, that it exists. It is not possible, on the spur of the moment, to say of anything that enters the circle of my experiences, how this existence should be more closely defined. Each object will first need to be examined in its relation to other objects before we can decide in what sense it can be spoken of as existing. A process I am experiencing can be a sum of percepts, or it can also be a dream, a hallucination etc. In short, I cannot say in what sense it exists. This cannot be gathered from the process itself; I will only find out when I consider it in relation to other things. Here again, however, it will not be possible for me to know *more* than how it stands in relation to these things.

The final result in this Cycle is found by the reader within himself, and thanks to it he is left in his cognition alone with the world, so to speak, with no-one to mediate. Here begins the thorny path to freedom.

7. My quest only arrives at a solid base when I find an object, the meaning of whose existence I can derive from the object itself. But I myself as a thinking being am that object, since I give to my existence the determinate, self-contained content of thinking activity. I can now go on from here and ask: “Do other things exist in this or in some other sense?”

In element I of the following Cycle the sevenfoldness of Cycle IV rises to an octave. At the same time, one notices here straight away an enhanced activity of thinking, but of the ‘beholding’ kind, which appeals to ideal perception; it also demands an activity of spirit, still more intense than in dialectic, but an activity of a different sort. This thinking is characterized by supersensible predetermination. It is “born into the world” and at its birth one needs to play the part of ‘midwife’ with precision and skill. Responsibility for the truth also increases here. In this Cycle the “birth pangs” are long-drawn-out. Because what is being “born” is something truly unique: The individual human spirit enters those spheres of the world-process in which he is able to condition himself, to renounce every support that he has been provided with by the Creator, by nature, culture and by the experience of the perceptual world; he must now, drawing the motives for activity out of his higher ‘I’, determine his path himself.

In Cycle V one senses a kind of merging together of its structure with that of Cycles III and IV, which seems to us to be in perfect harmony with structural law. From the aspect of content, too, these three cycles form a unity. To confirm for oneself that this is so, it is enough to compare their first elements – the theses. The first dialectical triad in

the cycle assimilates thinking into the ranks of the objects of observation, and then we realize that the usual antithesis between thinking and observation is overcome here. Thus begins the twilight of dualism.

CYCLE V

1. When one makes thinking into an object of observation, one is adding to the rest of the observed content of the world something that otherwise escapes our notice; but one is not changing the way in which the human being relates to the other things. The number of objects of observation is increased, but the observational method remains the same.
2. While we are observing the other things, there enters into the world-process – observation now being included as a part of this – a process that is overlooked. Something is there, that is different from all other processes, and is not taken into account.
3. When I look at my thinking, however, there ceases to be an unnoticed element of this kind. For what now hovers in the background is, again, only thinking itself. The observed object is qualitatively the same as the activity directed towards it. And this is, again, a characteristic feature of thinking. When we make it into an object of observation, we do not find ourselves obliged to do this with the help of something that is qualitatively different; we can remain within the same element.
- 2' When I weave into my thinking an object that presents itself to me with no involvement of my own, I reach out beyond my observation, and the question that needs answering is: What right have I to do this? Why don't I simply allow the object to make its impression on me? How is it possible that my thinking has a relation to the object? These are questions that must be asked by anyone who reflects upon his own thought-process.
- 3' They no longer arise when we reflect upon thinking itself. We are adding to thinking nothing that is foreign to it, and therefore have no need to justify such a process of addition.

As we see, the triad is intensified through the inclusion of a further doubt. A categorical judgment of Schelling's serves as the element of beholding in this cycle. Its value for us lies in the fact that it has not been thought through by the philosopher. It can only be thought through to its conclusion from the standpoint of the 'Philosophie der Freiheit', and this is what happens in elements 5, 6 and 7.

4. Schelling says: "To cognize nature means to create nature."
5. Anyone who takes literally these words of the bold nature-philosopher, will have to permanently renounce all knowledge of nature. For nature is already there, and in order to create it a second time one must get to know the principles according to which it came into being. For the nature which one wished only to create, one would first have to take note of the conditions of the existence of the nature that is already there. But this taking note, which would have to precede the act of creation, would be cognition of nature – even if, after one had taken note, the act of creation were not to take place at all. One could only create a nature that does not yet exist, without *prior* knowledge of it.
6. What is impossible in the case of nature: creation before cognition – this we accomplish in the activity of thinking. If we wanted to gain knowledge of thinking before starting to think, we would never get round to it. We must resolutely forge ahead with our thinking, in order to come to knowledge of it afterwards through observation of what we have ourselves done.
7. For the observation of thinking we first create an object ourselves. The provision of all other objects is a matter that has been taken care of with no involvement on our part.

In Cycle VI an objection, taken from the realm of organic processes, can easily be raised against our conclusion to the effect that with our thinking we create new objects of cognition. Refutation of this helps to convince us still more of the correctness of the conclusion we arrived at, which becomes, so to speak, our personal property.

CYCLE VI

- 1-2. My assertion that we must think before we can observe thinking could easily be countered with the claim that the following is equally valid: we can also not wait until we have observed the process of digestion, before we digest. This objection is similar to the one made by Pascal to Descartes, when he claimed that we can also say: I go for a walk, therefore I am. It is certainly the case that I must steadfastly digest before I have studied the physiological process of digestion. But this could only be compared with the observation of thinking if, afterwards, instead of reflecting upon digestion with my thinking, I were to eat and digest it. There is, indeed, good reason for the fact that, while digestion cannot be an object of digestion, thinking can very well become an object of thinking.

3. There is no question whatever: in thinking we are holding the world-process by a cusp, where we ourselves have to be present if anything is to happen. And this is, after all, the crux of the matter. This is the reason why things present such a riddle as they confront me: it is that I am so uninvolved in the fact of their coming-into-being. They are simply there for my perception; while in the case of thinking I know how it is brought about. For this reason there exists no more fundamental starting-point than thinking, for an inquiry into the world-process as a whole.

As an object of beholding, another error is examined. In this way, individualization (for this is the sixth Cycle) takes its course with special effectiveness.

4. I would like now to mention a mistaken view of thinking that is very widely held, and runs as follows: "Thinking as it is in itself is nowhere accessible to me. The thinking that connects the observations we make of our world of experience and weaves them through with a network of concepts, is not at all the same as that which we later draw out of the objects of observation and make into the objects of our inquiry. What we first weave into the things unconsciously is something quite different from what we consciously draw out again."

Ideal perception arises in the way that element 3 arose out of the struggle between elements 1 and 2 – i.e. through exposure of the nature of the error.

5. Anyone who argues in this way fails to realize that it is not possible for him, by so doing, to escape thinking. I cannot tear myself free of thinking when I want to examine thinking. If one distinguishes the thinking prior to consciousness from the thinking that is later conscious, one should not forget that this distinction is no more than an external one, and is not at all relevant to the matter under discussion.

The task now is to consolidate the results that have been reached and do so with a certain decisiveness – i.e. with personal interest.

6. I do not, in any way, change a thing into something different by making it an object of thinking. I can imagine that a being with sense-organs of a different kind and a differently functioning intelligence would have a quite different conception of a horse than my own, but I cannot see how my thinking becomes different through the fact that I observe it. I am myself observing what I am myself producing. How my thinking appears to an intelligence different from my own, is not

the issue here; the question is how it appears to me. In any case, the picture of *my* thinking in another intelligence cannot be a truer one than my own. Only if I were not myself the thinking being, but the thinking came towards me as the activity of a being foreign to me, would I be able to say that my picture of the thinking in question appears in a certain way, but what this being's thinking in itself is like, I cannot know.

For the present I have no reason whatever to view my thinking from another standpoint. After all, I look at everything else in the world with the help of thinking; so why should I make an exception to this in the case of my thinking? With this, I consider that sufficient justification has been given for taking thinking as the point of departure in my philosophical inquiry (*Weltbetrachtung*). When Archimedes had discovered the lever, he thought that with its help he would be able to lift the whole cosmos off its hinges if he could only find a point on which his instrument could be supported. He needed something that is carried by itself and not by something else. In thinking we have a principle that subsists through itself. Taking this as our starting-point, let us try to understand the world.

The final conclusion, to follow, sets us the task of knowing the world as a whole, but we are now equipped with a new standpoint with regard to the principle of thinking.

7. We can grasp hold of thinking by means of itself. The question is, whether we can take hold of anything else by the same means.

We now move on to Cycle VII. As to its style and also its content it is unusually personalistic. But this is true of chapter 3 as a whole. It is therefore not at all surprising that in Cycle VII the author's presence is more strongly felt. A second point, also, is of great importance here: The principal idea of the whole chapter is, in this cycle, not only individualized, but attains a kind of apotheosis of All-unity.

The dialectical triad of the Cycle does not arise immediately. The "dragon" of prejudice, of one-sidedness, of bias does not surrender so easily – a collision of thesis with antithesis occurs *three times*. Decisive conquest of the dragon required a special argument. The synthesis that is reached would probably be viewed by Eduard von Hartmann as being not entirely correct philosophically. But this only applies if we are not willing to leave behind the reflection that is prepared, moreover, to set limits to itself and rejects as invalid the inclusion of psychological observations in philosophy.

CYCLE VII

- 1-2. So far I have spoken of thinking without making reference to its bearer, the human consciousness. Most philosophers of the present day will come to me with the following objection: "Before thinking arises, there has to be a consciousness. Therefore our starting-point should be consciousness and not thinking. There is no thinking without consciousness."
- 1-2. To this I must reply that if I wish to reach clarity on the question of the relation between thinking and consciousness, I have to think about it. Thus, I presuppose thinking.
- 1-2. One can, of course, respond to this in the following way: "When the philosopher wishes to *understand* consciousness, he makes use of thinking, and thus presupposes it. But in the normal course of things, thinking arises within consciousness and thus the latter is presupposed."
3. If this reply were given to the World-Creator who wishes to create thinking, then it would no doubt be justified. One can, of course, not cause thinking to arise without first bringing consciousness to existence. However, the philosopher's concern is not creation of the world, but understanding it. His task is therefore to seek the starting-point, not for the creation but for the understanding of the world.

Element 4 has a character that is, again, markedly personal. One can even ask oneself: How can one 'behold' a train of thought of this kind? – One must *behold it in the 'I'*, where everything is in a process of burning and transformation, and where we are assigned the task of giving birth within ourselves to the creator of a new world. Also, in element 4 we are this time given, not so much the content for the beholding, as the task and the indication of what is to be beheld and why.

4. I find it strange indeed when the philosopher is reproached for being concerned, first and foremost, about the correctness of his principles, rather than grappling immediately with the objects he wishes to understand. The World-Creator needed to know, above all, how to find a bearer for thinking; but the philosopher must seek for a firm foundation from which to gain an understanding of what exists. What use is it to us if we take consciousness as our starting-point and investigate it by means of thinking, if we do not know beforehand about the possibility of gaining insight into things through the application of thinking? We must first examine thinking in an entirely neutral fash-

ion, not relating it either to a thinking subject or to an object of thought. For in subject and object we already have concepts that are formed through thinking.

Some of the 'beholding' processes in the book are, without question, so unusual, that we must content ourselves for the present with feeling our way into the given context, and coming to a felt experience of how the *entire* preceding content pervades element 4.

5. There is no denying: *Before anything else can be grasped, thinking must be understood.* Anyone who denies this overlooks the fact that he, as a human being, does not belong to the beginning of creation, but to its end. One can therefore, for the purpose of explaining the world by means of concepts, not take as one's starting-point the elements of existence that are chronologically the first, but rather that which is given to us as the nearest and the most intimate. We cannot transport ourselves with a leap back to the beginning of the world in order to begin our inquiry there – we have, instead, to proceed from the present moment and see whether we can advance from the later to the earlier. So long as geology spoke of hypothetical revolutions in order to explain the present state of the Earth, it was groping in darkness. Only when it began to ask what processes are still taking place at the present time, and argued logically from these back into the past, did it gain a firm foundation. So long as philosophy continues to assume principles of all possible kinds, such as atom, motion, matter, will, unconscious, it will be floating in the air. Only when the philosopher takes the very last as his first principle, will he be able to attain his goal. This very last or latest element which world evolution has arrived at is *thinking*.

The individualization of the idea in this cycle is presented in a polemical manner and corresponds to what we said about its dialectical triad.

6. There are people who say: Whether our thinking is, in itself, right or not, we cannot establish with certainty. The starting-point we have chosen remains, therefore, a questionable one. To speak in this way is as sensible as doubting whether a tree is, in itself, right or not.

But the victory is already won in advance. After such an attempt as it were to de-individualize the idea, it simply becomes clearly manifest.

7. Thinking is a fact, and to speak of the rightness or wrongness of a fact makes no sense at all. At most I can doubt whether thinking is being rightly used, just as I can doubt whether a given tree provides the right wood for a piece of equipment with a specific purpose. It will be the task of this book to show to what extent the application of thinking to the world is a right application of it or a wrong one. I can understand someone doubting whether any insight can be won through thinking about the world; but I fail to grasp how anyone can doubt the rightness of thinking as such.

We will now draw together into a unity the ‘quadrilateral’ of thinking which, as we now know, leads to the permeation of fourfold man with consciousness. If we read in different directions the elements contained in this Table (No. 4 below) we will again recognize the correctness of our analysis of the structure of beholding in thinking. Let us briefly summarize the content of the chapter: “The human being thinks, but not only this, he can also observe his thinking. However, these two activities cannot be carried out simultaneously. If they are realized in practice one after the other, and brought together into a unity, they make it possible for us to create a reality which is grounded upon itself alone. The meaning of its existence can be drawn out of this reality itself. In the observation of thinking all dualism is overcome. When we think about thinking, we inaugurate a world-process of a kind that cannot come about without our active participation.”

	Element 1	Element 3	Element 5	Element 7
C. I	On the basis of observation alone, one can only say something about the phenomena of the world when they have already come into existence	The conceptual process cannot be carried out without the active participation of the human being	What do we gain when we find a conceptual counterpart of a process?	The relations connecting processes and objects with one another can only come to light when we unite thinking with observation
C. II	Observation and thinking are the two main pillars of every conscious activity of the human being	Everything done by commonsense thinking and by scientific research is based on observation and thinking	The antithesis of observation and thinking precedes all other antitheses	Without thinking one can gain no knowledge of anything at all

C. III	In the forming of views about the world, the main part is played by thinking	The observation of thinking is an exceptional state. It does not occur of itself like other observations	Thinking is mostly directed towards an observed object, and not towards the thinking subject	In ordinary everyday life thinking is an element that cannot be observed
C. IV	The reason why we do not observe thinking, is that we produce it ourselves	In order to observe thinking, one must first produce it. God, also, first created the world and only then beheld it	Observation of thinking is the activity that is most our own. This is the starting-point for explanation of all the phenomena of the world	There is given in thinking the only object, the meaning of whose existence I can draw out of itself. That is myself as a thinking being
C. V	Thinking is a new, hitherto neglected object of observation. Yet one observes it by the same method as other objects are observed	We observe thinking through the thinking activity	Thinking is pure observation	In thinking, creation takes place before cognition. This is how God created
C. VI	Only thinking can be an object for itself	“In thinking we hold the world-process by a cusp”; here, it cannot take place without us	In the observation of thinking it is impossible to pass beyond its limits into the unthinkable	In thinking we have a principle that supports itself. This is the lever of Archimedes
C. VII	There is no thinking without consciousness. But in order to understand consciousness, we must think about it	One cannot think without consciousness. Such was the decree of the Creator. But for knowledge of the world, thinking is the starting-point	In world-development thinking was the last thing to arise. But in the act of understanding it emerges as the first	Thinking is a fact. The question cannot be asked whether it is right or wrong, but, at most, whether one is applying thinking to the world correctly

Table 4

When the new edition of the ‘Philosophie der Freiheit’ appeared in 1918 Rudolf Steiner made additions to chapter 3 and a number of later chapters. Each addition can be experienced as a thought-structure which enables us to extend the seven cycles of the chapter to an *octave*. An alternative experience of the structure of a chapter shows the addition to be the *seventh* part.

In his defence of the precedence of thinking over all other kinds of soul activity, Rudolf Steiner takes account, in this addition, of the ‘I’ itself.

Structurally, the addition is built up in the form of a tri-unity. Its thesis is the normal, seven-membered cycle. Standing over against it is a second cycle, but without a thesis of its own. Its thesis is the whole of Cycle I. The final conclusion, element 7 of the second Cycle, is a general synthesis of the addition as a whole.

Postscript to the 1918 edition

Cycle I

1. In the above discussion the significant difference between thinking and all other soul-activities is pointed to as a fact that emerges for a really unprejudiced observation.
2. A person who is not striving to observe in this unprejudiced way will be tempted to make objections to these statements, such as: “When I think about a rose, this is also no more than an expression of a relation of my ‘I’ to the rose, just as when I feel the beauty of the rose. There is a relation between ‘I’ and object in thinking, in exactly the same way as in feeling or perceiving.”
3. Anyone who makes this objection is taking no account of the fact that only in thinking does the ‘I’ know itself to be, in all ramifications of the activity, identical with the being that is active. There is no other soul activity in which this is fully and completely the case.
4. If, for example, someone has a feeling of pleasure, a more discerning power of judgment can very well distinguish to what extent the ‘I’ knows itself to be identical with an active agent, and to what extent a passive element is present in it, so that the pleasure merely arises for the ‘I’. And this applies also to other soul activities.
5. Only one should not mistake “having thought pictures” for the elaboration of thoughts by means of thinking.
6. Thought pictures can arise in the soul like dreams or vague intimations. This is not *thinking*. Of course someone could now say: “If this is what you mean by thinking, then willing is in the thinking, and in that case we have to do not just with thinking, but with the will in thinking.”
7. But this would only entitle one to say that true thinking must always be willed. However, this has nothing to do with the characterization of thinking that we are making in these discussions. Though the true na-

ture of thinking may make it essential that it is *willed*, the point here is that nothing is willed that, as it takes place, does not appear fully and completely to the 'I' as an activity of its own that it can follow in clear self-observation. It must even be said that *because of* the essential nature of thinking as put forward here, thinking shows itself to the observer as willed through and through. Anyone who makes an effort to really understand everything that is relevant for the objective appraisal of thinking will not fail to recognize that this soul activity has the quality of which we speak.

We now take all that has been said as a greater thesis and set over against it a greater antithesis in the form of a cycle which, however, also contains a lesser antithesis.

Cycle II

2. The objection has been made by a personality whom the author of this book holds in high esteem as a thinker, that one cannot speak of thinking in the way it is done here, because what we think we observe as active thinking is only an illusion. In reality we are only observing the results of an unconscious activity underlying thinking. It is merely because this unconscious activity is not observed, that the illusion arises that the thinking we observe exists independently, just as when a rapid succession of electrical sparks makes us think we see a movement.
3. This objection, too, rests upon an inexact observation of the facts. It can only be raised by someone who fails to recognize that it is the 'I' itself which, standing *within* thinking, observes *its own* activity.
4. The 'I' would need to be standing outside thinking, if it were to be subject to an illusion, as in the case of illumination through a rapid succession of electrical sparks.
5. It would be more pertinent to say: anyone who makes such an analogy is seriously deluded, rather like a person who wanted to say of a light that is in movement: it is re-lit by an unknown hand at every point at which it appears.
6. No, whoever wishes to see in thinking anything other than a product of clearly observable activity taking place within the 'I' itself, must first make himself blind to the simple fact that lies open to observation, in order to be able then to account for thinking by means of a hypothetical activity. Anyone who does not blind himself in this way cannot fail to acknowledge that everything he fabricates in thought as an addition to thinking, diverts him away from the true nature of thinking.

There follows now the conclusion of Cycle II, which is at the same time a general synthesis, merging into one with element 7 of Cycle VII of the chapter. Thanks to it the Postscript acquires a holistic, triune character, and its dialectic is pulsating with inner life.

7. Unprejudiced observation shows that nothing can be assigned to the essential nature of thinking, that is not found within thinking itself. One cannot reach through to something that causes thinking, if one steps out of the realm of thinking.

VI The Concept (the Idea) and the Percept (Experience)

1. The Three Worlds

The experience of knowledge which we have acquired as a result of our work with the first three chapters of the 'Philosophie der Freiheit', allows us to make certain generalizations. The conscious being of man stands before us as an activity that is carried out at the meeting-point of three worlds, each one of which has its representation within the cognizing 'I'. Thanks to this fact the latter has in the human being the character of a *self-conscious* principle.

The first of these three worlds is the sense-world, given to us in (outer and inner) percepts. The second world is thinking. In its essential nature it stands beyond subject and object. The phenomenon of thinking in man is merely a special case – albeit one of immense significance – within the total structure of the universal being of thinking. This world will, more than once, be an object of our discussions, but for the present we will "make do" with a general characterization. The universal world of thinking is the primal source and the ideal foundation of all being. In its manifestation before created things it was (and remains) the world of (in the view of Scholasticism) the essential intelligible beings, the thought-beings. Concepts and ideas serve as the representatives of this world in human consciousness.

With the accumulation of (pure and empirical) knowledge there emerges in the human being a soul world of his own which sends its representatives in the form of memories into the active life of the human spirit. This world stands as a subjective one over against the objectivity of the first two worlds. For the becoming of the human 'I', all three worlds are equally indispensable. If any one of them is excluded, the human individuality simply does not come into being. The consequences arising from this are many and various. Firstly it gives us full justification in asking: If the existence of the human individuality has an objective character, is it possible to exclude it and to regard the first two worlds as fully existent nevertheless? If not – and this is the second point – can one then regard the phenomenology of the human spirit as being without foundation? Do we have the right to dispute the fact that the conceptual expression of the world-intelligence in man is an objective process which constitutes a part of the world process as a whole?

The answer to these questions can provide the solution to the riddle of the human being, and it can be found through spiritual-scientific study of the genesis of world and man.

In the sphere of soul-spiritual processes, the ontogenesis, within the subject, of its 'I'-consciousness, is of decisive significance. As we have already described, this 'I'-consciousness is supported upon the reality of the three worlds, where the percept plays the role of "prime mover". It calls forth of necessity in the subject – so we read in the 'Philosophie der Freiheit' – the manifestation of the corresponding concept, which arises from the world of thinking. Their union gives rise to the inner representations as the content of the individual spirit (mind). They accumulate within it and, through the cognitive activity of the 'I', are brought together into the system of a world-view (Welt-anschauung) – thus providing the basis for the motives of activity.

All this can be shown in its entirety in diagrammatic form (Fig.56). As all that is real in the world is personified, we must imagine behind the three worlds which are the object of our study, the presence of creative 'I'-beings through whom their selfhood and their self-development are conditioned. Behind

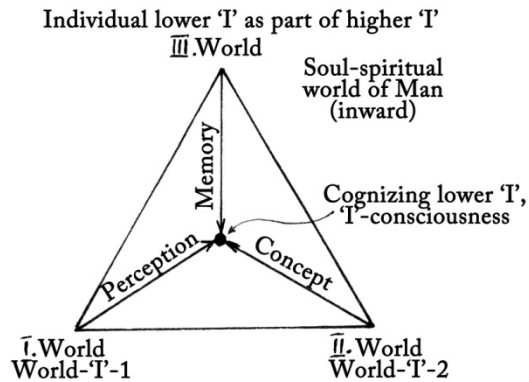


Fig. 56

the world given to us in percepts (the sense-world) there stands the 'I' of the universe. But this also stands behind the world of thinking, which is none other than the universal individual (see Figs. 17 and 25a). In relation to the cognizing subject the 'I' of the universe appears in two aspects: outwardly ('I'-1.) through perception, and inwardly ('I'-2.) through thinking. The 'I' at the apex of the triangle and the 'I' at its centre are one and the same – i.e. the lower 'I' of the individual, which is in a process of development. But there are also differences between them. The 'I' in the centre is the one that is decidedly the lower; the 'I' at the apex is in touch with the higher 'I', which is becoming individualized in the human being and which exists (and is active) potentially behind the spiritual world of the human being and makes its presence felt in him from time to time; thanks to it, or within it, there also takes place the process of the "gathering in" of the personality, its *involution*.

In the early stages of the objective evolution of the human monad, its involution had an entirely *substantial* character: As the Hierarchies thought the human being, they created his triune corporeality. In the first stages of the development of 'I'-consciousness the thought-pictures experienced by the human being also influenced his corporeality fundamentally, but especially the substances of his soul-body and his sentient soul. All this had a decisive influence on the character of the different religious beliefs and rituals and the modes of upbringing and education. Depending upon which Gods men worshipped, different types of personality developed among them; this even found expression in their outer appearance: there was the Apollonian and the Dionysian. One may confidently assert that also the racial differences between human beings are determined by their traditional, age-old forms of religious belief.

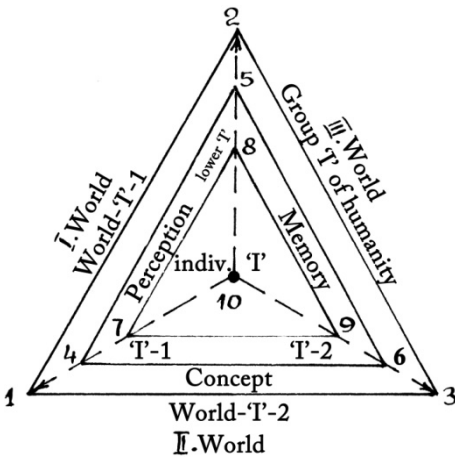


Fig. 56a

Something else emerges in the human being in the process of his individual evolution. The situation here is that, once we have become 'I'-beings, we experience how the percepts give us the stimulus to the forming of concepts, but as yet we are not able to create conceptually, out of the 'I', a sense-perceptible object. Where our inner world is concerned, however, the complete reverse is true: the objects of perception within it (memories) can only be brought forth

through the conceptual, thinking activity of the 'I'. We can only estimate the significance of this fact rightly, if we understand the human being as the unity of 'I' and the world. This is constituted through the totality of the three tri-unities, and consisting of 3 x 3 elements, which draws together the dynamic of the 'I'-consciousness into a single whole, a system, the dynamic of the ascent from the lower 'I' to the higher 'I' (Fig.56a). Thus the human individual incorporates himself into the world-individual, grows into it, enriches it with the qualities of self-conditioned self-development under the conditions of free choice between being and not-being, between good and evil.

Within each of the tri-unities represented in the Figure, the elements of which they are composed can be regarded as identical in nature. In

the process of the involution of the human spirit they form a hierarchy. It passes through this hierarchy in the process of its individual evolution which leads it via identification with its elements. In this case, progress is determined through the striving of the lower 'I', which is able to condition itself as it grows upwards into the higher 'I'; then the concepts become identical with the percepts and memories. Potentially, within the system of tenfold man, all three 'I's of the inner triangle are identical.

In his characterization of Saint-Martin's ten-leaved book Rudolf Steiner says that the main page in it is the tenth; without this, "all the preceding ones would be unknown.... the Primal Creator of things (but this is what man, too, must become – G.A.B.) (is) invincible by virtue of this tenth page, because it is a corral (a circle of wagons – Trans.) around him, through which no being can pass" (Beiträge 32. p.13). The tenth page forms the corral – to speak in the language of methodology – simply through transforming the structure of 3 x 3 elements into a unity, a system, thus leading them back to that from which they sprang – the original unity, the Creator.

In the case we are considering, the "corral" of the system of nine elements has taken on the character of a "fortress" consisting of three sets of walls. Behind these walls the true 'I' of the human being matures in its sovereign independence, whereby it bears the character of an active centre of transformation. Its "security" is not assured through isolation from the world, but through a lawfully structured dynamic connection and interaction with it. This is something like a state of "active defence" – a victorious resistance struggle of selfhood and of the maturing of the lower 'I' to the higher 'I' within the organic totality of the three worlds. Here the outer antithesis to God (in concept and percept) is transformed into the supremacy of God in the holy of holies of the individual 'I'. Thus is realized the word of St. Paul "Not I, but Christ in me" – the higher principle of human freedom. Its stages are as follows: First the 'I' in its separation from the Divine world, then the sacrifice of the (lower) 'I' in Christ and, finally, resurrection in the higher 'I'.

2. The Genesis of the Concept

In the considerations that are summed up in Fig.5, we showed, from the cultural-historical aspect, the general principle of the acquisition of the concept by the human being. We will now go on to examine the nature and significance of concepts, and their place within the structure of the unitary soul-spiritual entity man-world.

Rudolf Steiner describes the genesis of the concept in close connection with the process of man's development in the course of the culture-epochs. All that occurred before them belongs to the cosmic "biography" of the concept, which could tell of the stages in world-development where the human being was no more than an object among many others.

In the first culture-epoch of our root-race, knowledge still flowed into the human being, as it were, directly from the spiritual world of imaginations. The purpose of the word was to evoke within the soul living pictures of what was knowable, and convey them to another soul. At that time no logic was possible. In the Old Persian epoch human beings also received concepts by way of supersensible mediation, but experiences of the *sense-world* began to determine their *form*. The Egyptians were the first to begin to apply concepts to the needs of the physical plane – in astrology, in surveying, in building. Concepts were given the form of symbols, but their supersensible substance withdrew from the human being. The fulness of the supersensible was experienced by the Egyptian in the form of a triangle, and he therefore experienced himself, – as a creature, a vessel of God – also as a tri-unity (see GA 124, 7.10.1911). In the Ancient Greek epoch man grew conscious of the fact that, when he gains knowledge of the world, he adds something new to it, and that in his thinking he is disconnected from the world. This began with Aristotle. Later, in the Middle Ages, the need arises to apply Aristotelian logic to the world-processes and thus grasp their nature by way of the intellect.

Socrates and Plato were the first thinkers who, instead of symbolizing the perceptions of the supersensible, transformed them into concepts. Aristotle developed the conceptual activity of the spirit (mind) and attempted to apply it to knowledge of the sense-world, within this world itself. It was not long before the agonizing question arose: Is knowledge of this kind able to bring us into connection with the original foundation of the world? (Scepticism – Pyrrho, 360-270 B.C.) The agnosticism of our time has its roots in the scepticism of the Ancient Greeks.

Anthroposophy brings the human being into a relationship to the concept, such that on the one side of it he meets the sense-world, and on the other side the spiritual world. One should beware of immediately seeing in this position an appeal to the mysticism of neo-Platonism. Conceptual thinking is regarded in Anthroposophy as an organism; it grows and embraces the soul in the complete fulness of its life, not closing it off in abstraction but, on the contrary, enriching it with the reality of the world of spirit.

In his account of the nature of the concept, Rudolf Steiner suggests that we imagine an object that is blocking the path of the light and casting a shadow. This shadow is similar to the object in question and comes about because the light is shut out from a given volume of space. Something comparable to this phenomenon happens with concepts. When they are formed, a certain supersensible reality is shut out, and the concepts – like the shadows – resemble them, their “objects”. Hence, they bring to manifestation the supersensible in the sensible world, albeit in a very remarkable way. Where perception of the supersensible shifts over into the sense-world a shadow-picture arises – the concept. There is contained in it as little supersensible reality as there is sense-reality, sense-perceptible object, in the shadow. The concept represents the boundary between two worlds, but this boundary is “drawn” *from the side of the supersensible world*.

When we think dialectically, we connect concepts with concepts, whereby we follow the law of their autonomous movement (in the way Hegel did). This law of theirs is a manifestation of the supersensible reality standing behind them. The concepts themselves embody so fine a material substance, that they are the most spiritual of all that man calls his own in the sense-world. It is not at all easy to grasp the supersensible nature of concepts and ideas, yet it is in the highest degree necessary; the crisis of cognition bears eloquent witness to this need. We can be helped in this undertaking by the evolutionistic research method of spiritual science.

* * *

The objectification of concepts, their severance from their connections with the world-whole, occurs not only by way of the cultural-historical process of development. This separation is prepared for by the spiritual-organic becoming of man, which, projected onto the cultural-historical process, continues right up to the present day, albeit in a weakened form. Its peculiar feature consists in the fact that, as it unfolds, as Rudolf Steiner says, “a non-being in thinking” is released from sense-perceptible reality (B. 45, p.12).

From the mid-point of the earthly aeon, which coincides with the middle of the Atlantean root-race, universal consciousness separates off a part of the world-whole and sets it over against itself in the sphere of otherness, as a kingdom in which the life-principle (etheric principle) is absent. Finally there takes place a “separating off” of consciousness itself into the sphere of non-consciousness, if one regards consciousness from the standpoint of real being.

In its first half, the earthly aeon passed through a repetition of the three preceding aeons. First, the earth condensed out of the world-Spirit to the warmth condition, thereby becoming similar to Old Saturn. Out of this “primal fire” of the earth the foundation was created for the blood-system. Then air and light appeared and there emerged the first beginnings of breathing and the nervous system. At a later stage water arose; it was pervaded by tone, which caused the substances to “dance”. The most important formation arising from this “dance of the substances” is albumen, the foundation of all that is living* (see GA 102, 16.3.1908). Actually, the main characteristic of the earthly stage of development was that living warmth became mineral. At that time there arose, parallel to the warmth metamorphosis, a process of combustion which resulted in the shedding of a certain material deposit – ‘ash’. In the planetary processes, those processes which take place in the course of the fourth globe on the scale of the entire solar system, this “shedding of the deposit” was the emergence of the mineral kingdom. This is how being was “separated off”. But as world-being, before the combustion process occurred, was the being of universal consciousness, the world was divided, with the forming of mineral substance – the “ash” which pervaded all living entities in the sense-world – into non-being and world-consciousness. In the human being the process of mineralization was closely connected with the rhythmical system: with breathing and blood circulation. Breathing takes place on all levels of being. It is a multiplicity of forms of cosmic rhythm, but also of forms of relationship between beings and their surroundings and of beings amongst themselves. All human perceptions are a refined form of breathing. At first, man developed the process of breathing-perception supersensibly. He lived at that time, nourished by the revelations and within the revelations of exalted spiritual beings. When he had acquired the capacity to breathe air, he began, parallel to the supersensible perceptions, to “breathe in” all that had come into being apart from these – his sense organs were opened up to the external world. “Absolute longing” in the human being became the wish for the sense world, desire. He turned his inner life towards the sense-world, and his breath forfeited its spiritual content.

Rudolf Steiner describes this transition as follows: “But just as in the head there is taken up by the sense-perceptions the breath-process that streams into the body, so is taken up by the rest of the body that which streams outwards as outbreathed air. In the limb-metabolic or-

* In the books and lectures of Rudolf Steiner all these processes are described from many angles and with a wealth of detail.

ganism there stream together the bodily feelings, our experiences with the outbreathed air, just as the sense-perceptions stream into the head through what we hear and into the exhilarating element of the in-breathed air through what we see. The sobering quality of the outbreathed air, that which extinguishes perception, all this streamed together with the bodily feelings aroused by walking and by work. Doing things outwardly, actively, this was connected with the outbreathing. And as the human being engaged in activity.... he felt as though the spiritual-soul element was flowing away from him.... as though he was letting the spiritual-soul element stream into the things. But this perception of the outbreathing.... of the sobering process came to an end, and there was only a trace of it left in the Greek times. In Greek times human beings still felt as though, when they were outwardly active, they were giving something spiritual to things. But then all that was there in the breathing process was depleted by bodily feeling, by the feeling of exertion, of tiredness in work” (GA 211, 26.3.1922).

The inbreathing process was “impaired” in the head, and what was left of the former inbreathing process which led into the spiritual and had then been “impaired” by the outer sense-perceptions, one began to call “Sophia”; those who wished to devote themselves to this Sophia were known as philosophers. The word “philosophy”, so Rudolf Steiner remarks, points to the “inner experience”.

The outbreathing process which was “impaired” through the feeling of the bodily nature became “pistis”, faith. “Thus wisdom and faith flowed together in the human being. Wisdom streamed to the head, faith lived in the whole human being. Wisdom was the content of ideas, and faith was the strength of this ideal content.... In the Sophia one (had) a rarefaction of the inbreathing, and in faith one had a densification of the outbreathing.... Then wisdom was rarefied still further. And in this extended rarefaction wisdom became science” (ibid.).

The process described by Rudolf Steiner took many thousands of years; it was accompanied by a whole series of physiological and other processes, a particularly important role being played here by the acquisition of the power of speech. When man did not yet have the power of articulate speech, he was able to understand the sounds of nature. This was in the Old Atlantean epoch. After that time the half-supersensible perception of the language of nature grew ever weaker. The human being developed speech organs, acquired the gift of speech and began to understand the meaning of words, and this is ultimately what drove the “ash” “physically-chemically” into the elements of his body. The bony skeleton began to form in the body, and as this emerged, so the intellect

began to dawn. But before all this happened, the coarsening of perception which occurred in the Lemurian epoch after the opening of the sense-organs to the external world, brought with it a qualitative decline of the processes in the circulatory system of the blood. The nervous system, too, became mineral, “physical-chemical”, but as this happened it took over the former spiritual breathing – astral breathing. Because sense-perceptions had grown unusually strong, their influence caused us to lose the faculty of experiencing the breathing process consciously. In ancient times the human being, when he breathed in, perceived within himself the *spiritual content* of the object and carried out his observation in this way; in his outbreathing he surrendered the feeling of the spiritual and felt within himself a strengthening of the will-impulse – he carried out an action. Today, the impulse of outer perception, through stimulation of the nerve, reaches through to the blood circulation and has an effect upon it, which then passes over into the whole organism, including the metabolism. A portion of the material substance falls out of the organic process and the life of the inner representations arises as a result.

A yoga pupil attempts to restore to the breathing process its ancient function, to make it conscious, free from the forming of sense-impressions and, using the breath as a vehicle, to reunite in spirit with cosmic wisdom – “to become one with Brahma”. But the human being of the West, says Rudolf Steiner, has all of this “already in his concepts and ideas. It is really so: Shankaracharya would present to the pupils who revere him, the idea world of Soloviev, Hegel and Fichte as the beginning of the ascent to Brahma” (GA 146, 5.6.1913).

On his descent into earthly incarnation, the human being forms himself out of the forces of cosmic thought. But on the earth the universe surrounds him with sense-impressions and lives reflected in his thinking. The outer world in its influence upon man tends to condition and compel him in the same way as, in the past, he was influenced by spiritual-supersensible forces. If the human being were merely to reflect the outer world, he would be subjected by it to the laws of its inorganic realm, in which the laws of the universal spirit come to expression (are reflected) in the most ideal way. In such a case, says Rudolf Steiner, our lungs, convolutions of the brain etc. would have assumed crystalline form. But the life of our organism opposes such tendencies. “And this activity of resistance accounts for the fact that, instead of imitating with our organs the forms of these earthly surroundings, we merely copy them in shadow pictures in our thoughts. Thus the power of thought is actually always tending to make of us an image of our physical earth, the physical form of the earth. ... But our organization does

not allow this to happen...and so the images of the earthly forms only come about in geometry and whatever else we form in the way of thoughts of our earthly surroundings.... A table wants to make your brain itself into a table inside your head. You don't allow this to happen. Thus arises within you the picture of the table" (GA 210, 17.2.1922).

* * *

Such is the interrelation of the two sides of reality, and their effect upon the human being who is placed between them in his earthly life. From this knowledge we can draw an understanding of the nature of human self-consciousness and of the self-conditioning capacity of the human being. Here the macro and micro-levels of being stand in the most direct mutual integration. In order to grasp their interplay as it is at the chronologically latest stage, we must look back at their primal origin, which we did in our account of the first act of the creation of the world by the three Logoi. When God had revealed Himself in three hypostases, He showed His counter-image in the creation. A process of 'inwardization' of the Creator in the creation took place, which was also the primal origin of the development of inner processes in the created world. Fundamentally speaking, the cosmos 'inwardized' itself in the processes of the human blood and nerves. The Divine will to sacrifice, to revelation, which created all the visible forms in the universe, brought about, after He had become, within the subject, absolute desire of (for) selfhood, that inversion which made the human being into an image in miniature of the cosmos – the microcosm.

Without radical opposition such a process is impossible. The Divine will which, in the human being, in his willing and feeling, sets itself over against itself, becomes desire and takes on an egocentric character. To a certain degree this robs the creation of its meaning; it begins to die, to be shed like withered leaves from the universal reality. It is not easy to imagine how the egocentric tendencies of the human monads led to the emergence of the entire universe that is visible to the senses, but it is nevertheless true. Before it acquired individual 'I'-consciousness the human monad was a macrocosmic being. It was a combination of different strivings of hierarchical Beings, whose shared goal it was, to create the 'I'-being in the world of otherness. From a certain moment in development (it is marked by the Fall from Paradise) the human being was driven by desire – which became within him a Luciferic will to act – uncontrollably into the world of otherness (of not being), where finally the abstract concept was born – the form of con-

consciousness which had entirely lost the relation to its spiritual, cosmic archetype. Intellectual thinking represents, as it were, “holes in the universe”. And when I think, says Rudolf Steiner, this means that I am not (cf. GA 343, p.434). In this state of being a strong individual will can, of course, arise; desire that is purified and freed from Luciferic arbitrariness is transformed into will of the individual spirit to attain freedom. And because, if we think in concepts, we dwell in the realm of non-being, there also arises in the universe a place for freedom of this kind, for the free motives of human activity.

With his concepts that are devoid of essential being, the human being was cast out to the periphery of the universe. There, particularly from the 15th century onwards (from the beginning of the consciousness-soul epoch), concepts lost the final traces of their perceptual character. Since that time one can restore it to them only by bringing the will into the thinking and into the process of sense-perception. The passive beholding of the imaginative world of the thought-beings by the Ancient Indians, which in the Egyptian passed through the stage of spiritualized thought-perception of the macrocosm, of its universal laws and their projection onto earthly being, became in the fifth cultural epoch the mathematical-mechanistic conception of the world (but beyond these conceptions the real world of cosmic thinking can open up to the human being). Having, himself, become ‘not-real’ in thinking, the human being attains a *free relation* to the real as to the object. One of these objects is he himself – the active object of self-knowledge. And “to know oneself as a deed-performing personality,” so Rudolf Steiner says, “means: to possess as knowledge the laws – i.e. the moral concepts and ideals – which correspond to one’s deeds. Once we have attained knowledge of these laws our action is also our own.... The object in this case is our own ‘I.’” Rudolf Steiner concludes from this: “*To know the laws of one’s own action means to be conscious of one’s freedom.* The cognitive process is, according to the argument presented here, the process of development to freedom” (GA 3, p.87 f.). There arises thus between the laws of pure spirit and the natural laws of the sense-perceptible universe, the world of the laws of the self-conditioned human individuality. As we are bringing to light the true nature of cognition in this way, we would also recall that the unitary foundation of being is shown to us in a threefold revelation: As the world of perceptions (both outer and inner), as absolute desire and as the world of thinking, in which the Holy Spirit strives to reflect back to the Father, in a pure form and in the ‘I’, the principle of His universal consciousness. Hence there is revealed in thinking that has freed itself from percepts in which the sense-world imposes its forms upon us, the

entire foundation of being “in its most perfect form, as it is in and for itself” (GA 2, p.84). When we think, the Divine Ground of the world merges immanently with the process of thinking. It works within it not out of some kind of world beyond, but immediately, as within its own content. Over against this content of the Divine Ground there stands the world of experience as Its own manifestation, mediated by the process of development. A first consequence of this is, that “Through our thinking we raise ourselves from the beholding of reality as a *product* to the beholding as a *productive fact*” (ibid.). A second consequence is that in the human being and through him God cognizes Himself in the act of creation.

Through acquainting himself with the laws of thinking and using them in his activity, the human being overcomes the death quality of the isolated concept. He brings dynamic into concepts, leads the one over into the other, metamorphoses them. Thus he awakens an – albeit still illusory – *life* of the conceptually thinking consciousness. As an outcome of this there arises pure thinking, which is not only free of all sensory content, but is also freed from the human organization itself (see chapter 9 of the ‘Philosophie der Freiheit’). It is now no longer the same thinking as that which had as its content the sum of the concepts called forth by perceptions. It frees itself from all experience of whatever kind, in order to reflect it back to the Father in the hypostasis of the Holy Spirit. Since it is a fruit of evolution, the whole of evolution is present within it in a preserved and yet superseded (*aufgehoben*) form: evolution constitutes its *essential being*. But essential being is always the ‘I’.

* * *

We have thus arrived at a kind of cyclic movement in the development of world and man. At its beginning, God, revealing Himself as three in one, gives the impulse, as an all-embracing idea of creation, to a cosmic cult in the course of which the higher Hierarchies who fulfil the will, the idea, of God offer up in love the gifts of sacrifice one after the other. The fruit of these is a new phenomenon in the universe – the human being. The world-idea is then incarnated in the human being. At the beginning of the earthly aeon the Holy Spirit, working through the creation to the Creator, brings about a ‘separation’ of sense-reality from man. This reality, at a later stage, confronts him from within and without in a form that grows increasingly complex. For this reason, as Rudolf Steiner says, everything that we rightly describe as our inner world also stands over against us in the outer world. All that we can experi-

ence inwardly is experienced by us together with (in connection with) the entire external world (see GA 191, 18.10.1919). We reflect thoughts, but the *entire* material world given to us in sensations and perceptions *reflects our perceptions*. In relation to us it is entirely *similar to the brain*, and we enter into a relation to it in the role of *thought-beings*, who use the support it provides and are reflected back from it through the astrality of our perceptions. ‘Thinking’ of this kind (external to ourselves) is not abstract; it is living and substantial, but not individualized like our conceptual thinking. As his ‘I’-consciousness grows in strength, the human being frees himself from this thinking of a super-individual, group nature into the non-being of abstractions. And yet their world possesses something that is, without doubt, of decisive importance for man. Rudolf Steiner speaks of this as follows: “As we only experience in thinking a real, lawful structure, an ideal determination (ideelle Bestimmtheit), the lawful structure of the rest of the world which we do not experience directly within this world, must also be contained in thinking. In other words: *appearance as phenomenon for the senses* and *thinking* stand over against each other in the world of our experience. However, the former provides us with no insight as to its essential nature; while the latter provides us with insight as to itself and, at the same time, as to the essential nature of the realm of appearance for the senses” (GA 2, p.48).

In other words, the essential nature of the thing can only be known through the thing being brought in relation to thinking consciousness. And the essential nature of the thing is the embodiment of the world-idea. To imagine that ideas exist in the heads of human beings is an illusion pure and simple. No, they hold sway as laws within the things. The Anthroposophical theory of knowledge maintains the standpoint that the universals of three kinds are merely different aspects of a single Idea. The division of the world into object and subject has, therefore, no more than a formal character. “The idea conceived by the primal Being could only be one that, by virtue of a necessity lying within itself, develops from within itself a content which then manifests in another form – in a ‘beheld’ form – in the world of appearance” (GA 1, p.108). The two forms of manifestation of the idea (as concept and percept) attain their full congruence in the human being.

3. ‘Sensory Appearance’ and ‘Thinking’ in the World-View of Ideal-Realism

The belief that the world is hopelessly divided for the cognizing subject into inner representation and ‘thing-in-itself’ has its source in

religious and moral convictions of ancient times. It originates in that conception of development which is described figuratively in the Bible as the story of the Temptation and the expulsion of man from Paradise. It was at this time that what amounted to a confrontation between creation and Creator took place, and this gave rise to the preconditions for a dividing into two, of the creation's experience of the world. Considerably later, in the Zoroastrian religion of the Persians, man began to experience the dualism of the world as the opposition between light and darkness, good and evil. The consciousness emerged in man, of his participation in the cosmic battle between the good and the evil Gods. In the Ancient Greek culture-epoch the religious conceptions are given philosophical expression, whereby the darkness of outer, sense-perceptible being stands opposed to the world of ideas coming from above. Also coloured by the heritage of the past is the dualism of the Christian view of life, in which the world of sensory, material reality is brought into connection with the picture and the idea of darkness and of sin, while the world of the prayer-illuminated individual spirit is connected with the idea of salvation, of redemption from sin.

The whole of this, in a certain sense, 'inherited' dualism is overcome in the 'Philosophie der Freiheit', first on the philosophical and then on the moral level. The human being is led to experience of the unitary world when he acquires the conceptual, moral intuitions – i.e. when he radically alters, spiritualizes the way he observes. To a certain extent, a return to the old takes place, but on a different, individual basis. The new human being has achieved this, at the price of his real and complete expulsion from Paradise. The Ancient Greek, however, who knew of the intuitive nature of thinking and morality, was still standing at the boundary between Paradise and earth. Parmenides, the founder of the Eleatic school, wrote a poem about a poet who travels along the boundary between two worlds and, as he does so, listens to the voice of a Goddess. She teaches him that true being exists only on the other side of the boundary, and that being on this side of the boundary is necessary, but deceptive.

Plato shared the position of the Eleatics. He divided conceptions of the world into two categories: the true one, which seeks its support in the world of ideas, and the other, which in its nature is apparent only, being conditioned by what is given through the sense-organs. Awareness of the fact that the world is revealed to the human being from two sides had enormous significance for the further development of the 'I'-consciousness, but in the history of the development of thought in Western Europe, an error which then became universal sprang from the world-view of Plato. It consisted in the following question: What is the

nature of the relation between the sense-world and the world of ideas *outside* the human being?

In his book 'Goethe's World-View' Rudolf Steiner characterizes as follows the consequence of Plato's world-view mentioned above: "Platonism is convinced that the goal of all striving for knowledge must be acquisition of the ideas which carry and constitute the foundation of the world" (GA 6, p.28). A sense-world that is not illumined by the world of ideas cannot be regarded as full reality. This was then interpreted to imply that "the sense-world in itself, quite apart from the human being, is a world of appearance, and true reality is only to be found in the ideas" (ibid.).

This position was also adopted without reservation by Spinoza, who subscribed to the view that only those thoughts possess true reality which arise independently of sense-perceptions. He extended this to the sphere of ethics, the moral feelings and actions of man; he maintained that ideas drawn from our perceptions originate solely in desires. The ascetic ethics of the Christian religious consciousness, with which that of Spinoza was in full harmony, also stemmed from a one-sidedly interpreted Platonism. Incidentally, Spinoza found a brilliant way out of this tragic error. He had the idea that one could raise intellectual development to such a height, that the human being would begin to experience in thinking the real manifestation of the spirit. In his letter to H. Oldenburg written in Nov. 1675 one can read the following: "... I (say) that for the sake of salvation it is not absolutely necessary to know Christ according to the flesh, but that the case is quite different with that eternal Son of God – i.e. with God's eternal wisdom, which has been made manifest in all things, and mostly in the human spirit, and above all in Christ Jesus."¹³² Here we have to do with the Christianized theosophy of Plato. Quite a different path was taken by Kant, who definitely undermined all hope of knowledge of the essential nature of things. The knowledge we have, so Kant believed, is not of the things in the world, but only of the impressions which, in some mysterious way, they make upon the human being. The world of experience does not exist objectively. It is we ourselves who create the connections within it. There exist truths which are of significance for the world of experience, but which are not dependent upon it and are not able to reveal to us the essential nature of things.

With regard to this world-view of the Königsberg philosopher, Rudolf Steiner said of him that he was lacking in "the natural sense for the relationship between percept and idea". One of the prejudices taken over by Kant from his predecessors, said Steiner, consisted in his acceptance of the view "that there are necessary truths which are engen-

dered by pure thinking, free from all experience”. In support of his claim that there are such truths, Kant pointed to mathematics and pure physics. “Another prejudice of his consists in his denial of the ability of experience to arrive at equally necessary truths. Lack of trust in the world of perception is also present in Kant. In addition to these habits of thought we must also count the influence of Hume upon Kant.” This influence showed itself in Kant’s sympathy for Hume’s contention “that the ideas into which thinking draws together the single percepts do not stem from experience; thinking adds them to experience. These three prejudices form the roots of the Kantian thought-structure” (GA 6, p.40 ff.).

Rudolf Steiner compares the mistaken conceptions of Kant with the views of Plato, summarizing them as follows: “Plato clings to the world of ideas, because he believes that the true nature of the world must be eternal, indestructible, unchanging and he can only ascribe these qualities to the ideas. Kant is content merely to be able to attribute these qualities to the ideas. Then they no longer need to express the essential nature of the world at all” (ibid. p.43). Kant’s teacher Hume, for his part, regarded human ideas as being no more than habits of thought (thus anticipating Mach, undoubtedly). For him, only perceptions possessed reality. A similar position was also taken by the sensualists John Locke and Condillac, and even by openly materialistic thinkers, from Lamettrie and Holbach onwards. The advance of Platonism in the modern age can be traced in a sequence of world-views extending from Spinoza to Hegel. For Hegel, thought-activity is an objective creation of the soul. Rudolf Steiner compares the role of Hegel in modern times with that of Plato in the ancient Greek period. Plato, so he says, “lifts his spiritual gaze to the world of ideas and lets this gaze in its beholding grasp hold of the mystery of the soul; Hegel lets the soul dive down into the world-Spirit, and then, after it has dived down, he lets it unfold its inner life. The soul thus lives as its own life what the world-Spirit lives into which it has dived down” (GA 18, vol. 1).

The whole world, so Hegel believes, is *filled* with the Divine, i.e. *with thought*; God is an organism consisting of the totality of all ideas, but of those ‘before the things’ and not those that are reflected back in the human head; it was, in deed and truth, from the former that nature was created; the human being developed on the basis of this thought and it is his mission that in him thought should be revealed in its highest form – as the essential nature of things; the evolution of the world, the history of culture is ultimately nothing other than the development of the idea: first of all in ‘being-in-itself’ – i.e. before the created world, then in ‘otherness-of-being’ – i.e. in nature, and finally in ‘being-for-

itself’ – in the human soul in history, in the State; in the highest phase of its development the idea comes to itself in art, religion and philosophy – in the first two through the mediation of image and symbol, but immediately in philosophy. “In Hegel,” says Rudolf Steiner, “one can find a pure thinker who wishes to approach the task of solving the riddles of the world, by way of reason alone, free of all mysticism” (GA 20, p.49). He rejects mysticism as a source of metaphysics, but only to let it rise up again in the theosophy of philosophy.* Rudolf Steiner asks what is the purpose, in Hegel, of “our *life* in the ideas of (pure) reason? It is so that the human soul can submit in devotion to the supersensible cosmic forces that hold sway within it. This becomes a genuine mystical experience.... It is mysticism ... when the soul wrestles its way out of the darkness of the personal soul-life, up into the luminous clarity of the world of ideas” (ibid.). Nothing comparable to this can be found either in Fichte or in Schelling – two of the most notable representatives of German idealism. But what unites them all is the striving to confine themselves exclusively to the realm of the conceptual. Yes, it is true that Hegel frees logic, as it were, from the gravity of earth, but it remains, all the same, a logic of purely conceptual thinking and contains within it nothing that would contribute to a stepping across the boundary of the abstract into the supersensible world of ideas, of which Plato spoke. In his apologia of the world of thought, so Rudolf Steiner tells us, Hegel actually caused terrible confusion. He described “the necessity of thought as being, at the same time, the necessity of fact ... he thereby gave rise to the mistaken view that the determinations of thinking are not purely ideal, but factual”. But one must emphasize, Rudolf Steiner continues, “that *the domain of thinking is solely human consciousness*”, but “this circumstance does not cause the thought-world to forfeit its objectivity in any way.... We must imagine two things: one is that we bring the ideal world to manifestation through our activity, and that at the same time, what we actively call into existence *rests upon its own laws*” (GA 2, p.51 f.).

Anthroposophical philosophy shares the position of German idealism, but avoids its mistakes and enhances it through the addition of two essential elements. As to its mistakes, these are described by Rudolf Steiner with remarkable clarity and conciseness in one of his notebooks: “*Schelling* was mistaken about nature, *not* because he sought the spirit in it, but because there is in it *more* spirit than he could find, because he tried to encompass the spirit of nature in the mere reflected image of the spirit, which lies in human thought. Instead of the behold-

* Not, however, in the philosophy of theosophy.

ing of nature – the creating of nature. (Schelling maintained that to philosophize about nature means to create nature – G.A.B.) Fichte was mistaken about the human being, *not* because he sought man's essential nature in the act of self-willing, but because he was not able to let the *whole human being* arise out of the creative will, only the idea of the human being. – Instead of devotion to the world-Spirit – fetishism of *logic*" (Beiträge 30, p.19). With regard to the additional elements needed by Middle-European philosophical idealism, Anthroposophy sees the first of these in the solving of its own riddle. The representatives of what Rudolf Steiner calls the 'forgotten' streams of idealism came very close indeed to its solution. They included the younger Fichte, Immanuel Hermann (a successor of Schelling), the Swiss doctor and philosopher I.P.V. Troxler, Karl Christain Plank (1819-1880) and others. This riddle – or mystery, Rudolf Steiner says, consists in the fact that "German idealism..." points to "the germinal force of a real development of those cognitive powers in man which see the supersensible-spiritual just as the senses see the sensory material" (GA 20, p.63).

A further addition through which German idealism was enhanced by Anthroposophy consisted in the solution to the question how one should view *the relation of the idea to sense-reality*. Vast amounts of energy were wasted, especially in the school of Leibniz-Kant, in the search for a way to attain, in purely conceptual thought, knowledge of the essential nature of things without reference to the data of experience. Meanwhile, at the opposite pole of world-views, work was being done on the development of the experimental sciences – in which the human being was simply lost sight of – and of the philosophy of material immanentism, where everything culminates in the conviction: "Once man has researched all the properties of the material substances which are able to make an impression on his developed senses, then he has grasped the essential nature of things. He thereby attains what is for him – i.e. for humanity – absolute knowledge. For the human being, no other knowledge exists" (Jacob Moleschott, 1851).¹³³

In the final analysis, philosophy as a whole can be divided into two great trends, whereby the criterion one takes is the relation to idea and perception. One trend can be characterized as a kind of *universal Platonism*, which extends from its founder to the medieval mystics and classical German idealism and from there to the Russian Sophiologists (V. Soloviev, Andrei Belyi, Pavel Florenski etc.). Common to all these thinkers is the striving to help thought to achieve a position of domination. For them, knowledge of the idea is the knowledge (Wissenschaft) of what truly is. While one cannot say that these thinkers ignore sense

reality, they do underestimate it and are often at a loss to know what to do with it.

The other fundamental trend in philosophy can be seen as *proceeding from Aristotle*. This is the stream of realism. To illustrate its essential character, we can refer back to what Rudolf Steiner says about Aristotle in ‘The Riddles of Philosophy’: “Aristotle wishes to dive down into beings and processes, and what the soul finds in this act of diving down, is for him the essential nature of the thing itself. The soul feels as if it has only raised this essential nature out of the thing and brought it into the form of thought, in order to be able to carry this with it as a memory of the things. Thus, for Aristotle the ideas are in the things and processes; they are the one side of the things, that side which the soul, through the means available to it, can raise out of them; the other side, which the soul cannot raise out of the things, and through which they have their own self-contained life, is substance, matter” (GA 18, vol. 1).

Aristotle develops the doctrine of the threefold soul. In this, he investigates – in contrast to Plato, for whom only that in the soul is important which, within it, lives and shares in the life of the spirit – how the knowledge it acquires stands over against the soul, and in a different way towards each one of its parts (this question is also dealt with by Rudolf Steiner). In his outline of the riddles of the ancient Greek philosophy, Rudolf Steiner says in this connection: According to Aristotle, the soul must “also dive down into itself in order to find within itself that which constitutes its essential nature.... The idea has its reality, not in the cognizing soul, but combined with the material substance (hyle) in the external thing. If, however, the soul dives down into itself it finds the idea as such in reality. The soul is, in this sense, idea, but active idea, it is effectively working being. And also in a human life it acts as an effectively working being. In the germinal life of the human being it takes hold of the bodily nature. Whereas in the case of an inanimate thing idea and matter form an inseparable unity, in the case of the human soul and its body this is not so. Here, the autonomous human soul takes hold of the bodily nature, makes ineffective the idea that is already active in the body, and puts itself in its place. ... A body that bears within it the soul nature of the plant and the animal is, as it were, fertilized by the human soul, and thus, for earthly man, a bodily-soul element is united with a spiritual-soul element. ... Aristotle finds the idea within the thing; and the soul attains within the body what it is meant to be as an individuality in the spiritual world” (ibid.).

The philosophy of Aristotle found its true continuation in Thomas Aquinas’ doctrine of the universals; when it became the foundation for

the world-views that were dominant in the 20th century, it assumed a positivist and purely materialistic form. In time, the Aristotelian understanding of the material world as consisting not only of matter but also of substance, which underlies reality as a spiritual element, was abandoned as being no longer usable.

The world-views of idealism and realism in their overall phenomenology possess decisive significance for the development of the individual spirit to freedom. There comes to expression in them an orientation towards the higher 'I' and the lower 'I' (cf. Fig.35). In its movement towards the higher 'I', the individual spirit finds its true development, its truth, which is contained within the monism of ideal-realism. But in order to be able to reach through to this, one must first become familiar with its two component elements: the nature of human experience, which is given in the perception of the outer world, and also the inner world of the soul; and the (for the human being) deductive anticipation of experience in the world of the intelligible Beings.

4. Goethe, Hegel and Rudolf Steiner

Towards the end of the 19th century the maturity had been reached of the objective conditions for the uniting of the two general trends in the development of views of the world – idealism and realism. But first the capacity of consciousness to transcend the limits of the merely conceptual needed to be demonstrated through the medium of pure philosophy. Eduard von Hartmann tried to do this through an appeal to the unconscious, and Rudolf Steiner through an appeal to the super-conscious.

Already at the end of the 18th century, Goethe had been in a certain sense a precursor of the great synthesis. He understood that the question of the relation between idea and sense-world, of how the idea and the things of the senses can find one another – a question to which European thinkers had devoted so much attention – cannot be asked outside the human being, but that their synthesis is only possible in the human being, and not by way of thinking alone or of observation alone.

The cognitive principle developed by Goethe rejects that part of Aristotle's teaching which speaks of the attainment of self-knowledge through diving down into one's own soul. Nor did Goethe wish to sink with his individual spirit into the world-Spirit, but only into the world of experience; for then, so he believed, one would also acquire the idea. For Goethe, the world of experience also contains within it the world of ideas; for this reason, so he asserts, it is incorrect to say "experience and idea". Of course, the idea cannot be perceived with one's ordinary

sense-organs; it is accessible to spiritual experience, spiritual perception, but perception nevertheless, and in just as real a way as sense-objects are accessible to sense-perception. This was the view of Goethe, which formed the basis of his gnoseology and was so new that it was hardly understood by anyone until the end of the 19th century, when Rudolf Steiner gave a description and commentary on it, whereupon the scientific world treated it with barely concealed hostility.*

In his article ‘Concerning the Gain for our View of Goethe’s Scientific Work, arising from the Publications of the Goethe Archive’, which appeared in the 1891 edition of the Goethe Yearbook, Rudolf Steiner wrote the following: “He (Goethe) did not wish only to observe what is accessible to sense-perception; he strove at the same time towards a spiritual content which allowed him to determine the essential nature of the objects of this perception. This spiritual content through which a thing emerged for him out of the dullness of sense-existence, out of the indeterminacy of external beholding, and became something clearly determined in its nature (animal, plant, mineral) was called by Goethe *Idea*” (GA 30, p.270).

According to Goethe, the idea is not identical with sense-experience in its immediately given character, and true cognition consists in distancing oneself from this. On the other hand, Goethe does not, so Rudolf Steiner says in his book ‘Goethe’s World-View’, appreciate “any theory that wishes to be conclusive once and for all and is meant in its existing form to represent an eternal truth. He wishes to have living concepts through which the spirit of the individual *draws together in his own individual manner the way things are beheld*”** (emphasis G.A.B.). To know the truth means, for Goethe, *to live in the truth*. And to live in the truth is nothing else than to take note, in the observation of every single thing, of what inner experience arises when one is standing before this thing. Such a view of human cognition cannot speak of limits of knowledge, of its being restricted by the nature of the human being” (GA 6, p.66 f.).

Such, therefore, was Goethe’s answer to the fundamental question posed by Kant: What is knowledge? Goethe substantiated his answer through his own experience, as he had, on a practical level, developed within himself the capacity of ideal perception, of ‘beholding’. This is only possible if one metamorphoses the instrument of thinking into an

* Recently the plan has been made in Germany to publish a new edition of Goethe’s scientific works and replace Rudolf Steiner’s commentary with another, thereby obscuring Goethe’s method.

** This corresponds to the sixth element in our sevenfold lemniscate of the thought-cycle.

instrument of ideal perception. In this way, Goethe laid the foundation, through transforming himself in practice, for that gigantic metamorphosis of the human species, thanks to which world-evolution enters a quite new phase. Rudolf Steiner was able to describe this event from the standpoint of modern science and in a scientifically comprehensible manner.

And he did not content himself with merely giving a description. Through incorporating Goethe's teaching into its methodological foundation, Anthroposophy goes considerably further than Goethe himself. This is evident from its content as a whole. In the same book, 'Goethe's World-View', Rudolf Steiner speaks of this himself when he compares Goethe with Hegel. Hegel felt himself to be a philosopher of a thoroughly Goethean kind, as one may clearly gather from a letter he wrote to Goethe on the 20th Feb. 1821. The affinity of the two thinkers' ideas is seen in their approach to the principle of metamorphosis. In his observations Goethe came right up to the boundary where the sensible-supersensible phenomena of the plant-world are revealed and the idea comes towards the researcher. And yet: "In what relation the ideas stand to one another; how within the ideal realm the one proceeds out of the other; these are tasks of investigation which only begin on the empirical height where Goethe advances no further" (ibid. p.205).

According to Goethe, the multiplicity of manifested forms of the idea can be traced back to a fundamental form, a unitary idea, since they are all identical in their true and essential nature. So Goethe thought, but he left to the philosophers the solution of this problem. And Hegel was a philosopher who did research into the metamorphosis of ideas, as they move from their "purely abstract being to the stage where the idea becomes immediate and real manifestation. He sees as this highest stage the phenomenon of philosophy itself, since it is in philosophy that the ideas which work actively in the world are beheld in their own original form" (ibid, p.206). But Hegel had, just as little as Goethe, access to the immediate, imaginative perception of the ideas; neither of them even considered it. Rudolf Steiner concludes that the very fact "that Hegel sees in philosophy the most perfect metamorphosis of the idea, proves that he is as far removed as Goethe is from true self-observation.... But philosophy contains the ideal content of the world, not in the form of life, but in the form of thoughts. *The living idea, the idea as percept, is given to human self-observation alone*" (emphasis G.A.B.) (ibid). The shortcomings in the world-views of Goethe and Hegel were remedied by Rudolf Steiner through the new step taken by him in the theory of knowledge, which (in addition to much else) he *illustrated* in the 'Philosophie der Freiheit'. He combined his

argument in favour of the principle of freedom from presupposition in epistemology, with self-observation, suggesting to those who wish it, that they should repeat his experience themselves and grasp the far-reaching consequences arising from it. Firstly, a metamorphosis of consciousness begins to take place in the subject of cognition, leading to the development of a thought-sense which makes possible for him an immediate perception of the idea. And secondly, the process described leads to the resolving of the question as to how consciousness can be imbued with being, thus enabling – and this is the third point – human freedom to begin.

Without insight into the innermost essence of the world of ideas, neither Goethe nor Hegel was able to develop a view concerning human freedom. For this reason Max Stirner reproached them for their “glorification” of the dependency of the subject upon the object. Rudolf Steiner has shown how the content of the world can find its highest expression in the human personality. But in order to understand this rightly, one must first remain for some time on the heights of Goethe’s and Hegel’s achievement and experience the non-completion of their search. In one of his lectures Rudolf Steiner says the significant words: “...we can best find our way into this modern spiritual life if we try, through using the instrument of Hegel, to encompass the great spirit and the great soul of Goethe” (GA 113, 28.8.1909). In the conditions of our own time the best approach for us is to use Hegel and Goethe as instruments with which “to encompass” the teaching of Rudolf Steiner.

5. The Natural-Scientific Method of Goethe and Rudolf Steiner

Regarding Goethe’s natural-scientific research it can also be said that it is methodologically free of prejudice. The method it applies is in the fullest sense of the word immanent to the object of study and free from conceptions and prescriptions that are dogmatic and have no root in experience. In his commentary to this research of Goethe, Rudolf Steiner draws out of it at least three methods. The first of them he calls “universal empiricism”. In accordance with this, Goethe remains in connection with the phenomenon and does not go beyond the limits of what is immediately given. This method requires one to give a precise description of the single particulars of the phenomenon. Goethe the researcher, who wishes to bring to light the causal connection between the phenomena, then moves across from universal empiricism to rationalism. He regarded both of these methods as limited and one-sided. The researcher has to use them to a certain extent, but then he must

overcome them and apply the method of ‘rational empiricism’ which works with pure phenomena, these being identical with the laws of nature. The essence of this method is characterized as follows: “Because the objects of nature are separate from one another as phenomena, the synthesizing capacity of the spirit is needed, to show their *inner* unity. Because the unity of the understanding for itself is empty, the understanding must fill this unity with the objects of nature. Thus, in this *third phase* (the methodological – G.A.B.), phenomenon and spiritual capacity come to meet each other, and merge into *one*; and only this can bring full satisfaction to the spirit” (GA 1, p.190).

In his Goethe commentary, Rudolf Steiner built up at the same time his own methodology, in which the above-mentioned rational empiricism was able to unfold with a vigour unattainable to Goethe. From the beginning Rudolf Steiner places the main emphasis on the immediately given as the “what” of research, and not on the compliance with formal-methodological criteria. Scientific method betrays itself, when it places its reliance on abstract principles, sets itself unnecessary limits, and wrongly extends the monistic world-view into the sphere of methodology. Rudolf Steiner says of his own method: “Our standpoint is idealism, because it sees the ground of the world in the idea; it is realism, because it addresses the idea as what is real; and it is positivism or empiricism, because it wishes to reach the content of the idea not through construction a priori, but through approaching it as a given datum of experience. We have an empirical method which penetrates what is real and attains its final satisfaction in an idealistic result of research.... In our thinking there already presses up toward us what we wish to add to the immediately given. We must therefore reject any kind of metaphysics. Metaphysics wishes to explain the given with the help of something not-given, something inferred (Wolf, Herbart)” (ibid. p.182 f.).

Only a mind that is mistrustful of concepts will suspect that there is something eclectic in such an approach to the methodology of research, and only a consciousness that is free of prejudice will recognize the immense possibilities contained in it. When we have grasped it theoretically, only half our work is done. The method reveals its power through the realization of a certain cognitive experience, which does not, of course, in any way exempt us from the task of understanding the method itself.

Parallel to his commentary on the natural-scientific works of Goethe, Rudolf Steiner wrote the book ‘Outline of a Theory of Knowledge of the Goethean World-View’. This stands in the same relation to the ‘Philosophie der Freiheit’ as, for example, Hegel’s ‘Encyclopaedia of

the Philosophical Sciences' to his great work, the 'Logic', if we may venture the comparison. With regard to what we have said about the methodological principles of Anthroposophy, one can read in Rudolf Steiner's book the following: "*Thinking has access to that side of reality, of which a being of mere sense-perception would never have any experience.... Perception through the senses presents us with only one side of reality. The other side is the comprehension of the world by means of thinking.*" "When we bring our thinking into activity, only then does reality receive its true determination (Bestimmungen)" (GA 2, p.63, 66). This should not lead us to think that we have to do with two sources of knowledge. There is only one such source, and that is experience in a wider sense, as the mediator between the subject, which feels the need to stand over against sense-experience in thinking, and the object, which is revealed to the outer senses; here, the subject can, in the process of spiritual, cognitive activity, raise itself to the experience that *it is revealing itself to itself. And the ascent through the stages of cognition can become an ascent through the levels of consciousness.*

General empiricism is the method we use in our work with the experience of direct sense-perceptions – sound, smell etc. And in this situation we feel that we are standing with our thinking over against our experience. It would be more exact to say here that the subject stands in the middle between the experience of perceptions and thinking about it. In this position, the subject applies the method of rational empiricism and, with its help, discovers ideal connections between the objects of perception. Knowledge of the connections ascends through different levels (cf. Fig.2); it leads us up to knowledge of the law governing the phenomenon. For this reason the concept is an element that belongs as intrinsically to the sense-world as its other parts, although, unlike these, it does not come to outer manifestation. "Sense-perception is therefore not a totality, but only one side of a totality. It is that side which can merely be looked at. Only through the concept does it become clear what it is that we are looking at" (GA 1, p.281).

In his striving to gain knowledge of the essential nature of things, the agnostic places this behind the things. Thus arises the limits to knowledge. But when we think about the things, we merge together with their essential being; they no longer stand outside us. But in this case, all that the human being says about the essential nature of things is revealed in the world of his own spiritual experiences. This person or that might accuse this methodological position of anthropomorphism; but here one could also appeal to the authority of Locke, who described as *objective* the primary qualities of things, which (as opposed to the secondary qualities such as colour, taste etc.) one can count and meas-

ure: they are all anthropomorphic. The human being humanizes his inner representations of nature, in very truth. But only in this way does the inner nature of things acquire the capacity to express itself. On the other hand we need to realize that the subjective qualities, too, are “nevertheless the expression of the inner essence of the things” (ibid. p.337). For this reason there is no basis for the assertion that an objective truth, the ‘in-itself’ of the things, is unknowable. The truth, in so far as it is known by the human being, cannot but be subjective. But now the objective nature of the things is revealed to the perceptions of our senses; they now appear to us as they really are. Hence, Goethe says: “The senses do not deceive.” But we can wrongly interpret our sense-experiences. To understand such a reversal, in Anthroposophy, of the generally accepted concepts, we need to avoid the pitfall of the theory of sense-experience, which consists in the intention to place “everything of a perceptible nature either within the soul” or “outside the soul” (B. 34). Locke’s school of thought severed the living connection between man and nature. It deprived nature of all those qualities by means of which it makes itself known directly to the human soul, and hid them away within the soul; and as time went on it fell into a state of tragic uncertainty, as it could find no answer to the question: What is the actual source of these secondary qualities that arise within me?

In his essay ‘Goethe and natural-scientific Illusionism’, which is added as a commentary in Vol. III of the natural-scientific works of Goethe, Rudolf Steiner says: “The subjectivity can, of course, be determined by nothing other than itself. Anything that cannot be shown to be conditioned by the subject, should not be described as ‘subjective’. We must now ask ourselves: What can we describe as belonging inherently to the human subject? All that it can experience in relation to itself (an sich selbst) through outer or inner perception.... Actually, what is subjective is only the path that has to be travelled by the sensation before it can be spoken of as my sensation. Our organization communicates the sensation, and these paths of communication are subjective; but the sensation itself is not” (GA 1, p.255 f.). And nothing gives us the right to assert that we create sensations.

If we have received some impression or other through the medium of eye or ear, we can investigate various mechanical, chemical and other processes which follow this impression outside or also within ourselves. They all take their course in space and time. “I can,” says Rudolf Steiner, “certainly ask myself: What spatio-temporal processes are taking place in this thing while it is displaying to my vision (let us say) the attribute of the colour red?” These processes have the character of a movement, electric currents etc.; something analogous occurs in the

nerves, in the brain. “*What* is conveyed along this entire path is the percept of red which we have just referred to. *How* this percept expresses itself in a given thing that lies somewhere on the path from the excitant to the perception, depends entirely upon the nature of the thing in question. The sensation is present at every place, from the excitant to the brain, but not as such, not become explicit, but in precisely the way that corresponds to the nature of the object situated at that place.” Thus I experience “*nothing more than the way in which that thing responds to the action proceeding from the sensation*, or in other words: *how a sensation comes to expression in a given object of the spatio-temporal world* (emphasis G.A.B.). It is by no means the case that a spatio-temporal process of this kind is the *cause* that produces the sensation in me....” The process is, itself, “the effect of the sensation within a spatio-temporally extended thing”. The sensation comes to expression, as it were, in all processes of the sense-world; as such it does not exist in this world “because it simply cannot be there. But in those processes I do not, in any way, have as a given factor the objective nature of the processes of sensation; I have only a form in which they come to manifestation”. And the processes themselves which convey the sensations are also given to us as sensations – in perception. Thus “*the perceived world is... nothing other than a sum of metamorphosed percepts*”. The perceived thing itself brings a sensation to expression in the manner “that corresponds to its nature. Strictly speaking, the thing is nothing other than the sum of those processes in the form of which it manifests” (ibid. p.267 ff.).

Such, therefore, is the fundamental picture drawn by Anthroposophy of the nature of sense-perception, and it forms the basis of the ‘Philosophie der Freiheit’. There is full agreement between this and those statements in the philosophical system of Nikolai Losski in which he deals with sense-impressions. He says: “According to intuitivism, the object that is visible to an observer (a cloud) is an extract from the trans-subjective world itself (the cloud itself in the original), which has, itself, entered the subject’s horizon of consciousness; the colour of the cloud is not a soul-condition of the observer, but an attribute of the cloud itself, the trans-subjective. There is no such thing as a substitution of the material object by a soul-picture in the mind of the observer, hence no riddling problem arises as to the transformation of material into soul processes.”¹³⁴

In another essay included in the third volume of Goethe’s Natural-Scientific Works, Rudolf Steiner approaches from a still wider perspective the question of the nature of perception. To counter the possible accusation that he had taken sides with Heraclitus and thus forgotten

the “enduring element within change”, the “thing-in-itself” existing permanently behind the world of percepts, “lasting matter”, he says there that we would need to introduce the category of time into our considerations and separate, within the percept, the content from the form of its appearance. In the sensation given to the subject they are merged into one, as there is no sensation without a content. And sensations take place in the flow of time, but in such a way that their content – i. e. the enduring, objective factor – has nothing to do with time. The important element in the percept is not the fact that something occurs at a given point in time, but the question *what* is occurring. The sum total of the determinations (Bestimmungen) expressed in all these ‘whats’ forms the content of the world. The different ‘whats’ enable us to recognize connections of various kinds in their different forms of manifestation and they condition one another reciprocally in space and time. This fact gives rise to the wish to conceive, behind the sum-total of events, something unchanging – unending, indestructible matter. “But time is not a vessel in which the changes take place; it is not there *before* the things and *outside* them. *Time* is the expression, within the sense-world, of the circumstance that factual events, from the point of view of their content, are dependent upon one another in a (temporal) sequence” (GA 1, p.272 f.).

We discover time thanks to the fact that the essential being of something comes to manifestation. “Time belongs to the world of appearance.” But it has “nothing to do” with the essential being itself. “This essential being can only be grasped ideally (in the form of ideas)” (ibid. p.273). If we have not understood this, we feel the need to hypostatize time as a factor in the unfolding of processes, and then an existence appears, which is able to outlast all changes: *indestructible matter*. But in reality the only thing that is indestructible is the *essential being* of the phenomenon (time itself is conditioned by it).^{*135} Therefore in his other work – ‘Goethe’s World-View’ – Rudolf Steiner arrives at the conclusion that the “truth (and by implication also the essential nature of things – G.A.B.) arises through the interpenetration of percept and idea in the human cognitive process... *there lives within the subjective*

* In this connection it is interesting to note that Kant, in his search for the a priori principles of sense-experience, thought that time is “the form of the inner sense, i.e. of beholding of our self and our inner state.” It is subjective, but deducible from experience, and represents the a priori formal condition of all phenomena. Thus Kant virtually robs us in two ways of the possibility of ascending from appearance to essential being and takes refuge in metaphysics. This problem cannot be solved if we do not rise from the phenomenon to the ‘ur’-phenomenon.

that which is objective in the truest and deepest sense” (emphasis G.A.B.) (GA 6, p.64). Rudolf Steiner goes on to quote the following words of Goethe: “When the healthy nature of man works as a totality, when he feels himself in the world as within a great, beautiful, noble and valued whole, when harmonious satisfaction grants him a delight that is free and pure, then the universe, if it could experience itself, would jubilate at having attained its goal, and wonder at the pinnacle of its own becoming and being.”¹³⁶

6. The Subject of Cognition

The desire for knowledge arises in the human being and not out of the things around him. But when the human being is engaged in cognition, he is seeking, not for the ‘in-itself’ of things that will remain forever hidden from him, but for the balancing-out of two forces which approach him from two sides – through percepts and concepts. Without the human being such a process is impossible. How it should be carried out correctly, is a question dealt with by the Goethean theory of knowledge, which sees in this process the highest stage and the completion of the nature-process that has led to the forming of the individual principle within the world of otherness-of-being.

The act of cognition would not be necessary if the human being received something finished and complete through perception and observation. We observe a sequence of facts as something given; and moreover we come to know it in its givenness. But another, yet higher power of our spirit must reveal itself, so that the unending sequence of facts can be revealed on the level of the highest laws at work within them. And that which reveals itself in us in this case is *a part of nature, only we create it ourselves*. Thus we do not create the tone, the colour – they belong to outer nature and are objective – but we do create a higher, ideal part of nature.

The assertion that the world is nothing more than my inner representation has its source in the dominant role of the secondary qualities in our soul-life, and in an underestimation of the role of thinking in it. This assertion could be complemented by another: *namely, that the human being is an inner representation of the world* (the world-individual) *with respect to the world’s primary qualities*. For the sense-perceptions of the human being are not given to the world-subject. But the human being is able to have both kinds of inner representations and in this way to attain to a unitary reality, which is given in thinking and perception. Geometrical (spatial) and other mathematical conceptions, the ideas of force, of gravity – all these are observed by the human spir-

it which ‘beholds’ the ideal relations between the percepts. They are, as the medieval Scholastic would have said, “the essential forms within things”, from which they are liberated thanks to the human spirit. But in this case there can be no doubt that *the human being as an inner representation of the world is also the “thing-in-itself” of this world*, if the world has the capacity to know itself (and it has).

As regards the world that is given to man in his perceptions, we have here to do with the essential forms as entelechies.* When these are separated from the things they arise within cognition as inner experience (beholding) through a mutual exchange between the soul and the things. For Goethe, the entelechy was “the power that calls itself from within itself into existence” (GA 1, p.83). In it, the totality conditions, from out of itself and in accordance with its essential being, all the single, individual parts. This is the system-building principle, the principle of life. It is also the idea of the organism (the type, in the Goethean sense, the entelechy working within the organism). “But the idea of the organism,” says Rudolf Steiner, “is actively at work as entelechy within the organism; in the form in which it is grasped by our reason (Vernunft) it is only the essential being of the entelechy itself. It does not summarize experience; it *brings into being* what shall be experienced. Goethe expressed this as follows: ‘Concept is a *summing-up*, idea is a *result* of experience; summing up requires the power of understanding (Verstand), to grasp the result, the power of reason is required’ (Sayings in Prose, 17, 2)” (ibid. p.85). To this it should be added that the Scholastics regarded the universals – or essential forms – present in the soul of man “in the things” and “after the things” as one and the same and believed their difference lay only in the character of their manifestation. We “sum up” the primary qualities of things through use of the method of rational empiricism. But this proves to be inadequate when it comes to taking hold of the “essential forms” in which the realm of the living comes to expression. In this case, Goetheanism resorts to the power of judgment in beholding. Of this, one can say the same as Goethe says of the entelechy, namely, that this power calls itself into existence from out of itself. In other words, in beholding, the “things-in-themselves” of the world are revealed to man, its entelechies, which are intelligible beings. In thinking about thinking, through the transformation of his outer into an inner (intuitive) mode of observation, the human being comes into immediate contact with the entelechy; he attains knowledge “in a single flash”.

* The “things-in-themselves” of the world, when they are grasped by human cognition.

The Goethean theory of knowledge orders the hierarchy of the objects of cognition through cognitive methods that belong intrinsically to them. Only right at the summit of their pyramid do subject and object of cognition achieve complete unity. The (in contrast to Locke's opinion) subjective knowledge of the primary qualities of things merges together with the objective knowledge of the secondary qualities, within the unitary 'I' of the human being. Then that which is immanent in subject and object proves to be one.

Rudolf Steiner adopted the standpoint of Goethe. He characterizes the above-mentioned "pyramid of knowledge" as follows: "In the inorganic world it is essential to bear in mind that the phenomenon in its multiplicity is not identical with the lawful system that explains it, but merely points to this, as to something external to it. 'Die Anschauung' – the material element of cognition (Anschauung here means ordinary observation – G.A.B.) which is given to us through the outer senses, and the concept – the formal element – through which we recognize the observation as something necessary, stand over against each other as elements that objectively require one another, but in such a way that the concept lies, not within the single members of a sequence of phenomena, but in a relation of these members to one another. This relation, which draws the multiplicity together into a unitary whole, has its basis *in the single, individual parts* of what is given, but as a *wholeness* (a unity) it does not come to real, concrete manifestation. Only the members (i.e. the elements of the system – G.A.B.) of this relation come to outer existence – in the object. The unity, the concept only comes to manifestation *as such* within our understanding faculty (Verstand).... We have here to do with a duality, with the thing in its multiplicity, which we *observe*, and the unity, which we *think*." In organic nature "the unity comes to reality in the observed object, together with the multiplicity, as identical with it. The relation of the single members of a total phenomenon (organism) has become real. It no longer comes to concrete manifestation merely in our understanding faculty, but does so in the object itself, in which it brings forth the manifoldness from within itself. The concept has not merely the role of a sum, a drawing together which has its object *outside* itself; it has become completely united as *one* with the object. What we behold is no longer different from that through which we think what is beheld; we behold the concept as idea. This is why Goethe calls the faculty by which we grasp organic nature – *anschauende Urteilskraft*: the power of judgment in beholding. That which explains – the formal element of cognition, the concept – and that which is explained – the material, observed element – are identical" (GA 1, p.85 ff.).

The concept, when it works with the organic realm, brings forth as result the natural law which governs the percepts. To the power of judgment in beholding is revealed the entelechy, the ‘ur’-phenomenon, the type, the archetypal plant. In them “ideal and real have become a unity” (ibid. p.87). Thus, by virtue of the transition from concept to idea the visible manifoldness of sensory being shows itself to be an *ideal* unity. For this reason, genuine science can only occupy itself with ideal objects; it can only be idealism, and all empiricism of the world of appearance must be led up to its heights. Nature awakens questions in the human being, and as he finds answers to them he gives birth to higher nature within himself. This, for its own part, asks still higher questions. Thus, “idealism... is nothing other than experience in its entirety, the sum-total of all that it is possible for us to know of things, while that which the empiricists usually make the object of their science is only one half of experience – the items for addition, with no total” (GA 30, p.307). In order to grasp this conclusion of the Anthroposophical doctrine of science (Wissenschaftslehre) and accept it willingly, we must, like Goethe and Hegel, experience to some degree the capacity of our thinking spirit to be the organ of ideal perception.

At the beginning of chapter II we tried, with the help of Fig.7, to express the principle of the world’s becoming, in which the eternal, the most High itself changes its character. We now have the possibility of expressing in diagrammatic form the working of this principle in the human being. This we will do by bringing to completion what is shown in Figs. 55 and 56 (at the beginning of this chapter) and, this time, juxtaposing the two aspects.

As we see from the diagrams, the human being, in leading back again to a unity the wholeness of reality that has been divided for him into concept and percept, truly accomplishes a Divine work which, though it was begun without him, can only be completed with his active participation. Herein lies the essential nature of *cognition as an act of consecration*. This needs to be begun with full understanding of the fact that thinking has the same significance for the one and eternal idea as the eye has for colour or the ear for sound. It is the organ for comprehension-perception. When we think in this way we unite things which, according to customary thinking, are incompatible: “empirical method with idealistic results of research” (GA 1, p.127).

In the final analysis nature, too, is spirit, and in the subjective capacity of man for cognition nature created an organ through which the spirit which has become the higher nature of the human being, can express

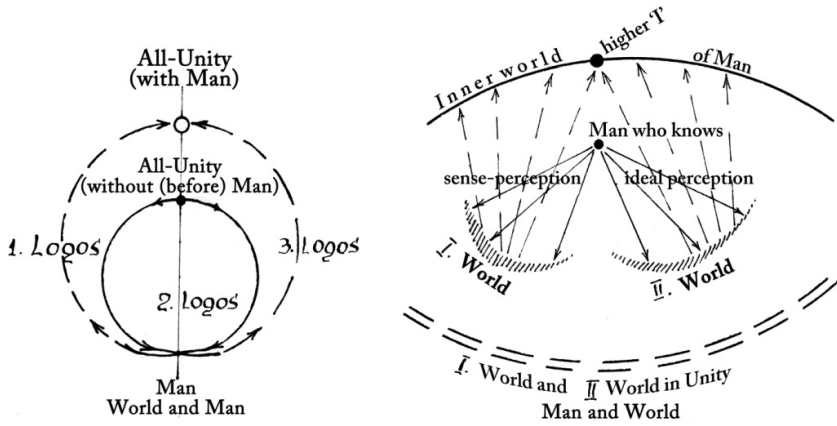


Fig. 57

itself. Rudolf Steiner called the power of judgment in beholding: *intellectus archetypus* (see Beiträge 10, p.14).

A task that still remains to us is to consider the third of those worlds which constitute the human being: that which is represented in the 'I' by memory. This question will be discussed in chapter IX, and in what has emerged in the course of the present chapter we have prepared ourselves for a deeper understanding of the fourth and fifth chapters of the 'Philosophie der Freiheit'.

'Die Philosophie der Freiheit'

Chapter 4 – The World as Percept

As we approach the study of this chapter, the main thing to be borne in mind is that within the structure of the first part of the book it plays the same role as the fourth element within the structure of the thought-cycle. In this chapter the 'beholding' type of thinking prevails. Its logical conclusions do not play a decisive part, but merely prepare the ground for what is to come. The development of the thought appeals primarily to certain truths that have become apparent through the previous content. We observe from the very beginning that no extra intellectual effort is required for the reading of this chapter. Such an effort would only disturb our understanding. But all the more are we asked to direct our gaze into our own being, where 'from the other side', so to speak, the crux of the matter must become evident to us indirectly – somewhat in the way that discoveries are made.

The content of the chapter can best be united with our soul if we treat it as thought-experience. It must become apparent to us that our thinking is moved forward not so much by the development of ideas as by that deep, half-conscious will-impulse referred to in the Postscript to chapter 3. The will-element is revealed here both in the thinking, which outwardly is weakened to a certain extent, and in the organ of sense with which we are observing. By virtue of the style and character of the chapter it is asked of us for the first time that we should begin consciously to experience the otherwise unconscious nature of the will. Then we will experience the world-metamorphosis – reflected in the conflict of world-views – of the real forms of world-being, from their subjective representation within us in the form of the primary qualities of things, to their objective essential being which is of a purely ideal nature.

The subjective primary qualities of things are products of our understanding faculty. We made use of them when we were studying the first three chapters of the 'Philosophie der Freiheit'. It was then that the cardinal question arose for us: What are we to do with sensory perceptions, the secondary qualities of things? The answer to this is given in chapters 5, 6 and 7 of the first part of the book. These chapters arise as a profound metamorphosis of the first three chapters, the key point of

which is chapter 4. Its position corresponds to that of the Earth aeon within the evolutionary cycle. The first three chapters are found again, after they have passed through the fourth – or, rather, through the activity of our ‘I’, since it all has to do with the ability of the subject to cancel (aufheben) itself here in the lower ‘I’ and give the higher ‘I’ the possibility of manifesting within it – in the second triad of the thought-cycle of the first Part of the book – in the a posteriori of the activity of ‘I’ that has come into effect. This can be represented as shown in Fig.58.

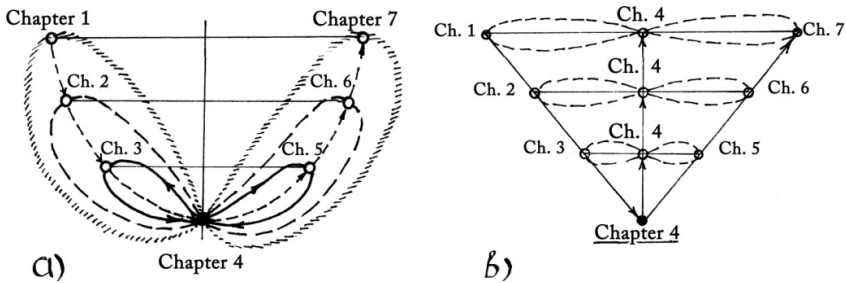


Fig. 58

The content of the whole of part one has, as it were, two dimensions. One of them is the development of the theme, which proceeds continuously from the beginning to the end of Part I (shown in the figure as a dotted line ----); the second is built up symmetrically, and the chapters within it are, so to speak, enclosed inside one another so that, figuratively speaking, their ‘overlay’ is particularly ‘dense’ immediately before and after Cycle IV of chapter 4, and ‘thin’ at the beginning and end of this Part. This structural peculiarity of the text is conditioned by the many-layered nature of the thinking that moves forward according to the laws of seven-membered metamorphosis. At the ‘periphery’ of this Part, so to speak, i.e. at its beginning and its end, it has a more intellectual quality. At the centre, the ‘layers’ of beholding thinking overlie those of intellectual thought.

In correspondence with the character of the structure of Part I, our cognizing spirit must also work – our ‘I’ as the will-centre of transformation. Here the will must be brought into thinking, otherwise we remain caught up in empty intellectual conceptions and cannot find a relation to the book. ‘Intellectual beholding’ weakens the abstract power of thinking, but this requires, all the more, the development of a special inner activity of will, the suppressing of the instinctive sphere of the working of the will in blood-circulation and nervous system, so that the

organ of thinking is transformed through the will in the 'I' into an organ of ideal perception.

The will character of beholding thinking occurs with the greatest force in element 4, but is also present in elements 2 and 6. This whole triad has a special connection with the 'I'. But one cannot attain 'beholding' if one fails to experience the heightened will-character of the thinking through the book as a whole. This character is even reflected in the quotations contained in it. This has been well understood by Otto Palmer, who says in the book we have already mentioned: "The quotations which one encounters in the 'Philosophie der Freiheit' serve a different purpose (from that in the general run of philosophical writings – G.A.B.), which becomes apparent when one omits the names of the philosophers quoted and brings the thoughts themselves without reference to their authors. The structure of the book is not affected. They serve partly as a resistance through the overcoming of which the strength of thought is enhanced, or which enable a new thought to light up, or they are an obstruction aimed to prevent one's thinking from launching out in a wrong direction. They fulfil these functions totally, within the limits of the texts as quoted by Rudolf Steiner. For this reason, Rudolf Steiner does not consider it really necessary to discuss contemporary philosophy within the context of this book.... But if the reader lets himself be led and guided by the quotations in the way indicated, he will realize that the chain of thought in this work is not of an abstractly logical nature, but impels him to a thought-dynamic, one might almost say a thought-eurythmy. We have here to do with philosophy as an art of thinking. Whoever works his way into this dynamic of thought must activate his will in the process. Thus arises... will in thinking...."¹³⁷

In the 'Philosophie der Freiheit', this thought-will arises, of course, with far greater strength in Rudolf Steiner's own text than in the quoted passages. But in order to be convinced that this is so, it is not enough just to know about it – it is essential, with the aid of the relevant exercises, to experience what is taking place within the thinking spirit.

The fourth chapter consists of seven clearly and distinctly formed cycles. As, within the structure of the whole first Part of the book it corresponds to the element of 'beholding', the main feature of the seven-membered thought-cycle, consisting of seven chapters, has its roots in this chapter. It constitutes in a sense the *thought-seed* of the whole first Part, and, though not in the temporal sequence of the development of thought, grows in both directions: towards the beginning of the first Part and towards the end. And this being so, the beginning and end are to some degree *morphologically predetermined* by the middle of this

section of the book. We will discover something similar in the second Part of the ‘Philosophie der Freiheit’. By virtue of this fact, the principle of symmetry is also rooted in chapter 4; it metamorphoses the first three chapters into the three that follow it. It is able to fulfil this task perfectly and completely, thanks to the fact that it is itself seven-membered, consisting of seven cycles.

The abstract-dialectical tension of thought is weakened in this chapter, as indicated already in its title. Thinking unfolds more like an organic process; the thought grows as though of itself. The thesis of Cycle I is complex. It, too, is structured in a sevenfold way.

CYCLE I

1. Through thinking, concepts and ideas arise. ‡ What a concept is, (1-2.)* cannot be expressed in words. Words can only draw our attention (3.) to the fact that we have concepts. ‡ When someone sees a tree, his (4.) thinking reacts to his observation; an ideal counterpart is added to the object, and he regards the object and the ideal counterpart as belonging together. ‡ When the object disappears from his field of (5.) observation, all that remains behind is its ideal counterpart. ‡ This (6.) is the concept of the object. ‡ The wider our experience grows, the (7.) greater the sum of our concepts becomes.

Although what we experience as we read the thesis, only unfolds in thought, it has nevertheless grown before our gaze like a small plant. The antithesis arises in a similar way, though it too is only built up out of the material of concepts. Anything that is striving towards the organic level is inwardly structured. Thus each part of the triad has a structure of its own. As to the synthesis, the sevenfoldnesses of the thesis and antithesis which undergo metamorphosis grow within it to a wider and still higher totality. As a result of this, the dialectical triad of the Cycle proves to have the quality of intellectual beholding. Thus its character, which corresponds to the fourth element of the thought-cycle, is evident from the very beginning of chapter 4.

2. However, in no way do concepts stand in isolation from one (1-2.) another. ‡ They join together to form a structured whole. ‡ The (3.)(4.) concept ‘organism’, for example, connects on to others: ‘development in accordance with law; growth’. ‡ Other concepts which (5.) are formed in relation to individual things, are completely absorbed into a single concept. ‡ All the concepts of the lion that I (6-7.)

* The reader may ask himself the question: wherein lies the contradiction in the “bipolar” element (1-2)? The answer is to be found in sub-element (3) of element 3.

form for myself are absorbed into the conceptual totality ‘lion’.

3. In this way, single concepts join together into a closed conceptual system, in which each one has its own special place. ‡ Ideas are qualitatively no different from concepts. They are, simply, concepts that are more filled with content, richer and more encompassing. ‡ I would stress that it is important to bear in mind here that I have taken as my starting-point *thinking*, and not *concepts* and *ideas*, which are only gained by means of thinking. They presuppose the activity of thinking. ‡ Consequently, what I have said about the self-contained, completely undetermined nature of thinking cannot simply be transferred and applied to concepts. (I make explicit mention of this here, as this is where I differ with *Hegel*, who posits the concept as the primary and original element.)
- ‡ The concept cannot be drawn from observation. ‡ This is evident from the fact that the growing human being only slowly and gradually forms the concepts for the objects that surround him. ‡ The concepts are added to observation.
- (1.)
(2.)
(3.)
(4.)
(5)(6.)
(7.)

In a way that is convincing and clear to follow, the content of the triad has led us onto the path of the development of that monism in which the birth of the free motive of activity is possible. But we are still surrounded by the world of one-sidednesses and errors which does not even allow us to tread the path where we would solve the riddle of the nature of thinking, not through abstract logic, but through an analysis of our observations. Beholding comes into contradiction with the dialectical triad of the Cycle. As it happens, the contradiction is resolved in element 5, also through beholding: Spencer’s mistaken observation awakens in us the wish to repeat it – though this time without the mistake – and then our idea appears to us again, but now in the right light. We have already experienced the strongly ‘beholding’ quality of the dialectical triad in the Cycle. In the new, conceptual-beholding triad consisting of elements 3, 4 and 5, the dialectical principle continues to work, but now within the sphere of the logic of beholding in thinking, where thinking stands over against beholding and where it is not the understanding, but ideal perception which plays the dominant role. Thus the abstractness of thinking is overcome step by step.

4. A widely-read philosopher of the present day (Herbert Spencer) describes in the following way the mental (*geistig*) process which we carry out in relation to observation: “If, when walking through the fields some day in September, you hear a rustle a few yards in advance, and on observing the ditch-side where it occurs, see the herb-

age agitated, you will probably turn towards the spot to learn by what this sound and motion are produced. As you approach there flutters into the ditch a partridge; on seeing which your curiosity is satisfied – you have what you call an explanation of the appearances. The explanation, mark, amounts to this – that whereas throughout life you have had countless experiences of disturbances among small stationary bodies, accompanying the movement of other bodies among them, and have generalized the relation between such disturbances and such movements, you find this particular disturbance explained on finding it to present an instance of the like relation” (‘First Principles’, Part I, par. 23).

5. Closer examination obliges us to take a different view of the matter. When I hear a noise, the first thing I do is to seek the concept for this observation. Only when I have this concept am I led beyond the noise itself. A person who thinks no further simply hears the noise and is quite content with this. But through my thinking I realize that I have to look upon the noise as an effect. Thus, only when I connect the concept of *effect* with the percept of the noise, am I prompted to go beyond the single observation and seek for the *cause*.

The process of the individualization of ideas is also made especially clear in this Cycle. Let us compare the end of element 5 with element 6. In both, the theme is the same, but the direction of the thinking process is different: leading in the first case towards the object, and in the second towards the subject. It is only thanks to this fact that the individualizing of the idea takes place: it has united itself with our ‘I’. An insufficiently acute thought-sense may well find these distinctions far too subtle and therefore questionable. It will be significantly easier to feel them and grasp their meaning when we move on to the general and definitive conclusion within the Cycle, which is contained in element 7. We have described its character as a striving towards a higher universality (generality). In this element these distinctions reveal the decisive role they have to play.

6. The concept of effect calls forth that of cause, and I then seek for the object that acts as the cause, and find it in the shape of the partridge. However, I can never find these concepts of cause and effect through mere observation, no matter how many cases I extend it to. Observation calls forth thinking, and this alone sets me on the path that enables me to connect one experience with another.
7. If the demand is made of a ‘strictly objective science’ that it should draw its content from observation alone, then one should, at the same time, require that it abstain altogether from thinking. For thinking, by

its very nature, goes beyond what is observed.

Because chapter 4 plays the part of the axis, or one can also say the point of symmetry in the sevenfold structure of the chapters, it is closely connected in its first three *Cycles* with the first three *chapters*. This is quite definitely reflected in the transition from chapter 3 to chapter 4. This transition comes to expression with particular clarity thanks to the Postscript to chapter 3. Which is not to say that without the Postscript no transition would exist. It does indeed exist, but for the inexperienced reader it would be (owing to the aphoristic character of the form etc.) considerably more difficult to recognize.

If we take the final, seventh element of the Postscript to chapter 3, and bring it into connection with the first and last elements of Cycle I of chapter 4, we obtain nothing less than a dialectical triad, but one that unfolds in a reverse direction: from the fourth to the third chapter. This means that we have to do here with a kind of ‘counter-movement’ of the content. Such is the complex phenomenology of the organic movement of the spirit (subject) as it thinks according to the method of ‘beholding’.

Chapter 4, Cycle I

Element 7: Thinking goes beyond what is observed.

Element 1: Through thinking, concepts and ideas arise.

Postscript to Chapter 3

Element 7: If we leave the sphere of thinking, we find nothing that acts as its cause.

As we move on to Cycle II, we should note how sharply the Cycles are separated from each other in chapter 4. After reading one of them, it is impossible not to feel the need for a pause before moving on to the beginning of the next. At first sight, this would appear to offend against the principle of leading the Cycle to an octave. For our own part, we can only say that the laws of beholding remain mysterious for us at present. We realize that, in the transition from Cycle to Cycle in chapter 4, we are *shifting our attention* from one object of beholding to another. But all the Cycles (there are seven of them) form a *unity* within the structure of the chapter. Hence, there is an inner connection between them. This exists in our higher ‘I’ to the extent that we succeed in overcoming (*aufheben*) our lower ‘I’ in the transition from the third to the fourth chapter. We have already mentioned that elements 2, 4 and 6 are important less for their content than for their ability to metamorphose the remaining four elements. All connections between the elements are,

essentially, laws of their metamorphoses. And these laws are objective. Elements 2, 4 and 6 work, themselves, as laws of the metamorphoses, but in addition to this they have an entirely *subjective* character: what brings them into being is the thinking 'I'. The leading over of the sevenfold 'musical scale' – or the Cycle – of thinking to an octave takes place by virtue of the objective law of the movement of thinking. In element 4 (of both the chapter and the Cycle) the law of the subjective movement of the spirit gains the upper hand over the objective law, and the former has, without being untrue to itself, to assume the character of the latter (objective law). Then the conditioning principle in the movement of thought, and its system-forming principle, will raise themselves above the level of otherness-of-being, and ascend into the world of essential being. The law of the negation of the thinking subject calls forth the *ascent to beholding*. The fourth element (or the fourth stage) itself is the *realization in practice* of beholding in accordance with the laws of beholding. This is a kind of 'inverted' Pralaya at its highest point, reflected within the microcosm, the beginning of its freedom.

The second Cycle in chapter 4 is short and vigorous in its movement. As to content, it is devoted to the theme dealt with in the final (seventh) Cycle of chapter 3. Thus the main antithesis of chapter 4 corresponds to the concluding Cycle of chapter 3. Herein comes to expression once more the orientation of the first half of chapter 4 towards what precedes it, as this has to be metamorphosed by the content of chapter 4 into the last three chapters of the first part of the book. We will now experience Cycle II in its entirety.

CYCLE II

- 1.-2. The moment has now come for us to turn from thinking to the thinking being. For this is the agent through which thinking is connected with observation. Human consciousness is the place where concept and observation meet and where they are brought into connection with one another.
3. But this is how, at the same time, this (human) consciousness may be characterized. It is the mediator between thinking and observation.
4. To the extent that the human being observes an object, this appears to him as something given; to the extent that he thinks, he appears to himself as an active agent. He looks upon the thing observed as *object*, and upon himself as a thinking *subject*. Because he directs his thinking to the observation he has consciousness of the objects; because he directs his thinking towards him-

self, he has consciousness of himself or *self-consciousness*.

5. Human consciousness must, of necessity, be self-consciousness at the same time, because it is *thinking* consciousness. For, when thinking directs its gaze towards its own activity, it has its very own essential being, in other words its subject, standing over against itself as an object.
6. What must not be overlooked, however, is the fact that only with the help of thinking are we able to determine ourselves as subject and place ourselves over against the objects. For this reason, thinking should never be regarded as a merely subjective activity. Thinking is *beyond* subject and object. It forms these two concepts just as it does all the others. Thus, when we as thinking subject relate the concept to an object, we must not regard this relation as a merely subjective thing. It is not the subject which establishes the relation, but thinking. The subject does not think because it is a subject; it appears to itself as a subject because it is able to think. The activity exercised by man as a *thinking* being is, therefore, not merely subjective; it is an activity that is neither subjective nor objective, transcending both of these concepts. I ought never to say that my individual subject thinks; the truth is, rather, that the subject owes its existence to thinking.
7. Hence thinking is an element that leads me beyond myself and unites me with the objects. But at the same time it separates me from them by setting me over against them as a subject.
This is what accounts for the dual nature of the human being: he thinks, and in so doing encompasses himself and the rest of the world; but at the same time he must, by means of thinking, determine himself as an individual standing over against the things.

Let us once again compare the content of this Cycle with that of Cycle VII of the third chapter. We discover that in the final, seventh element of Cycle II, which plays the role of antithesis within the chapter, a *synthesis* takes place of the two juxtaposed and contrasting Cycles. In this case one can experience the following, third Cycle of chapter 4 as a *beholding* of this synthesis. With regard to content it fits this role perfectly. Thus comes to view the living interweaving in the text of the 'Philosophie der Freiheit'. In its sequence of chapters, the one grows into the other, all following the overall plan, the organization of the structure. Processes in the development of thought become manifest, the one of which overlies the other, thus showing the multifunctionality of their elements. And seen as a whole, a system of systems, free of contradiction, emerges, similar to the way in which in the

universe 'I'-beings live within the structure of other 'I'-beings and find in them their highest expression. This is yet another phenomenon of the personalistic organism of thinking inherent in the 'Philosophie der Freiheit'. Its trains of thought 'sprout up' in accordance with lawful principles which condition the existence not just of the living entity, but also of the thinking being (or the being of thought – Trans.).

In the structure of chapter 4, Cycle III is unquestionably a synthesis, although Rudolf Steiner opens it with the following words: "The next thing we have to do, will be to ask ourselves...." Of decisive importance here, we repeat, is the 'beholding' character of the chapter. Its development is driven forward by, not an external, but an internal struggle of its parts. This 'next' question is the main question of the chapter: namely, in what relation does the content of our observations stand to our thinking? The question arises as we draw together a series of opposites: thinking and idea, concept and percept, consciousness and thinking, consciousness and observation and, finally, subject and object. Not only as a result of what is said in the first three Cycles of chapter IV, but also thanks to the series of discussions that precede it, we are led to sense inwardly in our thinking that what is common to all these pairs of opposites is that in each case the constituent elements come towards us as observations.

CYCLE III

1. The next thing we have to do, will be to ask ourselves: How does that other element which, so far, we have simply referred to as the object of observation and which comes to meet thinking within our consciousness – how does it enter this consciousness?
2. To answer this question, we must remove from our field of consciousness all that has already been brought into it by way of thinking. Because the content of our consciousness at any given time is invariably pervaded already with concepts in the most varied ways.
We must picture to ourselves that a being with fully developed human intelligence springs forth from nowhere and suddenly he the world in front of him. All that he becomes aware of before he activates his thinking – *that* is the pure content of observation. The world would then only show to this being the disconnected aggregate of *objects of sensation*: colours, sounds, sensations of pressure, warmth, taste and smell; then feelings of pleasure and pain.
3. This aggregate is the content of pure, thought-free observation. Standing over against it is thinking, which is ready to set in motion its activity as soon as it finds something to connect onto. Experience shows that it is soon found. Thinking is able to draw connecting

threads from one element of observation to another. It unites certain concepts with these elements, thereby drawing them into a relation with one another.

As object of beholding in this third Cycle, element 5 from Cycle I is taken, in which the author gives expression to his own opinion. This is the first such case we have met in the book – *where the positive results attained by the author are made an object of beholding*. What follows from the beholding stands in an immediate relation to element 6 in Cycle II. Thus the development of the ideas in the book assumes the features of an independence of being above and beyond their connection with the ideas of the surrounding world.

4. We already saw above how a noise that we encounter is brought into relation with another observation through the fact that we characterize the first as an effect of the second.
5. If we now recall that the activity of thinking can in no way be regarded as subjective, we will not be tempted to imagine that the kind of connections that thinking brings about only have subjective validity.

The sixth element in Cycle III presents us with an individual task, the fulfilment of which takes us to the end of the chapter, and even beyond. This can give us an inkling of the fact that with Cycle III an important stage in our research reaches its conclusion and we must brace ourselves for a new task. Thus individualization and the result of Cycle III merge into one. But as the result is the all-unity (in the Cycle) which has special significance for the further stages of the discussion, the need arises to construct element 7 in such a way that it serves as a transition from Cycle III to Cycle IV, even to what will follow right up to the end of the chapter. This task is assumed by element [7].

- 6-7. Our task will now be to seek, through thoughtful observation, the relation which the immediate datum of observation given above has to our conscious subject.

[7.] In view of the shifting nature of linguistic usage it seems to me necessary to come to an agreement with the reader on the meaning of a word that I have to use in the discussion that follows. I will be calling the immediate objects of sensation enumerated above, to the extent that the conscious subject becomes aware of them through observation: perceptions. Thus it is not the process of observation, but the *object* of this observation that I refer to with the term.

[Translator's note: the less ambiguous word 'percept' will mostly be used here.] I prefer not to use the expression '*sensation*', because this has a special meaning in physiology, narrower than that of my concept of perception (percept). A feeling I experience within me can certainly be described as a percept, but not as a sensation in the physiological sense. For in the case of my feeling, too, I become acquainted with it through its becoming a *percept* for me. And the way in which we become acquainted, via observation, with our thinking is such that we can also call our thinking, in the form in which it first appears to our consciousness, percept.

In view of the fact that the principle of perception in the individual thinking spirit is virtually the main subject of our investigations, a many-sided approach will be needed in the attempt to gain an understanding of it. Here we must give special emphasis to the fact that our consciousness, insofar as it is awake, has to do with two objects: thinking and percept. And both of these are given to perception, albeit in different ways. For this reason, if one wishes to gain insight into the origin of thinking, one must have a corresponding grasp of the character of external perception. This is exactly what Rudolf Steiner does. In what appears, at first sight, to be a quite uncomplicated way he summarizes the content of the first three chapters, 'prepares' them in a particular way in the first three Cycles of chapter 4, and now they are ready to begin that process of transformation which leads them from the formal-logical element to that of beholding in thinking. The observable comes into its own.

* * *

It is now essential for us to make a pause in our practical work with the text of the 'Philosophie der Freiheit' and look once again at the role of chapter 4 within the structure of the entire first Part of the book. With its seven Cycles this chapter metamorphoses the first three chapters into the last three. In this sense it reveals to us with its structure and content the mystery of the working of the law of metamorphosis. Through experiencing within the chapter the Cycles as elements, we learn to experience *chapters* as elements in their greater metamorphosis, which contains within itself the 'knowledge of freedom'. The overall structure of the chapter in connection with that of Part I of the book can be viewed as we have represented it in Fig.59.

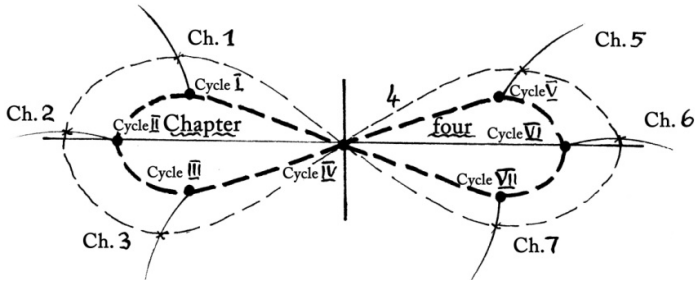


Fig. 59

The fourth Cycle of chapter 4 is a kind of “watershed” between the first and second halves of the first Part of the book. On the side that lies before the cycle there are the chapters in which the speculative (dialectical) predominates, bound up as to content and structure with the first three Cycles of chapter 4, which lead them over into what can be ‘beheld’. This takes place in two stages. In the initial stage, the first three Cycles of chapter 4 metamorphose into its last three Cycles, thus giving rise to the possibility of beholding, and then everything changes once more, whereby it remains an interconnected whole, and appears again in chapters 5, 6 and 7. Thus we see that the greater metamorphosis encompassing all seven chapters is inwardly structured with the help of three chains of metamorphoses, which are, so to speak, tied together by a single nodal point (Table 5). There stands behind this configuration, determining the law of its structure, the particular quality of the Earthly aeon.

Chapter 4

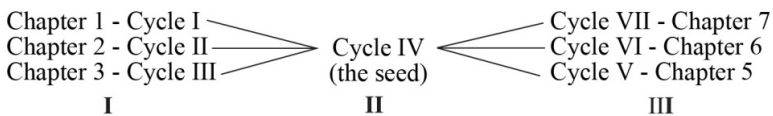


Table 5

In order to demonstrate the reality of the chains of structural connections which we have discovered and represented in a tabular form, it would be helpful to analyze their content, but for reasons of space we cannot do this. We will, however, at least consider the first, and touch upon the other two only briefly.

In our fourth chapter (see note p.9), where we presented an overview of the relevant literature, we mentioned that F. Teichmann made an attempt in his book to trace the structure of the first part of the ‘Philosophie der Freiheit’. He suggests that one should divide chapter 3

into seven parts and see in each of these the reflection of a chapter. But as this intention is lacking in any methodological basis*, it remains for us nothing more than a thought-game. If one wishes to use the method involving numbers, then this presupposes that one knows the laws according to which “God mathematizes” when He creates organic wholes. In the case of the ‘Philosophie der Freiheit’ the law of mirror-reflection is closely bound up with the law of *symmetry* and with the laws of *seven-membered metamorphosis*. These work together in a unity. If this is unknown to us then the organic wholeness of the book remains beyond our grasp. Once we recognize this, however, it illumines for us the structure of the seven chapters in the way shown in Table. 5. Here one can also use a geometrical picture. We then arrive at three mutually overlapping circles (or three spheres), recalling the relation of the three bodies of the human being: physical, etheric and astral bodies (Fig.60).

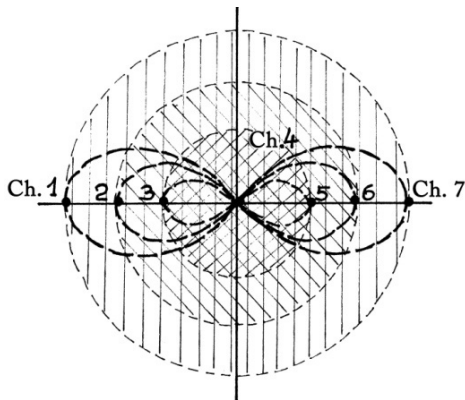


Fig. 60

The fourth Cycle of chapter 4 constitutes the centre of the whole of Part I of the ‘Philosophie der Freiheit’. It is, so to speak, the seed from which this Part grows, and it does so from the centre to the periphery, towards both its end and its beginning. We therefore unlock a further mystery of the book when we experience the middle Cycle of its fourth chapter as *the book’s true beginning: as the beginning for ‘beholding’ thinking, of course; for ‘knowledge at one stroke’*. For conceptual thinking the book begins with the first chapter. It grows out of humanity’s entire experience of thinking and of life hitherto. But as a *new creation* – with respect to the *quality of thinking* – the book can only grow *from out of itself* and *afterwards* enter into contact with the old world. The question with which chapter 1 begins is actually the ‘periphery’ of the book, where it takes up contact with *what is, from its own standpoint, the external world of science*, with its results, its views on the question of freedom. Is the human being free in his thought and action? This problem is familiar not only to philosophers, but to the majority of

* To provide it with one is impossible, for the simple reason that the initial idea is entirely far-fetched.

educated people. But we repeat: On the level of abstract thinking the first page of the book is its beginning. It is also characteristic of conceptual thinking to begin with the statement of a generally-known fact. Rudolf Steiner does not depart from this rule, but he does not wish, in conceding to intellectualism, to be untrue to himself. Let us recall what is written on the title-page of the book: “The Results of Soul-Observation according to the Scientific Method”. A book in which absolutely everything is concrete and interconnected and in which the formal element is entirely absent, begins, organically speaking, where the living centre of symmetry (the seed) is to be found within it. And this is Cycle IV of chapter 4.

We must take two facts into account. Thinking consciousness is the final product of the period of the evolutionary cycle which has come to an end, and this cycle is subject to the law of symmetry. Symmetry of forms, of spatial relations, is only one of the expressions of this universal law. The symmetry of *the entire evolutionary cycle* is the highest ‘ur’-phenomenon for *all* its inner states and manifestations. Now an ‘ur’-phenomenon is always dynamic; through the symmetry of thinking a qualitatively new manifestation of the ‘ur’-phenomenon is brought about. The human being starts off by grasping through his understanding as he does with his faculty of sight: spatially, from the centre to the periphery. What is characteristic of the ‘power of judgment in beholding’ is that the one who possesses it *experiences, even in conceptual thinking, comprehension of the object in its complete fulness and ‘at one stroke’*. As a book for inner exercise, the ‘Philosophie der Freiheit’ teaches us, through the working of its structure, how we can acquire this capacity by dint of practice. Thus we learn in the first chain of connections (see Table 5) to experience the ‘outermost circle’ of the first Part, through which it enters into contact with the surrounding historical-philosophical and scientific world – i.e. with the world around it. As it receives into itself this surrounding world, it moves, in its solution of the question of freedom, towards its own centre. This ‘circle’ of thinking is the most spiritual, but only on an abstract level. One can compare it with the astral body of the human being. In the stage that follows, the circle of the second chain is superimposed upon this bigger circle (see Fig.60) and that of the third upon these two.

Such is the movement of dialectical ‘beholding’ thinking. Another travels in the opposite direction – from the centre to the periphery. In order to experience in this way the cycle of the seven chapters, one must of course read the book in the usual way from beginning to end. After that, one can try to think through each of the parts, moving from the centre in both directions – towards the beginning and the end. But

before we carry out such an experiment, we must examine the remaining Cycles of chapter 4.

If one tries to think, not in a linear manner, but ‘spherically’, so to speak, one can really experience the thought-form at the centre of Cycle IV as the beginning of the book. Let us read the Cycle as a whole.

CYCLE IV

1. The naïve human being regards the data of his perception, on the level on which they appear to him directly, as things that have an existence entirely independent of himself. When he sees a tree he believes initially that it is standing, with the shape that he sees, with the colours of its various parts, there at the spot towards which his gaze is directed. When the same person sees, in the morning, the sun appearing as a disc on the horizon, and follows the movement of this disc, he is quite sure that all this exists (in itself) in this form and proceeds in just the way he observes it.
2. He holds firmly to this belief until he has other perceptions which contradict the earlier ones. The child, before it has any experience of distance, reaches out to touch the moon, and only corrects what at first glance it had held to be real, when a second perception comes into contradiction with the first.
3. Whenever a widening of the circle of my perceptions takes place, I am obliged to correct my picture of the world. This is true in everyday life just as it is in the spiritual development of humanity.
4. The picture which the ancients had of the relation of the earth to the sun and the other heavenly bodies had to be replaced with a different one by Copernicus because it conflicted with previously unknown perceptions. When Dr. Franz operated on someone who had been born blind, the latter said that before his operation he had formed, on the basis of the perceptions arising through his sense of touch, a quite different picture of the size of objects. He had to correct the perceptions arising from his sense of touch by means of those gained through vision.
5. How is it that we are continually forced to correct our observations?
6. A simple reflection brings us the answer to this question. When I am standing at one end of a tree-lined boulevard, the trees far from me at the other end appear smaller and closer together than the ones where I am standing. The picture I perceive becomes different when I change the place from which I make my observations. Thus the form in which it presents itself to me is determined by a factor that has to do, not with the object, but with myself as the observer. For a row of

trees the place where I happen to be standing is a matter of complete indifference. But the picture I receive of it depends crucially upon this factor. Similarly, it is a matter of indifference to the sun and the planetary system that human beings observe them from the earth. But the perceptual image presented to us is determined by the place where we live in the cosmos. This dependency of the perceptual image upon the point of observation is the one that we can most easily grasp. The matter becomes more difficult when we come to recognize the dependency of our world of perception upon our physical and mental organization. The physicist shows us that, within the space in which we hear a sound, air-vibrations are occurring, and that the spatial body in which we seek the origin of the sound is also subject to a vibratory movement of its parts. We only perceive this movement as sound if we have a normally-organized ear. Were we not to have such an ear, the whole world would remain for us eternally silent. Physiology tells us that there are people who perceive nothing of the wonderful display of colours all around us. The picture given to their perception only has shades of light and dark. There are others who do not perceive one particular colour, for example red. Their image of the world is lacking in this colour, and therefore differs from that of the average person.

7. I would like to call the dependency of my perceptual image upon my place of observation 'mathematical', and that upon my organization 'qualitative'. The former determines the relative sizes of my percepts and the distances between them, and the latter determines their quality. The fact that a red surface appears to me red – this determination of quality – depends upon the organization of my eye.

Let us now recall the beginning of chapter 1, where the question was raised whether the human being is free in his thought and action. This was indeed the 'periphery' (the 'displacement' of the centre) in the sense that this question can only arise as a *result* of great effort in the realm of thought and observation. It is therefore easy to arrive at the conclusion at the beginning of chapter 1 that this question is the most important of all in science, religion and life itself. But what we have in the middle of chapter 4 is, in fact, *the first emergence of this question*. For here everything takes its start from the naïve human being, who has had his first experience of the perceived world. The discussion here recalls another, that of Condillac in his analysis of perceptions, where he takes a statue and endows it with one sensory faculty after another.

The Cycle concludes with a re-adaptation of the Lockean concepts of primary and secondary qualities, which corresponds to the central core of the question regarding observation. Primary qualities in the broader sense of the word are determined by the 'place of observation', above all by the 'place' (or standpoint) of the understanding faculty.

Secondary qualities appeal to the rest of the human organization. The conclusion to which we are heading at the end of the Cycle, namely that “my perceptual images... are, to begin with, subjective”, corresponds to the path followed by human thought from Locke and Condillac to Kant and Schopenhauer, whereby it constructed the theory of the two worlds and tried in vain to overcome it. Rudolf Steiner brings this question into sharp relief in its essential nature – in relation to human freedom.

The entire structure of the thinking in the first Part of the ‘*Philosophie der Freiheit*’ can be compared to the circle used by us earlier when we were attempting to understand the general character of world-evolution (see Figs. 23, 24 and 36). It is, indeed, the ‘ur’-phenomenon of thinking consciousness in its genesis from sensory to ideal perception. The human being as a microcosm begins his path to consciousness with the naïve perceptions, and its first stage concludes with the naïve belief of the philosopher that perceptual images are subjective. How one traverses this stage is shown in Cycle V. While we are studying this it is important not to lose sight of the whole: namely, the sphere. The sense-perceptions form its centre and pure thinking its periphery. In order to arrive at the latter it is necessary to carry out a correct analysis of perceptions and finally arrive at the conviction that thinking can also be an object of perception. With this result one should – though now as a being who is already to a certain extent free – return to the centre and perceive there something that is in the highest degree individualizing and supersensible: namely, the conceptual and moral intuitions, which will be discussed in Part II of the book. In Cycle V Rudolf Steiner forms the dialectical triad in a mode of pure beholding and in such a way that its content is traditional, with a mistake inherent in it. In this way it is suggested to us that we should, right from the beginning, enter into active opposition to ourselves if we have already accepted the conclusion of the preceding section implying that we must experience ourselves as naïve realists who are lacking in the ability to attain freedom. We can maintain this opposition all the more easily, the more strongly we have experienced the unspoken meaning of Cycle IV, which awakens doubt as to the truth of its content. Here we are helped by all that has been discussed previously. We have advanced to its centre, having started out from the periphery, and now we are returning to the periphery again.

Thus Cycle V is the beginning of active resistance to the naïve experience of the world of perception; our attention is thereby “shifted away from the object of perception to its subject”. These words appear in element 3 of Cycle V. Let us approach this step by step.

CYCLE V

1. In the first instance, therefore, my perceptual images are subjective. ‡ Knowledge of the subjective character of our percepts can easily lead to doubt as to whether they have any objective basis at all. ‡ When we know that a percept, for example that of the colour red or a certain musical tone, is not possible without a given structure of our organism, we can be tempted to believe that this percept, taken in isolation from our subjective organism, ceases to be; that without the act of perceiving, whose object it is, it has no existence whatever. This view found a classical representative in George Berkeley, who was convinced that from the moment we have become aware of the significance of the human subject for perception, we can no longer believe in the existence of a world without the conscious mind (Geist).
 - (1.)
 - (2.)
 - (3.)
 - (4.) ‡ He says: "Some truths there are so near and obvious to the mind that man need only open his eyes to see them. Such I take this important one to be, viz., that all the choir of heaven and the furniture of the earth – in a word, all those bodies which compose the mighty frame of the world – have not any subsistence without a mind; that their being consists in their being perceived or known; that consequently, so long as they are not actually perceived by me, or do not exist in my mind or that of any other created spirit, they must either have no existence at all or else subsist in the mind of some Eternal Spirit" ('Of the Principles of Human Knowledge', Part I Sect. 6).
 - (5.) ‡ For this view of things there is nothing left of the percept, considered apart from its being perceived. There is no colour if it is not seen, no sound if it is not heard. Just as little as colour and sound, do extension, form and movement exist outside the act of perception. Nowhere do we see extension or form by themselves; they are always connected with colour or other qualities that are unquestionably dependent on our subjectivity. If these disappear with our act of perception, the same must also be true of the former, which are bound up with them.
- (2.) The objection can be made that, even if shape, colour, sound have no other existence than that within the act of perception, there must all the same be things that are there without consciousness and to which our conscious perceptual images bear a resemblance.
- (1.) ‡ The view we have characterized counters this objection by saying: a colour can only resemble a colour and a shape can only resemble a shape. Our percepts can only resemble our percepts, and nothing else. Even what we call an object is nothing but a group of percepts connected together in a certain way. If I take away from a table: shape, extension, colour etc., in other words everything that is only my percept, then nothing is left. ‡ Carried
- (7.)

to its logical conclusion, this view leads to the assertion: The objects of my perception only exist through me, and only insofar and so long as I perceive them; they disappear with perception and have no meaning without it. Apart from my percepts, however, I know of no objects and can have no knowledge of them.

2. No objection can be made to this assertion so long as I merely take into account the general fact that the organization of my subject plays a part in determining the quality of my percept. The situation would be entirely different if we were able to state what the function of our perception is in the emergence of a percept. We would then know what happens to the percept during the act of perception and would also be able to determine what must be there before it is perceived.
3. Our attention is thereby led from the object of perception to its subject.

Now that we have found the most precious and important element, so to speak, around which the entire content of the book revolves – the subject, the human being as a self, the ‘I’ – the element of beholding in the Cycle and that which we then ideally perceive, the final outcome of the Cycle, rests throughout on the basis of the ‘I’-phenomenon.

4. I do not only perceive other things; I also perceive myself. In the first place, the content of my self-perception is that I am the enduring element over against the perceptual images, which are continually appearing and disappearing. The percept of my ‘I’ can arise in my consciousness at any time, while I am having other perceptions. When I am absorbed in the perception of a given object, initially I only have consciousness of this. The perception of my own self can then arise in addition, with the consequence that I am now aware not only of the object but also of my personality, standing over against the object and observing it. I do not merely see a tree; I also know that *it is I* who am seeing it. I also recognize that something is happening in me while I am observing the tree. When the tree disappears from my field of vision, a trace of this process remains behind for my consciousness: namely, an image of the tree. This image has united itself with my being during the act of observation. An enrichment of my Self has taken place; its content has absorbed into itself a new element.
5. I can call this element my *inner representation* (mental picture) of the tree. I would never come into the position of speaking of *representations* if I did not experience these within the percept of my Self. Percepts would come and go; I would simply let them pass by.

6. Only through the fact that I perceive my Self and notice that, with every percept, *its* content also changes, do I feel compelled to bring the observation of the object into connection with the change in my own state, and to speak of my inner representation.
I perceive an inner representation when I observe myself, in the same way that I perceive colour, sound etc. when I direct my attention to other objects.
7. I can now make the further distinction that I call these other objects, which stand over against me, the *outer world*, while the content of my self-observation I describe as my *inner world*.

Thus, in a seemingly modest and inconspicuous way, the most important element in the book has emerged – namely, the ‘I’. This is the mediator (the basis for the relationship) between what is in terms of the genesis of consciousness the perceptual centre, and the ‘circumference’ of thinking. The relation between them is to a lesser degree dialectical and to a higher degree ontological. Here, the ‘I’, the subject, confronts the percept, the object, without knowing how it is to be understood: as a part of the ‘I’ itself, or as a ‘thing-in-itself’? On the other hand, abstract thinking robs the ‘I’ of its substance. In order to come to terms with this situation, the ‘I’, after it has become active in the form of pure actuality, reasserts its sovereignty, which was thrown into question by the activity of perception and thinking. This problem will be dealt with more appropriately in Cycle VI, where the content of Cycle V is individualized, but on this occasion Cycle VI is given a quite special ‘beholding’ quality. It is for the first time that the ‘I’ presents itself so forcibly with the task of ‘dying and becoming’.

In the preceding Cycle the naïve realism of perception was ‘drowned’, and at the same time we became aware of this, so to speak, in the naïve solipsism of Berkeley. Now, in Cycle VI, this becomes the thesis. The standpoint of Kant and other agnostics emerges as the antithesis to this. The whole Cycle ends with the collapse of the subjectivity of percepts (Bondarev’s text says ‘representations’), which is put forward by them as an “obvious” truth.

CYCLE VI

1. Failure to grasp the relation between inner representation and object has led to the greatest misunderstandings in modern philosophy. Perception of a change occurring in us, the modification which my own self undergoes, has been pushed into the foreground and the object that causes this modification has been lost sight of completely. The assertion has been: we perceive, not the objects, but only our inner representations. I know nothing, so it is claimed, of the table in

itself which is the object of my observation; I know only of the change that happens to me while I perceive the table. This opinion should not be confused with that of Berkeley, which we mentioned previously. Berkeley asserts the subjective nature of my content of perceptions, but he does not say that I can only know of my inner representations. He restricts my knowledge to my inner representations because he believes that there are no objects outside the act of inner representation. What I see as a table is, in the view of Berkeley, no longer there from the moment I cease directing my gaze to it. Therefore Berkeley causes my percepts to arise directly through the power of God. I see a table, because God calls forth this percept in me. Berkeley therefore knows no other real beings (or entities) than God and human spirits. What we call 'world' only exists within spirits. What the naïve human being calls outer world, bodily nature, does not exist for Berkeley.

2. Over against this stands the now prevalent Kantian view, which restricts our knowledge of the world to our inner representations, not out of a conviction that things cannot exist outside these representations, but because it believes that we are so organized that we can only have knowledge of the changes undergone by our own Self, and not of the things-in-themselves which cause these changes. It concludes from the fact that I only know my inner representations, not that there is no existence independent of these representations, but only that the human subject cannot receive such an existence into itself directly, and is able only through "the medium of its subjective thoughts to imagine or invent it, to think, cognize or perhaps fail to cognize it" (Otto Liebmann – 'Analysis of Reality', p.28). This view of things claims to be saying something that is absolutely true and can be seen to be so directly and without proof. "The first fundamental principle which the philosopher needs to bring to full clarity of consciousness consists in the recognition that our knowledge extends, in the first place, no further than our inner representations. Our inner representations are the only thing of which we have direct knowledge, immediate experience; and the fact that we experience them directly means that not even the most radical doubt is able to wrest from us our knowledge of them. By contrast, the knowledge that extends beyond our inner representation – taking this expression here in the broadest sense throughout, to embrace all occurrences of a psychic nature – is not immune to doubt. It is therefore necessary at the beginning of philosophizing to state explicitly that all knowledge that extends beyond our inner representations is subject to doubt." Thus Volkelt begins his book on 'Immanuel Kant's Theory of Knowledge'.
3. However, what is presented here as an immediate and obvious truth is, in reality, the outcome of a thought operation which runs as follows:

It is pointless to carry a philosophical discussion of this kind any further, as evidence of another sort has appeared – the evidence of the intellectus archetypus. It is simply necessary here to start again from the very beginning – with what the naïve human being has; then the standpoint of critical idealism must be looked at, and set over against the findings of the physiology of perception. Thus is constituted the central act of beholding in Part I of the book. But why here, in the sixth Cycle? – so one might ask. We must seek the answer in the motto on the book’s title page: “Results of soul observation...” This does not mean the soul observations carried out by the intellect in psychology. “Soul... results” are the fruit of thinking in beholding, of precisely this. And as such it attains its individualization in every sixth element, be it in that of the Cycle, the Cycle series or the chapters. This needs to be grasped once and for all when one is working with the ‘Philosophie der Freiheit’. *In this work, the individual soul observes the higher ‘I’ within the soul, as the higher ‘I’ reaches out to ideal perception of the ideas.* This is an absolutely new *method* and *way* of thinking, and there is a great risk that this simply *goes unnoticed*, since the new can only be observed with effort. If this happens, work with the book will be entirely fruitless.

4. The naïve human being believes that objects, just as he perceives them, also exist outside his consciousness. Physics, physiology and psychology, however, seem to suggest that, for perception to take place, our organization is necessary, and that we can therefore know nothing of things apart from what is transmitted from them by our organization. Hence, our percepts are modifications of our organization, and not things-in-themselves. The line of reasoning indicated here has, indeed, been characterized by Eduard von Hartmann as the one which must lead to acceptance of the axiom that we can only have direct knowledge of our inner representations (see Hartmann’s ‘Basic Problem of Theory of Knowledge’, p.16-40). Because we find outside our organism vibrations of bodies and of air, which come towards us as sound-impressions, it is argued that what we call sound is nothing but a subjective reaction of our organism to those movements in the outer world. In the same way we discover that colour and warmth are only modifications of our organism. It is held that these two kinds of percept are called forth in us through the working of processes in the outer world which are entirely different from the experience we have of warmth or colour. When such processes excite the nerves of the skin on my body, I have the subjective perception of warmth, when they affect the optic nerve, I perceive light and colour. Light, colour and warmth are, therefore, the way in which the nerves of my sense-

organs respond to the stimulus coming from outside. My sense of touch, also, does not transmit to me the objects of the outer world, but only my own states. Viewing them in accordance with modern physics, one could imagine that bodies consist of infinitely small parts, known as molecules, and that these molecules are not immediately adjacent to one another, but have certain distances separating them. Thus there is empty space between them. Across this space they work upon one another by means of forces of attraction and repulsion. When I draw my hand close to a body, the molecules of my hand do not directly touch those of the body at all; a certain distance remains between the body and my hand, and what I experience as the resistance of the body is nothing other than the effect of the force of repulsion exerted by its molecules in relation to my hand. I am completely outside the body in question and experience only its effect upon my organism. As an extension of this idea there is the doctrine of what is known as the specific sense-energies, put forward by J. Müller (1801-1858). It asserts that each sense-organ has the peculiar characteristic of reacting in one special way only, to all external stimuli. If a stimulus is directed to my optic nerve, a perception of light occurs, regardless whether the effect is produced by what we call light, or whether the nerve is being affected by mechanical pressure or electrical current. Conversely, different percepts are aroused in different senses, by the same outer stimuli. From this it would appear that our senses can only convey what is going on within them, and nothing from the outer world. The percepts are determined according to the nature of our senses. Physiology shows that there is also no question of our having direct knowledge of the effects produced in our sense-organs by the objects. When he investigates the processes in our body, the physiologist finds that already in the sense-organs the effects produced by the outer movements are changed in the most varied ways. We see this most clearly in the case of the eye and the ear, both of which are highly complex organs which fundamentally change the outer stimulus before they convey it to the nerve in question. From the peripheral nerve-ending the already changed stimulus is transmitted further to the brain. And here a further stimulus must take place, affecting the central organ. It is concluded from this, that the outer process has undergone a series of transformations before it enters consciousness. What takes place within the brain is connected to the outer process by way of so many intermediary processes, that any similarity to it is completely out of the question. All that is finally transmitted by the brain to the human psyche (Seele) is neither outer processes, nor processes within the sense-organs, but only those inside the brain. But not even these are perceived directly by our inner being (Seele). What we finally have in our consciousness is not brain-processes, but *sensations*. My sensation of *red* bears no similarity to the process taking place in the brain when I am experiencing the colour red. This, too,

arises in our psychic being (Seele) as yet another effect, and is merely the result of the brain process. Thus Hartmann says ('Grundproblem der Erkenntnistheorie', 3. 37): "What the subject perceives is therefore, invariably, modifications of his own psychic states, and nothing else." However, when I have the sensations, they are in no way constituted, as yet, to the structured objects of my perceptions. Only single sensations can be transmitted to me by my brain. Sensations of 'hard' and 'soft' can only be conveyed to me by the sense of touch; those of colour and light only by the sense of sight. Nevertheless, we find these qualities joined together in one and the same object. This union must therefore be brought about by our psychic nature (Seele) itself. That is to say, the psyche (Seele) brings together the various sensations transmitted by the brain and forms spatial bodies out of them. My brain conveys to me the single sensations of sight, touch and hearing by quite distinct paths, and the psyche (Seele) joins them together to form the inner representation 'trumpet'. This final stage (inner representation of the trumpet) of a process is the very first element that is given to my consciousness. Nothing of what exists outside me and made the original impression on my senses, can be found in it any longer. The external object has become completely lost on the way to the brain and via the brain to the human psyche (Seele).

At the threshold to the supersensible, modern humanity experiences – as we have mentioned – a fiasco, falls into a state of crisis. Element 4 has shown us the reason for this, and the latter need only be made conscious. The Greeks had a tradition according to which: If the Temple of Serapis is destroyed, heaven will fall down on the earth; 'heaven' referring to the age-old spiritual life. In the 'Philosophie der Freiheit' the 'temple' and also the 'heaven' of the agnosticism that is sustained by neo-Kantianism and positivism collapses before our very eyes. This collapse is a true blessing, since the 'temple' in its fall buries under it the non-freedom of the human being, and new heavens are opened up, whose blue – in the words of Goethe – is already theory. Let us now see what has hitherto obstructed our view of it.

5. It will be difficult to find in the history of human spiritual-cultural life an edifice of thought that has been assembled with greater ingenuity, but which, on closer examination, collapses into nothing.
6. Let us see how it comes about. We start out from what is given to naïve consciousness, namely, the object we perceive. Then the fact is pointed out, that every attribute of this thing would not be there for us if we had no sense-organs. No eye – no colour. Colour is therefore not present in what works upon the eye. It arises only through the interaction of the eye with the object. Hence the latter is colourless. But the

colour is also not present in the eye, as a chemical or physical process is taking place there, which has first to be conducted by the nerve to the brain, where it gives rise to another process. This is still not the colour, which only arises in our psychic nature (Seele) by way of the brain process. Here, it still does not enter my consciousness, but is first projected outwards by our psyche onto a spatial body. It is here, finally, that I believe I see the colour. We have gone full circle. We became conscious of a coloured object. This is how we started out. Now the thought-operation begins. If I had no eyes, the object would be colourless for me. I can therefore not locate the colour in the object. I set off in search of it. I look for it in the eye: in vain; in the nerve: in vain; in the brain: it is not here, either; in the psyche: yes, I find it here, but not attached to the spatial object. I only find the coloured object again, at the place where I started. The circle is closed. I firmly believe that what the naïve person thinks is outside him in space is now known to be a product of my own psyche (Seele).

7. So long as we leave it at that, everything seems to be perfectly in order. But we need to go right back to the beginning again. Up to now I have been dealing with a thing – with the outer percept, of which I formerly had, as a naïve person, an entirely wrong opinion: namely, that it had objective existence in precisely the form in which I perceive it. Now I realize that it disappears with my activity of inner picturing (Vorstellen), and that it is no more than a modification of my psychic states. Do I now have the right to start out from it in my inquiry? Can I say of it that it works upon my psyche (Seele)? I must from now on treat the table which, so I previously thought, has an effect upon me and brings about within me an inner representation of itself, as being, itself, an inner representation. But then it would follow from this, that my sense-organs and the processes occurring in them are also merely subjective. I have no right to speak of a real eye, but only of my inner representation of the eye. The same would apply to the nerve paths and the brain process, and no less to the process within the psyche itself, through which, out of the chaos of manifold sensations, things must be constructed. If, on the assumption of the correctness of the first circular train of thought, I think through once more the various parts of my cognitive act, the latter shows itself to be a network of inner representations which, as such, cannot possibly work upon one another. I cannot say: My inner representation of the object works upon my inner representation of the eye, and there arises out of this interaction the inner representation of a colour. But to do so is not necessary in the first place. For, once I have clearly recognized that my sense-organs and their activity, my nerve and psychic processes can also be given to me only through perception, the train of thought described is shown up in its full absurdity. It is entirely correct to say: for me no percept is given without the corresponding sense-organ. But

it is equally true to say that there is no sense-organ without a percept of it. I can shift my attention from my percept of the table to the eye that sees it, to the epidermal nerves that feel it; but what is going on in these, I can again only experience by way of perception. And I soon realize that in the process taking place in the eye there is no similarity whatever to that which I perceive as colour. I cannot blot out my percepts of colour by pointing out the process taking place in the eye during this act of perception. Just as little do I find the colour in the nerve and brain processes; I merely connect new percepts from within my organism with the first, which the naïve person locates outside his organism. I merely pass from one percept to another.

In addition, there is a hiatus in the whole chain of reasoning. I am able to follow the processes within my organism right through to the processes in the brain, even if my suppositions grow more hypothetical, the closer I come to the central processes within the brain. The path of external observation comes to an end with the process in my brain – with that process, namely, which I would perceive if I could examine the brain with the instruments and methods of physics and chemistry. The path of inner observation begins with the sensation and extends to the building up of things out of the material of sensation. In the transition from the brain-process to sensation the path of observation is interrupted.

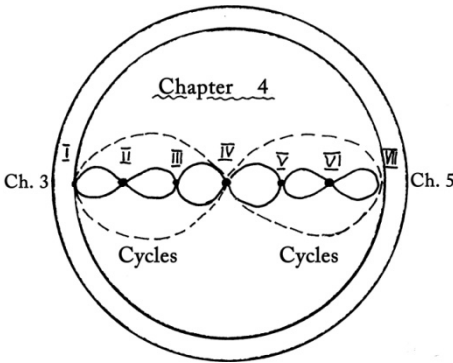


Fig. 61

In Cycle VII we reach the periphery of the ‘circle’ that embraces the thought-form contained in chapter 4 (see Fig 61), or the beginning of the philosophical reflection whose line of argument in the question of the nature of percepts culminated in the positions of critical idealism and naïve realism. There is no doubt that, as we read on, we arrive at Cycle VII as the outcome

of the foregoing development of thinking and beholding. But we notice here a higher degree of abstractness, a style that differs from that of the other Cycles. It can be experienced in this Cycle that, through it, the beholding which is dominant throughout the entire chapter is summed up and, at the same time, the beginning is postulated of the new discussion that awaits us in the following (the 5th) chapter.

The seventh Cycle corresponds fully to its role and its place within the structure of the chapter as a whole. It has indeed led us to a kind of

All-unity, but one that is negative in character. It has made clear to us the limits of cognition, and if we try to step beyond them we will be moving within an enclosed circle. This circle is, admittedly, a large one. In a lecture-cycle ('Human and Cosmic Thought', GA 151) Rudolf Steiner describes it as consisting of twelve world-views which are determined by the forces of the various regions of the Zodiac (see Fig.168). (Through the influence of the planetary spheres each of these world-views assumes seven different nuances.) A study of the history of philosophy shows that, for the greater part, these world-views succumbed, in one form or another, to the prejudice that the world is our mental representation and the thing-in-itself of the percept is unknowable.

In order to escape from the blind alley of cognition, we must find our way from the periphery of the universe, from the circle of the twelve world-views – which in our time are all abstract – to its centre, but not in a naïve-realistic manner, not in order to begin to perceive the sense-world there individually, but to perceive there *ideally*. We have also been led by chapter 4 to make the following *resolve*: *To accomplish the metamorphosis of consciousness*, without which one cannot approach this centre with one's individual 'I'.

Let us now try to experience Cycle VII as a complete, concluding musical scale, which is compressed together into a single chord. Passing across it, we arrive at the 'opposite bank' in the structure of Part I of the 'Philosophie der Freiheit'.

CYCLE VII

1-2. The way of thinking described above, which calls itself – in contrast to the standpoint of the naïve consciousness which it refers to as naïve realism – critical idealism, makes the mistake of characterizing the *one* kind of percept as inner representation, while accepting the other kind in the manner of the naïve realism which it had apparently refuted. It wishes to prove that percepts are inner representations, while naïvely accepting percepts of our own organism as objectively valid facts, and, what is more, overlooking the fact that it confuses two spheres of observation, between which it can find no mediating element.

Critical idealism can only refute naïve realism by, itself, accepting in naïve realistic fashion the human organism as objectively existing. As soon as it becomes aware of the fact that the percepts of one's own organism are of exactly the same kind as those which naïve realism assumes to have objective existence, it can no longer rest upon the former as a safe support. It would be obliged to regard its subjective organization, also, as a mere complex of inner representations. But this means it is no longer possible to think of

the content of the perceived world as a product of our mental organization. One would have to accept the proposition that the inner representation 'colour' is merely a modification of the inner representation 'eye'. The view known as critical idealism cannot be proved unless it borrows something from naïve realism. And the latter is only refuted if its own basic assumptions are left unchallenged in another sphere.

3. From this we may conclude with certainty: investigation within the field of perception cannot prove the correctness of critical idealism and nor, therefore, can the percept be thus divested of its objective character.

Still less, however, can one regard the assertion "*The perceived world is my inner representation*" as being self-evident and in no need of demonstration.

4. *Schopenhauer* begins his principal work 'The World as Will and Representation' with the words: "The world is my inner representation (Vorstellung); – this is a truth that holds good with respect to every living and cognizing being, although the human being alone can bring it into reflective, abstract consciousness. If he really does this, philosophical self-knowledge has arisen in him. It then becomes clear and certain to him that he has no knowledge of a sun or an Earth, but only of an eye which sees a sun, and of a hand which feels an Earth; that the world around him only exists as an inner representation – i.e. is only there with respect to another, the representing being, which is he himself. – If any truth can be uttered a priori, then it is this; as it is the statement of that form of all possible and conceivable experience which is more universal than any other – time, space and causality; as all these already presuppose it...."

5. The entire proposition is refuted by the fact mentioned above, that eye and hand are no less percepts than sun and Earth.

6. And in the spirit of *Schopenhauer* one could respond to his words, echoing his own form of expression: "My eye, which sees the sun, and my hand, which feels the Earth, are my inner representations just as are the sun and the Earth themselves." But that I thereby invalidate the original assertion, becomes immediately clear. For only my real eye and my real hand could have within them as their modifications the inner representations 'sun' and 'Earth'; my inner representations 'eye' and 'hand' could not. But it is only of these that critical idealism is entitled to speak.

7. Critical idealism is quite unable to achieve insight into the relation between percept and inner representation. It cannot make the

distinction we indicated earlier, between the nature of a percept during the act of perception and the attributes it must have before it is perceived. This will require us to follow another path.

* * *

Let us retrace our steps, as there are a number of issues that arose at an earlier stage, which we have not yet resolved. Let us look again at Cycle IV, but taking into account all that has been said since then. It begins with something that would appear, on the surface, to be extremely simple: an analysis of the first childhood perceptions, which many a naïve realist preserves unchanged, on into later life. The antithesis in this Cycle shows us that it is impossible to be simply given over to one's perceptions. They come into contradiction with one another. And now there arises, out of quite simple and obvious observations, the judgment in the synthesis: the experience in the realm of perception comes into disagreement with the concepts. In addition, the line of reasoning contained in the synthesis finds support in the working of the law of the unity of soul-spiritual phylogenesis and ontogenesis: Every human being, beginning from birth, passes through the school of sense-perception, as the whole of humanity has done – “We see this in everyday life, just as in the spiritual development of mankind.”

After this, the conclusion we have reached is looked at in the sphere of experience of mankind in general. And here we are not dealing at all with child-like perceptions. We might even ask ourselves whether Goethe was really right when he said, “The senses do not deceive.”

In element 6 the soul-observations are brought in relation to the natural-scientific method. Then follows a general conclusion. If we now move on from Cycle IV in both directions, we find – with the help of physiology and psychology – in Cycle V a fundamental consideration of the consequences which are of the greatest importance for cognition and arise from the conclusion reached at the end of Cycle VII. “The senses do not deceive” is only true if one has a right spiritual attitude. If, however, one does not come through to a monistic view of the relation of concept and percept, it is not at all right to place one's trust in the experience of observation.

If we move backwards from Cycle IV, we also take, in Cycle III, a step towards the realm of concepts. With the experience of observations we proceed in the same way as in Cycle IV – we begin with what is immediately given to the senses. Then in Cycle II we focus on the thinking being and the forming of the relation between subject and object; and in Cycle I we move ‘outwards’: thinking “goes... beyond

what is observed". Looking at the opposite side, in Cycle VII we move in an 'outward' direction, where thinking assumes the form of critical idealism. One must not imagine that the evolutionary world-movement of thinking from centre to periphery arrives at the same result in each direction. All that works here universally is the principle of the relation of centre to periphery, to the circle, just as the germ-cell, for example, receives an instreaming of forces coming from the spiritual regions of the entire Zodiac, relative to which it represents the central point, although on different sides of it different organs unfold.

Now that we have reached the outer limits (beginning and end) of chapter 4, we will step beyond these limits and follow the first of the chains of thought-forms represented in Table 5. In chapter 1, as we recall, the basic question of the entire book is asked: – Can the human being be free in his thinking and his activity? The chapter ends with the conclusion that, in order to make a judgement regarding activity, one must first solve the question of the origin of thinking.

In Cycle I of chapter 4 we see that the concepts in our consciousness are 'freed' in a certain sense from our percepts. But they do not derive from the percepts; they merely unite with them. The concepts come from the sphere of *thinking*, which goes beyond what the human being observes.

In chapter 1 an investigation is made into the relations *between cause and effect* in the process of human activity, and it is pointed out that the mistake of many philosophers who deny freedom stems from their inability to distinguish between conscious and unconscious motives. This fact is confirmed with the help of a 'beholding' of the proofs offered by Spinoza, which are presented in chapter 1. Spinoza's standpoint is mistaken, and in element 5 (of Cycle II) our task is, proceeding from the 'beholding' of a false observation, to recognize the truth of the matter.

We do approximately the same thing in Cycle I of chapter 4, only in our beholding we turn, not to Spinoza, but to Spencer (who had also been mentioned in chapter 1). And then, in element 5, proceeding from a beholding of a mistaken argument, we arrive at the conclusion that the concept of effect (or result) implies (Ger. – 'draws after it') the concept of cause. This conclusion thereby provides us with the solution to the question that was not understood by Spinoza. We can now say: The external reasons for our actions are percepts. However, these do not give rise in us to actions, but concepts; then, out of the concepts is born the decision. We have thus learnt something as to how a decision comes about. We were asked this question in chapter 1.

In Cycle 1 of chapter 4 we are confronted with an observation of Spencer's which unfolds in a similar way to that of Spinoza, as described in the first chapter. Spinoza was of the opinion that the impulse enters us unconsciously and causes us to act. In a similar way, Spencer also wishes to convince us that the sound, and not the thought, prompts us to seek for the cause; here, too, it is not the conscious motive. Finally, it becomes clear to us that the thought inserts itself between the percept and the deed. The procession of metamorphoses which we have been studying moves on into Cycle VII of chapter 4. Here a comparison is made between the standpoints of the naïve and critical consciousness towards the problem of the relation between percept and concept. The discussion that has broken out again on this theme reminds us of the one in chapter 1. There is a correspondence between the naïve-realistic standpoint of Cycle VII and Spinoza's position; and between Schopenhauer's critical realism (Cycle VII) and the position of Hartmann (chapter 1). The naïve realist considers his own organism as an objectively significant fact (the actions of the child and the diplomat are "of one and the same kind"). The critical idealist, who has discovered in the end that he is a metaphysical realist, also adopts the standpoint of the naïve realist, with respect to the percept and to the motives of activity.

If we juxtapose chapter 1 with Cycle VII of chapter 4 we begin to understand how difficult it is to resolve the question of freedom in conditions where the sphere of percepts as motives is separated by an unbridgeable gulf from that of conscious motives. For the cognizing subject everything depends upon whether he is able to overcome the 'two-worlds' theory. This is the question that will concern us in our study of chapter 7, where the naïve realist and the metaphysical realist are again at odds in their attitude to monism and dualism. We thus see in how organic and cohesive a manner the metamorphosis of the thought-process takes its course on the first of three paths in the structure of the unitary metamorphosis of the entire first Part of the 'Philosophie der Freiheit'. Adopting a still wider perspective, one can add that the question of freedom of action flows over into the question as to the possibility of the existence of the free individuality and, undergoing metamorphosis in the second Part, finds its final resolution in chapter 14, which bears the heading 'Individuality and Species'. There we are shown the ultimate liberation of the human being: his liberation *from the human kingdom* (from the fourth natural kingdom). We will fail to grasp the essential character of this final chapter if we do not acquire practice in the complicated metamorphoses of thought and meaning which arise within the unitary (and therefore monistic) structure of the book.

Without going into detail, we would remark that in the second chain of metamorphosis (see Table 5, on p.123 of this chapter) in chapter 2 we undertake a thorough analysis of the positions of the *monists* and *dualists*. This, as the beginning of a new cycle of metamorphoses, corresponds to the ascent of the first chain to the octave. We are led to the conclusion that we place ourselves over against the world when we reflect upon it. Therefore it is essential to investigate our own being, in order to find within it something greater than what is produced in it by this confrontation. And in Cycle II of chapter 4 it is proposed that we turn our attention from thinking to the *thinking subject*, which consciously observes the world as object and itself as subject. In Cycle VI of chapter 4 we have dealt thoroughly with the question, how this process takes place in the subject. In chapter 6 all the questions enumerated here come up again and are then considered in the light of the human *individuality*.

In the third chain of metamorphosis, we investigated in chapter 3 how, in the subject, in the human individuality, observation and thinking stand in relation to one another: these two being the ‘starting-points’ for any *conscious deed*. Thus, in the third chain the questions that have been considered separately in the first two chains – concerning the percept and then the concept – are drawn together to a single question. Here, thinking is regarded as a special kind of activity which can be perceived and also thought. Thus monism receives its principal support. In Cycle III of chapter 4 we investigate the way in which the object of observation comes to meet thinking, the self-conscious subject. The question is, admittedly, not entirely resolved here. But it is asked, and we register the fact that the way the thought-content appears to consciousness is also as a percept. This question is taken up in Cycle V of chapter 4. That which is lasting and enduring (consciousness, the ‘I’) is here separated out from what is transitory (the percept). Once again, the standpoint of Spinoza comes to the fore, but now within the sphere of the *activity of cognition*. “I do not merely see a tree; I also know that *it is I who am seeing it.*” And, finally, in chapter 5 all that has been considered previously, rises a stage higher. The positions of the naïve realist, the transcendentalist, solipsist, the physiologist who researches into sense-perception, collapse, because they are unable to prove that the world is my inner representation. The cognizing human being is that indispensable link, thanks to which cognition draws together to a unity the world that has been split into two by the subject himself.

We have thus discovered, in our movement along the three lemniscates, the consistent development of the content, not only to the left of

chapter 4 in the direct sequence of the text, but also to the right of it, in the reverse sequence: from chapters 7 to 4. In one of his lectures of 1923, towards the end of his life, Rudolf Steiner said of this puzzling and mysterious book: “No-one who lacks independence in his thinking can understand this book. Right from the beginning and page by page the reader must acquire the habit of returning to his etheric body, in order to be able to have the kind of thoughts that are contained in this book. For this reason, the book is a path of training” (GA 350, 28.6.1923).

The analysis of structure and content of Part I of the ‘Philosophie der Freiheit’, which we are carrying out here, has to do with nothing other than ‘etheric thinking’, in which it is possible to move, *not in a straight line*, but only *on a lemniscate*, from the periphery to the centre, ascending on the stages of development from the less perfect to the more perfect, etc. Here one must learn to think in inversions, within the element of will, because in the ether body the laws of thinking are the laws of life. In the place of formal logic there comes something that could be tentatively called *logical organology*. Let us now conclude with an analysis of the structure of the chapter as set forth by us, with its component parts placed in juxtaposition to one another.

	Element 1 thesis	Element 3 synthesis	Element 5 ideal perception	Element 7 All-unity
C. I	Through thinking, concepts and ideas arise. The concept is that which corresponds to the object on an ideal level	The concept is not obtained through observation. Concepts combine together into a system	The percept gives rise to the concept of result or effect, and this prompts us to seek for the concept of the cause of the percept	Thinking takes us beyond what is observed
C. II	Human consciousness is the place where concepts and percepts meet and combine together	Consciousness is the mediator between thinking and observation	Human consciousness is self-consciousness. When we reflect upon thinking, we have our own subject as an object	Thinking leads the human being beyond himself, unites him with the objects and places him over against them as an individual
C. III	How does the object of observation enter our consciousness?	Thinking finds conceptual connections between the observations and brings them thereby into a mutual relationship	The relations established by thinking between the observations are objective	Through observation we come to experience thinking. This is also a percept

C. IV	The naïve human being believes that percepts are not dependent on him, and are in the precise form in which he receives them	Every extension of the circle of percepts alters my picture of the world	What is it that causes us to correct our observations?	My percept-images appear to me in the first place to be subjective
C. V	If percepts are subjective, does anything of an objective character underlie them?	What is the role of the subject in the process of perception?	It is brought about by our inner representations, which are given to us in the percept of our 'I'. This remains constant in the fluctuation of our percepts	In my percepts I have two worlds: an outer and an inner (the world of my self-perception)
C. VI	In philosophy it is falsely asserted that we only perceive our inner representations	The assertion that we only have inner representations and cannot have knowledge of percepts is a result of mistaken thinking	Denial by the physiologists of the objectivity of perception is a grave mistake in the analysis of observations	But how the two worlds join together is still unclear. What is perceived, and how?
C. VII	Such is critical idealism. It naïvely regards the human being's perception of the organism as objective, i.e. it behaves in the same way as the naïve realist	Critical idealism is unable to prove the subjective nature of percepts. And it is not axiomatic that the world is my inner representation	But such, too, are the argument of many philosophers who conclude that the world is my inner representation	What happens to the percept during the act of perception, and what must be in it prior to this? A way must be found, that will enable us to resolve this question

Table 6

An analysis of the vertical columns of this Table shows conclusively that we have here to do with seven-membered thought-cycles. Our final résumé:

Through thinking, concepts and ideas arise. Thinking leads the subject beyond himself and unites him with the objects, but also sets them over against him. It forms objective relations between the observations, and can itself become an object of observation. What happens to the percept during the act of perception, when it is in the one case sense-object and in the other case an object of thought?

The Three Aspects of Symmetry

Sevenfoldness is organized by way of threefoldness. One of the forms in which this comes to expression is the principle of symmetry in the seven-membered metamorphoses. It is the source of reciprocal transformations within holistic objects. The principle of symmetry is contained within dialectical triads. It results in a polar inversion of the mirrored antitheses of being and non-being, whereupon *becoming* arises. This can convince us of the fact that the principle of symmetry is *dynamic*. The spiritual-scientific doctrine of becoming speaks of at least three principles of symmetry. They are all united and revealed within a sevenfold metamorphic lemniscate, regardless of its content.

The first principle of symmetry is expressed in the axis or surface (a lemniscate can be three-dimensional) separating one loop of the lemniscate from the other. This axis or surface finds its 'ur'-phenomenal principle in the universal plan of the world, in accordance with which the Divine primordial revelation is reflected in the 'otherness-of-being' of evolution. The latter is the mirror-reflection of the Tri-unity. They are separated by the symmetry-plane (or line, or it may be no more than a point) which has become the boundary between two worlds – the supersensible and the sense-worlds. The nature of this plane or surface is the *state of consciousness* (Fig.62).

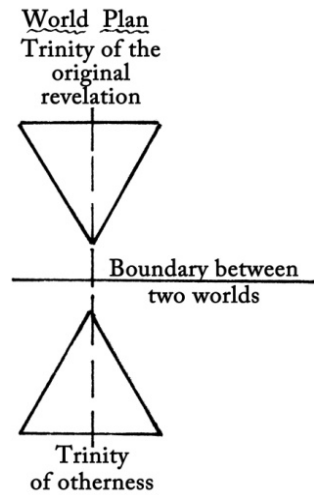


Fig. 62

Thus, the principle of symmetry in the evolution of the world is the process of becoming, the becoming of consciousness – i.e. of the 'I' in its direct or indirect expression. The geometric picture of the world shown in Fig.62 is projected onto the thinking spirit of the human being and is realized in his process of becoming as it moves from the abstract to the beholding consciousness. The Tri-unity of the primordial revelation becomes, in its mirror-reflection, the dialectical tri-unity, in which it finds its complete non-being. Through the 'I's becoming, higher and universal being is brought in dynamic relation to non-being, and then the dialectical triad receives its living counterpart in the triad of beholding.

The first principle of symmetry we have found does not reveal to us immediately the character of its working. It is the source of various kinds of dualism and remains for conceptual 'I'-consciousness the 'thing-in-itself'. Dualism is overcome with the help of the second principle of symmetry. As axis (or plane) this runs in vertical relation to the axis of the first principle. Its expression in esotericism is the magical staff of Mercury. Thanks to this principle the metamorphoses within the cycle are held in a unity. In the evolution of the world it runs as a unitary axis (the line of the chalice-form) through all seven aeons. (Here, the first principle corresponds to the axis of world-symmetry).* The earthly aeon represents, in this case, the crossing-point of the two principles of symmetry, and it is therefore precisely here that the human being develops his individual 'I' (Fig.63).

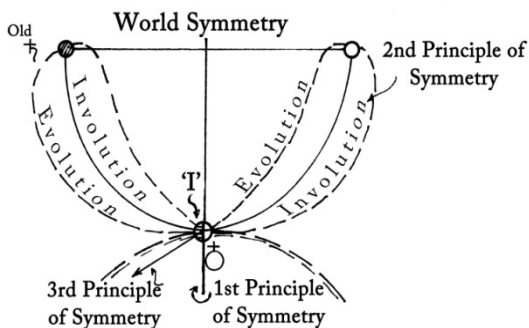


Fig. 63

The 'I' has the character of a 'point', in the sense that it calls forth only *qualitative* metamorphosis: by it the external is made internal, it sets involution over against evolution, and vice-versa, etc. Thus the 'I' constitutes the third principle of symmetry, and at the same time the unity of all three. It is, itself, non-spatial; or, rather, it belongs to the zero-dimension (the point-like space) of the world of intuition. But when it is active as the principle of becoming, it leads the two-dimensionality of the other two principles into a unity with itself, and then development enters the three-dimensionality of the material world, and the space-time continuum comes into being. In the lemniscates of the seven-membered cycles of thinking, in which the 'Philosophie der Freiheit' is written, we remain from the beginning within two-dimensional space; the third principle of symmetry has a point-like character. It is the point of the transformation of the lower 'I' into the higher, which can only occur as a qualitative 'leap' (Fig.64); but this is prepared through work done in the flow of time.

* Seen from another viewpoint, one can regard the first principle of symmetry as the axis of evolution, and the second as the axis of ascending and descending 'I'-consciousness, and also as the axis of world-symmetry.

place in this way, the content of the chapters become initially ever more complex; this reaches its climax in chapter 4 and then, in essence, becomes gradually simpler. Actually, it grows simpler on both sides of the first principle of symmetry, if we follow its axis downwards. As far as the cognizing 'I' is concerned, the *beginning* of its activity is found at the centre of chapter 4. The content, structure and dynamics of the thinking, its intentionality – all this remains, thanks to the three principles of symmetry, within a unity, and can be recognized in its relation to different axes of symmetry. This is yet another aspect (a subordinate part) of the logic of beholding in thinking.

VII From Abstract to Picture Thinking

1. Primary and Secondary Qualities

Among the various philosophical, Goetheanistic and spiritual-scientific definitions of the human being given by Rudolf Steiner, we do not find a more universal and in a certain sense more radical answer to the question: Why did man become a thinking being? – than in one of the lectures of the cycle ‘The Deeper Secrets of the Human Being in the Light of the Gospels’. There, he says: “Why did the Gods create human beings? The reason was, that only in the human being could they develop capacities... of thinking, of representing things in thought in such a way that his thoughts are bound up with the making of distinctions. This capacity can only be developed on our Earth; prior to this it had not existed at all, it had to wait until human beings came into existence.... The Gods brought man into being in order to receive back from the human being what they had, but now in the form of thought.... And whoever does not want to think on the Earth deprives the Gods of what they had counted upon, and is therefore quite unable to achieve what is actually the task and mission of the human being on the Earth” (GA 117, 13.11.1909). The words of Rudolf Steiner quoted here can be compared to a tight, inward-spiralling movement, whose unwinding, which extends in both directions – back to the original, Goetheanistic-philosophical period of his activity, and forwards to its final stage, where he developed the ideas of reincarnation and of the Michael impulse – represents the “keynote” of his entire teaching. Even followers of Anthroposophy often have difficulty grasping this fact, unfortunately. Rudolf Steiner himself saw and experienced this, and also spoke about it. In the written version of the lecture held in August 1908 entitled ‘Anthroposophy and Philosophy’, he says: “For, in its deepest aspects this (Anthroposophical – G.A.B.) movement will not achieve recognition in the world through those people who only wish to hear about the facts of the higher worlds; it will only come about through those who have the patience to work their way into a thought-technique which creates a real foundation for genuine activity, creates a scaffold (Ger. ‘skeleton’) for work in the higher world” (GA 35). These are the points of departure arising from the main principles of Anthroposophy, which we are here trying to research into and are striving to follow in

our discussions. The phenomenon of thinking consciousness is, indeed, many-faceted. If we wish to investigate how it is dealt with in Anthroposophy, it is especially important to crystallize out its chief characteristics, from which then everything else proceeds and is illumined in a consistent and organic way. One of these basic characteristics is, unquestionably, the following: "The belief that the world is produced by thinking and continues to be so produced up to the present time, this alone makes fruitful one's inner practice of thought" (GA 108, 18.1.1909). By 'belief' is meant in the present case that complex state of mind and spirit in which individual cognition, after the abstract stage of reflection has been overcome, merges together with the ideal, essential being of things. *Belief then becomes a form of immediate, direct knowledge.* Such a spiritual act has a thought-will nature; it is essentially unique; it is what humanity has been seeking for thousands of years.

The idea that belief represents, so to speak, a naïve state of the individual spirit, who gives up, and rejects, the attempt to understand the world through thinking cognition, is the fruit of human errors that have arisen in comparatively recent times and have in every case the same origin: the increasing split of the single, unitary world into the world of thinking and the world given to perception. In this connection the problem of belief became a problem of both consciousness and being. The following question began to play the decisive role: Can the human being understand himself rightly and come to a clear recognition of the significance of thinking for his own being? This question can be answered once one has grasped the fact that thought is a human being's most individual possession, that which is most uniquely his own, while being at the same time of cosmic origin.

Anthroposophical theory of knowledge teaches that the entire consciousness of the world also lives in man, but in an abstract form. Thanks to thinking, man knows that he is also a spiritual being. But the spirit that lives in us as knowledge is the same as that which holds sway in nature. And in its absolute nature it is the Holy Spirit. "All the things around us," says Rudolf Steiner, "are condensed thoughts of God" (GA 266/1). These are also nature-forces. The thoughts of God are the laws of nature. As we raise ourselves to an understanding of them, we grasp hold of objects through our thinking. However, an object given to perception is merely another form of its spiritual essence or 'ur'-phenomenon. We form a thought by inwardly abstracting from the object, the sensory form, and striving to grasp its spiritual archetype: the natural law, the 'ur'-phenomenon, the type; and finally the 'I'-subject if we are dealing with cognition.

This is not a metaphysics of dualism. “The entire ground of being,” so we are told by Rudolf Steiner, “has poured itself out into the world, has become fully identical with it” (GA 2). It has not poured itself out into the special world of ‘otherness-of-being’, but into the world that is unitary in its being-nature and in which sensory being is merely one of the forms of manifestation of the universe. This is the universe of revelation, and it is centrifugal. The Godhead causes it to become centripetal, in order to return to Himself via the world; he does this by way of thinking which, in abstract form, constitutes the boundary of the universe (see Fig.37). From it the boundless, the absolute, is, so to speak, mirrored back; the inversion outwards gives way to an inversion inwards. This gives rise to a new quality of the world: It (the world) becomes knowable in the thoughts of man. Thus the universal foundation of being reveals itself in man’s thinking in that form which it possesses in and for itself. In the experience of perception it appears in a mediated form, which is authentic nevertheless. When we set up conceptual connections between things, the world-foundation itself is thinking in us; not as a force from ‘yonder sphere’, but as the real and immanent basis of things. Our judgment makes a decision about its own content. And this means that our knowledge is true. If we remain true to its essential nature and do not distort it with artificial constructions, then “not only must, where revelation is concerned, nothing be admitted for which no persuasive reasons exist in thinking; but experience must also become known to us not only from the aspect of its appearance, but also as an element that is actively working (‘in the original’ – N. Lossky)” (ibid.). When we think, we observe nature in its creative activity. Indeed, we see the things in the light in which our thinking, our cognition, illumines them. This question must be correctly formulated; then it will become evident that, while it is true that we look at things through the ‘spectacles’ of our subjectivity, their essential nature is only revealed when the thing is brought into connection with the human being. “We have knowledge of the world, not only as it appears to us, but it appears – albeit only to thoughtful observation – as it really is. *The form of reality that is the result of scientific investigation is its true and final form*” (ibid.). Such is the conclusion of Rudolf Steiner in the book in which he describes Goethe’s theory of knowledge.

Of course, if we are to overcome the antithesis between nature and spirit which can be experienced within the human being, we must approach it scientifically on many different levels. In the first place we must, in this case, take account of the fact that we have before us in nature as the immediately given, something that is conditioned; that which conditions it, we find in the spirit, to which we ascend through

cognition. What is graspable by the cognizing spirit is also the cause underlying the things in nature. Spirit itself can, however, only be known in its conditioning activity; here the particular is an originator of laws and is individual. In science we have what is general or universal. The profound crisis of knowledge stems from the confusion of these things. But the confusion arose as a result of the increasing abstractness of thinking, its mechanical character, its formalization.

What Anthroposophy strives to do in this situation becomes particularly clear when we examine in more detail the nature of the primary and secondary qualities. The relation to them in traditional science has remained almost the same as it was in John Locke's time: the view of the subjective character of sense-perceptions (secondary qualities) – the cornerstone of all unknowability – has not been shaken in the slightest degree; and the role of the "objective" definitions of the human mind has increased to some extent. Kant's transfer of time from the ideal (thought) to the sensory category (the form of sensory perception – 'Anschauung') simply led to a worsening of the confusion in science (relativity theory in physics).

The nature of the primary and secondary qualities can only be grasped if we approach reality in its immediate ideal-real unity. As such, it is arrived at by the human being via two paths: namely, the percept and the concept. In the first case, it can be known indirectly, through the revelation of the form. But this mediation needs to be approached in the right way. An understanding of it must not be sought in the forms themselves – these are objective – but in the definitions of the human mind or spirit, through which the forms are described and characterized in quantitative terms. The form stands before us in unity with its content, though this can only be revealed through the cognizing mind of the human being. And it can therefore be said that, in this case, the essence of the things merges together to a unity with the cognizing subject. The essential (being) does not thereby become non-essential (Nicht-Wesen); it merely comes to expression in an abstract form that is void of essential being, though it is not itself an abstraction.

Thus the content of the form is itself seen to be a form: the form of the subjective, thinking human mind or spirit. It is a concept, or a totality of concepts, a system of definitions. And it becomes apparent that the form in which the content of sense-perceptible forms is revealed to thinking is itself a kind of archetypal form. In it are given to the thinking spirit the eternal laws of nature, which are identical with Divine revelation and with the Divine Essence itself. They reveal themselves to cognition when it permeates the world of experience with ideas. "In thinking we stand within essential being...", as Rudolf Steiner remarked

in one of his notebooks (A.22, 1929). The ideal definitions of the form of appearance are the multiplicity of concepts. The essential nature of the thing is unity, the idea. When we think, we become, within our inner being, partakers in the formative, creative substance or, more accurately, we partake in communion. Therefore in cognition we do not alienate ourselves from being; we *form ourselves – within the 'I'*, as a constituent part of the world of being.

It is, first and foremost, the non-organic realm that we gain knowledge of with the help of the primary qualities. The ideal in it is not assimilated into the form, but works in it as a guiding force, governs it as a law of nature. The objects of the inorganic world work upon one another with the help of the laws that stand outside them. The original members of this category may be described as *archetypal (or 'ur') phenomena*. Here the ideal is present outside the perceptible manifoldness.

Of course, a second fact remains unaltered by this: there is nothing in perception that is not also contained in the concept. – This is one of the principles of Goetheanistic science. In inorganic nature there is a separation between 'existing' and 'appearing'. In the human mind or spirit 'existing' comes to expression disconnected from the reality given in perception – a fact recognized above all by dualism. It rejects the idea that the form in which the phenomenon presents itself to our perception and the form of our abstract definitions of the object are two manifestations of one and the same natural power, the unitary spirit of nature. In the thinking consciousness of man, this spirit assumes the character of pure being, but because the thinking subject separates it from the perceptible things, with which it is in reality connected, it (the spirit) is robbed of its reality. But the human being becomes thereby in his shadow-like thinking a subject: *the creator of the primary qualities of things*. In this activity *of his own*, he restores to the things *their* ideal content, and together with this he also gives *himself*: he gives himself back to the universe as an autonomous new creation.

Darwinism was not mistaken when, in its study of the primary qualities, it gave central emphasis to knowledge of the emergence and transformation of plant and animal forms in the struggle for existence. But what it achieved was, of course, no more than a system of *knowledge*, which it was basically unable to unite with *reality*; the reality it was dealing with was, after all, *life* itself, whose secrets were not revealed to Darwinism. What is it that imbues form with life, brings it to metamorphosis and not only to quantitative change? The answer to this question is provided by Goetheanistic science.

Where organic nature – life in its varied forms – opens itself up to the cognizing subject, the ideal element in nature comes to direct ex-

pression with the help of the *primary qualities*. In the organic world, says Rudolf Steiner, “one single part of a living entity (Wesen) does not determine another, but the whole (the idea) conditions each single element from out of itself, according to its own nature” (GA 1). Thus the wholeness of the entity is the entelechy, of which we spoke earlier. When the human spirit wishes to gain knowledge of the organic, it frees the entelechy of everything that approaches it in the shape of chance external influences upon the organism, and reaches through to the idea that corresponds exclusively to the organic within the organism, the idea of the archetypal (‘ur’) organism, which Goethe describes as the *type*. “It is even more real,” Rudolf Steiner explains, “than any single real organism, because it reveals itself in *every* organism. It also expresses the essential nature of an organism in a way that is *more pure and more complete* than any single, *particular* organism” (ibid.).

On this level of being, the form of our cognition that is conditioned by natural law has little to offer. Indeed, can Euclidian geometry, for example, which is so necessary in crystallography, help us in any significant way in our study of plant morphology? The unity of the organic world is higher than that of the inorganic – higher in terms of the developmental type. The forms of the organic world are the *means* by which the unity comes to manifestation. It is not so much the case that they *spring forth* from, as that they ascend to, a unity. It is particularly in research into the forms of the organic world that we apply the method of *concrete monism* developed by Rudolf Steiner. According to this method the forms must be explained with reference, not to the law, but to the type. To give an example: The forms observable in the emergence of a crystal and an apple have nothing in common. The organic fashions *itself in the form*, and not the form. The essential nature of the organic is something other than the manner of its self-realization in the form: The essential being determines the form in advance.

Of course, external elements exercise a certain influence on the formative process; they *cause* the form to change, but the all-determining factor remains the self-realization of the type, of the idea of the organism, of the entelechy as an active force. Its active working is direct, while outer influence on the living entity is indirect and no more than a stimulus.

In the study of organic forms, the concept is not a law standing outside the sensory manifoldness, it is the principle inherent in the latter. Here the sensory unity (of the organism) itself points beyond its own limits. The relation of its single members *as a totality* has become real,

* We will not consider here the esoteric aspect of this question.

and it comes to concrete appearance, not only in our intellect, but also in the object itself, in that within the object it brings forth the multiplicity from out of itself. The idea here “is a *result* of what is given (experience), it is concrete appearance” (GA 1). Also, it reveals itself to the power of judgment in beholding. This power takes hold of the concept and what is given to perception, as a unity and shows itself to be, in the last resort, *observation*, though admittedly of a different kind than sense-observation. Rudolf Steiner calls it *intuitive*. Nikolai Lossky distinguishes between sensory, intellectual and mystical intuition. The circumstances surrounding them “are radically different from one another,” he says, “but in the final analysis all of them are, nevertheless, different aspects of the one cosmos which we grasp in thinking.”¹³⁸ They all signify “the immediate *beholding* of the object by the cognizing subject.” But he emphasizes at the same time that “I do not mean by the word ‘intuition’ a *seeing of the concrete, indivisible totality* of beings: for, after all, even *discursive, abstract* knowledge can represent a seeing of the aspects of the most authentic being, when within being processes of separation and reconnection take place; in this way I can speak of the *intuitiveness* of *discursive* thinking, even of the intuitiveness of the understanding faculty (not only of the power of reason). On the other hand it is possible, especially if one proceeds from the doctrine of intuition as the direct beholding of being in the original, to explain cases of a seeing of the object in its organic concrete totality.”¹³⁹

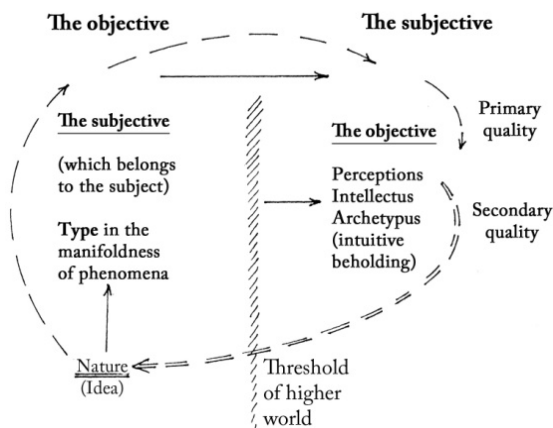


Fig. 66

We are in a certain sense summing up, in accordance with Rudolf Steiner’s theory of knowledge, the concepts through which the laws of the inorganic world are manifested; but also – we would add – those of the world of logic. The idea as a fruit of experience “sums us up” ourselves, so to

speak; within experience it leads us to a higher experience – to a beholding of the ideal (world), whose first revelations already become evident in our discursive thinking.

All secondary qualities address our power of judgment in beholding; they call upon us to overcome their character of sensory appearance and to cross the threshold separating the cognizing subject from supersensible reality; i.e. they prompt us to make the transition from knowledge of reality that is mediated by form and concept, to direct knowledge of its essential nature in *intuitive perception* or *beholding*. What is observed by us in things is merely one part of them; the other part is revealed to the cognizing mind or spirit, directly. “Only when we hold together the language of the outer world with that of our inner world do we have the full reality,” says Rudolf Steiner, and continues: “What did the true philosophers of all times want to do? Nothing other than to tell us of the essential nature of things, which the things themselves proclaim when the spirit lends itself to them as an organ of speech” (GA1). Let us illustrate these points with the help of a diagram (Fig.66). This will also help us as we build up the thought-structure that follows.

2. Some Special Features of Quality and Quantity

When the cycle of primary and secondary qualities experienced by the human being draws together within him to form a single whole, the antithesis between subject and object is overcome. It grows clearly apparent to the human being that nature itself is speaking through his cognition; it is active in his thoughts and attains completion through them. All of this becomes especially easy to grasp if we turn our attention to beholding. Reality cannot be derived from the mere intellect. Our task is entirely different, namely: How can one endow the intellect with reality and, as a next step, the human being with essential being, thus making him into a true subject? To attain this goal we must (according to Fig.66) unite the concept with the percept and come to a living experience of thinking in the sphere of the secondary qualities. Then thinking acquires its own morphology: in it the idea becomes type and essential being – it becomes life of consciousness, thinking will, individual ‘I’.

Natural law (the ‘ur’-phenomenon), the entelechy (the type), the self-conscious ‘I’, which rises to the higher ‘I’ – in these three form-principles the ideal world undergoes its evolution. In natural law idea and reality are separate. The type brings them together in essential being. In human consciousness the concept becomes an object of perception. Here, beholding and idea coincide. The ideal world becomes beholding. Thus, the hidden ideal core of the nature surrounding the hu-

man being – of which he himself forms a part – comes to manifestation in the lower-higher ‘I’.

However, in the thoughts we are putting forward here there is one aspect which could be subject to serious criticism from the standpoint of physics. The following objection could be raised: If, for an understanding of the living world – also in the sphere of thinking – it is essential to behold the supersensible within the sensible, how is it with our perceptions of light and colour, which are secondary qualities of things, but reveal themselves nevertheless in inorganic objects? This objection has its roots in the Kantian, a priori principles of sensory perception, which are incorrect and served as a basis for the materialistic direction in physics, where the qualitative side of reality was replaced by the quantitative. To what outcome this led in practice has been discussed in the fourth chapter of the ‘Philosophie der Freiheit’.

In his philosophical system Kant postulates four categories which – as opposed to Aristotle, whom he unjustly accuses of nominalism¹⁴⁰ – he firmly believes have been deduced by him with strict scientific necessity. These categories are: quantity, quality, relation, modality. Each of them comprises its own class of concepts stemming from the understanding faculty, some of which Kant – following Locke in this case – describes as mathematical, and the others as dynamic; to the second group belong: reality, negation, limitation.¹⁴¹ Among the dynamic concepts Kant also includes time.¹⁴² Similar to the Kantian view is that of modern physicists, when they say that the qualitative only arises as a result of the *working* of the quantitative upon the sense-organs; red is distinguished from blue only through the vibrational frequency, i.e. through a process of movement. A similar shifting of concepts takes place in abstract thinking. This fact is of crucial significance for an understanding of the meaning and the mission of science.

In contrast to materialism, the Goetheanistic Anthroposophical teaching with regard to the nature of sense-perceptions begins where physics ends. Here the wave-theory of light is viewed as an attempt to derive the phenomenal states of life from non-organic forms – i.e. to introduce a strictly determined causal connection into the sphere of the life-processes, “to test harmony by means of algebra”.

For Newton light is a composite phenomenon, whose elements are simple colours. Goethe considered this way of thinking unjustified. He regarded light as an indivisible, homogeneous *being*, as the simplest of all those known to us. Colours arise within the light; they are its

“deeds” and its “sufferings”.* But the essential being of light is immediate, and thus it appears for observation. To paraphrase Kant: Light, but not time, can be viewed as a pure form of sensory beholding, because of its indivisible nature.

Philosophers of a certain kind maintain that behind the appearances of the sense-world lie its original, unknowable elements; light is, they say, such an element, a simple entity resting upon itself and not derivable from anything else. In order to assess this opinion correctly, one must of necessity base one’s inquiry on the phenomenological method developed by Goethe for the study of colours. This was described very well by Goethe, and a commentary was written by Rudolf Steiner, in which further aspects were added; we will therefore do no more than indicate its most important assertions. According to one of them, *darkness* forms the opposite pole to light, and there is interaction between these two. It is from this that colours arise. For example, yellow is light that has been diminished by dark; blue is darkness that has been mitigated by light.* The darkness of outer space is changed into dark blue sky by the illumined cloudedness of the atmosphere. At sunrise and sunset the light – depending upon the degree of cloudedness of the atmosphere – passes from yellow to orange, and even to ruby red, etc.

Goethe’s views on the nature of light do not contradict in any way the conception of the relation between light and a certain process of movement in space. As Rudolf Steiner explains, Goethe only insists on the following: “The qualitative elements of the sense of vision: light, darkness, colours must first be understood within their own context and be led back to ‘ur’-phenomena; then, on a higher level of thinking, one can investigate the relation that exists between this complex of facts and the quantitative, the mechanical-mathematical in the world of light and colour” (GA 6). In this case, too, the conception of a movement is untenable which is not given to experience, but is merely a form of thinking, a mathematical thought-picture which supposedly determines reality.

* We would note in passing that those are the seventh and eighth categories of Aristotle.

* In all this we have to do with facts that are experimentally verifiable with the help of a system of prisms, light filters etc. In Middle Europe excellent courses and lectures are held accompanied by demonstrations of the data that are obtained through experiment, where conclusive proof is given of the correctness of the Goethean phenomenology with regard to light and colour. Andrei Belyi in his book ‘Rudolf Steiner and Goethe’ is, so far, the only Russian to have seriously discussed this subject.

The qualitative is unquestionably present also in the outer world, constituting there an indivisible whole with space and time. The physicist's task, says Rudolf Steiner, is to lead back complex processes in the realm of colour, sound, warmth phenomena, magnetism etc. to simple processes within the same sphere. In his application of mathematics the physicist must not equate colour and light with phenomena of movement and force; he must seek the relationships *within* the phenomenon of colour and light. Therein lies the mathematical method in physics.

The quality 'red' and the given process of movement constitute a whole. They can only be separated in our intellect, but then it becomes evident that there is no reality underlying this process of movement. It exists in the same way as, in abstraction, a cube of the salt crystal exists, but it is not possible for us to form a real salt crystal out of a mathematical cube. Correspondingly, no colour can be created out of the wave-movement of light, just as little as all the discoveries of quantum mechanics enable us to create an atom.

Quantity as such does not create quality. It is incorrect to think that primary qualities, as *form-conditions*, give rise to secondary qualities – *life-conditions*. In reality the situation is exactly the opposite. The secondary qualities are substances of a purely spiritual nature – thought-beings. The same is true of light. "Inwardness," says Rudolf Steiner, "must be seen as an attribute of light. In each point within it, it is itself" (GA 130, 1.10.1911). This can be regarded as the *fourth* dimension. Light is present wherever there is sound and warmth (cf. 5.12.1920). It is also the *causative factor* underlying the sense of sight. Goethe says in the introduction to the didactic section of this theory of colours: "The eye owes its existence to the light. Out of the rudimentary accessory organ of the animal the light calls forth an organ that is to be akin to its own nature, and thus the eye is formed in the light and for the light, so that the inner light may come forth to meet the outer."¹⁴³ This is the objective character, the objectivity, of the phenomenology of the secondary qualities.

The thoughts of Goethe and Rudolf Steiner concerning the nature of the secondary qualities have their roots in esoteric Christianity; it cannot be otherwise. Only an entirely superficial mind can look upon the words at the beginning of the St. John's Gospel as a metaphor: "In Him was life; and the life was the light of men." This statement must be taken literally, when it is applied to the Goethean colour theory.

In the light, the spiritual light in particular, the morality of the world is revealed to the human being. When spirit densified to matter, the light was reflected back from it. The bearers of the light of Christ are

the Elohim, the spirits of Form, who bestowed the ‘I’ upon man in the aeon of Earth. In the reflected light of the sense-world Luciferic beings are revealed. Light is human thinking, which therefore has two sides: the reflected, Luciferic, abstract side, and the aspect of essential being, where consciousness and being constitute a unity – *a unity of form, movement and quality*.

In the course of the creation of the aeons, as described by Rudolf Steiner, the sacrifices brought by the higher Hierarchies spread out in the form of “sacrificial smoke” (of a spiritual kind, of course) from the centre of the universe to its periphery, where the beings of the third Hierarchy acquired the ‘I’-consciousness. This “smoke” was reflected back by them as *light*. On Old Saturn the second Hierarchy revealed itself in the light, but there was as yet nothing that it could illumine; on the Old Sun the Archangels breathed in the sacrificial smoke (cf. Figs. 11, 13, 14) at the periphery of that universe, and breathed out light; on the Old Moon colours appeared in the reflected light.

In the aeon of Earth the human being, who stands at the periphery of the universe, reflects its working in the form of light-filled thoughts. This happens in such a way that the universal beings directly and objectively appear to him. And he himself (not only his eye) is a creation of these appearances. And in philosophy, as we already noted, Kant had a partial inkling of this spiritual impulse behind thinking when he described his a priori principles of sensory experience as transcendental aesthetics. He could equally well have called them transcendental ethics; we will be speaking of this in our further discussions of the ‘Philosophie der Freiheit’. These pure senses are objective, and the fact that they are experienced by the human being does no more than reflect the other side of their unitary nature. For it is in aesthetics and morality that the antithesis between object and subject was first (and continues to be) overcome; they united within themselves the universal and the individual and created the pre-conditions for ‘beholding’. Thus Goethe, who combined in himself poetry and science, was able to realize the *intellectus archetypus*.

“Ethics (also aesthetics – G.A.B.) is... a doctrine of what is (vom Seienden),” says Rudolf Steiner (GA 1). In it are revealed the secondary qualities of things, including those of the subject himself, and they stand higher than the sensory perceptions conveyed by the sense-organs. One can describe them as pure being, as they are the revelation of the world-soul (see chapter 1, 6), of universal life, of the Word, of the second Logos, the Christ. In Christ the true beauty of the world is revealed. Being which contains mediation – to employ the language of Hegel – is thinking, pure abstraction. As existence it is form and quan-

tity, “determinate quantity”. Hegel speaks of this as follows: “Quantity is pure being in which the determinacy is posited, no longer as one with the being itself, but as *superseded* (aufgehoben) or *indifferent*.”¹⁴⁴ Also: “The (determinate – G.A.B.) quantum is the *existence* of quantity...”¹⁴⁵ This is the nature of all that is created through the abstract activity of the understanding, including the categories of quantity itself.

Let us now, with the help of a diagram (Fig.67), draw together into the unity to which they belong, the many aspects we have discussed. Then all that we arrived at in Figs. 20 and 66 will reveal itself to us in greater detail.

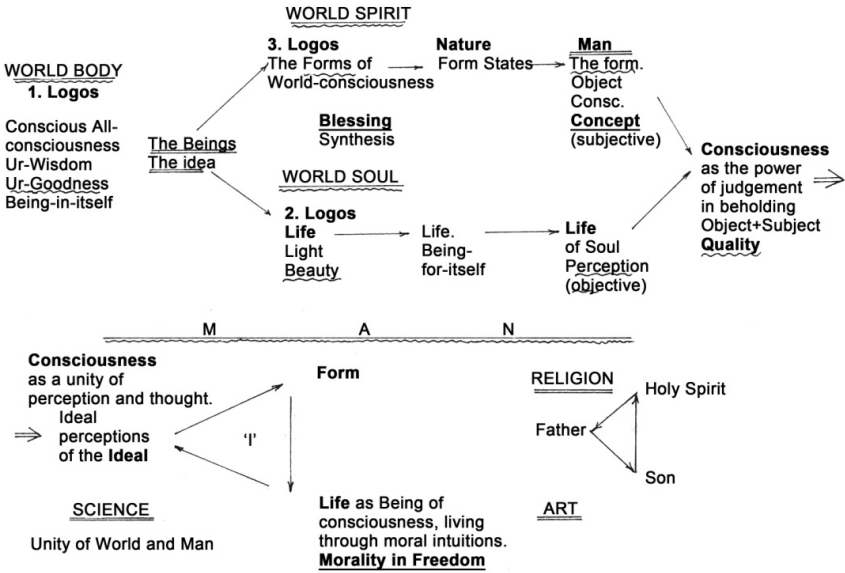


Fig. 67 (the bottom row is the continuation of the upper)

3. What is the Relation between Thinking and Being?

The picture shown in Fig.67 bears a relation to the human being of the future, who has already acquired the ability to carry out free actions, the necessary prerequisite for which is that he has become a being who evolves in his 'I'. Freedom of action presupposes development of the free individuality, and the latter presupposes an understanding of the idea of freedom. The human being of today has attained this insight only to a minimal degree, although it is precisely here that the central meaning of his existence lies. He would already go a long way, if he could only understand the following: The world of secondary qualities,

which is revealed in sense-perception, *cannot be known in its essential nature in abstract conceptual terms*. “Just as the eye is the organ for perception (not for understanding - G.A.B.) of the phenomena of colour,” says Rudolf Steiner, “so what is needed for an understanding of the living realm is the ability to behold directly a supersensible reality within the sense-world” (GA 6).

The only real things in the universe are subjects – everything that is endowed with an ‘I’, whatever may be the form in which it realizes itself. Its forms can be grasped, its life can only be ‘beheld’. The life of the ‘I’-beings pervades the world with its vibrations and enters into the human soul, in order to express within it their true nature. It is in this way that the life of thinking arises in the human being. Over against this life stands the ascendancy of form. Its spiritual content is poured into the world of our ideas, but it cannot communicate to us its life, all the more so because it is itself continually losing this life as a result of its own tendency to rigidification and immobility. It is therefore necessary for human consciousness itself to gain possession of life (Fig.68). Such are the laws of evolution.

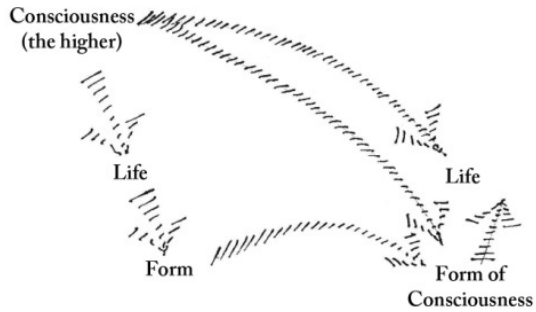


Fig. 68

Originally, it is by way of perception that life enters the consciousness of man, but his spirit is blind to this perception. On the other hand, he is awake to those ideas of world-consciousness which arise within him thanks to the sensory perception of the forms through which this consciousness reaches him indirectly. World-consciousness is objective. Through bringing its two modes of appearance to a unity within him (in inner representation) the human being gains in two respects: He acquires a subject within himself, and restores the unity of the world in the realm of appearance: he gives back the ideas to the revealed things in the world, which in turn creates for them the possibility of becoming subjects in the future. Through reflecting upon the forms of his own consciousness, he gives the Divine quality even to his abstractness. The form of existence of the abstract mind is like a mineral. Its law (logic)

stands outside it.* The difference between the abstract mind (Geist) and the mineral is that the former is endowed with an ‘I’ – albeit one that is without substance – directly *within sense-reality*. For this reason it is possible for the ‘I’, after a change in its method of thinking, to instil life into its “mineral” of consciousness, without having to await the occurrence of world-wide metamorphoses.

The realization of this is hindered by philosophical doubts in the human being. Even if he has overcome solipsism and naïve realism, he still asks himself such questions as: Why is the world given to us in inner representations not enough in itself? Is the necessity to reflect back this world in concepts entirely objective (from the standpoint of the world-process)? Is it a necessity of this same world, the universe, that we reflect it back?

Let us turn to the introductions and commentaries on the natural-scientific works of Goethe, written by Rudolf Steiner. He remarks there, that cognitive activity only has a meaning if what is given to us in perception is not the whole reality but only a part of it, and if one contains within oneself the other part, as something higher that cannot be perceived with the senses, but only spiritually, thanks to the human being’s capacity to think. Hence, thinking adds nothing to reality, but merely – like the eye and the ear – perceives that within it which has the character of an idea.

Kant, Schopenhauer and the neo-Kantians maintain that ideas have no content of their own, that the idea and the object of beholding (the percept) are congruent with one another, that the idea is nothing more than the counter-image of the beheld object. But Rudolf Steiner suggests that we ask the following: How is it that we are able to clothe a multiplicity of percepts in a single, indivisible concept? An infinitely large number of human beings perceive an infinitely large number of trees. All their percepts are different, as the subjective element is contained within them. And yet, the concept of the tree is, for all of them, one and the same. Something similar happens in the realm of the abstract. Here we can think of the multiplicity of different triangles, a multiplicity which does not alter the fact that there is only a single general concept: “triangle”. From this it follows that the concept, and still more so the idea, has *its own content*, and therefore *concept and percept* (object of beholding) *are not initially congruent with one another*. They only become so in the inner representation – i.e. in the subject.

* “Thoughts are just like mirror-images: they do nothing, they are not impelling in reality” (GA 224, 21.6.1923).

Beholding (percept, observation) always contains the particular and is, therefore, multiplicity. Even when we look twice at the same car driving past, we perceive it each time differently. But the universal – the concept “motor car” – is not impaired by this in any way. Rudolf Steiner asks: Can the unity of the concept be broken down into a perceptual multiplicity? – No, this is not possible. The concept has no knowledge of the particular, as the latter is only perceivable and not conceivable. The elements of multiplicity are given in perception. Thus concept and percept (object and beholding), while “in essence the same, are nevertheless two different sides of the world” (GA 1).

Thanks, therefore, to the activity of perceiving, of observation, the concepts are called forth in us. The conceptual universality in which concepts have their essential content is only to be found in the cognizing subject. It is obtained by the subject in connection with the object, in confrontation with the object, but not *out of* the object. When it arises, it has to give itself a content that is different from the world of sense-perceptions. This content works as a principle which activates the process of perception, i.e. it is qualitative in nature. We observe the objects passively; here we need do no more than use our sense-organs. The concept is the fruit of a spiritual activity. When we perform this activity we begin to understand that which remains inaccessible to perception: *The driving forces of the world and the principles of its development*. That they are real, of this there can be no doubt. In this case, however, the question mentioned above – Why do we need to reflect back the world in concepts? – can be preceded by another, or we can at least add a missing part to it. The resulting question would then be: If the part of world reality that is given to us in thinking is not essential, why did the world have to reveal itself to man in percepts? – That is to say, if cognition is not able to add anything to the content of the world, then perception – so we are forced to admit – can give the world still less. And in this case, to remove the human being from the evolution of the world will make virtually no difference to it. If, hypothetically, we remove one of the natural kingdoms – so one can argue in this case – we fundamentally change thereby the total picture of the world and its evolution, but if humanity were to disappear (or had remained behind at the animal stage), everything would remain just as it was before! If they are consistent, this is the conclusion which must be drawn by all those who underrate the importance of thinking and cognition in the objective evolution of the world. From this position it would follow that the human being is unnecessary for the world, not only in his scientific experiments, but in any role or characteristic whatever. Such are the conclusions drawn by cognition in the final stage of this crisis. That they are

remote from reality (lebensfremd) and therefore life-destroying needs no proof, but is purely and simply axiomatic.

Because it takes account of the reality of life, Anthroposophy teaches how one can return to the reality of what is grasped by the intellect. It places a truly immanent world view over against the transcendentalism of sensualism and agnosticism and the metaphysics of dualism. The differences here, as defined by Rudolf Steiner, consist in the following: The foundation of the world, which the transcendentalists and metaphysicians seek in a 'world beyond', which is foreign to consciousness, is found by the immanent world-view in "that which comes to manifestation for the faculty of reason. The transcendental world-conception regards conceptual knowledge as a picture of the world. Thus the former can only provide a formal theory of knowledge, based on the questions: *What is the relation between thinking and being?* The latter world-view places at the forefront of its epistemology the question: What is knowledge? The first proceeds from the prejudice of an essential difference between thinking and being, the second focuses in an unprejudiced way on the only thing that is certain, and knows that no being is to be found outside thinking" (GA 1).

When the world of percepts appears before our thinking consciousness we give it the opportunity to address our power of judgment, whereby we hope to arrive at objective knowledge. Then a certain organ starts to become active within us, to which the second half of reality is revealed. Only when we have acquired both halves do we experience satisfaction with the world-picture in our consciousness. Now the perceived world stands before us in its "original form". In appearing to us it performs its final deed. When we think about the world of percepts, we begin a process which cannot come about without our active participation; we take fully hold of this process and imbue with it the panorama of percepts which stands before us with all its riddles. Then the percept becomes for us as transparent as the thought. From this it follows that "a process in the world... (shows itself to be) entirely permeated by us, only if it is our own activity. A thought appears at the conclusion of a process within which we ourselves are standing" (ibid.). Thought reveals to us that part of reality which cannot be taken hold of with the lower sense-organs.

From the evolutionist position we have shown how and where this part of reality comes into being (see Figs.14 and 23). We experience a certain periphery or boundary of the universe when we have started to reflect. But reflection is not an empty mirroring; there lies within it the beginning of the return of the subject to the primal source of being. In the process of development this primal source brought about an ex-

treme form of densification. Every substance, says Rudolf Steiner, is actually a concentrated, densified world process (see GA 343). For this reason, the universe that is given in percepts contains within it the entire mystery of world evolution, and there is therefore nothing spiritual that does not manifest in some way or other within sense-reality. The human being is a product of nature, but over and above this there has developed within him the capacity to experience the *sensory* phenomenology of forms and also of life and of consciousness – a capacity that is not even given to the Divine beings of the Hierarchies.

4. The Divine and the Abstract

We can imagine what is shown in Fig.23 as a kind of cosmically all-embracing “outbreathing” of the universal Being, whereby the latter, too, breathed itself out, identifying itself in this process with the multiplicity of phenomena created through its outbreathing, as the entities of which the world is constituted. At the outermost periphery of this “outbreathing” a creation gradually emerged, which had the capacity to draw the manifoldness of phenomena back into an ideal unity. Thus the universal Divinity is given the possibility of beholding Himself, so to speak, through the human being, of objectifying Himself within Himself. In the evolution of the world this was present from the very beginning as the aim and the law of its development, which led to the forming of the ‘I’-consciousness in man.

We discussed earlier how, before the beginning of the evolutionary cycle, in the Great Pralaya preceding it, the First Logos reflects itself, as it were, within itself, and in so doing imbues with life its own all-consciousness *outside itself*, in its reflected form. Thus arises the Second Logos. The unity of the world has since been preserved within the First Logos; through the activity of the Second Logos within creation, consciousness and life gradually strive to go their separate ways, attaining their extreme antithesis in the human being. In order to lead such a “periphery” of the world back to the unity of the Father, the Son had to make the greatest of all sacrifices: He had to descend into the realm of otherness-of-being and show man the way “to the Father”, to the unity of consciousness and life. The unity of the rest of the universe exists in the Father; it is forever unchangeable, but without individual human self-consciousness. When Christ went through the suffering of the Mystery of Golgotha he restored in the human being the unity of consciousness and life. *God also became immanent to the individual spirit of the human being*, only this fact requires, because it is rooted in the ‘I’-phenomenon, free recognition and acceptance on our part. This is

the manifestation of the supernatural character. There is a notebook entry of Rudolf Steiner stating that the proclamation of the Second Logos is as follows: "I am All"; while the all-consciousness of the unity of the Father may be defined as "All is All" (GA 89).

Rudolf Steiner was emphatic in his defence of the point of view that there is no God standing above the world; God has poured himself fully into the world, but not only, of course, into its sense-perceptible aspect. *He became immanent to the world in its unitary, sensible-supersensible reality.* This consists of various levels, and God is present on them in different forms. The immanence of God in the world of the Hierarchies, of mighty 'I'-beings, comes to expression in the fact that they are high creative Beings. The immanence of God in created nature is of a different kind.

The immanence of God in the world comes to expression in the fact that the world as a whole is an individual and the personification of the 'I'-consciousness in it is its members (see Figs.17, 25 a,b,c). This individual continues its process of becoming, which is not completed within the confines of the evolutionary cycle. The human being bears his 'I'-consciousness within himself, but there is no life in it.

If the human being knows the natural law, the 'ur'-phenomenon, the type, the 'I', then he knows God in the world; he knows *the essential being of the world*, which is spirit, and this reveals itself in thinking in the form of concepts and ideas. In the beholding of ideas man experiences Divine revelation.

The best minds of German idealism, including Kant, wrestled with the question: How can one transform the truths of revelation into truths of reason? Anthroposophy has given the answer to this question. "To investigate the nature of a thing," Rudolf Steiner says in the article 'Goethe's Theory of Knowledge', "means to take one's start in the centre of the thought-world and work from this point, until a configuration of thought arises before the soul which shows itself to be identical with the thing we have experienced. If we speak of the essential nature of a thing or of the world altogether, then we can mean nothing other than the comprehending of reality as *thought*, as *idea*" (GA 1).

In this sense the idea is One, while concepts form a plurality. The Idea said of itself in the burning bush to Moses: "I am the I AM." It is here that monotheism and polytheism have their origin. The ancient peoples experienced the spiritual world as a multiplicity of thought-beings. In Christ the unitary essence of the ideal world poured itself into the physical plane. Therefore Christ said: "I and the Father are one"; at the same time, Christ is the life of the world. Hence, so Rudolf Steiner explains, to experience oneself as a Christian means: "To let the

world-thoughts be crystallized out etherically in one's own ether-body. And in addition to this, one must think in accordance with the world-will, i.e. one must surrender one's own will in the astral body astrally to the world-will and thus recognize the Logos in Christ, so that the Christ becomes creative (in us – G.A.B.) (A.3, 1928).” Such is the esoteric side of thinking and the inner technique of the transition from abstract thinking to the thinking that is permeated with will, to thinking in the substantial ‘I’.

* * *

Abstract thinking is bound up with the life of the nerves, with the head. The ‘I’ of abstract thinking is hostile to the laws of life, as it is unable to transform substances. Consequently, in his nervous system, his head, the human being falls out of the universe. Aristotle was already beginning to experience this process. In Roman times the abstract became so strong, that it led to the concept of the rights of the citizen. The state of non-being in thinking gave the human being the feeling that, in the universe, a space was thus opened up, to which he and he alone was entitled. Initially this – so we may call it – “strange” form of selfhood arose on the basis of the death-process in the physical body; yet it is not illusory, because it is able to activate the individual will.

The results of abstract thinking are twofold. The first is that the abstract ideas, by way of processes in the physical body which arise in the act of thinking, also work upon the etheric body (the life-processes), on the will-elements, and give rise to actions that are by no means always in accord with the experience of our perceptions. This thinking is egocentric and one-sided; only with the greatest caution should it be applied to the practical life. To characterize it, one could say: it lets itself be guided by individual sense-perception, and is able at the same time to discount the role this plays; it rejects the spirit and, in the end, reflects only what sense-perception arouses in us. In short, it is anthropomorphic, but in the negative sense of the word: it is conditioned to a large extent by what is instinctive. In its lack of substantiality it also contributes to the partial release of the ether-body (due to the dying of the nerve-cells), particularly in the head region. This is the second result, which can be made use of for positive purposes: When he thinks abstractly, the human being is engaged in a spiritual existence, even if he dismisses this fact.

Every thought, even the most abstract – says Rudolf Steiner – has its counterpart in the spirit as a spiritual being. This being also shapes the substance of the thought. In us, only its imprint appears, and this im-

print of the spiritual being “is what we call an abstract thought” (GA 93a, 12.10.1905). Such a thought is, for example, “pure being”. For the philosopher it is “the imprint”, but in reality it is the being of the intelligible world, unrelated to the sense-world.

Indirectly, in images (imprints), there is given to human consciousness all the being of the world-consciousness which works in the evolution of the world as the totality of spiritual beings. The human being began to live consciously in abstractions during the epoch of the Old Testament. It was then called “living in the law” (see GA 186, 7.12.1918). This life in the law had a religious-social character and was still bound up to a greater extent with the rhythmic than with the head-system of man. In more recent times, particularly from the 15th century, abstract thinking took hold of the entire human being.

In antiquity the specific character of abstract thinking came to expression in a very marked way in Plato’s ‘Republic’. In our own time materialistic science, mathematical logic, computer “thinking” are developed with the help of abstract thinking. But also the entire sphere of social life, the structuring of society and production, are realms which the human being is striving to organize on the basis of abstract schemes of thought. A spirit of this kind does, indeed, have (in the Marxian sense) a “superstructure” character in the human being and merely reflects the laws of the inorganic world. The doors to the ‘ur’-phenomenal in the world, however, remain closed to him. He stands as a stranger towards the living realm.

* * *

World-consciousness is a reality. In one of Rudolf Steiner’s notebooks there is an interesting thought concerning the principle of its working in the human being. It runs as follows: “The mental representations gained from the sense-world should not be applied to the inner human sphere, the spiritual. The spiritual beings should not come to the human being from outside One should only enter into a relation with the spiritual beings inwardly (in thoughts – G.A.B.) Spiritual beings who come from outside pursue their own, and not human aims” (let us say, in natural laws, in the evolution of species – G.A.B.).

The theme of these notes is actually the primary and secondary qualities, and it harmonizes with what we said in chapter 1 about the primal revelation of the Father. When it has become evolutionary process, this revelation works in the direction from the past to the future. Working in the opposite direction is the Holy Spirit, who reflects back to the Father what has been received by the Son. Out of the interrela-

tion between Father and Spirit arises the multiplicity of forms. They densify to the material state and form a kind of “funnel of evolution”, which the human being also “slides down into” when he severs his ties with the spirit but receives instead the object-oriented consciousness (Fig.69).

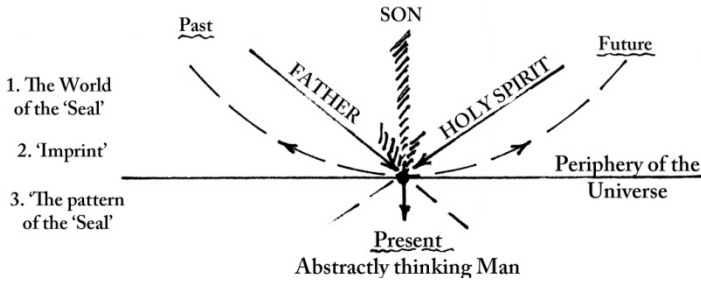


Fig. 69

At the periphery of the universe the human being is indeed approached from outside by the spiritual thought-beings whose aim it is to lead His revelation back to the Father – i.e. to bring the world to completion within the Divine Tri-unity. In their deeds, says Rudolf Steiner, “the self-revelation of Manas (i.e. the hypostasis of the Holy Spirit – G.A.B.) is ... the law”, and they do in fact have, in a certain sense, their “own” aim. Its imprints are known to us in the form of natural laws, which have nothing to do with the human being: “The law saves the world, but not the human being” (GA 343).

Spiritual beings guide the objective evolution of the world, bring about metamorphoses in it, densify and spiritualize aeons. In this activity of theirs the human being is, so to speak, a “by-product” – above all in the element of the lower ‘I’; this is why the materialists who regard the ‘I’ as a mere concept can also not understand what is the meaning of human existence. Its nature is twofold. As the fourth natural kingdom the human being is a component part of the system of nature. But as the *fifth* kingdom, the kingdom of the spirit, of freedom, of moral intuitions, the human being acquires his meaning in relation to the Christ. He begins already to develop this relation in the abstract sphere (a particularly striking example of this is Hegel’s ‘Philosophy of Religion’). The abstract thinker has the tendency to generalize (Ger. ‘universalize’). And as the laws of nature are immanent to the sense-world, their reflection in thinking consciousness brings about the universal immanence of thinking consciousness in the world of nature. But the abstractly thinking human being alienates himself from the essential being of what appears to the senses, and nature cannot give back to him

this essential being. Christ alone can do this: He can give *life* to the consciousness that thinks in ‘beholding’, and together with this He can give a universal meaning to the human individuality. The human being, who has lost this meaning in accordance with the laws of development already known to us, was drawn by natural necessity to identify with the forms of being – right down to those in which the spirit dies. This shows itself in the fact that he focuses the entire force of his intellect on working upon sensory reality; and as he does not understand that, in the lower ‘I’, it is not yet granted to him to transform this reality in its essential nature, he places it in the service of his non-spiritual needs; he begins to consume with the fanaticism with which in earlier historical periods he prayed.

Rudolf Steiner says that the animal, too, is pervaded with abstract concepts. These work in it as a special instinct, thanks to which the wasps, for example, “invented” paper long before the human being. Out of the observation of a multiplicity of dogs, the human being crystalized out the general concept “dog”. But it is in the dog’s nature to be governed by this concept, and consequently he is unable to distinguish himself from other dogs. It should come as no surprise to us that the abstractly thinking human being increasingly has the wish to live like his “beloved animals” and only think of food. It was to this end that he transformed his abstractions into machines. For Hegel the individual human being who constructs objects for practical use – a carpenter, for example – is abstract.

In order to take complete command of his own reality, the human being must fill the reflective spirit of thinking with spiritual content. Before a true beholding arises, he must enrich the world of intellectual concepts with spiritual knowledge, knowledge of the fact that spiritual beings stand behind the forms of the sense-world. In order to be able to reach through to them the curtain of the outer senses must be overcome, and this requires metamorphosis of the instrument of cognition: from abstract to pure thought that is not dependent on the physical bodily nature.

When the human being thinks, not he but only his image exists. This gives the foundation for the principle of freedom. Freedom itself is attained in pure thought as transformed selfhood. The intellectual life of thinking is the life, now extinguished, of feelings and perceptions to which in ancient times, albeit ill-defined and unindividualized, vision of the intelligible beings was revealed. In our time the necessity has arisen to re-enliven dead thoughts with feeling – but now on an individual basis – transforming them into higher, pure feelings: and as the next step to identify them with the *will*. It is in this way that the Son

leads the human being to the Father. Corresponding to this, the world-Spirit then reveals itself to us differently – not at the periphery and in reflection but, similarly, on the path to the Father, in that we receive teaching (as from Sophia) concerning the Son – the true Saviour who came from without, through the curtain of the outer senses, in order to enliven us from within.

* * *

The unity of man and world can be understood as the unity of man and God. This unity is dynamic and evolutionary. Actually, the process of cognition is also one of the stages of evolution – the last on its path leading from the spirit to matter. The law that dominates here consists in the fact – as described by Rudolf Steiner – that “it is in the life of the surrounding world that independent being is first separated out; then in the being thus separated the surrounding world imprints itself as though by a process of *mirror-reflection* (emphasis – G.A.B.), and then this separate being develops further independently” (GA 13). Also subject to this principle is the evolution of consciousness, which is already now taking place on an ascending stream moving from reflection to ‘beholding’. The mirroring character of thinking can also be seen as a method of separating oneself off, of severing oneself from the “surroundings”, which for the spiritual human being is the group form of consciousness. A genuinely independent development, however, is only possible for the human being when he has attained ideal perception.

‘Beholding-in-thinking’ once more acquires a pictorial character, as the spiritual world which surrounds the human being consists of thought-beings who possess a ‘Gestalt’ – i.e. form and image. Everything they create has a picture quality. Rudolf Steiner says: “For everything is created from pictures, pictures are the true causes of things, pictures lie behind all that surrounds us, and we dive down into these pictures when we dive into the ocean of thinking.... These pictures were referred to by Plato.... Goethe was referring to these pictures when he spoke of his archetypal plant. These pictures are to be found in imaginative thinking” (GA 157, 6.7.1913). In imagination the human being has experiences which in many respects resemble those arising from sense-perception. In it there is a return to the old principle of mirror-reflection as a relation in which *substantial unity* prevails. A similar relation, albeit in a coarsely materialized form, occurs in the assimilation of food and in breathing. Sense-perceptions are a refined form of breathing.

In the aeon of the Old Sun warmth-substance in their surroundings streamed into the human monads and out of them again, which was like a dim perceiving in which the breathing and nutritive processes were also contained in a germinal form. On the Old Moon breathing and nutrition are already separate, but they remain similar to one another. In the human astral body, which is not yet individualized, they give rise, in germinal form, to sensations and feelings. Through the relation to the surrounding world, the spiritual world also made its entry into the human monads, let its picture-forming activities stream into the human being and held them back in reflected form. Through these mirror-reflections of the spiritual pictures the human being was formed from within, whereby he himself became their mirror-reflection. This was how picture-consciousness arose in the human being. At that time the process of inner representation was close to that of reproduction. Later these two separated, when inner representations had begun to establish themselves supersensibly in the human being. And all these processes, which led gradually to the building up of homo sapiens in the totality of body, soul and spirit, are striving to undergo metamorphosis in the point of his individual 'I' and, as they cross over "to the other side", to be repeated within the being of the thought-entities of the individual human spirit.

* * *

The world was not filled with pictures from the very beginning. At first the universal Being, which possessed the highest degree of selflessness, simply poured out its being into the world. This was the First Logos. In pictures, the Second Logos poured itself out into the world, filling it with pictures, colours, light. The Third Logos let its own being resound selflessly throughout the whole world, and the First and Second Logos resounded together with it (see GA 266/1). Of this, it says in Genesis: "The spirit of God moved upon the waters", that is to say, pervaded with its rhythm the emerging world; then the following was spoken: "Let there be light: and there was light." Thus the First Logos objectified itself, which for the hierarchical beings meant that they came into possession of the picture element. All this began to take place in the aeon of Old Saturn.

At the present stage of development the highest processes and phenomena of the past have led to the situation where the human being – the "image of God" – has entered into a relation with coarse matter by way of nourishment and breathing. On a finer level he breathes and feeds himself with spiritual air and nourishment: namely, when he

forms inner representations and has religious and aesthetic experiences. And it was only in abstract thinking that he stopped breathing in any way at all; thus it was that his individual spirit acquired an outer boundary. On the other side of it there is no longer anything to be found – no pictures with which it would be possible to enter into any kind of connection. This condition recalls, in fact, that of the unitary God before the primal revelation, while being, admittedly, diametrically opposed to it at the same time.

A kind of shadow of picture quality does, indeed, come to expression in abstract thinking, but without actually belonging to it. It belongs to the thought-being who lives in the union of percept and thinking. Eduard von Hartmann was right to say that in every act of thinking something is preserved of the sensory experiences of colour, sound etc. We will be discussing this question in more detail later, and will examine it from the aspect of the esotericism of the thought-process. For the present, we would refer to a number of statements of Rudolf Steiner, where he says that in response to every sense-perception a counter-movement of ideas takes place from within the inner sphere of the human being. When we are given over to the senses – and thus also to the pictures – we are living in the etheric world. The movement from this world passes into our ether-body, then into our physical body, where it undergoes a “blockage” as it meets with the counter-thrust of the ideas. Thus the living, etheric movement – this comes to expression in the circulation of the blood – is “paralyzed”, so to speak, and deadened by the physical organism of the nerves. The consequence of this is that we see physically: we see physical instead of spiritual pictures (cf. GA 198, 10.7.1920; GA 206, 12.8.1921).

The process we have described also brings the astral body into activity (as was the case in the aeon of the Old Moon): the processes of breathing, of taking in nourishment and, finally, of perception are accompanied in our astral body by desires, sympathies and antipathies; this is also where instincts arise; impulses to action emerge. All this leads in gradual stages to a permeation of a part of the astral body with human consciousness, and out of this the sentient soul is formed. All the processes active in it take on a picture character and form us from within. The true cause underlying them – the influence coming from without – is the coarse sense-reality to which the human being should not surrender himself completely. It works in him with a deadening effect, arousing in us antipathy, which comes to expression in the form of *reflection* and abstract thinking.

If the breathing-process is not encumbered with coarse desires, more oxygen is retained in the blood; the threat to the human body diminish-

es and sympathy arises in the astral body. The physical body then offers less resistance to the stream of perceptions, and picture-thinking begins to gain the upper hand in us. The human being now finds in his heart the capacity to enliven the abstractions with experiences. It is not a sensory form of vision that is meant here, but a process of spiritual enlivening, where in the initial stages spiritual symbols can be of help to the seeker for knowledge. It is possible with their help to rise from the sentient soul to the higher soul-regions.

The life of the senses in the human being has a dual nature: the lower, which gives rise to abstractions (those of materialism, of consumerism etc.); and the higher, which has been purified. Both the former and the latter continually form pictures in the astral body which separate off from our experiences and remain within the soul, whereby they build up its organs. Hence, the soul is the body of the pictures, in which our 'I' is active. On the other – spiritual – side, the exalted hierarchy of the Spirits of Form, who are actually the creators of the earthly aeon, also give shape to their intentions – today as they did in the past – in the form of pictures. Their revelation is the hierarchy of the Angels, thanks to whom the pictures of the Elohim are carried into our astral body. This came to expression with great force and spirituality in the Christian icon paintings, through which the self-proclamation takes place, of the imaginative cosmos of the God who has descended to earth.

The human being of today who cultivates pictorial thinking, begins to participate in the creation of the future. His task is to rise from the pictures of outer perception and of the lower life of the senses, to the higher picture-thinking of imagination. Where half the journey has been completed, ideal beholding arises.

5. The Pure Actuality of Thinking

Let us summarize the conclusions we have come to in the course of this chapter. The primordial world-Being, the pictureless beginning of the world, the “immovable Mover”, acquires in the process of creation a form, a picture, and reveals Himself as a multiplicity of pictures: creative thought-beings. Their deeds of sacrifice in the world create an object: the material world – the picture of the creative hierarchical subjects.

Within the material world the Divine primordial Being, the Absolute, *inwardizes itself*, and finally assumes the character of conceptual systems (world-views) in the human being. As a consequence of this inwardization there arose a relation between the unbounded World-‘I’,

and the point-like ego-centre in man, the centre of his lower 'I', which is the fruit of sense-perception and thoughts (Fig. 70).

Within the sense-perceptible universe a further inwardization takes place as the being of man unfolds. This time, so we could say, there is a repetition of the great lemniscate of the world expressing the relation Nature – Man. The sensory universe inwardizes itself in the soul-spiritual world of the human being. In this way it cancels itself, because the inner being of man can objectify itself directly in the “outer sphere” of the spiritual universe. Thus it would be true to say

that from now on the spiritualization of nature must also take place. But the lower, lesser 'I' is not able to fulfil this task. It must itself be cancelled (*aufgehoben*) to make way for the higher 'I'.

An immature person who cancels his lesser 'I' loses himself, and it is therefore his task to strengthen and metamorphose it. Strengthening lies in evolving further, whereby the human being follows the same path as that through which he finally became a personality. This is precisely the path of development suggested by the 'Philosophie der Freiheit'. The recommendation is made that, to begin with, one should devote oneself to a fundamental grasping in cognition of the sense-world, which is condensed spirit, given to us in sense-perception. The task is to unite with the world of percepts the spirit – pure, but lacking in substance – of concepts, while at the same time it is necessary to instil into this spirit one's knowledge of the spiritual foundation of the world. We thus create for the Divine primal Ground of the world – which, in its working, had been mediated by the hierarchy of pictures which are at the same time beings, and again assumed within us a pictureless, non-substantial character – the possibility of reuniting with its inwardized part: namely, with the sensory pictures of nature. Nature contains within it the Divine substance; this is given to us in our perceptions. And if we unite with it no more than a shadow of the true

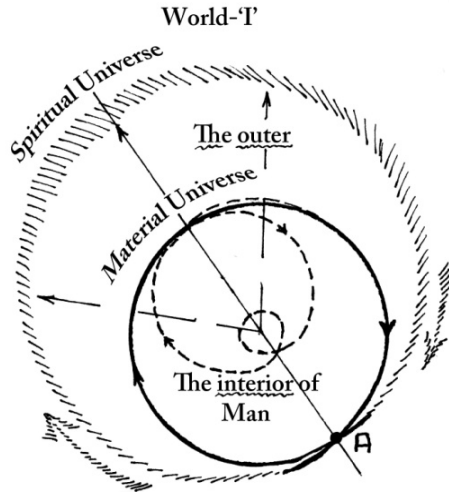


Fig. 70

world-Spirit, we restore the original unity of the world and thereby sanctify the world of Being.

The science of nature must become ethical, and will unavoidably take this direction at some point in the future; the research scientist of great learning will experience his laboratory table as something like an altar – or as an altar. Goetheanism does this already, by bringing the supersensible into the inner representations of nature. Then the human being, as he advances towards the supersensible, takes nature with him, and does so increasingly, the more he overcomes sense-perceptions. Thinking then becomes pure. Following Aristotle, we can call it “pure actuality”. As opposed to the unconscious, it can be given form by the human being, thanks to the identification of thinking with pure will, which is directed exclusively towards itself. Just as one can reflect back towards oneself, so it is possible to direct the will towards itself. In this will is revealed, not the world-Spirit, but the world-Will, the will of the Father, by whom was created all that is.

Already at the stage of abstract thinking one must try to engage the will. In the case of a good dialectician, the thinking frees itself from the object and draws living movement from the self-perception of its own dynamic, whereby the need for the physical-material body as a support for self-consciousness is gradually overcome. The value of abstract pure thinking lies in the fact that we bring it about actively. But dialectics can be upheld ideally as the autonomous movement of the world-Idea. For this reason, Hegel was a universalist in the realm of logic.

Abstract thinking is bound up with the astral body. In the first stages of abstract thinking, certain fine threads of our spiritual sense-organ extend themselves outwards. When we think about pure Being we have, in feeling, a very fine and subtle experience of the life of the world. Within our sense, the “overtones” of different levels of being merge together momentarily into a general “tone”. We are breathing out astrally. When this has been overcome, we breathe in astrally, and then the pure will comes into action. The process which unfolds in this way spiritually goes hand in hand with a process in the body. We breathe out carbon dioxide – the more so, the more abstractly we think – and we breathe in oxygen, which renews the metabolic processes in which the unconscious will is active. The act of pure thinking stands in connection with the holding of the breath when one has breathed out to the greatest possible extent.

The pure actuality of thinking allows us to retain consciousness when it has been emptied of all content. In its highest expression this is a state of intuitive consciousness in which “All in All” is experienced. This is the state of Nirvana. But in the initial stages the lesser ‘I’ is

strengthened through the – merely sporadic – experience of pure thinking. This allows us to begin the process of the *observation of thinking*, which passes over gradually into an intuitive process when we enter into the stage of pure beholding. “In the observation of thinking,” says Rudolf Steiner, “the world-process becomes transparent to the human being. He has no need to seek for an idea of this process, as this process is the idea itself” (GA 6). And it is also the higher self of the human being.

When the human being transforms his own thinking into experience, percept, and when he continues to work with it as an object of thought, he creates a higher nature within himself. His thinking begins to rest upon the support of the etheric brain; but it is in the etheric world that true picture thinking lives. Through pure thinking we ascend to the individualized pictures, to the *pictures of essential being*. But where are these first experienced by our ‘I’, which arrives at a state of identification with them? It experiences them as the outer aspect of the objects given to us in perception as the secondary qualities of things. There takes place in thinking, when we make it into an object of observation, the transition from the primary to the secondary qualities; which goes hand in hand with a profound and far-reaching metamorphosis of the entire human being. In pure thinking, our ‘I’ also becomes picture (cf. A.7, 1929).

When we have passed through the school of the lower picture qualities and have purified these of coarse sensory elements, we move away (primarily in the consciousness-soul) from the being of non-existential picture quality which exercises no compulsion over us. The higher picture world that arises within us possesses, nevertheless, a very important characteristic: it is simultaneously objective and subjective, universal and individual. Something similar happens when, as we build up the world of inner representations, we draw single objects of perception out of the totality of the world-picture. When we think in beholding, we draw with our ‘I’ single supersensible pictures out of the wholeness of the ideal world. And this activity is *world-encompassing in nature*, as it is, itself, idea. The way we carry it out with our ‘I’ is similar to the way we have attained knowledge in the sense-world – namely, in freedom! This is how our freedom comes to realization in a real sense. It is based on the balance we create between the idea in its striving to attain real spirit, and outer material reality.

This balance can also acquire the character of an initiation. We speak in this case of two paths into the supersensible: the outer (Apollonian), which penetrates the veil of the outer senses, and the inner (Chthonic, Dionysian), which consists in diving down into one’s own

inner being. In the world of culture these two unite in the realms of art and thinking. In his book on Goethe's theory of knowledge Rudolf Steiner says that there is a correspondence between the idea in science and the picture in art. They are identical. This is why Goethe did not like to speak of the idea of the beautiful. The beautiful is the sense-perceptible image of the idea, and in art the hidden laws of nature come to manifestation. "Overcoming of the sensory nature *through* the spirit is the goal of art and science. The latter overcomes the sensory nature by dissolving it entirely in spirit; the former does so by implanting the spirit into it. Science looks *through* sensory nature towards the *idea*; art beholds the idea in sensory nature" (GA 2).

The 'Philosophie der Freiheit' realizes a synthesis of science and art, lending it in its totality an imprint of religious deepening – in the sense that it points to their connection with the Divine within the human subject. If we work in the right way with the 'Philosophie der Freiheit', "we stand before the world in such a way, that we say: True, the world for us has been stripped of the Divine (has become material – G.A.B.), it has become amoral. But we human beings, as natural-scientific thinkers, feel – just as we sense the blood flowing right up into our physical head, so that we have a physical instrument for thinking – we feel our purest natural-scientific thinking pulsed through from our own inner being, with moral intuitions."¹⁴⁶

Thus things flow together in the human being, which had grown into antitheses on a world scale, through the fault of man. In order to reunite them, one must start by investigating the simplest facts, as Rudolf Steiner does in chapter 4 of the 'Philosophie der Freiheit', for example, when, after he has sought for the light in our eye and not found it there, he describes how we must seek it in direct connection with the objects, where we perceived it in the first place. But parallel to the act of knowing, we must learn how to experience thinking; and this we will now do, as we turn to the next chapter of the 'Philosophie der Freiheit'.

'Die Philosophie der Freiheit'

Chapter 5 – Gaining Knowledge of the World

Etheric thinking does not have a linear movement. It has to do with volume, forms, pictures, which come into being and pass away, flow into each other, transform themselves into one another. In the cycles of this thinking the idea unfolds gradually (through thesis, antithesis etc.), but at the same time it reveals itself to 'beholding' in its totality. To be able to think in this way, one needs to have developed one's 'sense of thought' to a considerable degree. We will have to make use of it to an increasing extent in our discussions of the last three chapters of the first Part of the 'Philosophie der Freiheit'. In the sevenfold cycle of its chapters we now cross over into the upper part of the lemniscate, where 'beholding' thinking predominates. It sets its mark on all the elements of the cycles of which chapters 5, 6, and 7 consist.

In the fifth chapter everything must bear the stamp of the idea a posteriori in the Goetheanistic sense: *after the experience of beholding* which we had in chapter 4. This is also the character of the dialectical triad in the first Cycle of the chapter. This is in its entirety the outcome of the preceding, by no means easy observations and self-observations. For this reason it is not abstract but, so to speak, 'saturated' with experience. The whole chapter has this character. This arises as the fruit of the 'beholding' which takes place in chapter 4 and stands in contradiction to it, as we see if we compare the titles of these chapters. This contradiction is, of course, not abstract in nature; it arises, as is clear from the content of the book, within the human being and shows itself to be, in the final analysis, his own *personal* concern. It is not resolved in the world of ideas, but *in the human individuality*. And this is exactly what the following, the sixth, chapter is called. Thus we have before us a triad of chapters, dialectical in form, existential in content where the requirements of the individual spiritual life are concerned, and ontological as viewed from the standpoint of the widening of consciousness. So thoroughly, in the first Part of the book, is the reciprocal relation constructed between the second part (chapter 4) and the third part (chapters 5-7) of the lemniscate of cognition. But we have before us a similar relation in every cycle.

But let us now return to Cycle 1 of chapter 5. In its first three elements we see before us the picture of a building. This building is the

whole of our contemporary civilization, which is deeply disoriented in its ideal principle.

CYCLE I

- 1-2. Our preceding discussion has shown that it is impossible to prove, through an examination of the content of our observation, that our percepts are inner representations. This proof is believed to be delivered through the following argument: If the process of perception takes place in the way it is imagined to do, according to naïve-realistic assumptions regarding the psychological and physiological constitution of our individual nature, then we have to do, not with things-in-themselves, but only with our inner representations of the things. But if naïve realism, thought through consistently, leads to results which represent the exact opposite of its prior assumptions, then these assumptions must be deemed unsuitable as the basis of a world-view and should therefore be discarded. It is in any case impermissible to reject the initial assumptions and accept the conclusions, as is done by the critical idealist, who uses the above argument as the basis for his assertion that “the world is my inner representation”. (In his book ‘The Fundamental Problem of Epistemology’ Eduard von Hartmann gives a detailed account of this line of reasoning.)

3. The correctness or otherwise of critical idealism is one question, and the solidity of the proofs offered in support of it is another. How it stands with the first, will become apparent in the course of our discussions. But the proof supporting it has no power whatever to convince. If we are building a house, and while the first floor is under construction the ground floor collapses, then the first floor will collapse with it. Naïve realism and critical idealism stand in the same relation to each other as this ground floor to the first floor.

We explained earlier that the individualization of thought takes place in the sixth element. But thanks to the fact that we have come successfully through the trial of beholding, which has set aside our conceptually-thinking ‘I’, our individual principle has been strengthened, and therefore in the second part of the lemniscate all the elements will now come to expression in a more living and substantial way. The strengthening of the ‘I’ has, incidentally, come at just the right time, because attacks are launched by all the views that exist today concerning the nature of perception and thinking, which lead to a negation of the ‘I’. This is especially clear from chapters 4 and 5, but also from elements 4 and 5 of Cycle 1 of chapter 5.

4. A person who believes that the entirety of the perceived world is no more than an inner representation arising as an effect upon my soul-being of the things that are unknown to me – for him, the actual problem of cognition will not revolve around the representations which only exist within the psyche; it will focus rather on the things that lie beyond our consciousness and exist independently of us. He will ask: How much can we know of these things indirectly, in view of the fact that they are not directly accessible to our observation? One who takes this standpoint is concerned, not about the inner connection between his conscious perceptions, but about their causes, which are no longer accessible to consciousness and have an existence independent of him while, in his opinion, percepts disappear as soon as he turns his senses away from the things. Looked at from this point of view, our consciousness functions like a mirror, whose images of certain things also disappear the moment its reflecting surface is not turned towards them. One who cannot see the things themselves, however, but only their mirror-images, is obliged to seek knowledge of the characteristics of the former indirectly, by inference from the behaviour of the latter. This is the standpoint of modern natural science, which uses percepts only as a means of last resort, for the purpose of gaining insight into the material processes which stand behind them and are the only things that really exist. If a philosopher, as a critical idealist, admits at all that there is such a thing as ‘being’, his quest for knowledge will be directed solely towards this ‘being’ and inner representations will be used as a means to achieve this end. His interest bypasses the subjective world of inner representations and seeks to fathom what it is that causes them.

But the critical idealist can go so far as to say: I am enclosed within my world of inner representations and there is no way out of it. When I think of a thing that lies behind my inner representations, this thought is, itself, nothing more than my inner representation. An idealist of this sort will either dismiss the thing-in-itself entirely, or he will say of it that it is of no significance whatever for us human beings – i.e. that it might just as well not exist at all, because we can have no knowledge of it.

For this kind of critical idealist the whole world resembles a dream, and to strive in any way to gain knowledge of it would have no sense at all. For him there can only be two categories of people: the deceived, who look upon their own dream pictures as real things, and the wise, who recognize the illusory nature of this dream world and cannot but lose, bit by bit, all desire to concern themselves with it any further. When things are viewed from this standpoint, one’s own personality can also become a mere dream picture. Just as in sleep a picture of ourselves appears among the other dream pictures, so, in waking consciousness, is the inner representation of one’s own ‘I’ added to the inner representation of the external world. In this case

what is given to our consciousness is not our real ‘I’, but only our inner representation of an ‘I’.

5. Anyone who denies that things exist, or at least that we can have some knowledge of them, must also deny the existence of his own personality, or his knowledge of it. This leads the critical idealist to the assertion: “The whole of reality is transformed into a wondrous dream, without a life that is being dreamt of, and without a spirit that is dreaming; into a dream that is held together within a dream of itself” (cf. Fichte, ‘Die Bestimmung des Menschen’).

The reader who would like to deepen his experience of the life of thought, can take elements 3, 4 and 5 and change the angle from which he is viewing them – *the angle of beholding* – seeing them now as a mixed, ‘dialectical-beholding’ triad, which he can then compare with the triad of element 4, 5 and 6. The seven-membered cycle of thinking is pervaded many times (seven times) with tri-unities, so fundamentally is the law of development (the number seven) conditioned within it by the universal principle of the triad (Fig.71).

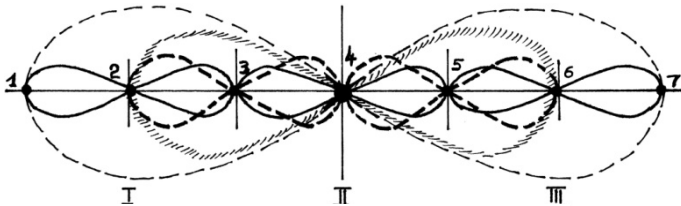


Fig. 71

As the entire dialogue in the Cycle is conducted in accordance with the principle that mistaken conceptions can be fully articulated and, as a result of this, simply ‘evaporate’, it can come as no surprise to us that in element 6 we have a ‘non-individualizing’ of thought. At the end of the Cycle, all we need to do is to name our opponents and point out the basis which they have in common.

6. The person who thinks that life as we experience it directly must be recognized as a dream may assume that, behind this dream, nothing more exists, or he may relate his inner representations to real things: in either case, life itself must lose all scientific interest for him. But whereas one who believes that the dream embodies all that is accessible to us in the universe will find scientific inquiry completely futile, the other, who feels entitled to make inferences from inner representations to the actual things, will see the task of science to be research into the nature of these “things-in-themselves”.

7. The first of these world-views can be called absolute illusionism; the second is called by its most consistent advocate Eduard von Hartmann – transcendental realism.*

Both world-views have in common with naïve realism the wish to orient themselves in the world by means of research into the realm of percepts. However, they are unable to find any firm ground within this realm.

* In the context of this world-view ‘transcendental’ is a way of describing a form of knowledge that is convinced that nothing can be asserted directly about the things-in-themselves, but makes inferences indirectly from the subjective element that is known, to the unknown that lies beyond the subjective sphere (transcendent). According to this view, the thing-in-itself exists beyond the realm of what is immediately accessible to our knowledge – i.e. it is transcendent. However, our world can be related transcendently to what is transcendent. Hartmann’s view is called realism because it reaches out beyond the subjective and ideal, to the transcendent, the real.

In chapter 5 we leave ‘beholding’ behind and try, as we do so, to perceive the idea that underlies it. This means that, here too, nothing must be imposed upon the train of thought. What we have beheld must be allowed to speak. And this is indeed the character of the content and style of chapter 5. In our thinking spirit we have now become more active, not intellectually, but in ‘beholding’. Chapter 5, as a striking antithesis to chapter 4, engages in the creative struggle of its constituent parts. This is a struggle of growth, of development. We *wait* expectantly for its fruits to be revealed. This must be particularly the case in the antithesis between Cycles I and II, which is a projection of the antithesis between chapters 4 and 5.

Cycle I has shown that our ‘beholding’ of chapter 4 has revealed the naïve-realistic character of transcendental realism. Why was this so important in the analysis of perception? The answer to this is: Because the whole problem of ‘beholding’ confronts us with the question – *Is it immanent to the self-conscious spirit?* And in this question chapter 5 proves to be decisive. Its Cycle II is devoted in its dialectical part to the struggle between the main issue of transcendental realism and its opponents, whose views and arguments we have considered in chapter 4. This was the sphere of the psychology and physiology of perception. In Cycle II the philosopher of transcendentalism is given the opportunity to engage with it *twice*. Standing over against a provisional synthesis there is another antithesis (2’), with the result that the synthesis is reinforced (3’). This is indicated by the formulations at the beginning of the

two syntheses: “Just as little can the philosopher...” and “In a similar way, the philosopher...”. But in the present case the reinforcement of the synthesis means its destruction. And then through the struggle of the opposites which, in themselves, have no future, something new emerges – that fundamental idea which can be perceived through the ‘beholding’ in chapter 4. In Cycle II it is revealed *in element 5* – i.e. at the most appropriate place from the standpoint of the overlaying of numbers which we spoke of before.

CYCLE II

1. A central question for the proponent of transcendental realism should be: How does the ‘I’ bring forth from within itself the world of inner representations?
2. A serious striving for knowledge can take an interest in a world of inner representations which is given to us, but which disappears as soon as we close our senses to the outer world, to the extent that it provides the means for investigating indirectly the world of the ‘I’-in-itself. If the things of our experience were inner representations, our everyday life would resemble a dream and recognition of the true situation would be like an awakening. Our dream pictures, too, interest us as long as we are dreaming and, because of this, we are unable to see through their dream nature. In the moment of waking, we no longer ask about the internal connection of our dream-pictures; we ask, instead, about the physical, physiological and psychological processes underlying them.
3. Just as little can the philosopher who regards the world as his inner representation, show an interest in the inner connections between the individual elements contained within it. If he recognizes at all the existence of an ‘I’, he will ask, not how one of his inner representations is connected to another, but what is going on in the psyche that exists independently (of his consciousness – Trans.) while his consciousness is aware of a given sequence of inner representations.
- 2’. If I dream that I drink wine which causes a burning sensation in my throat, and I then wake up coughing (cf. Weygandt, ‘Entstehung der Träume’, 1893), the dream sequence ceases to interest me the moment I wake up. My attention is now directed solely to the physiological and psychological processes through which the coughing comes to symbolic expression in the imagery of my dream.
- 3’. In a similar way, the moment he becomes convinced that the given world has the nature of inner representation, the philosopher must shift straight away from this to the real psyche that lies behind it.

What will make the matter still worse, of course, is if illusionism denies the existence of an 'I' behind the inner representations, or at least regards it as unknowable.

4. One can be very easily led to such an attitude by the observation that, relative to dreaming, there is the waking state in which we have the opportunity to see through the dreams and connect them with real situations, while we have no state that stands in a similar relation to the life of waking consciousness.
5. Whoever adheres to this view has failed to recognize that there is, indeed, something that stands in the same relation to mere perceiving as our experience in the waking state to dreaming. This something is – thinking.

We have thus arrived at a first, extremely important result for the ongoing task of providing a foundation for freedom. This is the answer (though not yet the final one) to the central question that arose at the end of chapter 1. This result came to us, revealed itself to us, as if through a flash of illumination – one that was not spontaneous, however, but brought about with the help of a particular method. Our task is now to unite it with the context out of which it arose and within which it strives to individualize itself. Individualization proceeds from the revelation of its new and unique character. But then we leave behind this form of consciousness and consider from a new point of view the rôle of thinking in the ordering of percepts and the forming of inner representations.

6. The naïve human being cannot be charged with the lack of insight we are speaking of here. He takes life as he finds it and, in the form in which they present themselves to him in experience, he judges things to be real.
7. But the first step that leads us beyond this standpoint can only consist in the question: What is the relation of thinking to the percept? Regardless whether the percept in the form in which it is given to me continues to exist, or not, before and after my act of inner representation, if I wish to say anything about it, this can only be done with the help of thinking. If I say: 'The world is my inner representation', I have given expression to the result of a thought-process, and if my thinking is not applicable to the world, this result is an error. Thinking interposes itself between the percept and any kind of statement I make about it.

In the transition to Cycle III the reader must be told in advance that chapter 5 consists of eight Cycles – i.e. that it forms its octave within itself. But by changing, as it were, the ‘angle of beholding’ one can experience seven Cycles in it. In this case cycles III, IV and V, taken together, form only two Cycles. We will show this alternative in the text of the ‘Philosophie der Freiheit’; however, we will not give special attention to it, but only touch upon it a few times in the course of our basic discussion.

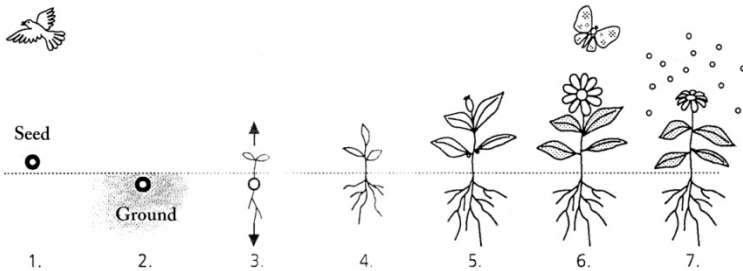


Fig. 72

Cycle III begins with an exchange between the view of thinking which we have arrived at, and naïve realism. For this view the naïve realist position is untenable; it rejects it, and at the same time comes into being thanks to this act of rejection. Something similar happens in the plant world, where the shoot organically negates the soil and seed, thereby pushing its way through to the light. As we know, this positive negation is known in dialectics as ‘Aufhebung’ (cancelling, superseding, setting aside). In Cycle III we arrive at a synthesis which shows us the place where naïve realism truly belongs. Here again we discover an analogy in the plant world. How – we ask – does the seed preserve itself in the shoot in an ‘aufgehoben’ state? It preserves itself by simply, in the course of time, becoming a plant, fading and bringing forth a new seed (see Fig.). In the present case naïve realism is cancelled, but preserves itself through the fact that thinking has to be regarded in a naïve-realistic manner. But in this case we ascend to the *ontologism* of thinking in ‘beholding’. How this is accomplished within the context of Cycle III, we can recognize if we have experienced its structure and content as a totality, and our experience has not been disturbed by further commentary.

CYCLE III

1. We have already pointed to the reason why thinking is mostly C.III’ overlooked while we are considering things. It lies in the fact that (1.)

we only direct our attention to the object we are thinking about, and not simultaneously to thinking itself. For this reason naïve consciousness treats thinking as something that has nothing to do with the things, but stands quite detached from them and makes its observations of the world. The picture of the world's phenomena that is built up by the thinker counts, not as something that belongs to the things, but as something that only exists inside the head of the human being; the world is also complete in itself without this picture. The world is fixed and finished in all its substances and forces; and the human being builds up a picture of this finished world.

2. One need only ask those who think in this way the following question: With what right do you claim the world is complete without thinking? Does not the world produce thinking in the head of the human being with the same necessity as it brings forth the blossom on the plant? Plant a seed in the earth. It sends forth root and stem. It unfolds into leaves and blossoms. Place the plant before you. In your inner being it connects itself with a given concept. Why does this concept belong less than leaf and blossom do to the plant as a whole? You reply: The leaves and blossoms are there without a perceiving subject; the concept only appears if a human being stands in front of the plant. True enough! – But blossoms and leaves, too, only appear on the plant if there is soil in which the seed can be laid, and if there are light and air in which leaves and blossoms can unfold. In just the same way the concept of the plant arises when a thinking consciousness approaches the plant. (2.)
3. It is entirely arbitrary to regard the sum of what we experience of a thing through perception alone, as a totality, a complete whole, and to view what arises through *thinking* observation as something incidental that has nothing to do with the thing itself. (3.)
4. If today I am given a rosebud, the picture that is there for my perception is finished, complete, but only for the present. For if I place the bud in water, tomorrow quite a different picture of the object will be given to me. If I do not turn my eyes away from the rosebud, I will see today's state pass over continuously into that of tomorrow through countless intermediary stages. The picture presented to me at any given moment is only a chance section taken from an object that is engaged in a process of continuous change. If I do not place the bud in water, it fails to bring to development a whole series of states which lay within it as a potential. Similarly, I can be prevented tomorrow from continuing my observation of the blossom and will therefore have an incomplete picture of it. (4.)
5. To say of a picture that presents itself at a given moment: *that is* (5.)

the thing, would be to express an opinion that is arbitrary and clings to externals.

It is similarly not justifiable to assert that the thing is the sum of its perceptual qualities. A spirit might conceivably obtain the concept simultaneously and inseparably connected with the percept. It would not occur to such a spirit to regard the concept as something extraneous to the thing. He would have to ascribe to the concept an existence that is inseparably bound up with it.

6. I will try to make my point clearer with the help of an example. If I throw a stone horizontally through the air, I see it in successive positions, one after the other. I connect these positions to form a line. In mathematics I am taught about various linear forms, one of them being the parabola. I know the parabola as a line that arises when a point travels in accordance with a certain law. If I examine the conditions under which the stone moves when thrown, I will discover that the line of its motion is identical to the one known to me as the parabola. That the stone moves in a parabola is a consequence of the conditions given and follows necessarily from them. The form of the parabola belongs to the phenomenon as a whole, just as do all the other relevant factors. The spirit characterized above, who does not have to follow the roundabout route of thinking, would be given not only a sum of visual impressions at different locations but, inseparably connected with the phenomenon, also the parabolic form of the trajectory, which we can only add to the phenomenon by means of thinking. (4.)
7. It is not due to the objects that they are given to us at first without the corresponding concepts, but to our own spiritual organization. Our being as a totality functions in such a way, that in the case of every real thing we are approached from two sides by the relevant elements – namely, from perceiving and thinking. (5.)

In Cycle V of chapter 4 Rudolf Steiner shifts the discussion from the object of perception to its subject. He does the same in *chapter 5*, but in *Cycle IV*. How precisely do the inversions of thinking follow the numerical laws of metamorphosis! In chapter 4 ‘beholding’ led us to the subject, because there it was the most important question. In chapter 5 it is the triad of the first three Cycles that is especially important: it has revealed to us the fruit of ‘beholding’ in chapter 4. Now, however, the time has come to view it in the light of chapter 5. Thus arises the content of Cycle IV. We will also give this text in its entirety, and then compare it with the parallel structure.

CYCLE IV

1. It has nothing to do with the nature of the things, how I am organized to take hold of them. The dichotomy between perceiving and thinking only exists from the moment when I, the beholder, stand over against the things. What elements do, or do not, belong to the things cannot, however, depend at all upon the way I obtain knowledge of these elements.

2. Man is a limited being. To begin with, he is a being among other beings. His existence belongs to space and time. Consequently, he can only ever be 'given' a limited portion of the entire universe. But this limited part is immediately adjacent, both in time and space, to other things. If our existence were so closely connected with the things, that everything occurring in the world were at the same time *our own* occurrence, there would be no distinction between ourselves and the things. Then there would be for us no individual things. All events would flow continuously into one another. The cosmos would be a unity and a self-contained wholeness. The stream of events would not be interrupted at any point. Because of our limitation, things appear to us separate, which are in reality not so. Nowhere, for example, does the single quality 'red' have a separate existence for itself. It is surrounded on all sides by other qualities, to which it belongs and without which it could not exist. For us, however, it is necessary to raise certain segments out of their world-context and consider them individually, for themselves. Our eye can only take hold of single colours successively from a manifold coloured whole, our intellect can only grasp single concepts from an interconnected conceptual system. This separating off is a subjective act arising from the fact that we are not identical with the world process, but are beings among other beings. (6.)

3. The all-important question now is to determine how the being that we ourselves are, stands in relation to the other beings. This determining process must be distinguished from that whereby we merely become conscious of our own self. The latter rests upon perception in the same way as we become aware of all other things. (7.)

4. Perception of self shows me a sum of characteristics from which I constitute my personality as a whole, just as I constitute the qualities yellow, metallic sheen, hard etc. into the unity 'gold'. Perception of self does not lead me out beyond the realm of what belongs to me. This self-perception must be distinguished from the determining of myself through *thinking*. Just as I incorporate, by means of thinking, a single perception of the external world

into the context of the world as a whole, so do I also incorporate into the world-process, by means of thinking, the perceptions that I have made of myself.

5. My self-perception encloses me within certain boundaries; my thinking has nothing to do with these boundaries. In this sense my being is a duality. I am enclosed within that sphere which I perceive as that of my own personality, but I am the bearer of an activity which determines my limited existence from a higher sphere. Our thinking is not individual as are our faculties of sensation and feeling. It is universal. It receives an individual stamp in each human being only through the fact that it is related to his individual feeling and sensation. Individual human beings are distinguished from one another through these special colourings of universal thinking. A triangle has only a single concept. For the content of this concept it makes no difference whether it is grasped by human consciousness-bearer A or B. But it will be taken hold of by each of these bearers of consciousness in an individual way. C.IV' (1.)
6. Standing over against this thought is a human prejudice which is difficult to overcome. It fails to recognize that the concept of the triangle in my head is the same as the one in the head of my fellow human being. The naïve person regards himself as the creator of his concepts, and therefore believes that everyone has concepts of his own. It is a fundamental requirement of philosophical thinking that this prejudice should be overcome. The single, unitary concept of the triangle does not become a plurality through the fact that many people think it. For the thinking of the many is, itself, a unity. (2.)
7. In thinking, we have that element given to us, which draws our particular individuality into a unity with the cosmos as a whole. In our sensation and feeling (also our perceiving) we are separate individuals; in our thinking, we are the universal being that pervades all things. This is the deeper reason underlying our dual nature. ‡ We see coming to existence within ourselves an absolute force, a force that is universal; however, we get to know it, not in its outstreaming from the centre of the world, but at a point of the periphery. If the former were the case, then the moment we awaken to consciousness we would understand the entire riddle of the universe. But as we stand at a point of the periphery and find our own existence enclosed within certain limits, we must get to know those regions that lie outside our own being with the help of the thinking that reaches down into us from universal world-being. (3.) (4.)

We have seen in the parallel structure, in Cycle III', how elements 4 and 5 are repeated. This way of working in thought enables us to gather additional strength in the transition from 'beholding' to ideal perception – that is to say, actually, from chapter 4 to chapter 5. We found something similar happening in Cycle II. There the elements of the antithesis and synthesis were repeated, which provided us with a surplus of strength for the transition, not just to Cycle III, but also to the whole of chapter 5, because this stands in a certain antithesis to chapter 4.

The reader may well ask: Why does element 6 of Cycle III coincide with element (4) of Cycle III'? How, he will probably ask, is it possible for one and the same content to be experienced, now in the element of the individualizing of ideas, and now in the element of 'beholding'? It is not by chance that we have stressed that, in our work with the 'Philosophie der Freiheit', we must change the 'angle of beholding'. Without this capacity, one is not able to experience works of art, which is what we have to do with in this book – and still more can be said of it: namely, that it corresponds to the principle of being in higher worlds, where beings *consist of* other beings. Starting with the fourth element we move forward, in the Cycle of thinking, into those parts of it where 'beholding' begins to gain the upper hand over the intellectual faculty. Because an *example* is given in element 6, it can be 'beheld' (in Cycle III'). But it is given in the first person, and it therefore individualizes the result that has been obtained in element 5 (Cycle III).

In the transition from Cycle III to Cycle IV, element (5) in the parallel structure unites within itself elements 7 and 1. Some proof of this is needed. The ascent of the seven elements of Cycle III to the octave (in element (5)) consolidates it still further, and lends it the character of an ideal perception (which is particularly apt in chapter 5).

A different rôle is played by the fact that element (4) of Cycle IV' coincides with a part of element 7 in Cycle IV and the first two elements of Cycle V. This is where the transition takes place from the Cycle of 'beholding' to that of ideal perception. To avoid the latter taking on too intellectual a character and to ensure, at the same time, that its beginning can play its role as octave in relation to Cycle IV, this transition must also have a 'beholding' character. Thus grows the 'tree of knowledge' of the 'Philosophie der Freiheit' – organically, and individualized through and through.

The theme of Cycle V is the same as in chapters 1 and 3, namely: motives that have become conscious and those that are unconscious, viewed from the aspect of the antithesis between concept and observation. As the theme is now emerging in accordance with experience, it is revealed in its reality as a distinction between beings who possess the

capacity of thinking and those who do not. Thesis and antithesis blend together in this Cycle, whereby the intellectual tension between them is weakened and the organic affinity between them made stronger. The Cycle hinges so strongly on the previous one – growing out of it, as, indeed, does the chapter as a whole, as chapter 5 culminates in Cycle V – that for the ‘beholding’ in it a simple reference is made to “the foregoing discussion”.

CYCLE V

1. Through the fact that the thinking in us reaches out beyond our separate being and relates to the universality of world-being, there arises within us the striving for knowledge.
2. Beings without the capacity to think do not have this striving. When other things are placed before them, this does not give rise to questions. These other things remain external to such beings. In the case of thinking beings, the concept leaps up in response to the external thing. This is what we receive from the thing, not from without, but from within ourselves. ‡ It is the task of the cognitive act to bring about the reconciliation, the union of the two elements, the inner and the outer. (5.)
3. The percept is therefore not something finished and complete in itself; it is but one side of the total reality. The other side is the concept. The act of cognition is the synthesis of percept and concept. But only when we have the percept and the concept of the thing do we have the thing in its entirety.
4. The foregoing discussion...

This time the suggested object of ‘beholding’ is unusually large. We are not equal to the challenge if we have not retained in our memory the entire foregoing content of the book. This task also has within the book the function of a threshold, because if we do not fulfil it we will gain very little from the content that follows. The conclusion drawn in element 3 has the character of a résumé. At this point it is not presented at all in a formal-logical manner. For, can it really be said that the preceding thesis and antithesis provide a sufficient basis for the conclusion? They merely help us to ‘see’ it. It is truly the case here, that everything rests upon the ideal perception of the considerations that have gone before.

In the triad 3, 4 and 5, element 3 brings to a synthesis, in the conclusion which it draws, the results of the foregoing enquiries. This must again be set over against the beholding of the past, and then, in element

5, conclusion 3 is made more concrete in the areas that are given special emphasis in the previous context.

(4. The foregoing discussion...)

5. ... shows conclusively that it is absurd to seek for any other common element uniting the single entities in the world, than the ideal content offered to us by thinking. The failure is inevitable, of any attempt to find another world-unity than this internally cohesive ideal content which we acquire through thinking about all that we perceive. We can accept as a universal world-unity neither a human or personal God, nor force or material substance, nor the will (of Schopenhauer) that is devoid of idea. These entities belong only to a limited sphere of our observation. Personality that is limited in a human sense is only known to us through observation of ourselves, force and material substance we only perceive in outer things. As for the will, this can only be seen as the active expression of our own limited personality.

As the pure thinking belonging to the right half of the lemniscate has within it the tendency to become pure will, we cannot but, in the encompassing relation between 'object' and 'subject' which we have arrived at, be faced with the question: And where is the element of will? We are talking all the time of thought and sense-perception, but the human 'I' realizes itself in the tri-unity of thought, feeling and will. As we recall, the second half of the first question in the book is formulated as follows: Is the human being in his *activity* spiritually free? The individualizing of this question in Cycle V falls to Schopenhauer, the 'Philosopher of the will' and denier of freedom.

6. Schopenhauer wants to avoid making 'abstract' thinking into the (6.) bearer of world-unity, and looks instead for what will present itself to him as something immediately real. This philosopher believes that we can never take hold of the world if we look upon it as a world outside us. "In truth, what I seek for as the meaning of the world which stands over against me as nothing more than my inner representation, or the transition from it, as a mere image in the mind of the cognizing subject, to what it may be beyond this, could never be found if the investigator himself were no more than a pure cognizing subject (an angel's head with wings but no body). But he is himself rooted in that world; he finds himself within it as an *individual*; that is to say, his cognition, which is the conditioning factor supporting the entire world as inner representation, is nevertheless mediated throughout by the body whose modified states, as we have shown, provide the intellect with the basis for its way of seeing that world. For the pure

cognizing subject as such, this body is an inner representation like any other, an object among objects; and to this extent its movements, its actions, are known to the subject in no other way than the changes undergone by all other perceived objects, and would be just as foreign and incomprehensible to him if the riddle of their significance were not resolved for him in an entirely different way.... For the subject of cognition, who appears as an individual thanks to his identity with the body, this body is given in two quite different ways: Firstly, as an inner representation in intelligent perceiving, as an object among objects and subject to the same laws as these; but then, secondly and at the same time, in an altogether different way – namely, as that element which is immediately known to us all and is described by the term ‘will’. Every true act of will is directly and unavoidably also a movement of the body: we cannot will the act in a real sense without perceiving at the same time that it comes to expression as a bodily movement. The act of will and the act of the body are not two objectively known, distinct conditions that are bound together by causality, they do not stand in a relation of cause and effect; they are one and the same thing, only given in two entirely different ways: quite immediately, on the one hand; and, on the other, in perception for the power of understanding.” Through these arguments Schopenhauer believes himself justified in seeing in the body of the human being the ‘objectification’ of the will. He is convinced that in the actions of the body he can feel, directly and concretely, a reality: the thing-in-itself.

We must distinguish at least two kinds of will: the one that works in the body, and the other, which is active in our thinking. This, Schopenhauer was unable to grasp. His ‘immediately’ given will comes to expression in instinctive, trans-individual, subconscious activity and is there subject to a causality that is rooted, on its one side, in physiological processes. Whatever of this reaches the human subject can only be given via sense-perception. The will in the thinking is completely different; it brings us into movement when, for example, we are engaged in the present considerations; we are then identical with it.

7. Over against these arguments it must be objected that the actions (7.) of our body only enter our consciousness through self-observation, and as such have no priority over other percepts. If we wish to gain *knowledge* of their essential nature, we can only do this through *thinking* consideration, that is to say, through their incorporation into the ideal system of our concepts and ideas.

In element 3 of Cycle V we have arrived at unity, and have strengthened this in the movement on to element 7. At the same time,

even if one is willing to concede to the will a rôle in perception, the “unity of the thing” thereby achieved is not yet a unity of the world. It is therefore essential to lead the conclusion we have reached in Cycle V through a process of individualization, if we are to give an answer to the question: In what way can the will be immediately given to the human subject? As we will see later, this comes about through a quite special, intuitive mode of perceiving. To reach through to this, it is now necessary to try to experience in ‘beholding’, some of what has been dealt with conceptually. In this way we are laying the ground in practice for an argument in support of the perceptual character of thinking, which in fact becomes pure will and as such is immediately given to the human being.

CYCLE VI

1. Most deeply rooted in mankind’s naïve consciousness is the opinion: thinking is abstract and entirely lacking in concrete content. It can offer, at best, an ‘ideal’ counterpart of world-unity, but not this unity itself.
2. Whoever forms this judgement can never have clearly recognized what a percept is without its concept. Let us take a look at this world of perception: it appears as a mere juxtaposition of elements in space and a sequence of changing elements in time, an aggregate of single elements lacking all connection with one another. Of all the things that appear and disappear from the stage of my perception, none has directly anything to do with the other, that can be perceived. Here, the world is a multiplicity of objects of equal significance. None plays a more important rôle than the other in the machinery of the world. If we are to recognize that this or that fact is more important than another, we must consult our thinking. Where thought is not functioning, an animal’s rudimentary organ which has no significance for its survival appears to have the same value as the most important part of its body. The significance of single facts, within themselves and for the rest of the world, only becomes apparent when thinking weaves its threads from one entity to another. This activity of thinking is filled with content. For it is only through a definite, concrete content that I can know why the snail’s organization is on a lower level than the lion’s. The outer aspect, the percept alone, provides me with no content which could enlighten me as to the degree of perfection of the organism.

Perceptual thinking as pure will is called *intuitive*. Here we have before us one of the fundamental concepts of the ‘Philosophie der Freiheit’. In Initiation science it has another meaning. But if we have not grasped its content here, we will not grasp it there, either.

3. This content is brought towards the percept by thinking, out of the human world of concepts and ideas. In contrast to the content of perception, which is given to us from without, the content of thought arises within us. The form in which it appears in the first instance, we will call *intuition*. It is, for thinking, what observation is for the percept. Intuition and observation are the sources of our knowledge.

The introduction of the concept of intuition radically changes our ‘angle of beholding’. Here we have, indeed, already entered the sphere of ‘beholding’ in thinking. The unity of things is beginning, through itself, to reveal the unity of the world.

We would also point out the following: The author has heard the objection made by opponents of Rudolf Steiner’s theory of knowledge, that there is a contradiction in the way it resolves the problem of “the differentiation of the unbroken unity of what is given”. It seems to us that such critics ought to read the ‘*Philosophie der Freiheit*’ more attentively, and their doubts would disappear of themselves. It is just at this point, where we have passed through the stage of differentiation and have recognized its nature and origins with sufficient clarity, that we turn to a reintegration of the whole.

4. We stand as strangers before a thing we have observed in the world, for as long as we do not have in our inner being the corresponding intuition which provides us with that part of the reality which is lacking in the percept. Whoever does not have the ability to find the intuitions which correspond to things, has no access to the full reality. Just as a colour-blind person sees differing degrees of brightness without colour qualities, so is one who lacks intuition able to observe no more than disconnected perceptual fragments.
5. To explain a thing and make it understandable means nothing other than to place it into the connection from which it has been torn through the structural peculiarity of our organization which we have described above.
6. Nothing exists in a state of isolation from the world-whole. All separateness has only subjective relevance for our own organization. For us, the world-whole is divided into: above and below, before and after, cause and effect, object and inner representation, matter and force, object and subject etc. All that comes toward us in observation in the form of single entities, is joined together, piece by piece, through the inwardly cohesive, unitary world of our intuitions; and through our thinking we reunite all that we have divided through perception.

7. The puzzling nature of an object lies in the separateness of its existence. However, this is something that we have ourselves produced, and it can also be overcome within the world of concepts.

Let us now move on to Cycle VII. In order to draw to a conclusion what has gone before – all that is given in the left-hand loop of the lemniscate of the entire first Part of the book – we must return to the problem of perception, but now from the position of our new understanding of thinking. The well-known observations, objections and conclusions pass before our gaze once more, but we are already viewing them with new eyes. What takes place this time is a total ideal perception of the fundamental idea contained within them, which neither philosophy nor psychology, nor physiology with the help of its methods, has been able to discover through its path of research. We have overcome the dualism of idealism.

The structural peculiarity of Cycle VII consists in the fact that it is formed by the overlaying of two sevenfold sequences. One of them (we will be regarding it as the more fundamental) develops slowly at the beginning, and more quickly towards the end. The chapter concludes in this way. The second sevenfoldness slows down towards the end; its elements grow longer, and thus a greater breadth is created for our discussion. The elements of this structure are noted in the various sections below.

CYCLE VII

1. Nothing is given to us directly, except through thinking and perceiving. ‡ The question now arises: Viewed in the light of our discussions, what is the significance of the percept? We have seen that the proof brought forward by critical idealism for the subjective nature of the percept, collapses. But the fact that we have insight into the incorrectness of the proof does not mean that the theory itself is mistaken. ‡ Critical idealism does not base its argumentation on the absolute nature of thinking, but on the idea that naïve realism, if followed to its logical conclusion, is self-refuting. What is the situation once the absolute nature of thinking has been acknowledged? (C.VI') (1) (2) (3)
2. Let us assume that a given percept – red, for example – appears in my consciousness. Pursuing my observation further, I discover that this percept stands in connection with other percepts, for example, a certain shape, and certain sensations of touch and of warmth or cold. These elements in their interconnection I call an object of the sense-world. I can now ask myself: In addition to the above-mentioned qualities, what else is there (4.)

in that segment of space where I experience these percepts? I will discover mechanical, chemical and other processes within this space. Moving on from here, I now investigate the processes that I find on the path from the object to my sense-organs. I find within an elastic medium processes of movement which, in their essential character, have nothing whatever in common with the original percepts. ‡ I arrive at the same result when I examine (5.) the path of communication leading on from the sense-organ to the brain. In each of these areas I experience new percepts, but what extends as a unifying medium through all these spatially and temporally distinct percepts, is thinking. The vibrations in the air which communicate a sound are given to me as a percept in just the same way as the sound itself. It is thinking, alone, which draws all these percepts together as parts of a whole, and shows them in their mutual relations. We cannot assert that, in addition to what is directly perceived, anything exists other than what becomes known to us through the ideal connections between percepts – which it is the task of thinking to bring to light.

3. Thus the relation – transcending the mere percept – of the object of perception to the perceiving subject is an ideal one only, that is to say, it can only be expressed through concepts. (6.)

4. Only if I could perceive how the object of perception affects the perceiving subject or if, conversely, I could observe the construction of the percept by the subject, would it be possible to speak in the manner of modern physiology and the critical idealism based on it. This view confuses an ideal relation (of the object to the subject) with a process of which one could only speak if it were perceivable. Thus the saying ‘no colour without a colour-sensitive eye’ cannot imply that the eye produces the colour, but only that an ideal connection, recognizable by thinking, exists between the percept ‘colour’ and the percept ‘eye’. Empirical science will have to establish through research, what is the relation between the characteristics of the eye and those of colour, by what means the organ of vision communicates the perception of colour etc. I can follow how one percept succeeds another, how it stands spatially in relation to others; and then I can express this in conceptual form; but I cannot perceive how a percept emerges from the non-perceivable. Attempts of whatever kind to find anything other than thought-relations between percepts are doomed to failure.

5. So, what is a percept? Put forward in these general terms, the question has no sense. A percept always arises as a quite definite, concrete content. This content is immediately given, and is (7.)

fully exhausted in the given. In relation to this given element one can only ask what it is outside perception – i.e. what it is for thinking. A question as to the ‘what’ of a percept can only refer to the conceptual intuition that corresponds to it. Viewed from this standpoint, the question of the subjectivity of perception, as asserted by critical idealism, simply does not arise. One can only describe as subjective that which is perceived as belonging to the subject. To form the connection between subjective and objective is the task, not of some – in the naïve sense – real process, that is to say, something that can be perceived taking place, but only of thinking. For us, therefore, whatever shows itself to perception as lying outside the perceiving subject is objective.

6. My perceiving subject remains perceptible to me when the table now standing before me has disappeared from the field of my observation. Observation of the table has called forth in me a change that is also of a lasting nature. I retain the ability to form a picture of the table again, later. This ability to produce a picture remains connected with me. Psychology calls this image a memory picture. But only this can be rightly called an inner representation of the table, because it corresponds to the perceivable change in my own state brought about by the presence of the table in my field of vision. And it means, not the modification of an ‘I-in-itself’ standing behind the perceiving subject, but a modification of the perceiving subject himself.

7. The inner representation is therefore a subjective percept, in contrast to the objective percept where the object is present within the horizon of my perceptions.

The two structures of Cycle VII form an inwinding and out-winding spiral. They can also be represented in the form of two lemniscates (Fig. 72).

When we move from abstract to pure thinking that is imbued with will, and ascend from there to imaginative thinking, we use as their bearer and support the

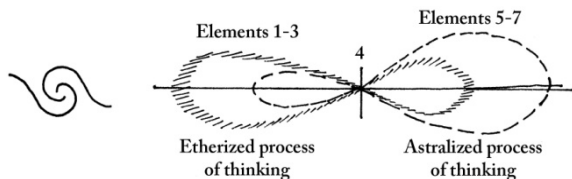


Fig. 72

physical, the astral and the etheric body, in that order. The dual structure of the Cycle helps us to reinforce this process. When we experience the structure that slows down and in which the dialectical triad is concise and therefore predominantly intellectual, it is above all the

physical and astral bodies which are at work. In this case we are working cognitively in accordance with the world-views, for the most part, and can let the final element of the Cycle expand out into the Zodiac of world-views.

The other structure (which we take as our basis) develops more rapidly towards the end and is, by and large, more harmoniously constructed than the first. Its dialectical triad, extended in thesis and antithesis, calls us to a 'beholding' activity; but its synthesis is short because, like the fifth element, it arises on the level of perception. In this case, we try to use the support of the etheric brain.

Concerning the role of Cycle VIII in the structure of chapter 5, we can say the following: it raises the sevenfoldness of the Cycles to an octave of concrete individual life. This Cycle begins in Cycle VII, in the final conclusion of element 7.

Seen from another point of view, Cycle VIII is the beginning of chapter 6: we will discuss this in more detail when we move on to this chapter. This is an exceptionally 'astralized' Cycle; its content is abstract, though also sevenfold in its structure. It has special importance on the level of stating the problem for further research.

CYCLE VIII

1. The confusion of subjective and objective percept leads to the (C. mistaken view of idealism: the world is my inner representation. VII')
2. Our task will now be to define the concept of inner representation more precisely.
3. What we have expressed about it so far is not its concept; we have merely shown where it is to be found in the field of perceptions. The precise concept of inner representation will then enable us to gain an adequate insight into the relation between inner representation and outer object.
4. This will also lead us across the boundary, where the relation between human subject and the object in the world is led down from the purely conceptual realm of cognition into concrete individual *life*.
5. Once we know what we have to think about the world, it will be easy to find our orientation within it.
- 6-7. We can only act with full energy and conviction if we have knowledge of the object in the world, to which our activity is directed.

The fifth chapter, like the third, basically consists of seven Cycles, arising out of the law of symmetry, according to which a seven-membered lemniscate emerges. We have studied this law in the evolution of the world, and we now have to do with its projection onto thinking consciousness. In the seven-membered structure of the first Part of the ‘Philosophie der Freiheit’ chapters 3, 4 and 5 are united through the law of symmetry. Each of them has seven Cycles, whose reciprocal relations are, for their part, also symmetrical. We will illustrate with the help of a diagram the general configuration of the structure as a whole (Fig.73).

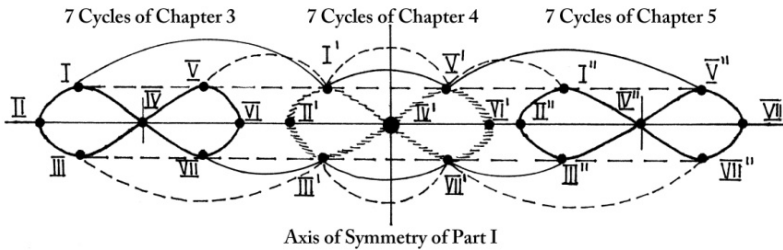


Fig. 73

As we see from the diagram, there are very many symmetrical relationships of the different elements of the chapter within their overall structure. We can test them all through an analysis of their content. We will do this for a single complex, namely: Cycle I in chapter 3 – Cycles ‘I’ and V’ in chapter 4 – Cycle V’’ in chapter 5 (see Tables 4, 6, 7).

- The observable occurs without our active involvement, the logical occurs solely thanks to our activity; as we find the conceptual correspondences of observations, we bring to light their mutual relations.
- Thinking reacts to percepts (observations) by finding their ideal correspondences, but the latter arise within thinking and combine together to form a system of knowledge, transcending as they do so the limits of mere perception.
- (But what is an observation?) If it is determined by our physical organization, it is subjective. But there are two parts inherent in it: the outer world and the way this world affects us (self-awareness). These two worlds unite within the ‘I’.
- (Thinking, too) – it arises within us, but is nevertheless united with world-being. (Therefore) the percept is one side of

reality, and thinking is the other. Cognition draws them together to an ideal unity; to the latter, acts of will also belong.

We have already mentioned that the elements within the various structures of the book are connected together, as to their logic and their content, in different directions of what we may call a structural ‘matrix’. Let us now consider what chapter 5 has given us on this level (Table 7 – on p.17).

	Element 1 thesis	Element 3 synthesis	Element 5 ideal perception	Element 7 All-unity
C. I	Critical idealism examines percepts in accordance with the naïve-realistic assumptions about the organism, and can therefore not prove that the percept is my inner representation	The naïve realism in the proofs brought forward by critical idealism reduces these proofs to zero	In its extreme form critical idealism denies the possibility of knowledge, and even the existence of the human subject	Critical idealism can be divided into absolute illusionism and transcendental realism. Both of these are based on naïve realism
C. II	The central question of transcendental realism is: How does the ‘I’ create out of itself the world of inner representations?	If the world is my inner representation it is only important to know what is happening in the soul. Illusionism also denies the existence of the ‘I-in-itself’	Thinking stands in relation to perceiving as waking consciousness to dream consciousness	‘Wegged’ between the percept and our judgment about it – is thinking. The main question: What is the relation of thinking to the percept?
C. III	Naïve consciousness is of the opinion that the world is complete without thinking, and that thinking builds up a picture of the completed world	It is quite wrong to regard the sum of percepts as a self-contained whole, and to assert that thoughtful examination shares nothing in common with it	A picture of a thing is not the thing in its entirety; the sum of its characteristics is, also, not the thing. The concept belongs to the thing, is one with it	The separation of the concepts from the percepts is due to our organization
C. IV	The division between perceiving and thinking arises in the moment when I reflect upon the world	It is necessary to determine our non-identity with all other beings in the world and our relation to them	Sensations and feelings are individual; thinking is universal; feeling lends colour to thinking and individualizes it	Thinking unites the human subject with the cosmos. In our perceiving we are single beings. Thinking appears at the periphery of being

C. V	Because thinking is connected with the being of the world, the impulse arises within us to unite the concept with the percept	Reality as a whole consists of concept and percept. They are united through cognitive activity	The unity of the world is only to be found in the ideal sphere	Actions, too, reach us via percepts, and we can only gain knowledge of them by way of thinking
C. VI	It is asserted that thinking is abstract and only reflects back to us a picture of the unity of the world	The content of thoughts appears from within us in the form of intuition. It stands towards the content of thoughts in the same relation as observation does towards the percept	To explain a thing means to place it within the universal connection from which we wrested it through the act of separately perceiving and thinking it	The separateness of an object's existence is brought about by us and overcome by us
C. VII	Only through thinking and perceiving is anything given to us. Thinking is absolute. The critical idealist fails to grasp this, because he thinks naïve-realistically	Outside the realm of mere perception, the relation of the perceived object to the perceiving subject is ideal only – i.e. it can only be expressed in concepts	The percept is concrete and is exhausted in what is given. Its 'what' is in the conceptual intuition. Subjective is what is perceived as belonging to the subject	The inner representation is a subjective percept. The result of its confusion with the objective percept is: 'The world is my inner representation'!

Table 7

If we read the vertical columns in the Table, we can recognize that they form *sevenfold metamorphoses* expressed aphoristically; for this reason, what we have summarized in the Table is not merely a brief statement of the content of the chapter but, as it were, a further *dimension* of it.

The columns can also be read *from below upwards*. Even then, they form a coherent whole. Let us take, for example, the seventh elements. If we read them from below upwards we obtain the following content: What is subjective is only the percepts of our inner representations; to confuse them with the objective percepts which come from outside, also leads to the mistaken assertion that the world is my inner representation; the puzzling nature of the object is, however, rooted in its separateness, which is due to ourselves and can be overcome by us (through thinking); our actions, too, reach us by way of perception; thinking unites our individuality with the cosmos; when we perceive, we are single beings, and thinking (merely) appears to us at the periphery of being; it is due to our organization that percepts and concepts come

towards us from different sides; in order to escape from the blind alley of naïve realism, we must ask the question: What is the relation of thinking to the percept? Through seeking naïve-realistic support in its research into perception, critical realism comes either to absolute illusionism or, alternatively, to transcendental realism.

If we examine in depth the outcome of this discussion, we realize that it is built up in accordance with the law of *deduction*. This is the deductive line of reason. In this case we have made the discovery that one ‘dimension’ of the ‘Philosophie der Freiheit’, the straightforward movement of its exposition, represents an evolutionary, *etheric-physical* (because of the metamorphoses), *inductive* thought-movement; by contrast, the other ‘dimension’ has an astral, deductive character and moves from the future to the past. Indeed, the whole work bears a similarity to two dimensions. But if we try artificially, just to read the individual Cycles in the reverse order – from the seventh element to the first – we get nowhere, because *deduction is not a formal inversion of induction*.

Seen as a whole, the ‘Philosophie der Freiheit’ has been written with three different thought-methods at once: the inductive, the morphological and the deductive. Thanks to the interplay of these, the text of the book becomes a special kind of exercise, which shifts the support of thinking to the etheric brain. However, it is the unity of the three above-mentioned methods, the combining of them in an entirely original way, that results in the logic of ‘beholding’ in thinking. It is the method of the development of the form of thought as a system and as a constituent part of a higher totality. A single cycle of thought does not make visible the character of this logic as a whole, just as, to venture a comparison, knowing how to read does not imply, by any means, the ability to recognize the style, the unity of form and content of a literary work of art. For this reason, it is essential to read a single Cycle in the spirit of the ‘counterpoint’ of the work as a whole, but also in the unity of object and subject of cognition.

The universal system of knowledge encompasses the entire world – i.e. it is infinite. On the level of the logic of ‘beholding’ in thinking it is structured in accordance with the principle shown in Fig. 74.

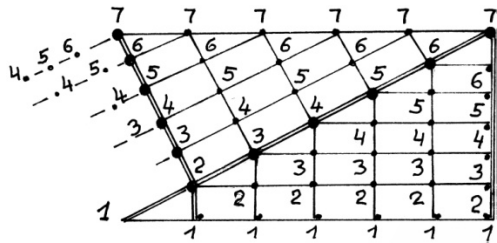


Fig. 74

The human being is so organized, that percepts and concepts come towards him from two sides. For this reason, he divides the world into two parts. To unite them again is possible for him with the help of thinking, which is wider in scope than the percepts, and is universal. It arises as it were from within the human being, and goes out to meet the percepts, which are objective. Subjective is only their observed effect on us. The world can therefore not be merely my inner representation. Through the act of knowing, the human being restores what has been destroyed in him and for him – namely, the unity of the world, which is ideal in nature.

Through the special character of Ch.5, which consists in the fact that, within the structure of the first Part, it is the first element that arises out of ‘beholding’ and has the character peculiar to ‘beholding’ thinking, it became necessary to add a Postscript. Here Rudolf Steiner describes the spiritual – and not abstract-conceptual – effort the reader must make in order, *in the unity of the object and subject of cognition*, to embrace as his own the conclusions which lead him further to the monism of the free spirit.

The Postscript as a whole is a seven-membered Cycle, as can easily be recognized by means of the sense of thought. Some difficulty may arise through the merging together of thesis and antithesis which is, however, quite natural where those thought-forms are concerned, in which the main emphasis is laid on the ‘beholding’ quality.*

Postscript to the New Edition (1910)

1-2. The way of thinking outlined here can be viewed as one to which a person is as though naturally driven when he begins to reflect upon his relations to the world. He sees himself caught up in a thought-structure that dissolves for him as he forms it. This thought structure is such that, through refuting it on a merely theoretical level, one is not doing all that is necessary in relation to it. One must unite with it in living experience, so that insight into the false path to which it leads can enable one to find a way out of it. It must figure in a discussion about the relation between man and the world, not because one wishes to refute those who have, in one’s opinion, an incorrect view of this relation, but because one must recognize the confusion into which one can be led as soon as one begins, for the first time, to think about such a relation. Insight must be gained into the way one can refute *oneself* with regard to

* We would note here that the Cycle is given in periods which grow shorter towards the end.

these first reflections. This is the point of view underlying the above discussion.

3. Anyone who wishes to develop a way of looking at the relation of man to the world, becomes aware of the fact that he brings about at least one part of this relation through the forming of inner representations of the things and processes of the world. His attention is thereby drawn away from what is out there in the world, and is directed towards his inner world, his own life of inner representation. He begins to say to himself: I cannot have a relation to a thing or a process unless an inner representation forms within me. From the noting of this fact, it is only one step to the opinion: It is only my inner representations that I experience; I only know of a world outside me, inasmuch as it is an inner representation *within me*. With this opinion we have left behind the naïve standpoint with regard to reality, which the human being assumes before he begins to reflect in any way upon his relation to the world. It is this standpoint which leads him to believe that he has to do with real things. The act of self-reflection removes one from this standpoint. It does not allow the human being to look out upon a reality such as the naïve consciousness believes is there, spread out before it. It allows him to look only at his inner representations; *these* interpose themselves between one's own being and a supposedly real world, whose existence the naïve consciousness believes it can, with full justification, assert. The interposed world of inner representation prevents the human being from seeing such a reality. He must assume that he is blind with respect to this reality. In this way the thought arises of a 'thing-in-itself' which lies beyond the reach of our cognition.

4. As long as we continue to look only at the relation to the world into which the human being seems to be drawn by his life of inner representation, it will be impossible for us to escape from this line of thinking. We cannot insist upon the naïve standpoint if we do not wish to shut ourselves off artificially from the quest for knowledge. The existence of such an urge to know what is the relation between man and world shows that this naïve standpoint must be abandoned. If the naïve standpoint provided something that we could recognize as truth, we would be unable to feel this urge. – However, one does not arrive at something else which could be regarded as truth, if one merely abandons the naïve standpoint while retaining – without realizing it – the way of thinking that it obliges one to adopt. We fall victim to such an error if we say: I only experience my inner representations, and while I am firmly persuaded that I have to do with realities, all that I am conscious of, is my inner representations of realities; I must therefore assume

that, beyond the range of my consciousness, true realities exist, 'things-in-themselves', of which I know nothing directly, and which approach me somehow, influencing me in such a way that my world of representations lights up within me. Whoever thinks in this way is merely adding in thought another world to the one that is already there for him; but with regard to this world, he would actually need to start his intellectual labours again from the beginning. For the unknown 'thing-in-itself' is not conceived in its relation to the individual being of man in any other way than is the known thing of the naïve approach to reality.

5. The confusion into which one falls through critical reflection with regard to this naïve standpoint can be overcome only if one recognizes that, *within* the confines of all that one can perceptually experience in oneself and outside in the world, there is something that is entirely immune to the fate arising from the fact that the inner representation is inserted between outer process and observing human being. And this something is *thinking*. Vis-à-vis thinking the human being *can* maintain the naïve standpoint with respect to reality. If he does not do so, then the reason for this is simply that he has noticed that for other things this standpoint must be abandoned, while he does not realize that the insight gained in this way is not applicable to thinking. If he does recognize this, the way is opened up for him to a further insight: namely, that *in* thinking and *through* thinking that element must be recognized, to which the human being appears to blind himself through having to interpose the life of inner representation between himself and the world.
6. One who is held in high esteem by the author of this book has levelled against him the criticism that in his discussion of thinking he remains fixed in a naïve realism of thinking, of a kind that is operative when the real world and the mentally represented world are regarded as one.
7. However, the author of the present inquiries believes that, in them, he has demonstrated that the applicability of this 'naïve realism' to thinking emerges of necessity from an unprejudiced observation of thinking itself; and that the naïve realism which is not applicable elsewhere is overcome through knowledge of the true, essential nature of thinking.

VIII The Coming into Being of Homo Sapiens

1. From Natural Man to Rational Man

In his movement from the centre of the world to its periphery, the human being undergoes a great number of metamorphoses. From the standpoint of the complex of problems resolved in our book, these metamorphoses can be divided into two groups. The first group consists of those in which the human monad develops as the object of Divine creation or of a purely natural process, and the second, of those that are directly bound up with the evolution of 'I'-consciousness. This second group must be of special interest to us, for only here is the human being as such crystallized out – i.e. as a personality and as an object of interpersonal relationships. Within this group there are primary and secondary metamorphoses. The three most important are those to which we owe the development of our individual life of soul and spirit. Before they occurred the human being existed in a semi-animal stage of development and led an instinctive life, albeit one that was illumined by mighty supersensible experiences. Of decisive importance for the evolution of man into a rational being was the upright posture. Thanks to this he was able to develop organs of speech and thus lay the foundation for the emergence of thinking.

Less noticeable externally was the second metamorphosis, thanks to which, at the beginning of our (Christian) era, the human being acquired the ability to think conceptually. Still less tangibly there has been taking place in the course of the last two centuries the third metamorphosis, which is changing the human being *as a species*. This enables him to move from thinking in concepts, an activity in which the physical brain is involved, to thinking with the etheric brain, whereby he is brought into a conscious connection with the spiritual world. We have already studied the last two metamorphoses provisionally, from the standpoint of the cultural-historical process (see chapter III, Fig.5). Let us now try to extend, so to speak, the "scope" of our discussion, as this will enable us to recognize within the system of the great world-periods and relationships the stages that are decisive for the development of the human race, and in this way to grasp the macrocosmic significance of the tasks confronting the human being in our time.

In the course of the entire foregoing period evolution proceeded in such a way that one could say of it: There was in it a multiplicity contained within the unitary being of the universe. But this situation began to change from the moment when the individual 'I' arose in the human being. Through the fact of its emergence the unity of the world was, so one could say, thrown into question – not in an absolute, but in a quite real sense. Because the human being did not understand this fact, he began to act irresponsibly in relation to development, thereby unleashing a colossal crisis. And the reason why he does not understand it is that he narrowed down his view of the world to the primary qualities.

From Rudolf Steiner's 'Outline of Occult Science' one learns that the fourth, etheric-physical form condition (Globe), the stage now reached by the world evolutionary process, consists of seven periods, known in esotericism as the seven root-races. In the third of these – called the Lemurian root-race – a division took place for the first time in the development of the human kingdom. At that time the development of the triune bodily nature of the human being remained closely connected with all the world-processes, but parallel to this the individualizing life of soul and spirit began to crystallize out of it on a substantial level. This occurred through a series of metamorphoses, the laws of which represented a particular modification of universal law. And development proceeded in such a way that these two kinds of lawful structure came to form an opposition to one another. What had once been a *relation* between the objects gave way to *opposition* and *negation*.

The beginning of division in the world came about through what we call the expulsion of man from Paradise. Behind this Biblical myth there stand real processes of evolution, in which the factor of predestination is replaced by that of natural development. Before the Earthly aeon acquired material density, predestination came to expression in the purely spiritual working of the Hierarchical beings (cosmic Intelligences). After the descent of being into the etheric-physical Globe the spiritual workings of Hierarchies become immanent within nature; here, predestination takes on the form of *the immutable working of natural law*. The modifications (sub-species, species etc.), the new forms in nature arise thanks to the overlapping operation of different laws, each one of which remains, for itself, a constant of development.

When the human being learns to control the laws of his own soul-spiritual development, the original relation between the Creator and his creation is gradually restored, but in such a way that the creation takes upon itself some of the prerogatives of the Creator. In this phenomenon is contained the central riddle of man, which culminates in the ques-

tion: By what factors is he conditioned in his 'I', and how is it possible for him to condition himself?

A spiritual-scientific, evolutionary consideration of this question leads us back to the middle of the Lemurian epoch, when the human monads were "driven" down from the astral to the etheric-physical plane. All that, in this process, was unable to keep pace with the rightful development of the creative spiritual impulses densified prematurely, calcified, came to a standstill on this or that level of development, formed an ever-growing antithesis to what was continuing to move forwards, served nevertheless as its basis and foundation; from which we may conclude that the fact of remaining behind also represents a form of sacrifice. And yet, in spite of this, the increasing antithesis finally assumed the character of an evolutionary crisis. This became especially acute towards the middle of the Atlantean root-race or epoch. At this time the life-condition (Round) and the form-condition (Globe) came into particularly sharp opposition to one another. The middle of the Atlantean epoch coincides with *the middle of our entire evolutionary cycle*. It is here that the descent of the spirit into matter, lasting three and a half aeons, comes to an end, and a re-ascent begins. This is the moment at which the general *resurrection* of the world begins, but also its *dying*. From this point onwards, inert mineral substance, which had separated itself off into an independent natural kingdom, begins to burden the etheric forces of the Earth through the formation of lifeless deposits. Two alternatives arise in the development of the world. One of them manifests in the tendency towards ever stronger mineralization and a fall away from the Divine, and the other in a tendency towards spiritualization. From then onwards both of these are working together in the world. That which unites them and leads them to a fruitful synthesis, is the human being. And, what is more, it is in this antithesis that the phenomenon of the self-conscious human being finds its first beginnings.

Before the world-encompassing crisis arose in the Atlantean epoch – it had already begun to emerge in the Lemurian epoch – we have before us a stream of development in which three kinds of substance are being formed: the physical, the etheric and the astral. Between them there arise extremely complex systems of reciprocal relations and influences, which lead to the formation of the kingdoms of being, of different kinds of beings. Amongst these, a dominant role is played by the human monads, which bring all three kinds of substance to a unity within themselves and lead the principle of their unity over from the supersensible realm to that side of being which is revealed to the senses.

Let us now picture to ourselves how this entire world-content in a colossal, unitary stream descends at an ever-growing tempo through a period of three and a half aeons, “slides downwards” as though on an inclined plane from the heights of the spirit to the nether regions of solid, materializing being. All the laws of the universe favour the unfolding of this process. One can imagine in the form of a gigantic panorama of the denial of spirit by the spirit, that which occurred in the past evolution of the world. To begin with, this process bore the character of enormous cosmic sacrifices, but little by little, with increasing densification, spirit assumes the qualities that contradict its nature: it becomes matter. The other part of the spirit, which merely determines the process in accordance with law, loses the ability to spiritualize physical-etheric being from within, so that this becomes lifeless in one of its parts. Moreover, physical-material being begins to subjugate a portion of the etheric forces; there emerge the “fallen” ethers so-called, which call forth in matter the phenomena of electricity, magnetism, radioactivity. There are signs that a portion of being will depart from the main path of evolution forever.

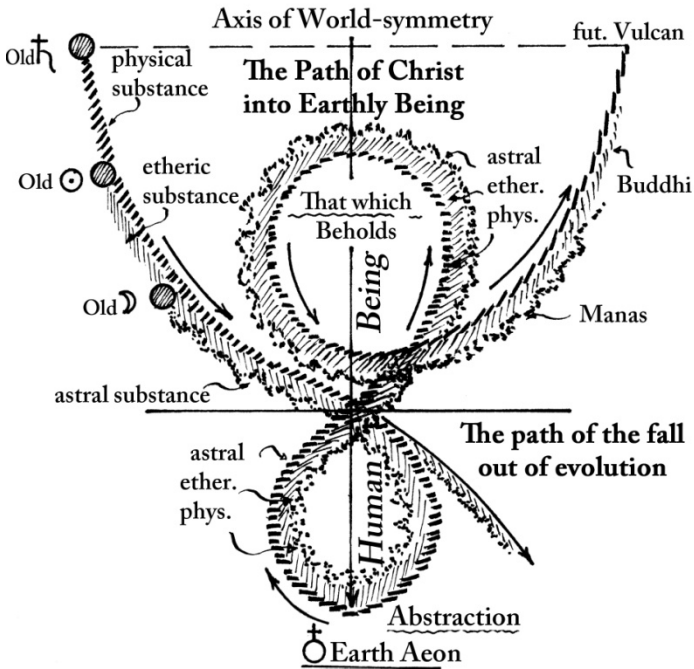


Fig. 75

Parallel to the descending tendency and through the working of other laws there begins, at the lowest point reached by world-

development in the middle of the Earthly aeon, a process of dissolution, of spiritualization of the coarse forms of being to fine, etheric-astral forms. Our thought is illustrated with the help of a diagram (Fig.75). The two spirals shown in it express the two alternatives of development described above. The two loops can, through following different paths, at the same time form a single, unitary lemniscate. They form this within the human spirit when it treads the path of individual development.

The whole of the future spiritualization of Earthly being comes, therefore, to depend upon this development: this, however, is defined by the human being's transition to 'beholding' in thinking. The lemniscate shown in Fig.75 and the lemniscate of our cycle of thought are two sides – the macro and micro-cosmic – of one and the same phenomenon.

In the upper loop of the lemniscate there works that higher spiritual power which spiritualizes the aeons themselves, through leading the Manvantaras over into Pralaya. It comes to life also in the power of judgment in beholding. The lower loop of the lemniscate has its final expression in dialectical thinking. A certain kind of – Ahrimanic-Luciferic – negative spirituality surrounds it and underlines the tendency towards the passing over of the universe entirely onto the side of otherness-of-being.

Corresponding in real evolution to what is shown pictorially in Fig.75, are the processes which, in the course of the previous aeons, brought about a kind of "turning inside-out" of being onto the "other" side. This consisted in the fact that the physical substance, as it materialized, made the etheric and the astral substance subordinate to it, "drove" them into itself, so to speak, which is what still happens now in the kingdoms of nature. These bring to expression the levels of "inwardization" of the world-Spirit.

All that had happened through the course of the aeons was repeated in the first four root-races of the fourth Globe of the Earthly aeon. With the transition from the Lemurian to the Atlantean epoch, the world did, in fact, turn itself "inwards". What in it was external became internal. Thus, with the help of pictures, one can imagine what is known in Sophiology as the immanence of God in the world.

From the Atlantean epoch onwards world-evolution can be divided into three streams. In one of them the tendency of a higher predestination of development is preserved, whereby the conservatism of the past comes to expression, the Luciferic principle; in another stream works the Ahrimanic principle, which leads the spirit down into matter and world thought down into abstraction. Essentially bound up with the

third stream is the human being, who has the task of spiritualizing nature through individualization. He receives help from the Christ impulse in the fulfilment of this task.

The abstractly thinking human being subdues the life-forces, in that he exhausts them. In so doing, he lifts himself above matter in his astral body, but non-substantially. Nature also acts reflectively, through repelling the spirit and filling itself to the point of saturation with mineral substances. The “reflection” of the mineral kingdom comes to expression in radioactivity, which reduces various elements to the state of lead – the most inert of materials. It is not by chance that lead is associated in astrology with the planet Saturn which, within the Earthly aeon, represents in a certain sense the aeon of Old Saturn.

When, by means of ‘beholding’ in thinking, the human being leaves the physical body, he restores the mastery of it by the etheric and astral forces, leading not to the decay of matter, but to its spiritualization. To achieve this, the human being *must make the laws of etheric (morphological) thinking immanent to logical thinking, and even to the whole of his triune bodily nature*. The task is truly Divine in its scope, but from the “opposite side” it can be accomplished. God has made Himself immanent to the creation, in love and freedom, and in his All-consciousness and omnipotence; the human being ascends from the nothingness of being and consciousness to immanence in world-being – to immanence within ‘I’-consciousness. This is – we would stress yet again – the reason why Rudolf Steiner says: “To grow to awareness of the idea within reality is the true communion of man” (GA 1). Realization of this is an evolutionary task for the human being, which requires of him a new metamorphosis of his nature as a species.

If we evaluate the results arrived at in the previous chapter, we can form a more concrete idea of the way our new task in the cosmos can be fulfilled. The human being needs to bring about in himself a kind of circulation of his soul-spiritual life, which begins with perception. As a self-conscious being, man finds himself within two kinds of percept. One of them, sense-perceptions, come from outside (self-perception is in this sense also outward in nature), while the other comes from within, as thoughts, ideas which can be stirred to life thanks to the sense-perceptions. The activity of cognition consists in the uniting of the percepts with the concepts, which is carried out by the ‘I’. The ‘I’ forms the inner representations; they vary with respect to their scope, their depth, and the power of their synthesis. Percepts can be more direct or less so; they can have the character of conclusions, they can be metaphysical (the phenomena in the Wilsonian cloud chamber, molecular weights etc.). Correspondingly, the conceptual apparatus becomes

infinitely complex (the physical phenomena of the micro-world, which exist only in the form of mathematical calculations). Nevertheless, only the lower level of consciousness is developed in this way (Fig. 76).

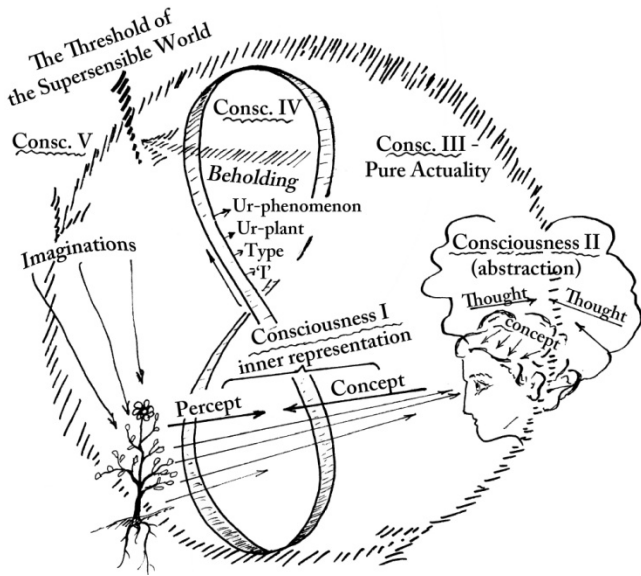


Fig. 76

At the next, higher, stage thinking distances itself from the percepts, and takes on a purely conceptual character. It comes gradually to be determined by its own laws – logic. In this thinking, the thought also shows itself as a percept. At the next stage upwards the element of *pure will* begins to manifest in thinking – *pure actuality*. It acquires the faculty of ideal perception. Finally, the thinking subject moves across completely to activity of thinking with the etheric brain; the pictorial nature of supersensible ‘beholding’ is restored to it. *Thinking becomes pure perception*; its objects are now the beings of the intelligible world, who in a certain sense have the same substance as thinking itself.

The character of the imaginations received in this way is given via the world of sense-perceptions and of the thoughts about them. They also assume, as it were, an object-like character and represent – though qualitatively on a different level – the continuation of individual thinking activity; the role of the individual ‘I’ in its operation with them is not set aside, but enhanced. Thanks to the human being they unite, as ideal correspondences of the things, with that part of them which has, in the course of evolution, consolidated itself in the world of otherness-of-being. Thus there begins, thanks to the human being, that universal act whereby His primal revelation and the emanations of the will are

directly mirrored back to the Father by the Holy Spirit. The human being attains, in this way, to the practical monism in which he experiences himself and the world as a unity and, through Christ, ascends to the experience of the principle “I and the Father are one”. One can picture the naïve monism of group-consciousness in the form of a circle. As he individualizes himself, the human being bends the circle into a lemniscate (Fig. 76). Thus one can imagine the burgeoning of the individual human within the universal, which takes place parallel to the descent of the spirit into matter, when an objective world-lemniscate is formed. As he is born in the monism of the higher ‘I’, man restores to his being a universal “circular” form – i.e. he leads the Manvantara over into the Great Pralaya.

2. Homa Erectus

We have described the positive results of the world crisis that occurred in the epoch of Old Lemuria. Its influence on man had, in this ancient period, the character of an evolution of species, then of soul phylogenesis, and finally of spiritual ontogenesis; these are shown in Figs. 75 and 76.

The descent of man into earthly being took place initially in the warmth-air atmosphere to which the Earth had been condensed; after this, water was formed. The thought-impulses of the hierarchical beings reaching the human being from without oriented the formation of the head in the direction from the Sun to the centre of the Earth. What later became the human organs of reproduction was at that time oriented towards the spiritual working of the Sun; fertilization took place in the highest purity and sanctity through the light, the cosmic harmonies. Something similar happens, still today, in the plant world.

In proportion as the working of the higher spirit in nature became more immanent, the human being acquired ever greater harmony and closed himself off from direct spiritual influence. The dipole of his head formation and sex organs took on a horizontal position; the spinal column with its “lotus flowers” began to form. Finally, the human being assumed again an upright posture, but this was the opposite of the one where he had descended to the Earth and been “cast out” of Paradise, and his autonomy grew even greater.

We read in Rudolf Steiner: “The three kingdoms of nature are represented pictorially by means of a cross. Plato says: The world-soul is crucified on the world-body” (GA 97, 16.2.1907). This is what we have shown in Fig. 75, namely, that man has passed through all three stages embodied in the natural kingdoms. They were all once in him, but little

by little they have separated off from his macrocosmic being and remained behind, while he became a “living soul”. Up until the Lemurian epoch he was developing in the etheric-astral substance of the partially differentiated planetary system of that time, and as he did so he cast off all that had remained behind in the previous aeons and whose lot it was to materialize sooner than the human being. When man was driven out of Paradise, he was “cast down” “head first”, we are told, into the fine materiality of the Earth and became a plant-like being, thereby repeating the development that took place in the aeon of the Old Sun. He then repeated his Moon development, passed through the man-animal stage, and only entered the actual human stage when he turned his head-formation away from the Earth. Thus the working of the biogenetic law in its spiritual-scientific interpretation extended across the grandiose time-period of entire aeons.

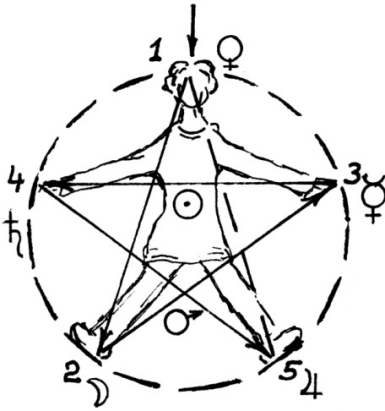
In this way, the transformation of man to a being with upright gait (*Homo erectus*) was his first metamorphosis as a species, which laid the foundation for the evolution of actual earthly man. His head-formation was oriented in the direction of higher spiritual impulses, through whose special working the higher nervous system unfolded. In his Earth-oriented extremities was concentrated the working of the world-will, which had led to the emergence of the metabolic system, but also of the senses of life, of movement and of balance. In the middle, between the head structure and the metabolic-limb system, the rhythmic system of heart and lung began to develop, but also the soul-life of sensations, of the other sense-perceptions and of the feelings.

In esotericism the human being raising himself into an upright position out of the natural kingdoms is represented in the form of a pentagram. This is the form of his individualizing ether-body, the principle of life in man, which gives rise to his human physical form. As Rudolf Steiner explains, the pentagram – which is a symbol of the spiritual reality – also contains within it (or expresses) the three natural kingdoms, in the following way: The mineral kingdom (this stage was recapitulated by man in the warmth-air environment) is represented in the pentagram by one line \backslash ; the plant kingdom is represented by two lines \times , as it has two bodies (a physical and an etheric body); the animal kingdom has a third, an astral body, and is represented in the pentagram by the figure \times . All the lines of the pentagram produce in their mutual relation a symbol of the developmental process, in which the principle of growth is characteristic of the ether body. This principle “would add leaf to leaf in the plant form if it were not closed off by the astral coming towards it from above, which produces the blossom. The etheric principle has ... in the animals partially transformed itself, so

that it exerts its forces more inwardly as a receiver of the astral body. The straight line of the etheric is closed off and bent downwards by a new line which represents symbolically the astral principle, and this new line bends down the physical principle on the other side. Therefore, the physical form, which is represented in the case of the plants by a vertical line, is in that of the animals bent around and has become horizontal. The animal can thus be, symbolically, indicated with the three lines; with the human being the 'I' is added to the three principles. One can represent this 'I' symbolically as a point above the three lines \tilde{X} , which pours its forces into the etheric and physical bodies, through two lines that pass through the astral, working on the one hand by means of light and on the other by means of warmth. Through this working-in of the 'I' the human form is raised again into an upright line, and thus arises the symbol of the pentagram" (GA 265, p.414 f.).

In the supersensibly-beheld pentagram is revealed the stream of etheric world-forces that work in man. This stream enters the human being via the head and flows into the right leg, from there into the left hand, across into the right hand, into the left leg and back again to the head; or it joins the whole movement into a circle when the human being, through the development of certain qualities, brings the stream partially under conscious control.* This stream, which worked unconsciously from primeval times, enclosed through one of its parts the human being in the desire body (called 'kama' in the Indian terminology), through the second part it brought about the upright gait, through the third part it developed the larynx, through the fourth the centre in the forehead (the 'I'-point) and self-consciousness. These four streams represent the four ethers (warmth, light-ether, etc.) which work in all etheric formations. A fifth, the thought-ether, is still in that stage of becoming which is determined by the work of the human being at the metamorphosis of his consciousness. The differentiation of the etheric stream in man has its source in the working of the ether-forces of the planets. The human being of the earthly aeon (Adam-Kadmon) emerged as a unitary planetary being. As he descended to Earth, he turned, as it were, "outside-in" and enclosed the working of the planetary system within himself, which comes to expression in the holistic nature of the forces that work in him in a pentagram form (the spatial position of the physical body is not relevant here).

* There are six such qualities. They are developed with the help of a complex of subsidiary exercises which are described by Rudolf Steiner. Cf. GA 42/245, p.15-21; GA 266/3, p.249-259; GA 266/1, p.102, 203, 406; GA 94, 30.5.1906.



- 1 to 2 effects life ether (earth)
- 2 to 3 effects chemical (sound) ether (water)
- 3 to 4 effects warmth ether (fire)
- 4 to 5 effects light ether (air)
- 5 to 1 effects thought ether, 'quintessence'

Fig. 77 (According to GA 266/1, p.183.) (The connection of the etheric streams to the planets is given as in GA 264, p.190. We should point out that the meaning of the pentagram in esotericism is many-layered and changes according to e.g. the evolutionary constellations of man.)

The working of the planets in man changes in the different epochs of his development. What is shown in Fig.77 corresponds to the present stage of development, which is oriented towards the future. Here, the spiritual working of the Sun is concentrated in the solar plexus; the reproductive forces, governed by Mars, work in the sphere of the life-processes. In the future, when man has acquired the capacity to create new life through the word, Mars will begin to work in the region of the larynx; then the thinking will become solar in nature etc. But in whatever way the planets may combine in their working in man, they always remain macro-principles, under which Saturn forms the physical foundation in the human being and engenders the life of the sense-perceptions in the lesser 'I'; the Sun gives rise to unending growth, and to progress; the Moon the holding fast, delay, fixity; Mars, courage and aggressive entry into the life of the sense-organs (through its influence the red blood is formed); Mercury, liberation (salvation) of the soul, withdrawal from the sensuous life; Jupiter, liberation of the 'I'; Venus, surrender in love, love for the deed (cf. GA 264, p.189 ff.). In this way, the reciprocal influence of organic and soul principles in man is brought about by the cosmos and has its root in the sphere of his life-forces.

In the man of today, when he is acting out of the lesser 'I', the forces of the Moon work in abstract thinking and imbue it with form. They embody there a modification of the forces of Old Saturn in the Earthly aeon, which comes to expression in the development of the physical brain. The brain is pervaded, through their working in the iron of the

blood, by the forces of Mars, which gave their impulse to the development of the first half of the Earthly aeon. The situation here is that, through the working of the forces of Moon, Mars, and Saturn, man's reflective thinking is brought about. These three planets express the working of the three preceding aeons, modified in the new aeon (Mars represents the Sun aeon).

When he rises to 'beholding' thinking, the human being provides room in his head for the working of Venus, but also of the Sun. This is why the Goetheanistic path of knowledge begins with love for the object of cognition, just as love for the deed is the precondition of freedom. With its working, Venus anticipates the coming-into-being of the individual life-spirit (Buddhi) in man. The Sun forms the centre of the planetary system in the sense that, through it, the etheric influences of the planets reach the human being. The cosmic stream emanating from it must encounter, at the least, an ordered thought-life that is subject to the control of the 'I'. In addition, thinking must stop reflecting, in order not to weaken the etheric working of the planets on the human being. Thus we arrive at an understanding of a further aspect of the question why thinking can become the all-determining factor in the individual development of man, *in its upward orientation towards the spirit*.

3. The 'Ur'-phenomenon of Man in Different Globes

We have already, in our earlier discussions, touched upon the subject of the pentagram. We spoke of it as a great 'ur'-phenomenon of man, revealed in the sphere of the Divine Trinity, the Great Pralaya, as a kind of plan of the new world-system, which moves in its various parts from aeon to aeon (cf. Figs. 31, 40). The previous discussion allowed us to make more concrete this exalted conception, whereby we had to extend our understanding of the symbol as a definite supersensible reality, a form-principle that presents itself to man's intellectual 'beholding'. A relation to it based on the mere understanding faculty is not sufficient, because its *quantitative* side is, like any abstraction, no more than a shadow of its *qualitative* nature and existence. If we penetrate into the latter, we come into direct contact with the living reality of the spirit. For this reason in occult societies, before everything in them degenerated into empty abstractions, a reverential relation to symbols was cultivated. In the religious life of the Church the attempt is made, still today, to maintain a relation of this kind. When Anthroposophy interprets an esoteric content of symbols, it revives a true relation to them – on a purely individual basis, as it raises its cognition to the level of spiritual communion. To this end it must, of course, employ

a complex methodology in which not only a widening of one's mental horizon, but also an ennobling of the personality is demanded. A person who does not wish to grasp this will be inclined to accuse Rudolf Steiner of inconsistency, self-contradiction etc. Very often these accusations resemble the reproaches levelled by teenagers at their parents because they supposedly deceived them in their early childhood by telling them all kinds of 'fairy tales' about the mysteries of birth. And is not the Darwinist doing the same when, proud of his scientific knowledge, he ridicules the Biblical myth of the origin of man?

As a teaching for human beings who have become adult in every respect, Anthroposophy regards the secret of the origin of man as a *Mystery*. In it the use of pictures and symbols is a way of approaching Divine wisdom in order, at a later stage, to be able to enter fully into it. Viewed Anthroposophically, myth and symbol have manifold aspects and combine within them many different meanings. A critical relation to them can only consist in an uncovering of the absence of contradiction between all these meanings and aspects.

Anthroposophy contains a gigantic teaching of evolution, knowledge of which could in the past, for the purpose of education of the human race, only be expressed in mythological form for the broad masses of people. In the period of evolution that lies behind us (three-and-a-half aeons) only the foundation was prepared for the emergence of the human personality. The latter began to tread a path of its own from the moment when man assumed an upright posture. Thereby the foundation was already laid for the return of the human being to the spheres of spiritual being – or Paradise, to express it pictorially.

Anthroposophy recognizes the evolutionary theory advocated by Darwin and Haeckel, but only as a fragment, and a rather one-sided one at that, within the system of a universal doctrine of the evolution of the world and man, developed by it on a spiritual-scientific basis. *The true story of the emergence of the human being is that told by Anthroposophy of the descent of the higher 'ur'-phenomenon of man from the spirit into earthly being.* Every single human being bears this "story" (history) in his super-conscious nature; it is written into the structure of his four-membered being, and into the structure of his physical organism. Through it are determined the laws of his spiritual growth, the laws of karma, reincarnation, among many others. At the present stage of development, human beings have matured to the point where they can grasp in concepts the (hi)story of their origin.

On its journey from the world of the Great Pralaya into the earthly aeon the human 'ur'-phenomenon underwent numerous metamorphoses. Their beginning reaches back to that moment in development,

when the hierarchy of the Cherubim received the “plan” of the world from the Seraphim – who can behold the Divine directly and had received this plan from the Divine Tri-unity –, whereupon they formed in the higher astral sphere the world-cross, the basis of the Zodiac.

Let us look somewhat more concretely at this initial period of evolution. The foundation of our evolutionary cycle is formed by two constellations of the Divine Tri-unity. They are both reflected in the Lord’s Prayer, the esoteric meaning of which is revealed by Rudolf Steiner (cf. GA 96, p.207). The absolute unity of the world, the unitary God, the ‘I’ of the world is expressed there in the words: “Our Father, which art in heaven” (Matth. 6, 9). Then follows the revelation of the unitary God in the three hypostases: “Hallowed be thy name; Thy kingdom come; Thy will be done.” Thus, God reveals Himself – as form, life, consciousness. Their sequence in the Lord’s Prayer is the opposite to that of evolution, because it is experienced by the human being who is ascending from Manas to Buddhi and Atma. The entire reciprocal relationship is shown in Fig.78. It corresponds to the revelation of the Trinity within itself, before the beginning of the evolutionary process, and was described by us in an earlier chapter. In this constellation the Father principle stands at the apex of the Tri-unity, which corresponds to the world of the enduring, of eternity.

In the second constellation the Trinity is shown in movement: the categories “relation”, “sacrifice”, “mirror-reflection” are joined by another: “movement”. This constellation occurs at the end of the Lord’s Prayer, where it leads the one who prays, on into his own individual evolution: “For thine is the kingdom (the Son), the power (the Father) and the glory (the Holy Spirit)” (cf. Figs. 24, 53). Here, it is the Son who appears at the apex of the Tri-unity, the second Logos. From the Father and the Spirit emanate two fundamental impulses of development. On their path into development they are mediated by the first Hierarchy. The Seraphim “enjoy the privilege of beholding God” through the Holy Spirit. He communicates to them the “plan” of the world, in which the will of God the Father works as the all-determining principle. This is the centre, the “point”, the “All in All” of the world in its duration, and the “circle” in its development – i.e. a precondition for the emergence of a multiplicity of new ‘I’-forms.

The Cherubim mediate within the “bounds” of the Divine will (power) – as we now have to do with the category of “limitation” of a non-spatial nature – the revelation of the Son and of the Spirit. As relation arose in the primal revelation thanks to these two hypostases, intrinsic to them is, to express it in terms of esoteric mathesis, a “linearity” in their working, a one-dimensional extension on the level of essen-

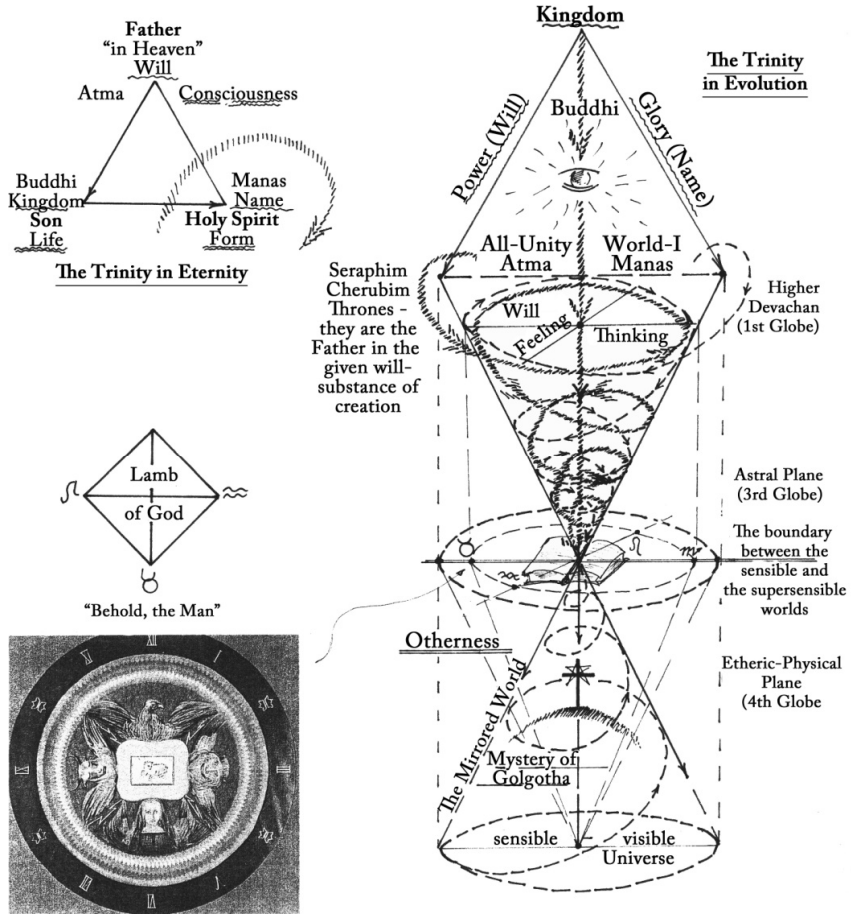


Fig. 78

tial being. In the Son this has the character of life, and in the Spirit, that of form. In the human being, life and form become alive as feeling and the conceptual form of thinking. Through the power of form-creation which proceeds from the third Logos, there comes about within the circle of the Divine will a crossing – which later becomes a law of development – of the principles of the Son and the Spirit. A fourth principle emerges – the centre of the circle of will. Into them descends the universal world-‘I’. In the aeon of Earth this totality is given the form of the spiritual Zodiac (Fig.78).

The Zodiac is formed in Higher Devachan in the first globe, and from there it descends to the fourth, etheric-physical globe. In the spheres of the spirit it was beheld by John, the author of the Apoca-

lypse. It was revealed to him as the ‘ur’-phenomenon of man, who is borne by four Seraphim and shows in the centre the Lamb of God and the book (see Fig.32). On the level of imagination, this ‘ur’-phenomenon is revealed to John in the third globe; in its picture form it has the following appearance: “And round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.... And I beheld, and, lo, in the midst of the throne and of the four beasts... stood a Lamb.... And he came and took the book out of the right hand of him that sat upon the throne” (Rev. 4, 6-7; 5, 6-7).

What is shown in Fig.78 enables us to deepen our understanding of the driving forces of evolution. The change of “position” through the Divine Tri-unity acted as the condition for the movement of the all-determining forces of development. In its relation to evolution the Father principle, mediated by the hierarchy of the Seraphim, extends into the infinitude of development, but as it is modified by the working of the other hierarchies it forms a narrowing, descending spiral of development. Counter to this spiral a similar one arises, extending from the future into the past and also moving from above downwards – the creative power of formative activity emanating from the Holy Spirit (represented in the diagram by a dotted line). Both of these force-impulses (of the Father and the Spirit) constitute in the beginning the “circle” of creation, set boundaries to it (the seven aeons) and then strive, through being taken up by the working of the hierarchies, towards the boundary between two worlds. They intersect at *every* point of development where the spiritual substantial form assumes the tendency of moving across to the sensory side of being. To prevent these forms from rigidifying for ever, the impulse of the Son enters the crossing-point of the impulses of the Father and the Spirit. He it is, also, who is seen by John at the boundary between two worlds. But the activity of the Father and the Spirit manifests in the fourfold phenomenon of man. Its unity is the fourth member, the Pauline “not I, but Christ in me”. In the cycle of thinking we experience it in the element of beholding.

Thus at the beginning of the earthly aeon, but also at the beginning of each round – as these are also separated by (albeit lesser) Pralaya – in Higher Devachan and emanating from the Divine Tri-unity, the ‘ur’-phenomenon of man is revealed as the totality of the Divine will, Divine Feeling, Divine thinking and the revelation of the world-‘I’. The Seraphim receive it from God, the Cherubim endow it with a fourfold character. This is why the Seraphim are “six-winged” and the Cherubim “four-winged”. With the formation of otherness-of-being emerges

the dualism of creator and creation. Standing over against the higher Tri-unity, as it were, is the lower tri-unity (this is yet another category – that of “contrast”, which is derived from “relation” and “position”). This lower tri-unity consists of body, soul and spirit or, in another sense, of the three bodies, or also of thought, feeling and will. The union of the tri-unities takes place in the “chalice” of evolution. They themselves form the hexagram, described by Rudolf Steiner as the symbol of the Grail. This is present within the chalice of evolution as the sanctissimus of evolution, as its principle. The cup of the Last Supper is a reminiscence of it. We would not be mistaken to say that the symbol of the Grail is a unitary image: the chalice of evolution and the twofold triad by which it is conditioned (Fig.79).

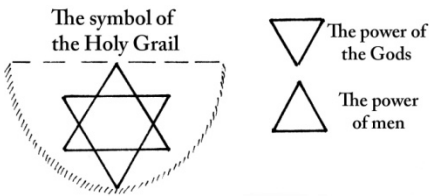
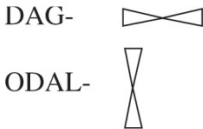


Fig. 79 (GA 93, 2.1.1906)

The higher Divine power of this principle is the Trinity; “the power in human beings” begins with the tri-unity of thinking, feeling and willing, which can reach into the sphere of the first Hierarchy, as was

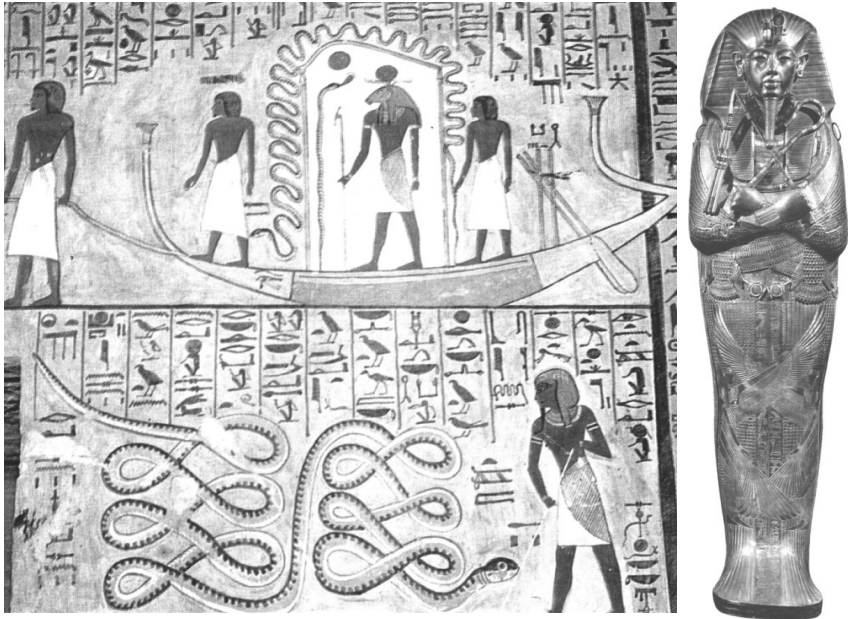
shown in Fig.78. Another expression of the tri-une power of the human being is the 3 axes (surfaces) of the system of Cartesian coordinates. It consists of seven elements (centre, left-right etc.) and is nothing other than the spatial embodiment of sevenfold man.*

The Grail symbol, as described by Rudolf Steiner, is also seven-membered. When the two triangles composing it meet at their apices, they form jointly a seven-membered lemniscate. This symbol is very ancient indeed. For example, we know of two Celtic runes with the following shapes:



In the language of philosophy they express nothing other than the unity of the opposites which, as it becomes dynamic, assumes the form of a lemniscate. (The sixfoldness of the hexagram has its centre of unity and is therefore also sevenfold.)

* This is discussed in more detail in our book “Der dreieinige Mensch des Leibes, der Seele und des Geistes”.



The Esotericism of the Lemniscate in ancient Egypt.

This is, in some of its most essential manifestations, the “six-winged” character of the Seraphim. It brings forth the sevenfoldness of development from the threefoldness of the universal Divine principle. Another transition from this principle to sevenfoldness is made by the Cherubim with their “four-winged” nature. Fourfoldness arises thanks to the world-laws of relation and crossing. It finds its extreme, materialized expression in evolution in the fourth globe; its highest expression is the world-cross. Sevenfoldness and fourfoldness encompass together the long-drawn-out process whereby the macro-anthropos becomes the micro-anthropos, the descent of Adam-Kadmon to the level of material being. A remarkable picture of this descent and simultaneous emergence is found in Rudolf Steiner’s drawings, which are unfortunately not preserved in the original, but only in the form of a typewritten report; various elements have been lost, and we must do our best to reconstruct them by way of analysis and comparison with other statements of Rudolf Steiner. Of these, the most important are those made in the commentary to the Lord’s Prayer (cf. Fig.52). We have placed the two sketches in juxtaposition to one another, incorporating a few elements that we have developed in the course of our discussions (Fig.80).

In the Figure we have before us two earthly cosmic constellations which express the descent and ascent of the higher ‘ur’-phenomenon of man. We said: The human being ascends on the same path as that on

which he descended. Of this we have clear evidence if we look at the diagram. We see that fourfoldness also springs from threefoldness, and is shown to be the projection of threefoldness onto the cross of the Zodiac. Together, however, they form not a lemniscate but a pentagram of the microcosm, which “clothes” itself in substance (here already the Thrones are working and also the beings of the second Hierarchy) and matter, and acquires an individualized soul-spiritual life. Sevenfoldness emerges here as the sum of the earthly and the cosmic. It can only be endowed with organic unity by the earthly human being who brings to realization his *planetary essential nature*.

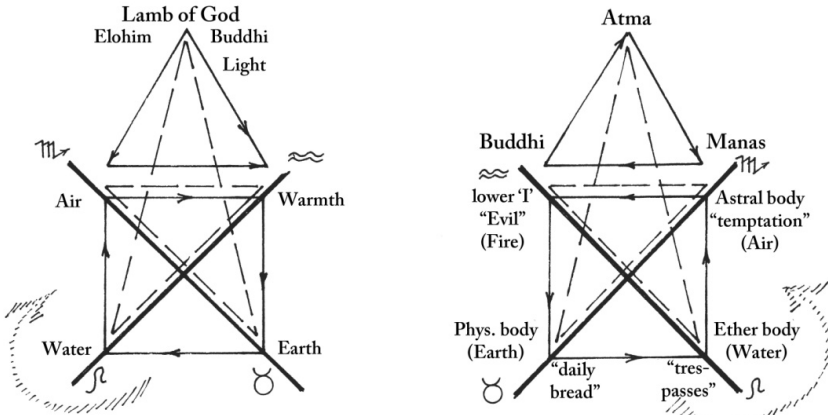


Fig. 80 [There are other correspondences between the elements and the sectors of the Zodiac. Each of them is a whole theme for discussion.]

In man the world-cross became the evolution of the species, which grew into a cultural-historical process. On the other hand the Lamb of God, by way of the world-cross which had become the cross of Golgotha, took “the book” with *seven* seals out of the hands of him “who sat on the throne”, and through this act took into His hands the entire development of earthly man (the human being of the *fourth* aeon) and became the immanent regent of the Earth (He was the transcendent regent of the aeon of the Old Sun). His path to the Earth was long. He came from heights beyond the Zodiac. When in the Hyperborean epoch the sun withdrew from the cosmic “primal nebula”, He descended into the planetary system. When in the Lemurian epoch the Moon withdrew from the Earth, one of the spirits of Form took upon himself the sacrifice of descending to dwell there, and began to mediate, reflect, the spiritual working of the Sun upon the inner development of man. This activity of mirror-reflection was then developed within himself also by the human being, as reflective thinking. This is of a wholly Jahveistic

nature and is conditioned by the forces of heredity which we carry within us as original sin. When we reflect, we draw knowledge from the book of materialistic science. But the Lamb took the book of *knowledge and of life*. It contains the original and universal plan of world evolution. This one can only know if one lives with the Spirit within it, and this requires that one free oneself from earthly group inheritance.

Man has already freed himself in part from the burden of descending evolution, by objectifying the three Beasts of the Apocalypse and separating them from him in the form of the three natural kingdoms – mineral, plant and animal. But what he was unable to objectivize he subjectivized, and placed it (although unconsciously to begin with) under the control of his higher ‘I’ (of Aquarius, the Angel), as the system of metabolism and limbs (Taurus), the system of breathing and blood circulation (Leo) and the nerve-senses system (Scorpio, formerly Eagle).

Under the sign of Aquarius stands the “highest” of human beings (but not angelic): John the Baptist. He leads us from the baptism of water to that of fire, to the Lamb, when we etherize thinking. The Lord’s Prayer, which was given to us by God Himself, shows us the way. We can, with its help, enter into a relation, on the level of essential being, with the elements and the ethers and move on the astral stream from the future into the past, while maintaining self-consciousness (through raising it onto a higher plane). And when we reach with it the moment of our Fall into sin, we find redemption from original sin: In ‘I’-consciousness we ascend into the third, but at the same time into the fifth, globe.

* * *

A number of statements of Rudolf Steiner which we have investigated and brought into a synthesis in Figs. 78 and 79, unveil the mystery of the Biblical myth of the creation of man. But we penetrate a stage deeper into this mystery if we interpret the myth in connection with what is known as the ‘Golden Legend’, which stems from Christian Rosenkreuz. Here, the creation of the earthly aeon is described somewhat differently than in ‘Genesis’ – more esoterically, and therefore not intended for a human being who lives predominantly in the sentient soul. Its images possess that great spiritual formative power which is so desperately needed by the seeking human being of our time.

The ‘Golden Legend’ describes the creation of the human being of the fourth globe consisting of seven root-races, in the course of which the most important event in the whole of human evolution takes place.

In legends and myths, names often refer, not to concrete individualities (unless they are of a purely spiritual nature), but to forces, principles, substances and their various mutual relationships. This is also true of the ‘Golden Legend’. Without naming them, it is speaking of ethers and elements out of which the hierarchical beings created the earthly aeon in the fourth globe of the fourth round. The manifestation of the globe on a physical-sensory level unfolded in the sequence of the working of the ethers, which brought about the condensation of spirit into the elements, which then became substance. This sequence corresponded to that of the emergence of sevenfold man. In this sense, we also have to do here with the creation of man (Fig.81).

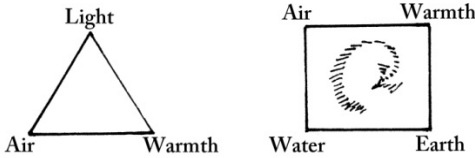


Fig. 81

According to the ‘Golden Legend’ it was Eve, not Adam, who was first created. Eve embodies the whole of humanity at the stage of development of the Earth aeon when the

“dust of Earth” from which Adam was created did not yet exist. Working at that time was the chemical or tone-ether, which brought about a condensation of the “primal nebula” in which was contained the entire future solar system.

Eve was the first substance with which the Elohim came into contact; the latter was working at that time from the *spiritual* centre of the emerging planetary system. To form some idea of this “Eve condition” we should, Rudolf Steiner suggests, picture to ourselves the system of blood circulation which pervades the whole human being, and then focus only on the image of the warmth that pulses on the paths of the blood circulation. Precisely this was the nature of Eve, who was created by the spirit of Form: she consisted of warmth with no material bearer. Outwardly the Earth had no light at that time. The Sun-spirit imbued this “dark” Eve with spiritual light.

Later, in the fourth round, when the Hyperborean epoch began and the sun separated off from the single planetary body, its light now started to reach Eve from without, as spiritual nourishment.* As all events in the spiritual world are, in their essential nature, personified, the rela-

* All these stages are gone through by the human being in the ontogenesis of the embryonic phase and also in the following phases of life.

tion between the spirit of Form and Eve also found its expression. It is called “Cain”. Cain arose as a consequence of the fact that a part of the nourishing light was used for the purpose of propagation. Such was the ‘ur’-phenomenon of earthly reproduction. It represents a first synthesis in the triad of the elements of light-warmth-air.

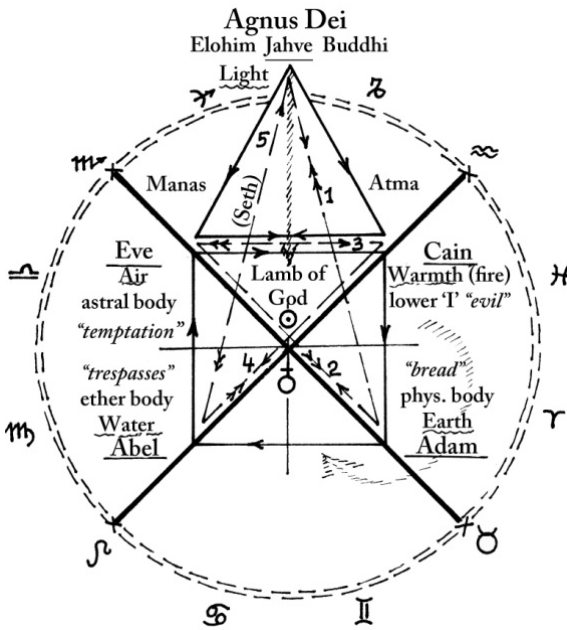


Fig. 82[From GA 265, p.392 f.] One must imagine the movement within the pentagram taking place in both directions.

In the third, Lemurian, epoch or moon epoch (this was the time when the Moon became an independent celestial body), the Elohim Jahve was sent to direct the Moon development. This means that humanity was divided into two sexes and the reproductive process no longer had the character of purely spiritual reproduction: “When we are told that Adam was wedded to Eve, this means that the two sexes united for the purpose of reproduction

and out of this union arose Abel. The Sun-forces and reproductive forces, originally one, had separated and brought forth two classes of human beings. Cain and Abel fight day after day within our bodies, indeed they even fight together hour by hour as Abel is embodied in the blood of the arteries ... while Cain by contrast is embodied in the venous blood which is filled with the poisonous, death bringing carbonic acid.... But Abel lives on in Seth (in the new in-breath – G.A.B.) ... the Abel-Seth race became the bearer of Divine wisdom and intuition; those belonging to it were priests and kings ‘by the grace of God’. ... The race of Cain possesses the power of reproduction (not necessarily sexual) instead of intuitive wisdom. They are ... the world workmen, the scientific researchers etc.” (GA 265, p.394 f.)

To clarify what he was saying, Rudolf Steiner gave a diagram which we reproduce here, with some additional aspects arising from our earli-

er discussions (Fig.82). Like many others, it reveals to us the evolutionary and macrocosmic meaning of the Apocalyptic seal which we are investigating.

4. The Structure of the Universe – and the Human Being.

The universe is a totality in which the enduring (eternal), the descent and ascent on the various stages of perfection, and also development in time, are joined together on the level of essential being. The unity of all these qualities inherent in it is a function of the conscious All-consciousness which is revealed in the Earth aeon in 7 x 7 form conditions. Each of these forms has its own interplay of consciousness and life. Expressed differently, the life modifies the revelation of the All-consciousness, and thus arise the forms of being: from the pure, ideal, supersensible to the sense-perceptible, and including those in which the life-principle is absent. Rudolf Steiner conveys to us an overall picture (a general structure) of the universe in its form-conditions. We reproduce it here, adding to it some of the connections that are indispensable for our research (Fig.83).

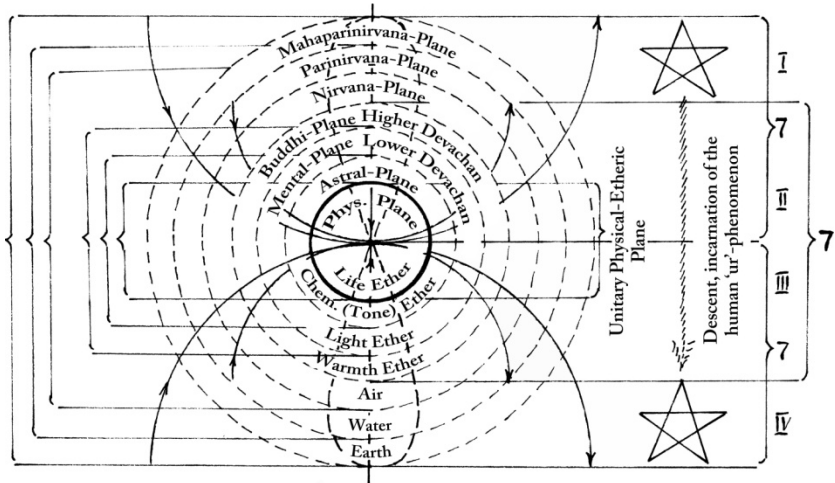


Fig. 83 (according to GA 93a, 30.9.1905)

The higher of the spheres shown in the diagram are, looked at in isolation, formless or “beyond form”. We can only speak of their form as it appears to our understanding capacity. And this appearance constitutes a negative form: we determine it by denying its similarity to any

of the forms known to us. Thus, the upper spheres of being are all-determining without, themselves, being determined by anything at all.

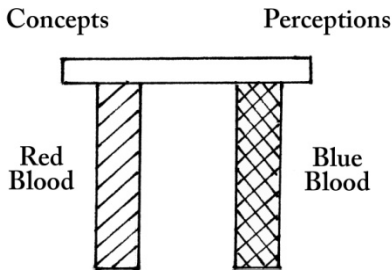


Fig. 84

Of the two sevenfoldnesses of the world structure, the upper one has the character of essential being, and the lower is its mirror-reflection. They stand vis-à-vis one another as world thesis and world antithesis. The metamorphoses take place between their elements. Through them the foundation stone of development is laid which always remains

within the boundaries of the single unit(y) of units (unities) (circles, see Fig.83). The unity of the world is (in the absolute) a constant and (in the system objects) a variable. We have represented the temporal development of the world spheres with the help of semicircles that meet (this subject would need to be discussed in greater depth). It unfolds both in the world of essential being and in that of the mirror-reflection of essential being. Inherent in the universe in its sensory-supersensory unity are threefoldness (this has already been discussed) and also twelfoldness, whereby the latter is repeated in both parts, so that we have to do with a double twelfoldness.

The structure shown in Fig.83 should make easier a general orientation in our inquiry so that, despite its many-sided character, we will not lose sight of its wholeness. As we see in the diagram, the higher 'ur'-phenomenon of man descends through four stages: that of the Great Pralaya, of the spiritual form-conditions, the ethers and the elements. This descent has the character of the life-processes, the higher and the lower, and for this reason its movement in stages is always holistic in nature.

On the lowest level of the world-whole the 'ur'-phenomenon is incorporated in the individual man, whereby it forms within him a *unity* of consciousness, life and form, which the human being also experiences as his 'I'. The 'ur'-phenomenon in man, and hence also his 'I', maintains within itself, in a "cancelled and preserved" (aufgehoben) state, all the world-spheres that the 'ur'-phenomenon has passed through on its way to incarnation. The law at work here is as follows: The deeper the level of descent, the higher the sphere with which it is connected and the more strongly it acquires the character of mirror-reflection and lack of essential being – with the aim that, at the final stage of the form of consciousness, a void should arise, a place for the beginning of hu-

man freedom. But once the idea of it has been grasped, work at the etherizing of the abstract form of consciousness begins. This can be achieved thanks to the fact that any differentiation whatever, any subjectivization, and even a loss of the life-principle, takes place within a world-totality whose macrocosmic laws pervade every single isolated element, and that which has been cancelled and preserved (*aufgehoben*) within this (singularity) is the impulse working in it of development towards the higher.

What we have just said applies also to the nature of the life-forces, the ethers, that are active in the world. Thus, for example, the warmth-ether, which acts as a connecting link between spirit and matter, stands in relation to the Higher Devachan. And in this connection it is a cosmic, *morally active substance*. In its orientation towards the material world it is that which causes the condensation of the warmth-element (its higher nature comes to manifestation in soul-warmth) – above all, in the warmth of the blood. Together with the other three ethers it forms the etheric aura of the earth, its life-body, in which are active the throngs of elementary spirits in nature, who bring about the processes of growth and dying away. There is yet another form of existence of the ethers: in the composition of the human etheric body. Here, they are the conditioning factors underlying the life-processes and, depending on how conscious they become for the ‘I’, the soul-processes – for example, the element of “burning desire” which, although its root lies ultimately in the astral body, is closely bound up with the life-processes. Finally the ethers begin, with the dying of the mineral Earth, partially to decay and sink into sub-nature, whereby they give rise to the phenomena of magnetism, radioactivity etc.

It is absolutely essential to grasp this many-layered complexity of the existence and working of the ethers if one is to lift oneself up “from the ground” of non-substantial being.

Working within the higher human ‘ur’-phenomenon, which has descended into the etheric-physical form of being, is the power of the Logos, the creator of the human being through the course of all previous aeons. In the etheric world His working, as it is described by Rudolf Steiner, comes to expression in the following way: The higher ether-substance “permeates, pervades the tone-etheric element, just as in us the sound uttered from our mouth is permeated by the meaning of the thought, which makes the sound into a word.... And this word, which weaves and surges through space and pours itself into the tone-ether, this is at the same time the origin of life, it is really weaving, surging life” (GA 122, 18.8.1910).

In the Eastern tradition this higher ether is called Prana. It is nothing other than cosmic life and cosmic consciousness revealing themselves in a unity: "I and the Father are one." When development, the creation of form begins, they separate from one another. In man they form the organs of the body, thanks to which the life-processes, the sense-perceptions arise and subsequently the foundation is laid for the emancipation of the intellect from bodily processes, which manifests finally in the loss of being via the thinking.

The formation of the organs of the body began with the process of breathing-nutrition, which has two aspects: a higher, purely spiritual one oriented toward the head (through thinking and perception), and a lower, organic aspect. Bound up with the higher is the development of the nervous system and of man's acquisition of its individualized, nature-emancipated causal connections. The lower aspect of breathing-nutrition divided into the breathing of air and feeding on coarse material substances. This led to the formation of the circulatory system of the blood. Under the influence of the developmental processes taking place in the nerves the system of blood circulation divides into the arterial and venous systems. The circulatory system of the blood constitutes in the form of two "pillars" the etheric-physical support for the individual 'I', which (initially as lower 'I') develops the life of perception and thinking (Fig.84), where we also have to do with a kind of fine breathing. From its other side the organic process of the formation of red and blue blood reaches across with its influence to the spiritual, supersensible side of the existence of the glandular system, which is especially closely connected to higher development.

Such is the structure of the human being of today. Rooted in him is a deep dichotomy: That which constitutes his individual life – the lower 'I' – is void of essential being, has no life in the true sense, is based on negation and calls forth death. The red blood is continually infected with death by the blue. And this is not all. "When the human being breathes," says Rudolf Steiner, "he brings death to the air with every breath he takes.... In our eye the ray of light is killed" (GA 155, 16.7.1914). For this reason, the chemical and life-ethers are, for the present, removed from the sphere where the human being thinks and perceives with his senses. "If we were in a position to kill the chemical ether, the waves of the harmony of the spheres would continually sound into our physical body and we would in ourselves with our physical bodies continually kill the harmony of the spheres. And if we could also kill the life-ether, we would in ourselves continually kill the cosmic life which streams to the Earth" (ibid.).

In the Old Lemurian epoch, says Rudolf Steiner, the life and tone ethers were withheld from arbitrary human will. It also says in the Bible that it was not permitted to man to eat of the Tree of Life, when in him the development of perception and thinking had begun. But what had been preserved in spiritual heights later descended to Earth in the form of the ether-body of Jesus of Nazareth (see GA 114, 21.9.1909).

5. The Biblical Creation Myth in the Light of Anthroposophy

Through the metamorphosis of consciousness it is given to the human being to reunite the Tree of Knowledge with the Tree of Life. The work that this implies has the character of a Mystery. It is not enough to grasp it with one's rational intellect alone. Therefore the methodology of spiritual science resorts to the language of myth, which clothes its statements in metaphor. The intellect finds mythology naïve, unscientific, contradictory, random in nature, and all this because in it the eternal and temporal, the hierarchical-supersensible and the earthly-human often overlap: the image appeals to "knowledge at one stroke". Understanding of the mythological image consists in the distinguishing of its different levels, whereby its unity for cognition is nevertheless preserved.

Christian mythology is in its essential nature *evolutionistic*. In it man's present configuration is led back to the beginning of the Earthly aeon, where everything that had developed in the course of the three preceding aeons emerges in the form of an immense astral-etheric wholeness. This is nothing but man or, more precisely, humanity. In this condition all that has remained behind is mixed together in one cosmic being with what has developed in the past as it should. When such a universal man begins a new stage in its development its normally-developed parts mature for a long time in the spirit before they materialize. The retarded element, however, craves for a new incarnation to occur as soon as possible (because it becomes "heavy" more quickly) and therefore obtains it and materializes, whereby it does not yet have the capacity to develop an individual spirit in "otherness-of-being". That which separates off frees the unitary cosmic humanity from its burden, though even as it descends to Earth it remains a part of humanity – even when it develops into independent natural kingdoms. This is the basis of the unity of man and nature. Thus Goethe, who knew about this (though not so concretely as was made possible by Anthroposophy), wrote the following: "Nature! We are surrounded and embraced by her – unable to depart from her, and unable to enter into her more

deeply.... All human beings are within her, and she is within all of them.”

Man descends to the Earth, above all in the sense that he *guides his spirit earthwards*. All other aspects of human incarnation are secondary to this. The next peculiarity of man that is of fundamental importance lies in the fact that, while he incarnates on the Earth as an individual spirit, he remains connected with his higher spirituality, which does not descend to Earth. This also shows his affinity with the natural kingdoms, as their spirituality (the group-‘I’) remains in the spheres of the spirit.

The mythology of the ‘Golden Legend’ deepens and makes more concrete the Biblical myth of the creation of man and the world. It describes that condition of the earthly aeon where the Logos, from the centre of the cosmic Adam-Kadmon, which still contains within it the future planetary system, illumines that part of the human ‘ur’-phenomenon which is destined to enter into a relation with the emerging material realm. The breathing-nutrition system is then formed from this part. But to begin with it is not subject to the formative process; it embodies a kind of unity of cosmic life and wisdom. This is how one should understand the Biblical point of view according to which first Adam was created, and then Eve. It is simply that this stage was not yet in contact with the earthly “dust”, the creation of form in otherness-of-being. The Logos-Buddhi was then illumining the apex of the pentagram-‘ur’-phenomenon, leading to manifestation the Manas – the working of the Holy Spirit in otherness, Eve, the primal mother of that *living element*, which is able to develop self-consciousness and to undergo spiritual “conception” and “birth”. In this way, the Son revealed Himself through the Holy Spirit (cf. Figs. 9a, 9b, 34). In the following stage, the cosmic, united power of life and consciousness which strives towards form-creation, is subject to the evolutionary working of the Father, who endows the Elohim with His impulses. Thus arises “Cain”, the transitional phase from the supersensory to the sensory: viz. warmth (fire). At this stage of creation there is as yet no dichotomy and no evil. It expresses merely the orientation of the Tri-unity towards the creation, the activity that works from above downwards.

The changed orientation of the Higher affects at a later stage the parts of universal man that have remained behind, and at a certain level of materialization the division of mankind itself already begins – the forming of the races. But even within each human monad the dichotomy between the earthward and the spirit-directed striving is maintained. As a result, the human astral body assumes the form of a hexagram,

two triangles. The hexagram develops in evolutionary stages from the pentagram.

In the Lemurian epoch the spirits of Form led man into earthly incarnations. As they worked upon his 'ur'-phenomenon they turned the pentagram round, so that its apex pointed downwards; this resulted in a decisive influence of the earthly forces on the head formation of the human being. To the present day he experiences the consequences of this stage of development. Rudolf Steiner speaks of this as follows: "The human being grows upwards but, growing towards him there is a kind of invisible plant formation, developing its roots upwards towards the head and its blossoms downwards ... this supersensible man-plant grows out of a universal space from the Sun towards the centre of the Earth" (GA 323, 17.1.1923). (For this reason, the movement of the ethers in the pentagram flows in both directions.)

At the beginning of the Lemurian epoch the human being was permeated only by this "plant-like" etheric stream that came from the sun and flowed into the formation in the plant-man which later became his limbs. The surface of the Earth was composed at that time of the fire-air element, which was gradually condensing to the watery state. With his head-formation the human being held fast, as though with "roots", to what was condensing more rapidly below. The future metabolic-limb system, in which the unconscious will is rooted, developed in him the higher forces; hence it was oriented towards the sun, as is the case with the plants today. With the progressive entry of the astral body into the physical body, man began to assume a horizontal position, pass through his human-animal stage and develop the system of the seven life-processes. Thus he recapitulated the developmental phases from the aeons of Sun and Moon. At this stage of evolution it was decisive from what direction the working of the formative forces flowed. (This influence showed itself later in the migration of the peoples*, and in the present day in the contrast between the civilizations of East and West.) When the working of the soul-element began – i.e. when the group-'I' started to find a relation to the individual human monads – these assumed a vertical posture.

In these first stages of man's development under earthly conditions, he did not merely repeat his earlier state, but unfolded forces for the development of new forms. His 'ur'-phenomenon began to transform itself into fourfoldness plus three-foldness – i.e. sevenfoldness. Basing

** When someone travels northwards, his etheric body expands; if he goes southwards it contracts; it also grows smaller if one travels eastwards (see GA 266/3, pp. 174, 180).

oneself on what has already been discussed, one can picture this in the form shown in Fig. 85.

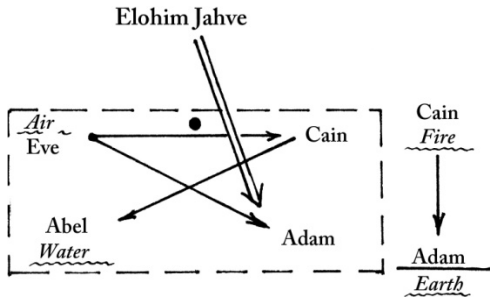


Fig. 85

The forces which determined man's development in the period referred to were cosmic life and also chemism – the creative, vibrating word. They brought about the densification of spirit to the airy condition. Prior to this the warmth-ether became the warmth of the external world. There entered into

the elements of the emerging microcosm the creative power of the spirit of Form, who unites all the monads in the centre of the 'I' with which they have been endowed. The power of the Elohim reaches the human being, filled with the life of the Solar Logos. But with the emergence of the individual principle, which is unable to transform the elements, life departs from the human being. There arise in him the beginnings of the skeleton – the mineral scaffolding of bone. He receives within himself a coarse, physical-material body, a mineralized fortress or fastness. A division into two sexes takes place, whereby a part of the reproductive capacity is liberated for the development of the intellect. Parallel to this the evolution of species unfolds in the substances discarded by Adam-Kadmon because they had remained behind.

Thus the "Golden Legend" can be deciphered with the help of spiritual science. There it tells how Adam, when he was still in Paradise, beheld an angel who had the form of a pentagram supported on two columns. One of them bore the letter J (Jakim) and the other, the letter B (Boaz). Rudolf Steiner, when he relates the Legend, tells further: "Thus the angel appeared to Adam in Paradise under the fig-tree (Buddhi symbol – G.A.B.). Adam saw this sign as a picture of the angel, and vowed that he would never err from the power that is documented in J.B. And Adam always found strength and blessedness when he sought out the place where the vision was possible.

In the Lemurian time he had done so nevertheless, and had erred from the power of J.B. through Lucifer, who had brought temptation. And when Adam sought out once more the place of the angel's appearance, he experienced nothing but horror at his own being. The fallen (upside-down) pentagram, open at one side (the upper left angle –

G.A.B.); in this sign the angel now appeared to Adam, brandishing his fiery sword, and Adam fled” (GA 265, p.349).

His ‘ur’-phenomenon, revealed within the hierarchy of the angels, was beheld by Adam in Paradise. Manas was opened up to him on its path from Buddhi to Atma – the triangle of the Trinity in evolution, which bore within it the ‘ur’-phenomenon of man; this was oriented towards development in the sphere of Earth where it had the task of bringing into being the seven-membered phenomenon of man.

But there was another possibility of development open to Adam before the Fall. World-life and world-chemism provided him with two supports. They were two streams of force (one in their essential nature) which emanate from the creative Logos as two beings of light. Thanks to their working, Adam could become a sublime image of God through transforming himself into a triangle of the higher forces, while avoiding development of the triune soul and of the lower ‘I’. If he did so he would, so to speak, place himself as the “crossbeam” of Manas upon the two supports on which the pentagram stood and would lead it in this form over into the next aeon. But if this happened, he would never acquire an individual higher ‘I’; the unity of his three-membered spirit would be held together, not by his own, but by higher forces and he would, of course, never become free. He would then become in world creation a completely *superfluous* phenomenon.

But from above there were quite other intentions for the human being: it was conceived as his destiny that he should become the tenth Hierarchy, uniting within itself love and freedom. Therefore his ‘ur’-phenomenon was guided into the material sphere and his supports became “Abel” and “Cain”, between whom arose enmity, opposition; these provide, in the end, the support for the lesser ‘I’ (Fig.86).

Outer cosmic warmth encroached upon the inner being of man; his ‘ur’-phenomenon “tipped over”: it fell head first or, rather, downwards “in search of a head”, in order to be given a head down there. His etheric blood circulatory

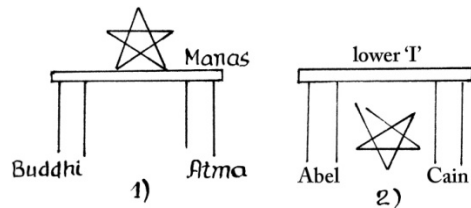


Fig. 86

system became astralized through entering into relation with the breathing of air. It says in the Bible: “... and he breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2, 7). These were the “air” and the “life” of the primordial Eve, the world-Mother, which had come from the other side to the human being (as his “sons”),

from the sense-world. The soul of man at this time acquired a form, it was clothed with the garment of the soul-body and the body as such grew materially denser, whereby, as Rudolf Steiner describes in his book 'From the Akasha Chronicle', "the soul had to adapt to the laws that had been imprinted into this substance by external, earthly nature. ... Through the outer forces of Earth ... the body had assumed a definite form, which made it impossible for the soul thereafter to pour its full inner strength into this body" (GA 11, p.75).

This was the price paid by man when he laid the foundation stone for the forming of a soul of his own; he had hitherto led a unitary cosmic soul-life of universal Man, in which the human monads themselves had one shared astral body.

With the germinating of an individual soul-life in man, a division takes place into two sexes. This is where Adam and Eve appear, of whom the Bible speaks. They became earthly projections of their spiritual archetypes. As we said, there is nothing spiritual that is without an image in sensory reality.

With the division of the human being into two sexes a moment of extreme importance entered evolution. "Before this," Rudolf Steiner continues, "there was no room in the human being for what we call spirit, the capacity to think. This capacity would not have found an organ that would make its activity possible. The soul had expended all its forces on building up the body.... When human beings fertilize each other, and no longer themselves, they can turn a portion of their productive energy inwards and become thinking creatures" (ibid. p.76 f.). This expressed itself outwardly in the fact that a vertebral column formed, which shifted the thought-centre away from the reproductive centre. Between them arose the system of the *seven* lotus flowers.

The "male/masculine" and the "female/feminine" in the human being separate not just physically but also on the soul-spiritual level. From this point onwards two kinds of thinking unfold. The formative power of Adam brings about a thinking that is characteristically "masculine", while Eve's plasticizing power produces one that is "feminine". Just as there are two different kinds of blood – arterial and venous – so have there developed since then in each of us two kinds of thinking whose representatives, figuratively speaking, are Cain and Abel and which are brought to a unity in himself by each human being. But they do not unite in him on the level of essential being. There even develop in man two kinds of brain, between which – as between the blue and the red blood – a battle is fought. The physical-material brain, with which we reflect, strives to kill in us the physical-etheric brain, which works in the 'beholding' that comes close to clairvoyance. Ru-

dolf Steiner explains both aspects of this problem with the help of a diagram (Fig.87).

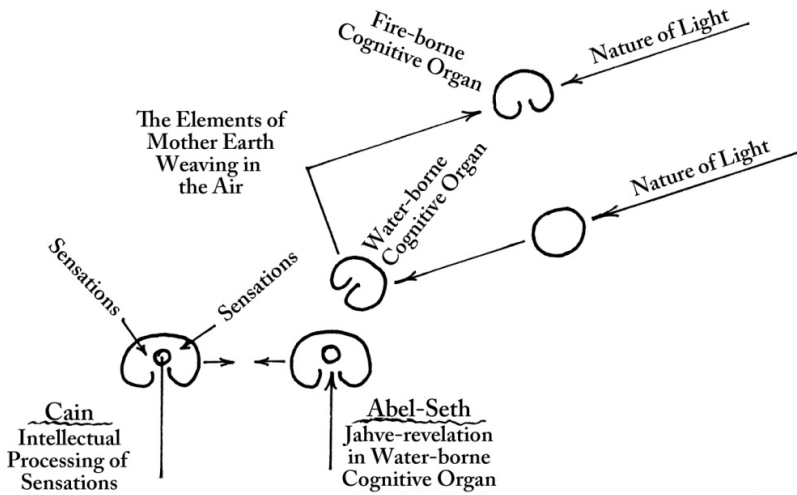


Fig. 87 (GA 265, p.391)

If we compare this diagram with Fig.78, we will come to a deeper understanding of the problem of cognition in our time, as having its roots in the first beginnings of the earthly aeon (and thus finding its reflection in the Biblical myth of the Creation of Man).

6. A Holistic Image of the Human Being

When we were discussing the myths of creation of the world and man, we made the observation that only with considerable difficulty can they be brought together into a consistent and cohesive temporal sequence. This is explained by the fact that their beginning reaches back into the spheres of an as yet trans-temporal being, into the spheres of the primal grounds, whose effects are shown to be in accordance with numerous – not merely temporal – principles. “In the sense-world,” says Rudolf Steiner, “there are no causes; these live only in the supersensible world. Here, there are only signs” (GA 265, p.287). The researcher into the supersensible who does not let himself be guided by his personal experience of existence in higher worlds strives to ascend with the help of “signs” to the primal grounds. For this reason, a corresponding methodology is absolutely indispensable to him for the organization of the cognitive process.

When Adam in Paradise sees the reversed pentagram, his new fate is revealed in it to him. The 'Golden Legend' also speaks of a Cherub with a fiery sword who appears to Adam. This is the same Cherub thanks to whom the world-cross arises in the circle of the Divine will. Into its centre there poured itself as an impulse the highest 'I' of the world, which represents the unity of the Divine Trinity. This is offered to Adam as a fiery sword of immeasurable spiritual power which shows him the way downwards, to the earthly 'I'. The reversed pentagram gave to evolution a new law, by virtue of which breathing developed, and with this also the division of the higher unity of life and consciousness. The two pillars standing in Paradise become the "tree" of the blood and the "tree" of the nerves in the human being. Their rootedness in the evolution of the species to which man is subject is expressed in two pictures, or "signs": "Cain" and "Abel". It was their function, as thesis and antithesis of phylogenesis, to engender the *becoming* that leads to the ontogenesis of thinking consciousness. An expression of the latter is Seth, who was "born" in Abel's stead. "Abel," Rudolf Steiner continues in the lecture referred to, "means wisdom, Cain strength.... Seth means piety, which has the task of uniting wisdom with strength" (ibid. p.350). Through Seth the highest triangle of the spirit descends into otherness-of-being, after man's 'ur'-phenomenon. The cosmic unites with earthly man. And we receive a unitary picture of the human being who "is born" on the Earth out of spiritual heights. Every single human being now bears it within him (Fig.88).

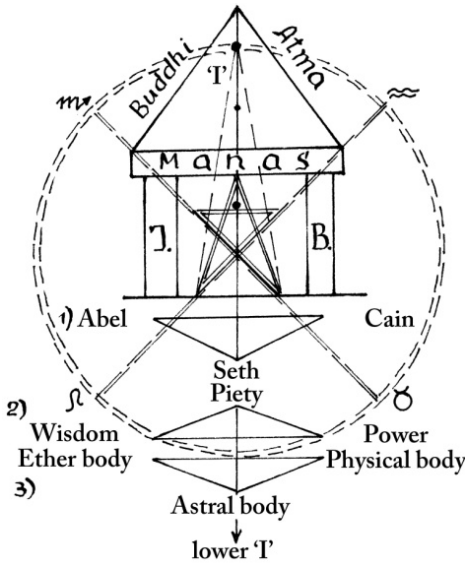


Fig. 88

The primary condition for its development was physical uprightiness, which is followed by a soul and spiritual raising into the upright. These make possible an individual and conscious experience of the moral force of the world-ether. But these last two forms of "raising into the upright" are not yet completed, as is shown with particular clarity in the 9th Chapter of the 'Philosophie der Freiheit'.

Knowledge of morality germinated in humanity in the epoch of Socrates, Plato

and Aristotle. The conditions for this were already created in the epoch of Seth. Seth must unquestionably be regarded as the first homo erectus in the full sense of the world – i.e. in all three sheaths.

Among the many references of Rudolf Steiner to the physical raising of man into the upright, there is one that can, undoubtedly, be viewed as central. It appears in a lecture-cycle entitled “Stages Leading to the Mystery of Golgotha”. Rudolf Steiner describes here in a series of lectures the working of Christ before the descent to Earth, and stresses the fact that the human monads already assumed a horizontal posture in the aeon of the Old Moon; and on the Earth, in the Lemurian epoch, the human being “learnt how to change the Moon direction into the Earth direction” and brought this process to the stage of raising himself into the vertical position. He was helped in this by the spirits of Form, who had begun to pour the strength of the ‘I’ into man. “And the first manifestation of this inpouring of the ‘I’ is that inner force through which the human being raises himself into the upright.” Thus, through changing his position man frees himself from the forces of the Earth. “The Earth itself has within it spiritual forces which can stream through the spinal column when it remains horizontal in natural growth, as in the body of the animal. But the Earth has no forces with which it can, of itself, serve the human being... who, through the ‘I’, ... can be raised into the vertical” (GA 152, 7.3.1914).

When he received forces from outside the Earth enabling him to raise himself upright; the human being of ancient times was compelled to loosen his connection to the forces of Earth; he could no longer let himself be determined by them in his development, though he still lacked the capacity to take this development into his own hands. Therefore, so Rudolf Steiner tells us further, in the Old Lemurian period help came to man in the form of the cosmic etheric forces which, as the “Tree of Life”, had remained unaffected by the Fall into sin. They were a part of the Universal man, and *in them the ‘ur’-phenomenon had never lost its vertical posture*. These forces were the means used by the Christ, enabling Him, from out of the cosmos, to permeate man with His being and thereby to prevent him from sinking into chaos during the process of rising into the upright posture.* In other words, on an etheric level the human ‘I’ from its first beginning was permeated with the macrocosmic ‘I’ of Christ. This fact can be regarded as underlying the legend of Seth.

* That etheric force which is personified in the cosmos as a being of Angelic nature is called the Nathan soul, as it had incarnated through the line of Nathan in the Jesus child spoken of in the St. Luke’s Gospel.

The process of being raised into the upright lasted until the third, Ancient Egyptian, cultural epoch; the human being stood upright before this, but did not experience it consciously. The Egyptian priests began to build pyramids and obelisks as visible pictures of the idea of horizontal and vertical, illustrating the upright posture. These exerted a highly significant educative and individualizing influence on all who looked at them. In soul and spirit the human being raises himself into the upright in cultural activity and in the course of the development of social relations, whereby he moves with his lower 'I' from below upwards – from the Sentient to the Intellectual to the Consciousness-soul. But if he becomes caught up in the lower spheres of the soul, the old chaos surges up in him again. The 'I' grows weaker, culture falls into decay, anomalous theories of the psychoanalytic kind run rampant etc.

7. The Spiritual-Material Evolution of Man as a Species, and the Ontology of the 'I'.

Rudolf Steiner tells us that, up until the middle of the Lemurian epoch, the Earth consisted of a warmth-imbued substance something midway between water and air, and related to the albumen of today. The chemical elements were at that time only just coming into being. "The whole Earth was enveloped in hot vapours. ... the vaporous atmosphere was pervaded by etheric currents as, today, by currents of air" (GA 266/1, p.173).

Physical and etheric bodies of the human monads "grew", initially, in a plant-like fashion, on this Earth. With their future head they clung fast to the considerably harder "ground" of the world-ocean, consisting of air-vapour. When the working of the Sun, which was outwardly weakened by this dense, ocean-like atmosphere, penetrated the monads, astral bodies formed in them. They constituted, as it were, "offshoots", which had retained the connection – formed in the manner of an umbilical cord – with the general astrality of the human race. Individual entities of this kind gradually evolved into a being outwardly resembling a kind of bird-fish and swam or flew in that atmosphere, which was far denser than our air today, but more fluid than today's water. Through the working of certain etheric streams the human monad acquired a skin which closed it off from its surroundings. Later, through the influence of the 'I', there followed the raising into the upright posture, development of the lungs and larynx. Finally, man acquired the power of speech. To begin with, this was limited to single sounds, which had a strong magical effect on the nature around him.

Then the human being received into his astral body the 'I', which worked from out of the cosmos. This process unfolded in a similar way to the earlier provision of the monads with an astral body. The 'I' that had entered into every human being remained a part of the unitary 'I' of mankind as a whole; it was connected with this through a kind of "umbilical cord" and stood under the guardianship of the spirits of Form. Perception of the outer world now began to dawn in man; his sense-organs began to open outwards. "Now there develop in man pleasure and displeasure in reaction to what comes to meet him from outside: the 'I' works upon the astral body; the glands ... bring about the feeling of sympathy and antipathy" (ibid. p.351). Thus was laid the foundation-stone for the individual soul-life of man. He became the citizen of two worlds, as there was retained within him supersensible perception in addition to sense-perception. In the former was revealed to him what later became his world of ideas.

The descent of man from supersensible to sensory reality went hand in hand with a strong inworking upon him of Luciferic forces – the Angels who had remained behind in the aeon of the Moon. They ought to have passed through their human stage in the Moon aeon, making use of the Moon monads. But they did not succeed in completing this development, and they began to make up for what had been missed, by using the support of earthly human beings. The retardation of their development corresponded, of course, to a world-necessity, and this means that they play a dual role in the evolution of earthly man. Thanks to them, there emerged in the astral bodies of the earthly monads desires which worked upon the nervous system of these monads – leading to the development of the nerves into outer sense-organs – and also upon their etheric bodies, as a result of which the sense-organs opened outwards.

A second form of Luciferic influence on human development led to man's acquiring the capacity of thinking. This influence proceeded from beings a special kind who were in advance of the general development of man in the aeons of both Old Sun and Old Moon. On the Earth, in the Hyperborean epoch, when the Earth consisted only of fire and air, they already possessed a vertically oriented form. In esotericism they are called Solar pitris (Sun-fathers). They intervened actively in man's development in the Lemurian epoch, when the Moon separated from the Earth and Jahve brought about the division of humanity into two sexes. As half human and half Divine beings – they are also referred to as "Moon adepts", whereby emphasis is given to their advance in development in the aeon of the Moon – they lived among the human monads at that time, and worked counter to the intentions of the

Moon God, Jahve. They saw that Jahve limited his working in man to the forces of procreation and was striving to transform human beings into “beautiful statues”, rigid forms, eternal monuments to “the intention of his development” (GA 93a, 25.10.1905). They said to the human being: “You do not need to follow Jehovah, he will not let you partake of knowledge; but you are meant to attain knowledge. – This is the serpent. The serpent confronts the woman, as the woman had the power to reproduce herself from within. Now Jehovah says: Man is become as one of us – and brings death into the world...” (ibid.). As a reaction to this came reincarnation, and then Christ brought the resurrection of the flesh.

Such a dialectic of archetypal being has been at work since the earliest stages of the earthly becoming of the human race. Therefore Rudolf Steiner says, as we have already pointed out, that everything on the physical plane works in accordance with the “law of antithesis” (GA 165, 9.1.1916).

Anyone who dislikes contradiction and wishes to avoid all polarization risks, quite simply, falling away from rightful development. True polarity – i.e. of the kind that serves evolution – leads unavoidably to synthesis, in which everything is shifted to its proper place. Through engaging in this activity, the human being develops justice – the principal virtue of the earthly aeon. Rudolf Steiner says the following: “The very forces that we use in earliest childhood are not lost in the course of our later life. They remain with us, only they are connected with a virtue... the virtue of all-embracing justice...” (GA 159/160, 31.1.1915). In his exercise of justice the human being comes into an ever closer relation to the world-spirit, to God. Injustice, however, removes man from the spiritual world of his origin, from his connection with the Divine.*

We believe that, with what has been said, we have shown convincingly that it is necessary and right to extend the understanding and the sphere of application of the fundamental biogenetic law. Anthroposophy provides conclusive evidence for this. The process of being raised into the upright posture is rooted in the deep biological and ethical phylogenetic nature of man. Its correct practical realization with the help of education and self-education creates the most essential conditions for the ascent from the lower to the higher ‘I’. But humanity today, especially in the form of its worst representatives, sins most flagrantly, above all against the virtue of justice.

* Here one could bring forward a huge number of examples from social life which confirm the truth of the spiritual-scientific interpretation of justice.

The earthly aura lives within a multi-polarity recognizable even in the geographical form of the Earth. Thanks to Rudolf Steiner we know that the principle of physical formation on the Earth works most strongly in the direction from North to South, while the principle of etheric formation works from South to North. Thus, in the northern hemisphere the continents predominate and in the southern hemisphere the oceans. From East to West and from West to East the astral forces are particularly strong. At the place where all these forces collide various kinds of “blockage” arise, which come to expression physically – both in the Earth’s configuration and in its natural kingdoms, as also in the human being. For example, the heart with its four chambers built up its structure as a result of a “blockage” of this kind, a collision of the physical forces with the etheric and of the astral with the ‘I’ (cf. GA 115, 26.10.1909).

The human being as a whole, formed within the Earth’s aura, is an image of it in miniature. In a meditative exercise Rudolf Steiner presents an image of the pentagram oriented towards the four cardinal points (see GA 265, p.229), and in the lecture just mentioned he goes on to show the structure of sixfold man (the seventh member arises here in the centre; it is the lesser ‘I’) as an expression of three-dimensional space. Combining the one with the other, we are given a picture of the way the human being raised himself into the upright in the transition from the Lemurian to the Atlantean epoch. In addition, says Rudolf Steiner, he began to migrate from East to West. At that time he had to let these astral forces of the Earth work upon him more powerfully. Their effect was such that, through them, man entered into a new evolutionary situation. Under the influence of astral forces flowing from East to West, there unfolded on the path of evolution in the human being in that period the soul-body. That is to say, the three sheaths came into a closer, more individualized relation to one another, whereby they built up the foundation, the additional sheath for development of the three-membered soul. In a process of involution there worked into the human being at that time, from West to East, the group Sentient-soul, the basis for which was created, by virtue of Manas, in the aeon of the Old Moon. In all these global processes of development of man as a species, the “Moon adepts” also had a part to play. For example, they worked counter to the forces of the evolutionary stream, whereby the “blockage” in the physical-etheric forces oriented from North to South served to develop the form of the human countenance.

Through his westward migration onto the newly emerging Atlantean continent (this migration lasted for a long time), man oriented himself with his face towards the East, the source of the spiritual influence of the Sun reaching him. This continued until the 19th century A.D., when the Ex Oriente Lux principle – from the East, the light – came to an end. Knowledge of this stream must have been the reason why altars were built at the eastern end of churches.

When the human being stood upright, there was a change in the influence upon him of the astral aura of the Earth. From then on it was no longer merely of a group nature, but also individual, whereby it streamed through the astral body from below upwards; and from above downwards the individual ‘I’ began to incarnate in him, thus bringing about a development of the threefold soul and the birth of the lower ‘I’. Let us try to represent this pictorially (Fig.89).

Out of the totality of substances, elements, materiality and working of spiritual forces was formed the conscious human being. As such, he has a seven-membered structure, whereby its seven-membered principle is of significance, although its elements can be the different members of the human being (for example, one could take instead of the three bodies the three souls). As it is the principle that is important here, this can find objective realization all the way to the ontological categories. As a sevenfoldness whose moving principle is the metamorphosis of opposites, these categories are divided into three pairs whose connecting link can be nothing other than the category “relation”; this is in sevenfold man the lower and the higher ‘I’ (all of this comes to expression in Fig.89).

When the centre of evolution shifted to the Atlantean continent, man emerged for the first time from his environment of water and air onto dry land and began to develop the organs of speech which enabled him to give utterance to the word. His physical corporeality completed a kind of “turning inside out”, consisting in the fact that the rarefied materiality of the physical body, which in the Lemurian epoch was still entirely subject to the laws of the etheric and astral bodies, *now subjected these to its own external, natural laws*; as a result of this, man’s connection with the spirit grew essentially weaker, and a process of decline began in the physical. This is where (in the middle of the earthly aeon) the whole Earth entered the stage of dying away.

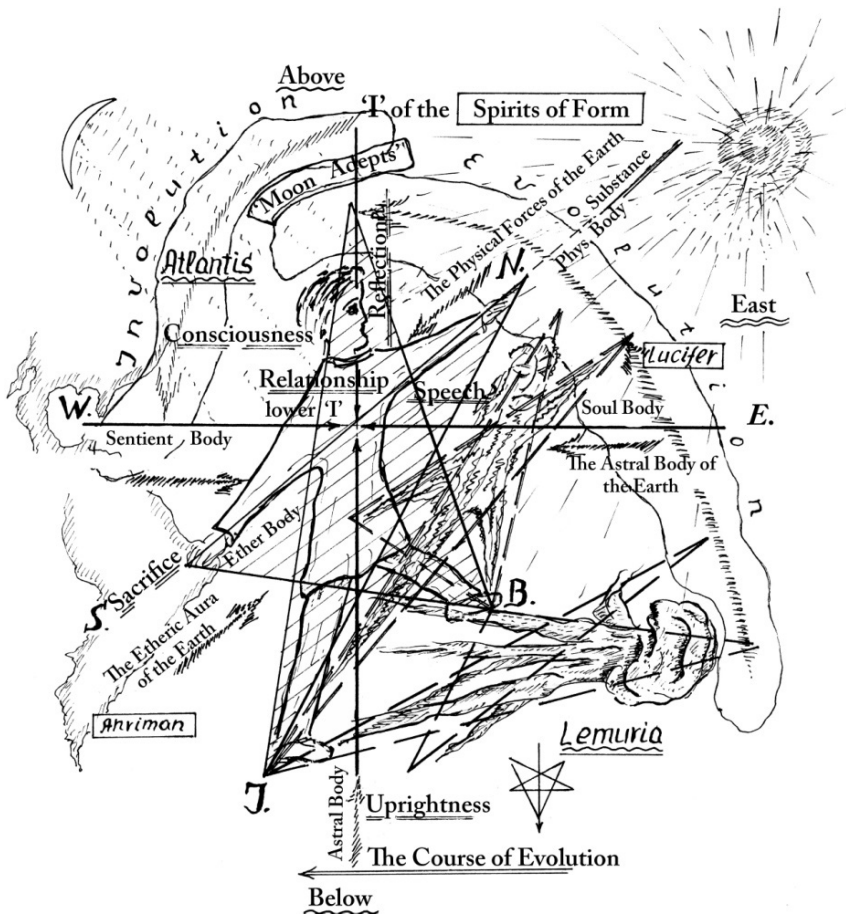


Fig. 89

Relation
 Substance – Sacrifice
 Mirror-reflection – Raising into the Upright
 Consciousness – Speech

The middle of the Atlantean epoch is the absolute middle of the whole evolutionary cycle, whose axis of symmetry passes through it. In this period a complete break occurs in world development. The process of descent, the materializing of the spirit, gives way to a process of ascent, of spiritualization. With the dying away of matter, the etheric-astral forces gradually gain the upper hand over it and bring the dying away to metamorphosis (Fig.90). In the process of reincarnation the human being shapes his own destiny or karma.

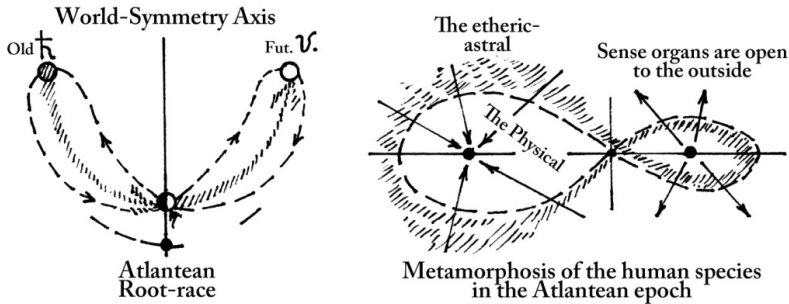


Fig. 90

From the middle of the Atlantean epoch onwards, all that opposes the transformation of matter to spirit – from the mineral to human thinking and its soul qualities – stands at risk of falling away from the normal course of development. In the mineral kingdom this comes to expression in radioactive decay. Humanity can only avoid this decline by fulfilling the tasks of development confronting it at the present time. And humanity consists of individualities whose obligation it is to fulfil these tasks.

At the close of the Atlantean epoch the centre of human civilization began to shift eastwards. There arose what was later referred to as the “great migration of peoples”. The influences emanating from the Earth’s aura helped man in the course of this migration to develop the mirroring apparatus for conceptual thinking. The advanced section of Atlantean humanity settled – under the guidance of the great initiate Manu – in the region adjacent to the Himalaya (the Gobi Desert), and from there began the development of the fifth, post-Atlantean, epoch. This consists of seven cultural epochs, five of which migrate again from East to West, while the remaining two will embark on a migration eastwards. Seen as a totality, the evolution of humanity on Earth has the form of a gigantic spiral, unfolding in time and space between four poles of force (the cardinal points).

Before the birth of Jesus of Nazareth, that part of the life-ether in the human being which had been harmed by man’s connection with the earthly realm had been ennobled through an activity flowing from above. This was the activity of Christ, mediated by the Nathan soul. Before the fifth, post-Atlantean, epoch began, man’s gift of speech, his emerging feelings, experiences of thought, and expressions of will were, thanks to this activity, safeguarded from chaos. This meant at the same time that lofty spiritual beings thought in man and that he was merely granted a certain Divine substance of thinking which pervades the universe (the Pan-Sophia). The hierarchical beings endowed groups

of human beings with languages which – as a result of earthly conditions – had separated off from the universal, primordial language of the Atlanteans. Individual thinking, personal experience of speech had still to be gained through human effort, and this required a more direct union of the ‘I’ with the higher (i.e. individualized) part of its own etheric body.

Fulfilment of this task was, in fact, only possible in the recent past, by way of the transition from reflection to “beholding” thinking. In the past only those human beings were equal to this task who had either trodden the path of initiation or were creative natures. In any case, we have to do here with a renewed triumph of the etheric over the physical body. This means for man the undergoing of a further metamorphosis as a species, no less significant than that which made him into a being with upright gait. Lying between these two metamorphoses there is another. It also transformed man as a species, leading him in the fourth cultural epoch from pictorial, mythological to conceptual thinking.

Towards the 5th-4th centuries B.C. the physical, material world had declined to such an extent that the human being began to radically emancipate himself from the spiritual world and to think independently. This was accompanied by a kind of “excarnation” of the ‘ur’-phenomenon from the human being. What had hitherto – proceeding from the spiritual world – oppressed him from within and without, gradually withdrew and emptiness appeared in its place. This, however, filled man with purely sensory impressions, given to him through perception, together with the conceptual counterparts. There developed in him gradually a *completely individual Sentient-soul*. In the next phase, with a growing individualization of the etheric body, which took place under the influence of the individualized astral body and of the lower ‘I’ emerging within the Sentient-soul, the human being went on to develop the Intellectual soul. The concepts of ethics, of rights, became accessible to him and there awoke in him an individual conscience. At the same time, man was diving ever deeper into the earthly world. Finally, he stood before the choice of *either becoming free or falling away from the normal course of development*. In the first case, he faces the task of bringing about in himself the third of the above-mentioned metamorphoses as a species. To use the expression “bring about” is entirely justified here, because this time he is helped neither by nature nor by the Gods. Freedom can be won only by individual effort.

Thus the human being, by withdrawing from his ‘ur’-phenomenon, emancipated himself in his soul and in his ‘I’ from the universal conditioning to which he was subject, and developed in this way the world of his own thoughts, inner representations, feelings, expressions of will;

he developed the tri-une soul. He thereby began, however, to ascend to the spirit. He merely needs to grasp this fact. He will then find within himself the strength and the means to realize a new “turning inside out” of his bodily nature – from the etheric outwards, so to speak. In this way he fulfils not only his own task, but one that affects the world as a whole.

It should be noted that the physical-material “turning inside out”, at a time when the physical began to dominate the etheric, only occurred in the human being (in the mineral kingdom a separation took place of the physical from the etheric). Because of this, everything in nature had the possibility of coming to a meaningful fulfilment. But the universal harmony had been disturbed. It had thrown man out of balance. In the age of the predominance of the materialistic way of thinking, it is hard to come to terms with the idea that the “skeleton” of the Earth – its mountains, continents – died and were divested of their life because man began in the middle of the Atlantean epoch to acquire the power of understanding; that everything in the world around us is the expression of inner, spiritual processes taking place in the human being. But this conception is indispensable for anyone wishing to grasp the essential nature and meaning of development – especially in view of the fact that the idea can be proven if one makes use of the indications and the methodology of spiritual science.

The process of ossification, of dying away of the mineral kingdom which began in the middle of the Atlantean epoch gave rise, in the middle of the following root-race, at the time of the Greco-Roman culture, to a crisis in the connection of man’s physical body with his etheric body. The latter lost the ability to metamorphose the former at a sufficiently fast rate. The danger arose, that the human being would lose altogether his connection with his bodily nature and no longer be able to develop his self-consciousness within it. The Christ, again, came to man’s help. The innocent part of the soul of humanity which had remained behind in the heights descended to Earth and received the macrocosmic ‘I’ – Christ. Christ, who identified with the three sheaths of Jesus of Nazareth – an event that took place through the Baptism in the Jordan – awakened after His death on Golgotha the physical body of man to new life, whereby He brought about the most global possible metamorphosis of man as a *species*; this now takes place in individual human beings. The Mystery of Golgotha took up into itself the three other decisive metamorphoses of man: raising into the upright, the transition to conceptual thinking and acquisition of the power of judgement in beholding. It became the centre, the principle of their unity. Thus the higher ‘ur’-phenomenal four-membered nature of man (cf. Fig.78) be-

came the four-membered, evolutionary mystery of his individual return to God, in which God Himself is the guide.

Knowledge of the Mystery of Golgotha is a lifetime's task; we will therefore limit ourselves to a few basic indications of Rudolf Steiner. In one of his lectures he says: "The Christ had to enter what we bear within us as corpse of the light, corpse of warmth, corpse of air etc. He was only able to become akin to man through becoming akin to death. And we must feel in our souls that the God had to die so that he could fill us – we, who gained possession of death through the Luciferic temptation – and that we can say: The Christ in us" (GA 155, 16.7.1914).

Real death is known only to man because he has taken into himself, as an 'I'-being, the mineral element – that which has fallen away from life – and has acquired the ability to reflect thoughts, and has gained possession of his, albeit non-substantial, spirit. There is nothing genuine in the world of Maya that corresponds to our concepts, as what is genuine in them is the spiritual element underlying them: "Within the world of Maya, the only thing that shows itself in its reality is death!" But because this is real, it is given to the human being *really* to overcome it: to return to that true and genuine realm that lies behind his shadow-like thoughts, by uniting consciousness with being – the "Tree of Knowledge" with the "Tree of Life". This is the first act of the mystery of man's resurrection. The need for its realization grew into a matter of urgency from the middle of the fourth cultural epoch when man became, finally and irrevocably, Homo sapiens. For, this human being has been given by the Christ the power *to metamorphose death*. "And by allowing death to prevail over Him, He brought into this human life those forces which bring about for man insight into the true nature of death: namely the knowledge that through this death the foundation is laid for life in the spiritual realm."

"Christ becomes wedded to death, which on the Earth has grown into the characteristic expression of the Father spirit (see Fig.78). The Christ goes to the Father and is wedded to his manifestation, death, – and the image of death ceases to be true, because death becomes the seed for a new Sun in the universe. ... the death on the cross becomes the grain of seed from which will spring forth a new Sun..." (GA 112, 6.7.1909).

The human being imitates Christ, and conducts experiments with dying in his lesser 'I' on the cross of the sevenfold metamorphosis of thinking, when he reaches the fourth element, "beholding". Human beings are led by Anthroposophy to such an understanding of the Christianity of the Holy Spirit. The power of judgment in beholding allows us, before physical death occurs, to "die" and to live in the spirit. "Die and

become” – was the way Goethe expressed this task. And Angelus Silesius formulated it as follows: “ Die before you die, so that you may not die / When you are destined to die: else you may come to grief”.

The deed of Christ, accomplished through the Mystery of Golgotha, attains real power only in the epoch of the consciousness-soul, when the human being with his ‘I’ has achieved mastery of all his three souls. In this epoch, in the year 1899, was completed the final stage of the (already spiritual) descent into matter – Kali Yuga. This had lasted 5000 years, and comprised the evolutionary period that had begun in the Egyptian culture of the sentient-soul and had come to an end when the consciousness-soul had entered the decisive stage of its development. For this reason in the 20th century a crisis was growing in the *astral body* of the human being.

The mirror-reflection of the thought-beings that is produced by the brain is taken hold of by the astral body, as it is there that the lower ‘I’ is formed. With the emergence of the consciousness-soul, this ‘I’ is presented with the task of developing within the tri-unity of the soul an individual, spiritual life. Only the human being himself can therefore bring about the latest metamorphosis of himself as a species, which raises him to the rank of Homo liber. Its qualitative difference as compared to the two others consists in the fact that, in it, either the human being develops everything himself or he takes a path that leads to the total downfall of his personality. There is indeed the risk of humanity’s mass descent into feeble-mindedness, which would then be fixed among the traits of the species. The dominance of relativism, scepticism, the fantastic manipulations of mass consciousness using electronic means – all these are hallmarks of the approach of a hopeless future, which will unavoidably occur if no decisive step is taken towards the true freedom of the spirit, which goes hand in hand with a transformation *as species* of the threefold bodily nature of man. In this question epistemology merges to a unity with esotericism, sociology, economics, with the aim of awakening these to new life and restoring them to health. In this sense, through the ‘Philosophie der Freiheit’ the foundation is also laid for *social threefolding*, the fundamental ideas for which were developed by Rudolf Steiner.

In the final analysis, the world-constellation of man today is such that, within it, all the above-described metamorphoses of man as a species unite, as they form an evolutionary totality which leads the human being to the Christ, who went through the Mystery of Golgotha. In this totality the most important thing to take place is *the incarnation of world-evolution in the human being*. All the forces that have created man and the natural kingdoms in the course of three-and-a-half aeons

have entered the human being through Christ's deed of sacrifice on Golgotha. When Christ had become man, he took *within him* the world-cross of evolution upon Himself. When the human being says: "Not 'I', but Christ in me", he becomes *Christophoros, the Christ-bearer*; he takes upon himself "his cross", and gradually becomes one who realizes world evolution in practice. In ascending to pure thinking, to a beholding of ideas, to free imaginations and still higher, man creates in the truest sense of the word a new reality, into which passes the world of otherness-of-being as it is spiritualized. It endows the atoms with the imprint of the new cosmic plan, and they proceed, in harmony with it, to build the structure of the following aeon.

To the extent that the individual human being moves on to fulfil his world task, the axis of world symmetry begins to pass through him. The former axis remains where it is. But the new one, which passes through the individual 'I', expresses the *dynamic* centre of that universe with which the concrete human individuality is merging into one. This universe has a subjective character, but ultimately the universe consists of subjects, and nothing else. Regarding this fact, we find in Angelus Silesius the following remarkable aphorism:

"I am myself eternity, when I depart from time,
And enfold myself in God, and God within myself."

With these considerations we have not dealt exhaustively with the theme of the chapter. We will return to it in chapter XII. In order to develop it further, we need to study the structural analysis of the next chapters of the 'Philosophie der Freiheit'.

‘Die Philosophie der Freiheit’

Chapter 6 – The Human Individuality

The method of thinking based on the sevenfold logic of metamorphosis, which leads us towards imaginations, is not meant to be a dead, schematic system that one absorbs once and then merely applies in an automatic and monotonous manner. The laws in it are, indeed, unchanging, but the forms of the thought-process in its unfolding are variable.

The thought-forms of the ‘Philosophie der Freiheit’ express the striving of the thought-process for mastery of the will-element, and for an enhanced, pure existentiality of the spirit. The laws of metamorphosis are equal to these demands and offer wide scope for the creation of forms.

As we move from the fifth to the sixth chapter we would turn again to Jakob Boehme and see how he describes in the language of alchemy the working of the laws we are studying, at the fifth and sixth stages of the metamorphosis. “This fourth nature-form ascends to the fifth, the living struggle of the parts, that rests within itself. There is present at this stage an inner austerity and silence, as at the first; though it is not an absolute rest, a silence of the inner opposites, but an inner movement of the opposites. It is not what is still that rests within itself, but what is in restless movement – that which has been ignited by the fiery lightning of the fourth stage.” (That ‘constantly moving rest’ in the 5th chapter was able to appear to us as ‘inertia’ of the interpretation; but how well that which Boehme writes harmonizes with what we have considered in our last chapter.) “At the sixth stage the primal being becomes aware of *itself* as inner life of this kind (life of the second stage and the living struggle of the parts at the fourth stage – G.A.B.): it becomes aware of itself by means of sense-organs. The *living beings* (emphasis G.A.B.) endowed with senses embody this nature-form” (GA 7, p.128). The “primal being” of the sixth stage is, in our case, the thought-being which now individualizes itself in the course of the metamorphosis. Of decisive importance for it is the “sense-organ” in us, which acts as the medium for ideal perception. Of extreme interest to us is the fact that Boehme uses the concept of life for the second, fourth and sixth “nature-form” – or element and stage in our case. These are the elements which play within the cycle of metamorphosis

the rôle of an *agent of transformation*, and relate to the nature, not so much of the elements as of the connection between the elements – i.e. the laws of metamorphosis. They differ from the latter through the fact that the actively cognizing ‘I’ is present in them to a high degree, in other words they are less formalized than the laws/connections of the elements.

Elements 2, 4 and 6 stand more in interrelation with the original, higher Trinity, the World-’I’; hence they are the antagonists of what ‘has become’ in the rectangle of elements 1, 3, 5 and 7. But they bring about opposition as a *process*. In their essential nature they are *twofold*. On the one hand they are oriented towards the past, to what ‘has become’, and on the other hand towards the future, to what is in the process of becoming; in themselves they belong, admittedly, neither to the first nor to the second. It accorded deeply with structural law that in chapter 2 we highlighted two Cycles (and the third only plays a make-shift role there). As to chapter 4, two of its parts are each formed of two triads, this being determined by its position at the axis of symmetry of Part I of the book. Its Cycle IV also arises by virtue of this position. In it is *clearly* expressed that which is hidden in chapter 2 – i.e. is present on a purely spiritual level between its first and second Cycles.

The sixth chapter stands in a symmetric relation to the second, with respect to the middle of Part I of the book. Structurally both chapters are also symmetrical. In chapter 6 there are also two Cycles. Its third Cycle, which is indispensable because it provides it with unity and wholeness, was – as we have seen – presented in chapter 5; it appears there as Cycle VIII. The additional, third Cycle was placed at the end in chapter 2; but in chapter 6 it came first, which is again explained by the symmetry of the chapters.

But there is an essential difference between chapters 6 and 2, in that chapter 6 has an individualized thought-form. This is why it is called ‘The Human Individuality’. Nowhere in the book is it so appropriate as in chapter 6 that a discussion of this problem should appear. It arises from the character of the chapter that the thought-technique applied in it puts to an especially stringent test our capacity to advance from reflection to ‘beholding’.

With regard to content, four questions are here set before us which we have already taken up – not only in chapter 5, but already in Cycle V of the fourth chapter – i.e. at a point where we have only just crossed the axis of symmetry and crossed the abyss separating reflection from ideal perception. One even has the impression that the most essential thing about the role of the subject in the process of perception was already said at that stage. But a special part is played here by the differ-

ence in method. Earlier, we had to do with an *inferring* of definitions, which took place according to “scientific method”, and thus inductively. Now, however, it is *deduction* that plays the dominant role in our discussion. To a certain extent it was this, working out of the future, that determined the course of those investigations, but now that the past has moved on to the “future” of chapter 6 it influences this and changes it, resulting in a partial cancellation (and preserving – *Aufhebung*) of the predetermination of the deduction.

In other words, with the individualizing of the idea in chapter 6 there is greater emphasis on the ‘how’ than on the ‘what’. Let us note the way Rudolf Steiner builds up the first few pages of chapter 6. He uses the word ‘also’ (German for: therefore, thus, and so) five times, but the meaning would require it to be repeated seven times. Where it has been omitted, we are inserting it in brackets. In cognition, the (German) word “also” is used for the drawing of a conclusion which the ‘I’ carries out when it has accumulated a sufficient number of facts. The “human individuality” in chapter 6 is also engaged in this process. It builds up the first Cycle in the chapter out of seven dual thought-forms which, because we have not yet entered the sphere of the supersensible, are not of a purely ‘beholding’ character; but nor can they be purely conceptual, because we are within the sixth element. They combine within themselves the one and the other. One of its parts is conceptual in nature (we have marked it with the letter B in the text of the ‘Philosophie der Freiheit’), and the other is a ‘beholding’ (marked with the letter A). If we move through seven such thought-forms – which in each single case demands considerable effort in the transition from reflection to beholding – our spirit (mind), with its habit of thinking in abstract concepts only, is powerfully “shaken up”, and submits more easily to the law of sevenfold metamorphosis, in accordance with which the Cycle that conceals these thought-forms within it is constructed.

The thought-form that constitutes the thesis of Cycle I embraces within its ‘beholding’ phase the entire preceding discussion of the character of human inner representations. It is concentrated in a more immediate way in Cycle VIII of the preceding chapter, and also in the Supplement to it. The conceptual part of the thesis has the character of a summarized statement. For this reason we are placing here the first “also” (thus).

CYCLE I

(Cycle VIII of chapter 5 represents Part A)

1. (Thus-‘also’) The main difficulty in explaining inner representations is found by philosophers to lie in the fact that we B[C.1] (1.)

ourselves are not the external things, while our inner representations are supposed, nevertheless, to have a form that corresponds to the things.

The thought-form of the antithesis (with its ‘however’) also begins with that part which tends in its character towards the manifest clarity that is typical of ‘beholding’. Thanks to this preparation, the conceptual part assumes the character, not of pure abstraction but of a judgment *a posteriori*; its experience here was ‘beholding’, and it therefore has, itself, the nature of the fifth element.

2. If we look more closely, however, we realize that this difficulty does not exist at all. ‡ We are not, it is true, the outer things, but we belong, together with the outer things, to one and the same world. ‡ That segment of the world which I perceive as my own subject, is permeated by the stream of the universal world process. For my perception I am, initially, enclosed within the boundaries of my skin. But what is contained within this skin belongs to the cosmos as a whole. A (2) (3.) (4.)

The synthesis is built up in a similar way: first a brief act of beholding, and then the perception of the judgment.

3. Hence (‘also’) for a relation to exist between my organism and the object outside me, it is not at all necessary for something of the object to enter my being or make an impression on my spirit (mind) like a signet ring in wax. ‡ The question: How do I come to know of the tree ten paces away from me? – is quite wrongly put. It springs from the conviction that my bodily limits are absolute barriers, through which information about the things is carried into me. The forces at work inside my skin are the same as those that exist outside. ‡ Therefore (‘also’) I really am the things; not I as the perceiving subject, but I insofar as I am an integral part of the universal world process. B (5.) A (6.) B (7.)

If we take out from all three elements just their conceptual parts (B) we arrive at a normal logical dialectical triad, which is expressed aphoristically in all-embracing concepts. The ‘beholding’ parts arise as a necessary step in the development; they have been preparing element 4. This also falls into two parts, but both have, of course, the character of ‘beholding’. The first (A’) is oriented towards the left half of the lemniscate of the Cycle, even extending beyond its limits (“the universal world-process” is present there).

4 The percept of the tree exists together with my 'I' within the same A' totality. This universal world-process brings forth just as much the percept of the tree over there as it brings forth here the percept of my 'I'. If I were not a knower of the world, but its creator, object and subject (percept and I) would come into being in a single act – since they are mutually conditioning elements. As world-knower I can find what these two share in common as entities that belong together – only through thinking, which relates them to one another by means of concepts.

Now follows the second part of the 'beholding' (A''), which takes us into the second half of the lemniscate. Content-wise there is a correspondence with Cycle V of chapter 4, and part A' with its Cycle IV. This means that in both cases we have to do with the phenomenon of transition from speculation to 'beholding'. We will now make this process clearer with the help of a diagram.

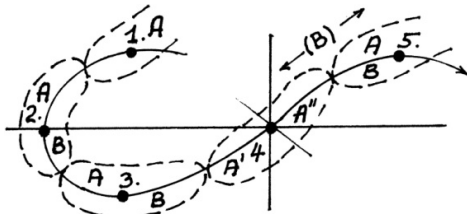


Fig. 91

Element 4 also has its conceptual part. This is indispensable because element 5, too, begins with 'beholding'. If this cannot be separated from element 4, the two merge together. It is also possible to assign the conceptual part of element 4 to element 5. Then

its 'beholding' is enclosed between the two "therefores", the two conceptual parts.

4. The most difficult arguments to refute will be what are known [C.II] as the physiological proofs of the subjective nature of our per- A" cepts. I can perceive the same pressure – on my eye, as light and (1.) on my ear, as sound. A pulse of electricity is perceived by the eye as light, by the ear as sound, by the nerves of the skin as pressure, by the olfactory organ as the smell of phosphorus. ‡ What are the (2.) implications of this fact? Only this: I perceive an electric shock (or pressure) and after this a light quality or a sound or a certain smell etc. If there were no eye, then the percept of the mechanical impact in the surrounding space would not be accompanied by the percept of a light quality; without the presence of an organ of hearing there would be no percept of sound etc. What right has one to assert that without organs of perception the entire process would not be there? ‡ Anyone who infers from the fact that an (3.) electrical process in the eye produces light, that what we experience as light is, outside our organism, only a process of mechanical movements, – such a person forgets that he is only moving

from one percept to another, and does not at all arrive at something outside perception. Just as one can say: the eye perceives as light a process of mechanical movement in its surroundings, so can one equally well say: a regular modification of an object is perceived by us as a process of movement. ‡ If I draw on the outer edge of a disc a horse twelve times, in the forms that its body assumes while it is galloping, I can, by rotating the disc, create a semblance of movement. I need only to look through an opening in such a way that in the corresponding intervals I see the successive positions of the horse. I see, not twelve pictures of horses, but the image of a galloping horse. (4.)

5 The above mentioned physiological fact can therefore ('also') throw no light on the relation between percept and inner representation. We must find another way to approach the question. (5.)

At the moment when a percept appears in the field of my observation, thinking also comes into play through my activity. An element in my thought-system, a given intuition, a concept, unites with the percept. When the percept then disappears from view, what remains behind? My intuition with the relation to the specific percept, which has been formed in the moment of perception. How vividly I can, later, bring this relation to mind again depends on the way my spiritual and bodily organism functions. ‡ The *inner representation* is (therefore – 'also') nothing other than an intuition that has been brought into relation with a definite percept; a concept which was once connected with a percept, and has preserved the connection with this percept. (6.)

The complicated configuration of the thought-forms in Cycle I is also explained by its content. The conceptual parts of its elements emerge as inner representations do when percept unites with concept. And it is insight into the nature of the inner representation that forms the content of the Cycle. We have already pointed out that the results of the discussion in chapter 4 remained inconclusive. We have merely taken note of the unsatisfactory nature of a number of philosophical, psychological and physiological theories of human perception. With the help of further discussions in the course of chapter 5 we grasped the fact that of special significance in chapter 4 is what is said there about man's inner representations. With the help of these the human being builds up his own world; with them he unfolds his own activity. We begin to understand the significance of the fact that the human being unites the concepts with the percepts. In the course of this (inner) work his individuality with its striving towards freedom emerges. Now that we have passed through the middle of Cycle I in chapter 6, the task we are given is to understand once and for all that the inner representation

is “therefore an individualized concept”. Our ‘I’ identifies with it, and builds up within it the ‘I’s *ideal form*. In this way, content and method merge together in the text of the book.

6. My concept of a lion is not formed *out of* my percepts of lions. A.
 But my inner representation of the lion is formed on the basis of the percept. I can convey the concept of a lion to someone who has never seen a lion. But without a percept of his own, I will not be able to communicate to him a living inner representation.
7. The *inner representation* is therefore (‘also’) an individualized [C.III]
 concept. And now it is understandable to us that the things in the B (1.)
 real world can be represented for us inwardly. ‡ The full reality of A (2.)
 a thing arises for us in the moment of observation, out of the (3.)
 coalescence of concept and percept. ‡ The concept receives by (3.)
 means of a percept an individualized form, a relation to this
 particular percept. In this individual form, which bears within it
 as a special quality the relation to the percept, it lives on in us and
 embodies the inner representation of the thing in question. ‡ If we (4.)
 encounter a second thing with which the same concept connects,
 then we recognize it as belonging to the first, as something of the
 same kind; if we encounter the same thing a second time, we find
 in our conceptual system not merely a corresponding concept, but
 the individualized concept with its own particular relation to the
 same object, and we recognize the object.
- The inner representation, therefore (‘also’), stands between B (5.)
 percept and concept. It is the determinate concept, which points
 to the percept.

The first element in Cycle II extends the sevenfoldness of Cycle I to an octave. Here we see repeated a phenomenon that occurs between elements 4 and 5 of Cycle I. The thesis of Cycle II is quite independent, but one can also experience it as consisting of the conceptual part of element 7 and of its own ‘beholding’ and conceptual part. The latter has so wide and all-embracing a character, that it can serve as a new beginning, a new thesis.

CYCLE II

1. The sum total of the things I can form inner representations of, I can call my experience. The person with the richer experience is the one who has a greater number of individualized concepts. A person who lacks all intuitive capacity is not able to gather experience. Things disappear from his field of vision because he lacks the concepts that he should bring into relation with them. A person with a well-developed thinking capacity, A(6.)

but with poorly functioning perception due to imperfect sense-organs, will also be unable to gather experience. In some way or another he can acquire concepts, but his intuitions lack the living reference to definite things. The empty-headed traveller and the scholar who lives in abstract conceptual systems are both equally unable to accumulate a wealth of experience.

Reality comes to us in the form of percept and concept; the subjective representative of this reality is the ‘Vorstellung’ (inner representation). B (7.)

Here the dual thought-forms come to an end. The second Cycle is the antithesis to Cycle I; feeling now stands over against thinking and perception – the objects of the foregoing discussions. But where is the unity of the chapter? – the reader will ask. It arises within the (human) subject of cognition, whose ‘I’ is the unity of thoughts, feelings and expressions of will. The human individuality “consists” of these.

2. If our personality only expressed itself in cognitive activity, the sum of all that is objective would be given in percept, concept and inner representation. ‡ However, it is not sufficient for us to bring the percept, with the help of thinking, into relation with the concept; we relate it also to our own subjectivity, our individual ‘I’. The expression of this individual relation is feeling, which manifests as pleasure or pain. [C.IV] (1.) (2.)

3. *Thinking* and *feeling* correspond to the dual nature of our being, which we considered earlier. *Thinking* is the element through which we participate in the general cosmic process; feeling is that which enables us to withdraw into the narrow confines of our own being. (3.)

Our thinking connects us with the world; our feeling leads us back into ourselves, makes us into an individual.

The introductory consideration of this new component brings with it the risk of falling into a new one-sidedness. This should not just be viewed conceptually; we must turn to ‘beholding’.

4. If we were merely thinking and perceiving beings, our whole life would pass by in featureless indifference. If we could merely *take cognizance* of ourselves, we would be completely indifferent to ourselves. It is only by virtue of the fact that, together with self-knowledge we also have a feeling of self and, together with perception of things, feel pleasure and pain, that we live as individual beings whose existence is not exhausted with the conceptual relation in which they stand to the rest of the world, but who have also a (4.)

special value in themselves.

One might be tempted to see in the life of feeling an element that is more saturated with life, compared with thinking reflection on the world. We must respond to this by saying that the life of feeling only has this richer significance for me as an individual. For the world-whole, my life of feeling can only acquire value if feeling, as a percept of myself, enters into a connection with a concept and, via this roundabout route, is membered into the cosmos.

‘Beholding’ shows us the dualism of thought and feeling (which first appeared as the introductory motto to chapter 2) as a normal oscillation of the individual between his inner being and the being of the universe. Its resolution means an ascent on the ladder of the individualization of the subject of cognition – i.e. we have here before us the motive force of our personal development.*

5. Our life is a constant swinging back and forth between participation in the general world-process and our individual being. The higher we ascend into the universal nature of thinking, where what is individual interests us, in the last resort, as no more than an example, an instance of the concept, the more there is a loss in us of the character of the particular being, the specific, single personality. The further we descend into the depths of our own life and allow our feelings to resonate with our experiences of the outer world, the more we sever ourselves from the universal being. A true individuality will be the one who reaches the highest with his feelings into the region of the ideal. (5.)

6. There are people in whom even the most general ideas that enter their heads still possess that special colouring which shows unmistakably their connection with their bearer. There exist others whose concepts come to meet us bearing no trace of individuality, as though they had not originated from a human being of flesh and blood. (6.)

Inner representation already gives an individual stamp to our conceptual life. Everyone has a standpoint of his own from which he views the world. His concepts connect on to his percepts. He will think the general concepts in his own special way. This particular quality is due to our physical location in the world, the perceptual sphere given to the central point where life has placed us.

Over against this determining factor there stands another, which is dependent on our peculiar organization. Our organization is a special, fully determined and unique entity. Each of us attaches particu-

* The concrete unfolding of its entire wealth of content will follow in Cycle II of chapter 9 (the second in the second Part of the book).

lar feelings, and with the most varied degrees of intensity, to our percepts.

This is the individual core of our own personality. It is what remains when we have taken into account all the determining factors arising from the place we occupy in the world.

7. A life of feeling devoid of all thought would, of necessity, gradually lose all connection with the world. The human being with a disposition to unfold his full potential will see to it that knowledge of things goes hand in hand with development of the life of feeling. (7.)

Feeling is the means whereby concepts are imbued with concrete *life*.

A comparative structural analysis is one of the instruments of our methodology. An important aid to an understanding of the character of the chapters of the entire first (and also the second) part of the ‘Philosophie der Freiheit’ can be found in a study of its triune structure. It consists of 3x3 elements and can be represented as in Fig.92.

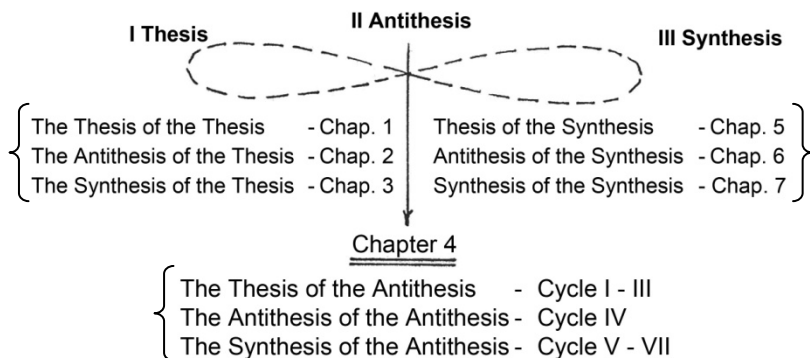


Fig. 92

This schematic figure conveys to us additional aspects for an understanding of the character of all the elements of the seven-membered metamorphosis. As to chapters 2, 4 and 6, they can be compared to the two-headed Janus. They all have the character of the *antithesis*; at the same time they have the additional function of providing the basis for a relation between the chapters that are to a special degree “pregnant with content”. The antithesis, which fulfils the task of a cancelling and preserving once, twice and three times is always directed towards the past in its first half and towards the future in the second. This is the case with both Cycles in Ch.6; and also in Ch.2. In Ch.2 Cycle I is short, unhurried and bears the hallmark of the content of Ch.1. Cycle II is unusually complex, many-layered, dramatic. It negates the old in order to

create the new. If we familiarize ourselves with its content, we realize that the historical-cultural heritage in its traditional aspect condemns us to unfreedom. However, if we cancel it dialectically (not rejecting it completely) a space opens up for the future freedom of the spirit.

In Ch.6, following the law of symmetry (see Fig.), Cycle I is the most significant. In its entirety it embodies an act of self-knowledge, for the possibility of which we are indebted to the five preceding chapters.

The second Cycle of Ch.6 is, in essence, creating a firm basis for the existential monism of the personality. By way of the content, light is thrown here on the whole further structuring of the book.

To attempt a comparative analysis of just the elements of content (1, 3, 5, 7) of the Cycles composing the structure of chapter 6, would be an arduous undertaking indeed. In Cycle I we have obtained seven extremely important theses, which in themselves embody the quintessence of the meaning of the chapter. A correct approach would take all of them into account. But then one must compare them all with all seven elements of Cycle II of Ch.6 and of Cycle VIII of Ch.5. If we do so, a number of interesting mutual relationships emerge, for example in the juxtaposition of the theses:

(Ch.5) C.VIII The most important thing now will be to provide an exact concept of inner representation (*Vorstellung*).

(Ch.6) C.I The inner representation must correspond to the outer things – one of which is the ‘I’ as a part within the general world process.

(Ch.6) C.II In the inner representation reality is given to us subjectively.

We cannot attempt a comparison of other elements here, as the formalizing of such an undertaking would be an extremely difficult task in this case. With the order of our short formulations we carry out an act of intellectual strengthening of the ‘I’. In Ch.6 this work has already been completed, thanks to the seven “therefores” of Cycle I (the eighth is given in the thesis of Cycle II). The entire remaining content of the chapter is directed towards the development of ‘beholding’. This is not to say that it would be impossible to carry out a comparative analysis of its elements; but this work demands a more active involvement of the reader, and if he wishes to gain this experience, he can develop it himself.

Concluding Résumé:

As a part within the world-whole, the human 'I' develops itself on the basis of the uniting of concepts with percepts. Resulting from this activity, inner representations arise which are, in fact, the same concepts, but in individualized form, which contain within themselves a relation to the percepts. Standing over against the inner representations are the feelings, which lend them a subjective colouring that is unique to each individuality. Through the feelings the inner representations in the individual take on the character of life. The ideal nature of the inner representations must unite with this life. Then we attain life on a higher level.

An attentive reader, as he studies this chapter, may well remind us that Ch.1 consists of 5 Cycles because in it the thinking and inquiring subject, which as microcosm is fivefold, appears in the spotlight for the first time. In Ch.6 we are concerned directly with the human individuality. In what way, the reader may well ask, does his fivefold nature come to expression *here*? – It does so with the help of a *parallel* structure, which we have marked in the margin. In it we can count, together with Cycle VIII (Ch.5) exactly five Cycles. But its periods are short, and thus characteristic of the astralized, more conceptual, intellectual structure. But this structure also represents the microcosm.

IX Memory Picturing

1. The 'Ur'-Phenomenon of Man's Evolution to Spirit

We stated earlier, that all efforts of the human being to get to know Anthroposophy in a way that is in keeping with its essential nature, are doomed to failure if they have the character of the mere understanding. When this is the case, it is impossible to find a relation to its qualitative aspect. It is absolutely necessary, not only to grasp, but to experience the fact that Anthroposophically-oriented spiritual science, although it embodies a coherent system and despite its colossal range, has been left incomplete in all its parts by Rudolf Steiner. Therein lies its *methodological peculiarity*, which stems from the cognitive principles that were customary in the great Mysteries.

Out of an ocean of unbounded cosmic wisdom Rudolf Steiner created a kind of 'conduit' into the realm of human cognition. As it streams through this 'conduit' into the thinking consciousness of the human being, irrigating and enlivening it, this wisdom has the impulse to return to itself and to carry the human being with it on its waves, and in this way to lead him, as a matured individuality, back into the ocean of the spirit which he left behind on his entry into earthly being.

In this reciprocal relation between man and world, both are incomplete. For, the human being proceeded from the spirit as an integral part of it and, therefore, both retained the urge to restore the lost unity, thus providing development with its impulses in its passage through the multiplicity of forms. In this sense, every form whatever of *cognition* is merely a phase of transition between the forms of the *being* of forces in the free play of creative activity. As these forces 'flow down into' the sphere of sensory being, they experience the tendency to rigidify in forms, and one of these is the 'I'-consciousness that thinks according to the laws of logic. The formal nature of logic sets limits to it, conditioning thereby the abstract character of its form. To overcome this form, the 'I'-consciousness needs to develop within itself a new kind of 'capacity to flow', which is able to metamorphose both itself and the form of logic.

'Capacity to flow', evolution and metamorphosis are not synonymous, yet in the case in question they are related. Through operating with them as with attributes of consciousness, the teachers in the an-

cient Mysteries imbued cognition with a playful character and clothed it in the form of riddles. Thus imagery, phantasy and also elements of spiritual freedom entered into the cognitive process – that is, everything that actualizes the will in the thinking. Something similar is true of the Anthroposophical method of cognition. The huge multiplicity of facts contained in Anthroposophy can only be handled with difficulty by intellectual means such as classification, formalization, schematization etc. In reality they are all riddles or components of riddles. Like the mythical Sphinx, Anthroposophy comes towards us in the shape of a mighty system of riddles. It is in their solution that the process of cognition consists, which is at the same time a process of the conscious reunion of the cognizing subject with his many-membered being and with the being of the universe.

Not only outside Anthroposophy, but – strange as this may sound – not infrequently among its adherents, one meets people with a nominalist way of thinking who reproach Rudolf Steiner for “inconsistency”, “self-contradiction”, “errors of judgement” etc. They are unable to grasp the “non-Euclidian” character of the relations between the ideas of spiritual science. In these circumstances, what can they do when they read in a lecture of Rudolf Steiner that, for example, the soul of the human being is formed by memories (cf. GA 232, 24.11.1923), in another, that the “preserver of the memory” is the ether-body (GA 266/3, p.248) and, finally, in a third, that our ‘I’ is woven out of our memories? Is then, so they have to ask themselves, the soul identical with the ether-body, and this with the ‘I’?

No, anyone who wishes to know spiritual science must at the same time learn to love both the free play of concepts and soul-forces, and a strict development and organizing of concepts – but, with regard to himself, the movement from the conditioned to the free, to *free self-conditioning* (or ‘conditioned-ness’). Where this is the case, the process of cognition of Anthroposophy will be organized in consonance with its methodology. We will be endeavouring to work in this spirit as we complete our study of the triad which we arrived at in Fig. 56 in our discussion of the ‘Philosophie der Freiheit’.

It is out of the totality of the three worlds that there germinates and develops the human individuality, which is subject to the conditions of sensory being. Two of them he finds before him as given elements: one outside him and one within. These are the world of percepts and the world of concepts. We need only use our sense-organs, and experience of the percepts is impressed into us. From a certain age onwards the percepts begin to call forth in us the concepts, and then we move on to the forming of inner representations – the third world. These penetrate

into the depths of our being and unite with the sheaths. From then on, a part of them can be drawn out from there thanks to the power of memory.

Through their manifold activity, these three worlds form the lower 'I'. This emerges as our own strength (force) of consciousness, of spirit, which has the capacity to draw together into a unity within us the workings of the three worlds. The lower 'I' shows itself to be identical with the scope of our memories. "In everyday existence," says Rudolf Steiner, "the human being is the product of his memories" (GA 115, 16.12.1911). The world of percepts and the world of concepts bring to us the streams of experiences, and the way in which our experiences become memories determines the forming of the triune soul. Pathological irregularities in the memory becloud the 'I'.

Thus, the dynamic totality of four components – percepts, concepts, memories and 'I' – constitute the phenomenon of the conscious, earthly human being. Of these, the most important is the memory, the remembering of oneself as a quality of the 'I'. Before we investigate this phenomenon further, we must decide whether we conceive of it as a single object of cognition (in which case, we risk treading the path of natural-scientific positivism), or as a constituent part of a kind of dialectical tri-unity, or finally as an element of the seven-membered metamorphosis, which corresponds to the evolutionist principle of the spiritual-scientific method. In the latter case, the first step in a methodological organizing of the research is a highlighting of the question as to the principle of *self-movement* of the phenomenon 'I'.

The appearance of the lower 'I' within the tri-unity of percept, concept and self-remembering shows signs, unquestionably, of having been "induced". It is the counter-pole to another unity, and therefore the striving towards the higher is immanent to it. In the triangle of forces which we have arrived at, the 'I' appears as an impulse that remains, in its entirety, on the side of the human being. The counter-pole that corresponds to this reveals itself on the side of the Divine. The dialectical movement within the 'I' is conditioned by the similarity, as an inherent principle, between the lower and its higher counter-pole. For this reason the higher, which corresponds to the earthly phenomenon of man, is also triune. Its three structural components draw the higher 'I' of the human being into a unity.

At this point it is worth referring again to the symbol of the Holy Grail, which we already spoke of in Ch. VIII, as this corresponds to that reciprocal relationship which we are about to discuss. The symbol expresses the many-sided relation of man to God, which is anchored, on an evolutionary level, in the constitution of the human astral body.

For this reason, epistemological research must necessarily assume an ontological character.

The higher tri-unity we are now seeking, which reveals itself to the higher 'I', can have different constituent parts. For example, it can be the tri-unity of Manas, Buddhi and Atma. If we seek a relationship to it of the lower triad which we are studying, we need to acquaint ourselves with a whole series of intermediary stages. It would therefore be advisable to find a higher triad that corresponds more directly to the lower, but above all contains within its structure at least one element of the lower triad. We find the solution in a lecture given by Rudolf Steiner in 1923. He says there: "This is what arises as a threefold force of the soul in its innermost depths: freedom, the life of memory, the power of love. Freedom – the primordial inner form of the etheric or body of formative forces. The power of memory – the inwardly arising, dream-forming power of the astral body. Love – the inwardly arising power of love, which leads the human being to surrender in devotion to the outer world (this power is rooted in the 'I' – G.A.B.). Through the fact that the human soul can partake in this threefold force, it imbues itself with the spiritual life. For, this threefold permeation with the feeling of freedom, with the power of memory, through which we hold together past and present, with the power of love through which we are able to devote ourselves to the outer world, through the possession of these three forces of the soul, this soul of ours is imbued with spirit. ...the human being bears the spirit within him. And whoever cannot grasp in this way this threefold inner permeation of the soul, cannot understand how the soul of the human being contains the spirit" (GA 225, 22.7.1923).

One could italicize this communication of Rudolf Steiner for greater emphasis, as it makes possible for us an important discovery in the sphere between consciousness and being.

The higher or, rather, upper tri-unity of which Rudolf Steiner speaks applies to the soul-structure of the human being, on whatever level or within whatever structure we view it. In the context of the task we have set, we will bring it into connection with the tri-unity which we are investigating. Then we

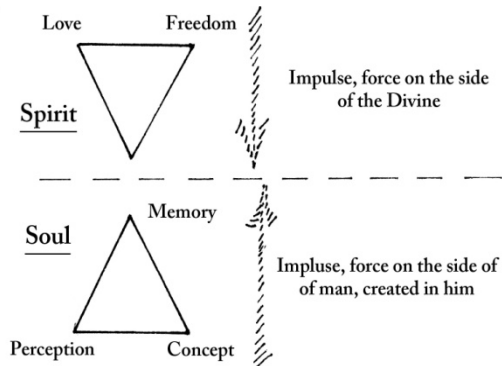


Fig. 93

arrive at a system that has the form recognizable in Fig.93.

In this situation the soul-spiritual being of man can be compared to a dipole in which, through a force working from above (our ether and astral bodies possess the higher consciousness of Buddhi and Manas), the structure working below in the earthly-individual element is in a certain way ‘induced’. And the latter, as it unfolds, begins to exert an influence on the upper tri-unity, on the character of its impulse.

Rudolf Steiner points to the connection of the process of gaining freedom with the ether-body, but the ‘nuance’ of our discussion is of a different kind. Our aim is to highlight the symbol of the human astral body, on whose individualized activity an understanding of the idea of freedom depends. It possesses its ‘ur’-phenomenon, expressed in the symbol of the Grail, which shows its macro and microcosmic nature. In Fig.93 this is represented through the upper and the lower triangle. In them stand, in polar opposition to one another as the principles of their unity, the two ‘I’s, which are the precondition for the development, the individualizing, of the astral body. This comes to expression in the steadily increasing immanence of the upper triangle in the lower. The connecting link between the two triangles is memory. This is born in the lower triangle and *reborn* in the upper. Overall, we have to do, if we follow our methodology, with a perfect sevenfoldness of elements, which form the lemniscate of development, thanks to which the lower ‘I’ is gradually transformed into the higher ‘I’. We merely have to resolve the question: What is it, concretely, that effects the transformation in this lemniscate? Which ‘I’?

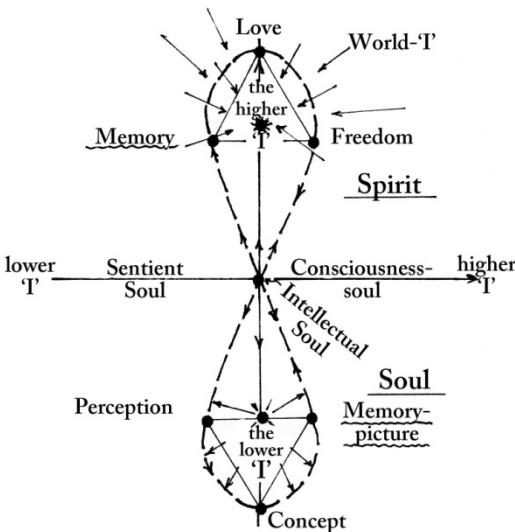


Fig. 94

In our seven-membered metamorphosis of thinking, element 4 is the centre (the point) of transformation of the lower to the higher. It is important, not so much for its content, but because of its ability to perform certain actions. *This is also the field of force in which the triune soul reveals itself and develops.* Different human beings possess the capacity of ‘beholding’ in differing degrees. Here, everything

depends upon the soul-member in which the person mainly functions. In individual development he is moving simultaneously on two axes: the vertical in a lemniscatory movement, and the horizontal in space and time. Along the second axis the human being, in the process of education, of the life of culture etc., involutes the triune soul. By virtue of the 'I' strengthening within it – which is on the path from the lower to the higher 'I' – he brings about in himself an individual evolution. Its foundation stone is laid through the activity of the lower 'I', which *reaches through* consciously into the three worlds – described above – of the individual life of the human being (Fig. 94). In the transition into the higher sphere, an inwardizing takes place of the activity of the 'I', which has gained higher qualities through emanations of the World-'I'. Thus we have arrived at the best possible lemniscate of individual development, in which its principle and its process are revealed with special clarity. One can regard it as the *'ur'-phenomenon of man's evolution to the spirit*. As opposed to the gnoseological lemniscate of the thought-cycle, this lemniscate has an ontological character, which will now be developed and discussed in further depth.

2. A Leap across the Abyss of Nothingness

In the lower loop of the lemniscate shown in Fig.94 the everyday 'I' of the human being, which grows in strength thanks to the experience of perceptions and also of thinking, gradually achieves mastery over these, creating out of them the basis for its own being – in the form of inner representations and memory pictures. The subject receives the initial impulse for this individual activity from the sphere of its supra-individual, higher nature – from the upper loop of the lemniscate – which has formed in the course of the preceding evolution, of the experience of many reincarnations. To begin with, it works unconsciously, whereby to a significant degree it is mediated by the cultural and social environment.

In the upper loop there arises, as the driving force of the soul-spiritual life of the subject, the higher 'I'. Its genesis is complicated and many-faceted. To reveal its content our best approach will be to deal with the question again and again in relation to the different aspects of our discussions. From the statements of Rudolf Steiner we know that the human race (or species) was endowed by the spirits of Form, in the Earth aeon, with a single and universal 'I' (cf. Fig.35). Thanks to this, the *three bodies* of man are formed from the beginning of the aeon in a different way than in the animal kingdom. As a counterweight to the universal 'I' the human being has developed, in the genesis of the *tri-*

une soul, the personal, lower 'I'. Their reciprocal relation is expressed in the Fichtean 'I = not-I'. Their equality is not a constant; this is a potential equality; in it is gradually formed the *higher, individual 'I', in which body, soul and spirit of the human being achieve a conscious unity*. In the equality of I = 'I', development assumes the character of gradual mastery of the higher stages of consciousness which surpass, at a certain level, even the consciousness of the spirits of Form. In the primal source of all the 'I's in the world there holds sway the Divine World-'I', which is conditioned by nothing and conditions all other things. It is free in all eternity; leading the human being to Itself, It leads him to freedom. Its centripetal tendency is at the opposite pole to the egocentrism of the lower 'I'. For this reason there arises, in the transition from the lower to the upper loop of the lemniscate – shown in Fig.94 – but also in the lemniscate of thinking, the necessity to cancel and set aside (*aufheben*) the lower 'I'. Ontologically, this takes place in the transition from memories of one to another kind, which is accompanied by the development of the triune soul.

The cancelling and setting aside of the 'I' requires a high degree of development of the 'I'-consciousness. This can be acquired in the individual experience of learning how to control the life of thoughts, feelings and expressions of will. This is shown in the fact that in the consciousness-soul love for the deed becomes the motive and the spring of action. This love for the deed germinates in the intellectual soul by way of the development of love for the *object of cognition*, which finds its expression in the ability to identify with it. In the process of this cognition and activity the higher love enters the human soul and transforms the ego-centredness of intellectualism, which manifests in dialectic, into the indirect egoism of 'beholding',* which embraces the real-ideal (not abstract, but having the nature of essential being) content (existence) of the object. Such a process (or mode) of cognition (of action) cannot but contain within itself a moral purpose. The human being forgets himself in the cognized object and thus cancels and preserves the earthly memory within him, in order to attain to a 'beholding' of its content in supersensible reality.

As man's evolution to the spirit begins already in the sentient-soul, it is bound up with the experience of perception. It is thanks to this, that the human being receives his first experience of the 'I'. The first impulses to freedom enter this 'I' from above, but as this soul is weak and imperfect the idea of freedom it holds to is invariably a mistaken one.

* It is indirect, because the phenomenon of the 'I' itself is not cancelled and set aside (*aufgehoben*).

Freedom is confused with arbitrariness, political freedom is demanded instead of equality and economic freedom is sought, which can only lead to the enslavement of human beings, etc. In the sentient-soul the freedom impulse is itself strictly determined by the nature of the perceptions, especially of the lower senses – of life, movement, balance and touch. Only gradually, thanks to the development of the higher soul-members, does the human being learn to perceive in an entirely selfless way: *to 'behold'*. Then he comes into immediate contact with freedom.

As in the lower triangle of the lemniscate (cf. Figs.93, 94) all the elements are drawn into a unity, the changes in the character of perception and thinking have their effect on the development of the memories. In the present case, this triad is also dialectical. The antithesis between perceiving and thinking attains to a synthesis in the memory-representation which forms the content of the 'I'. Is this content form or being (life)? In the lower triad we have unquestionably to do only with the form – void of substance – of the existence of the 'I'. This contradicts the nature of the 'I' as such, but if it could not be cancelled and set aside (*aufgehoben*) the lower 'I' would attain real being, and the path to freedom would be closed to us.

All the processes in the lower loop of the lemniscate must have a conceptual-pictorial-reflective character (the concept, too, is picture). "In this fact," says Rudolf Steiner in 'Anthroposophical Leading Thoughts', "that the human being in his momentary act of *inner representation* is not within being, but only in a mirror-reflection of being, in picture-being, lies the possibility of the unfolding of freedom. All being within consciousness is something that compels. The *picture* alone cannot compel" (GA 26, p.216).

Through ascending, with the help of conceptual-pictorial-reflective thinking, to the consciousness-soul – its pictorial nature amounts in this case to an experiencing (not thinking-through) of the processes of its metamorphoses – the human being is freed within himself from any kind of natural or naturally conditioned existence and then makes the leap across the abyss of nothingness, of not-being – not in the Hegelian, but in the occult sense – and now finds himself in the world where consciousness has the character of essential being. This leap signifies a radical change in the direction of development, a certain "bouncing off" from the boundary of being, which has the form of a sudden "leaping forth" of the upper loop of the lemniscate from the lower, into which its gaze was always turned, as into man's unconscious being. (Fig.95)

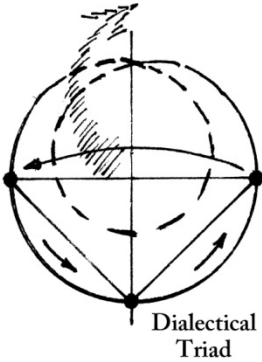
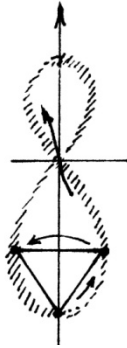


Fig.95



The human being moves round within the closed circle of the dialectical triads, but on an unconscious (supersensible) level the processes within him correspond always to the upper (inside the lower) loop of the single lemniscate. This is one of the meanings of the words: “The kingdom of God is within you” (Luke 17, 21). By bringing

about within himself an empty, but waking consciousness the human being turns, as it were in one stroke, the inner loop “outwards” into the supersensible world, and emerges there as a self-conscious individuality. One question remains, however: What maintains him during this leap?

If the processes of perception and thinking were to produce lasting forms within the human being, he would lose himself in them; in them as the object he would lose himself as subject. For this reason, the process of *forgetting* helps the subject to maintain itself. In fact, the system of the sense-organs, for the human being who has descended from the spirit into incarnation, is the outer world. The human being enters it gradually with his soul-spiritual being which advances from one incarnation to the next. Thus, as Rudolf Steiner explains, “the colour... together with the eye, does not ‘belong’ to the human being; the eye together with the colour belongs to the world. During his earthly life the human being does not let the earthly surroundings stream into him – he *grows outwards* into this outer world between birth and death” (GA 26, p.232 f.).

Also in his thinking organization the human being does not belong to himself, but to the world; the world-thoughts hold sway in him through his thought-organization, with which he “grows outwards into world-thinking”. “With respect both to the senses organization and to the thinking system the human being is *world*. The world builds itself into him. Thus, in sense-perception and in thinking he is not *himself*, but there he is world-content” (ibid. p.233 f.).

And, finally, in the unfolding of the memory in the human being, Divine-spiritual being is at work. In the lower ‘I’, however, the memories arise in us only in picture form and void of substance. But they are active within us in connection with the life-forces: the ‘I’ needs only to

become somewhat weaker and we become a plaything in their hands; they can even take on a compulsive character through returning again and again and stirring up the emotional sphere.

The human being, surrounded only by the world of pictures, nevertheless finds the strength to create out of them the forms of his memories. This force proceeds from the upper loop of the lemniscate shown in Fig.94. From out of the sphere of the higher 'I' there stream into us impulses and forces which condition the development of our self-consciousness, so long as this has not attained the power to condition itself.

Indeed, the processes of perception and thinking represent within us a kind of non-material "painting activity" of the soul, which is unable to leave behind in us lasting traces, but parallel to them a further process occurs "where the forces of growth, the life-impulses are at work". "In *this* part of the soul-life there is imprinted through perception, not a merely transitory image, but a lasting, real image. This, the human being can bear (i.e. not lose himself in it – G.A.B), as it is connected with the being of man as world-content (i.e. that which comes from the upper part of the lemniscate – G.A.B.). As this takes place, he can lose himself just as little as he loses himself when he grows, is nourished, without his full consciousness" (ibid., p.214).

It is out of this parallel, unconscious process that we draw our memories as a content of our individual life. But they, too, must of necessity retain, intermittently, an ephemeral character, remain pictures – until we are able to endow them with the character of imaginations. Then the memories in us will become the faculty of higher 'beholding'. This is what "awaits" us on the other side of the abyss of non-being. Rudolf Steiner describes as follows what happens as the transition takes place: "What we experience in our consciousness as inner picturing has originated from the Cosmos. Vis-à-vis the Cosmos, the human being plunges into non-being. In inner picturing he *frees* himself from all the forces of the Cosmos. He paints the Cosmos, outside which he is standing. If only this were the case, freedom would light up in the human being for a cosmic moment; but in the same instant the human being would dissolve. – But through the fact that in inner picturing the human being becomes freed from the Cosmos, he is nevertheless linked together in his unconscious soul-life with his previous earthly lives and lives between death and a new birth. As a conscious being, man is within picture-existence, and with his unconscious he maintains himself in spiritual reality. While he experiences freedom in the present 'I' (i.e. the lesser – G.A.B.), his past 'I' (i.e. the higher – G.A.B.) maintains him in the realm of being. With regard to being, man is in his inner pic-

turing given up entirely to what he has become through the Cosmic and earthly past” (ibid., p.216 f.). In this, he is bound up in his lower being with the guiding higher Cosmic forces, which represent world-life and the Cosmic Intelligence. It is they, who preserve the human being when, striving towards freedom, he makes the leap through emptied consciousness over the Abyss of non-being. “Michael’s working and the Christ impulse make the leap possible,” Rudolf Steiner concludes (ibid., p.217). They help the human being to transform the “nothingness” of the pictures into the “All” of the free imaginations.

3. The Threefold Bodily Nature and Memory

These two ‘I’s, of which Rudolf Steiner speaks in the statement quoted above, we have shown in Fig.94 on the axis which separates the lower from the upper loop of the lemniscate. The higher ‘I’ is closely connected on this axis with development in time. It is present in the upper loop of the lemniscate in the one-dimensionality (point-nature) of the spiritual space, which the time of the (lesser) ‘I’ becomes in individual experience. The “past” ‘I’ is also the “future” ‘I’, into which we bear the fruits of the development of the lower ‘I’. The ‘I’ that illumines us from above is potentially identical with the Divine ‘I’; they are separated by a series of stages or, rather, forms of the existence of consciousness.

Through the Divine ‘I’ was revealed the absolutely unconditioned freedom of will through which our evolutionary cycle was posited. On its entry into the world of otherness-of-being this will originally became the absolutely conditioning principle. Thanks to it, we have acquired our bodily nature. It works, unconscious to us, in our limb-metabolism nature, in the process of growth, nourishment, reproduction etc. – that is, it constitutes the seven life-processes. One stage higher, the same will works in the forming of the system of the twelve sense-organs and, finally, the processes of perception and thinking. At this last stage the human being reaches a boundary above which the conditions arise for a free setting of goals. On this level of individual development (it corresponds to the upper loop of the lemniscate) the human being turns himself in evolution, figuratively speaking, with his gaze directed backwards. There takes place, in a certain sense, a repetition of the evolutionary process which once formed the transition from the Lemurian to the Atlantean period (see Fig.89) – but now on a higher level. – It becomes the task of the human being to absorb into his ontogenetic being, consciously, the soul-spiritual phylogenesis of humanity.

For this reason the power of memory begins to play a decisive role at this stage of development.

We have already pointed out that in empirical time, on the etheric-physical level, the world-process moves from the past into the future, through a union of the three world-forces – substance, life and form. On the astral level the movement of time flows in the opposite direction. Every moment of the encounter of the two movements is characterized by the ‘I’-phenomenon. One of them is also the (lower) ‘I’ of man, and therefore everything in it is a dynamic process of becoming and transformation. The activity of transformation begins in the lower ‘I’ with the conducting of the will into the thinking. It is upon the will that the ‘height’ of the thinking depends in relation to the stream of development, and upon the ‘height’ depends the depth of conscious penetration into the future (exclusively in ‘beholding’) and into the past (on the level of essential being).

Manifold preconditions exist in every human being for a maturation of this kind. On a subconscious level they are created in the preceding phase of development. At any given moment of the present we bear the entire past within us. Even the metabolism preserves within it the memory of man’s evolutionary past. In the animals and plants this process is different because their past and also the memory of it are different. The human being also retains the memory of the entire cultural and historical past of humanity, in which his personal biography embraces the totality of the reincarnations he has already completed. A memory of this kind is bound up with the process of individualization of the astral body and also with its activity within the other two bodies.

Among the numerous ways of imagining the astral body, says Rudolf Steiner, there is the one that sees it as a reader of the occult script which is written, as on a tablet, onto the ether body by the entire world process gone through by the human being. Therefore “the ether body of the human being is indeed a true copier in miniature of the entire Cosmos. There is nothing in the Cosmos that does not imprint itself as an imaginative picture in the human ether body and, if one wishes to use the expression, is reflected as in a mirror” (GA 156, 12.12.1914).

The astral body of every human being is macrocosmic in nature. The primal source of its activity is still in the first globe, in the upper Devachan, into which we will only ascend consciously in the future. On this spiritual height the astral body stands in immediate, concrete relation to the revelation of the hypostasis of the Holy Spirit, which creates within us the ‘I’-consciousness. The human being incarnates on earth in such a way that his astral body – unconsciously, of course – is connected with the spiritual being of the fixed stars and with the astral aura of

the Solar system. After his death, the human being unites with this astral body, but so long as he is living on the earth his astral body forms a small loop within the large loop of our macrocosmic astral body (as shown on the left in Fig.95). The inwardized (small), subjectivized astral body is especially influenced by rays coming, so Rudolf Steiner tells us, from the Zodiacal sphere of Aries. It tries to hold these rays fast in a particular form and confine them within a beautiful contour. Through forces proceeding from the constellation of Libra, movements arise in the astral body, which enable it to open itself up to its surroundings. In all, the earthly astral body receives from the Zodiac twelve kinds of movement. Also from the planets movements enter it, but they have a more inward character; there are seven of these (ibid.).

Through the totality of the influences streaming in from Zodiac signs and planets, particular ‘habits’ develop in the astral body. For example, they determine what lives in speech as vowels and consonants. With the help of its 19 ‘habits’ the astral body reads the ‘inscriptions’ in the ether body and inscribes new ones into it. Suppose, for example, that we have met someone. The astral body builds up his image with the help of the 19 habits, creates the inner representation of an impression it has received, and of which we become conscious. It does, of course, fade within us quickly, but the astral body engraves it into the ether body, from which it can later be retrieved – read – again.

An important role in the act of remembering is also played by the physical body. Without it we would have no relation to the ether body as a preserver of memory. When we remember, or think, the astral body makes imprints in the ether body, and this in the physical body. The latter works as a kind of instrument for registering what we wish to impress into our memory. But in no way is it, itself, the organ of memory. Astral and ether body have to reach through to their imprints in order to remember them. Here, of course, a certain impulse must also come from the physical body. But one should not imagine that this process is like a ‘taking down’ from the ‘memory shelf’ in the brain, of the ‘memory chits’ one has previously placed there. In order to play a part in the process of memory the physical body also needs to have developed habits, and this happens if we repeat the observations we have made and, by giving greater nuance to our feelings, deepen the impression made on us by what we have observed.

In the world, everything is pervaded with movement and rhythm. When these change in the human sheaths, and in their substances, his consciousness, his existence, changes, the forms of their expression change. The astral body envelops us like a cloud in which passions, desires, instincts of all kinds are in movement. If one gives them too

much freedom, this leads to chaos in the memories. Chance influences from outside then begin to conjure them forth from us. We become the plaything of certain memories. For this reason, thinking must bring order into the astral body, generate within it stable vibrations and bring these gradually, on a higher level, into conscious relation with the cosmic vibrations.*

In the ether body the memories change that part of it which is freed from activity in the life-processes and serves consciousness. In those kingdoms of nature where there is no free part of this kind, there is also no memory.

In the physical body the forming of memory-representations and the forgetting of them goes hand in hand with material deposits and their dissolution.

The 'I' leads everything that takes place in the three bodies to a unity through working in a flexible interplay of the two processes – imprinting in the memory, and forgetting. This happens in the following way. Thanks to the astral body the impressions aroused in us by outer objects become conscious. But the working of the astral body alone here is not enough. In the process of perception it is necessary to move with one's everyday 'I' into the astral body and change its character by way of the judgement; then the character of the perception also changes. If this process does not occur, the sense-perceptions are dulled, and with them the 'I'-consciousness also. Through the combined activity of the 'I' and the astral body the percept becomes inner representation. Initially, this has a pictorial character that reminds one of Imagination, but then it imprints itself into the ether and physical bodies. These 'imprints' are described by Rudolf Steiner as something like fine, shadowy 'ghosts', which have the form of our head and of what attaches itself to this from below – the system of the spinal marrow. There are as many "ghosts" clustered together and rooted within us, as we have memories, but they bear no resemblance at all to the things we remember. The physical body reveals, by virtue of its habits, certain signs which repeat the image of the head and of what is below it. As the astral body reads these, it metamorphoses them radically, and 'deciphers' them. And just as in the reading of a book, one must undertake this deciphering anew, again and again, if one is to remember anything. The light-ether is bound up with the imprints of the memories, which appear in the ether-body.

Thus, the process of memory-formation always has a sensible-supersensible character. In the power of memory we feel, so Rudolf

* The 'Rückschau' exercise, for example, aims to achieve this.

Steiner tells us, our affinity with all the forces of the Cosmos that work creatively in development. Whether we are observing trees, mountains, clouds, stars, and the way they all come into being and change their forms, or whether we try to behold the form-building forces in the world – there always arises something in the soul, that has an affinity to what is happening outside. These are *the forces of memory*. They are cosmic reflections of all that is working, weaving, undergoing metamorphosis in the outer world (cf. GA 335, 22.7.1923).

The percept arises in us because the ‘I’ (here, both ‘I’s are working, the lower and the higher) and the astral body receive, not just an external impression, but a revelation of the things. If no imprinting in the memory takes place, the process ends with a (conceptual) conclusion in which the everyday ‘I’ is at work. But the part of the perception that remains in the subconscious lives on within us, is mirror-reflected in the instrument of the sense-organs, in its nerves, reaches down into the depths of our physical and ether bodies. The ‘I’, which is involved in perception, lends extra movement to the blood (working upon it via the nerve, with the help of the astral body) and thereby stimulates the ether-body. In this, various currents arise. Together with the bloodstream they move from the heart to the head. Rudolf Steiner remarks that Aristotle and Descartes still knew of this stream.

* * *

If we wish to understand this process more concretely, it should be pointed out that in perception we enter into contact with the entire etheric world which, in this case, comes towards us as the external world. As it works upon us, it brings into vibration all the four ethers of which our etheric body consists. The process in them unfolds parallel to what happens in the astral body and ‘I’ when we are perceiving with the physical sense-organ. Suppose we see a human being. The impression made on us arouses vibrations in, for example, our light-ether (whereby the other ethers also vibrate). The thoughts that are aroused in us by the perception also come to expression in the inner light movements. There arise in us the image of the percept and also the inner representational picture. When the meeting is repeated, the light-body makes the same movements as it did before, and we remember the person in question. To remember the inner movements of one’s own light-body (ether), which are brought about by the external ether, means to remember.

All that we have spoken of here takes place, of course, on a subconscious level. Down there in the depths of the human being, the move-

ments of the light-body “strike” – as the ether body is connected with the physical body – everywhere against the physical body and thus transform themselves into memory representations (see GA 165, 2.1.1916). If we could consciously leave the physical body, rid ourselves of it while retaining our perceptions, the memories would stand before us in their supersensible form – as imaginations.

What Rudolf Steiner calls a “striking” of the ether body on the physical, he describes in the lectures of the cycle ‘Occult Physiology’, as follows: Our ‘I’ gathers the impressions of the outer world, works upon and transforms them in the astral body and finally imprints them in the ether body, from where they can be retrieved again as memory-representations. The blood participates actively in this process (because it is the outer, physical expression of the ‘I’). With its whole movement (especially from below upwards) it stimulates the ether body; in it various currents are then formed. They merge with the bloodstream, flow from the heart to the head and gather, like unipolar electricity, at a certain point in the head; there, a great tension of the ether-forces arises, which become forces of memory and imprint in the ether-body the impressions received from sense-perception and from thinking, with the aim of making them into memory representations (Fig.96).

Flowing counter to the above-mentioned current, into a different point in the head, comes another current – from the lymph system. When the memory representations form we have in fact to do with these two currents in the brain. They stand over against one another, create a considerable field of tension, comparable to positive and negative electricity. A

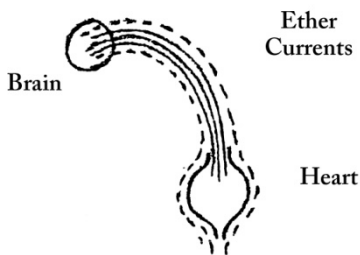


Fig.96

“difference in potential” arises, which is neutralized when a newly-formed representation which has streamed into the head becomes a memory representation – i.e. passes over into the ether body. The physical organs in which these two currents are concentrated, are epiphysis and hypophysis. The first gathers the etheric current that flows with the blood and strives to become memory. It radiates out streams of light that flow across to the hypophysis, which receives them (cf. GA 128, 23.3.1911). Thus the soul element of the human being joins together with his bodily nature; they influence one another. Rudolf Steiner makes clear what he is saying, with the help of an illustration (Fig.97).



Fig. 97

ness from the subconscious. Like a mirror, this barrier reflects back the thoughts, keeping them away from the system of the metabolism, and also stops the unconscious element as it approaches in the opposite direction, coming from the other side of the barrier – the element in which is contained the higher 'I', which works in the organic processes.

The system of the spinal marrow and brain carries to the blood (the instrument of the 'I') the impressions received by the sense-organs. And the sympathetic nervous system, behind which stands the inner (microcosmic) world-system – i.e. the system of the inner organs – has the task of preventing the processes taking place in the organs from being carried into the blood and entering the 'I'-consciousness. In this way the true, higher 'I' of man is closed off from his lower 'I'.

That which flows from outside into the soul of the human being enters into close connection with the blood and strives to unite with its opposite: with what enters the human being materially. But the latter is confined within the sympathetic nervous system. And the appendage to the brain (the hypophysis) is the sentry that prevents the inner life of the human being from entering his blood. The glands in the human being are the organs of secretion. The stream of etheric forces proceeding from them (via the lymph system) to the hypophysis is accompanied by a secretion that also represents an obstacle to the stream of nourishment when it wishes to enter consciousness via the sympathetic system and be consciously perceived. This is in a certain sense the coarsest form of reflection. External means of nourishment can be compared to spiritual thought-beings – indeed, they are the fruit of their spiritual creative activity and of evolution. It follows from this, that these beings approach us from two sides. We reflect them back and receive concepts above and, below, also a form of consciousness that is extremely dull, but nevertheless essential for the development of 'I'-consciousness.

The etheric streams that flow with the blood away from the heart are not burdened with the world-encompassing spiritual process taking place in the bodily organs, and they work via the epiphysis upon the

The process unfolding in this way in the head extends further from the brain along the entire spinal column, it pervades the whole system of the nerve-centres and arrives at the points where the peripheral and central nervous system meet. Here, there is a kind of 'barrier', which shuts off the conscious-

brain, thereby making it into an instrument of the soul life. Together with these streams there also flow the currents of the astral body. The brain allows to flow through it the etheric streams but the astral ones it holds fast. These retained currents are, as Rudolf Steiner says, subject to the force of attraction from the external astral substance of the earth. The astral body of man, insofar as enters the head region, is as it were ‘sewn together’ from two astralities: one coming from the Cosmos, and the other arising (from below) from the body. On the head of the human being there is a certain densification which can be compared to a ‘cap’, where the two astralities are ‘sewn together’ by the etheric current. When the astral substance is held fast by the brain it is reflected back, and that is our thoughts, our feelings that have become conscious. But the etheric stream passes through the brain and the astral ‘cap’. And if it is the new etheric of our memory representations, of pure thinking, the etheric of the ‘power of judgement in beholding’, then it forms beyond the limits of the physical brain a new centre of self-consciousness – that which Rudolf Steiner refers to as the “etheric heart”. Thanks to this organ (or centre) “the *thought*” thinks ... “the *thought*” (GA 266/2, p.135). In this way the foundation stone of human freedom is laid, as the ‘I’-consciousness overcomes the compulsion of all three sheaths of the human being.

There is yet another peculiar feature of this metamorphosis. The etherized thoughts (memories), in contrast to the astral (those that are reflected), do not transform matter into ash. They dematerialize it. It quite simply disappears from the human being, and the World-Will – the Will of the Father – which dies in the non-organic realm, appears in those places where the vanished matter had been. But as this, however, arises anew as a result of the individual activity of the human being, it is in him the will of his own freedom. Rudolf Steiner says that, at the Baptism in the Jordan, Christ in Jesus united himself with the “newly arising ether body which streams to the brain from the human heart” (GA 129, 26.8.1911). This stream is muddied if the human being bears many desires in his blood, and this dulls the brain. For this reason, the attainment of freedom depends upon moral self-perfection, the ennoblement of the entire three-membered soul.

* * *

The two streams we have described spring from the entire being of man, to the extent that he is pervaded by organic activity, but also by perceiving and thinking. Two poles are formed in the human being: the one, through the activity of the self-conscious ‘I’-organization, and the

other, through unconscious activity (see Fig.98). The conscious element of the 'I'-organization has as its basis the sense-impressions, the perceptions, which exert an influence on the blood. Working in connection with it are the brain and the spinal marrow. The impressions stimulate the nerves, these excitations bring the blood into movement; in the points of contact of nerve and blood there arises, as a result of the increased blood-flow, a combustion process which causes a dying of the nerve-cells. As the matter has died, the spirit (thinking), the astral body approaches the ether body and unites with it. But we experience the union of concept and percept. The inner representation is formed, and this is connected with a new kind of etheric nature which arises thanks to the freeing of the ether body from the dead cells. And, what is especially important: this etheric nature is freed as a result of the *conscious* activity of the human being. This means that we have here to do with a *partial awakening to consciousness of our ether body*. This is the ether of our memory representations (they arise when the tension between epiphysis and hypophysis is released). But it does not yet become conscious at the point of the uniting of the concept with the percept. It meets up with the counteractive working of the unconscious part of the ether body, arising from the metabolic system, from the water organism represented by the lymph. This is the working of the above-mentioned dull, animalic consciousness of the organism. It is normally referred to as the subconscious.

The subconscious processes in us are adjoined by our sympathetic nervous system. This is bound up with the unconscious will, which also, in fact, drives the blood to the nerve when a percept begins to stimulate it (a chemical process in the eye, for example). This will is rooted in the blood-warmth (originating from the epoch of ancient Saturn), and when a splitting of the nutritive substances takes place (e.g. in the eye) the warmth that is thus generated does not destroy the cells of the sympathetic nervous system; for this reason we do not perceive consciously what is going on in the metabolic system. In terms of evolution, its processes must enter consciousness at a later time, when the 'I'-organization is sufficiently developed. But initially, the lower sphere in man comes into opposition with the higher when consciousness arises in the latter. Sensory perception comes into conflict with the absorption by the organism, of substances from the outer world; the subconscious comes into conflict with waking, object-oriented consciousness; and this all happens within the triune human being of body, soul and spirit.

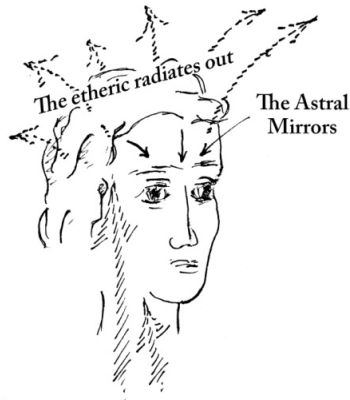
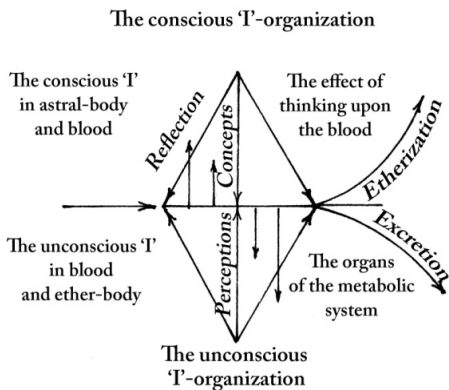


Fig.98

* * *

A kind of summary of what takes place in the threefold bodily nature of man and in the 'I' in the process of impressing into the memory, is given by Rudolf Steiner in a lecture held in 1921. There he explains his thought with the help of a diagram which we reproduce below (Fig.99). Both the spoken communications and the diagram are of special importance for us, above all because in them the nature of the reciprocal relation of the lower and the higher 'I' in the memory process is clarified; we will return to this in connection with Fig. 94. We should not assert, says Steiner, that "our 'I'... insofar as we become conscious of it, (is) inside us: we experience it from without inwards. – Just as we experience our sense-perceptions from without inwards, so do we experience our 'I' itself from without inwards. It is therefore actually an illusion to speak of our 'I' as being inside us. If I may express it in this way, we breathe in, as it were, the 'I' together with the sense-perceptions, if we think of the taking hold of the sense-perceptions as a finer breathing. So that we must say to ourselves: This 'I' actually lives in the world outside (the line in orange, Fig.99 – G.A.B.) and fills us through the sense-perceptions; and fills us then still further as the inner representations (yellow), pressing forward as far as the astral body, connect on to the sense-perceptions (GA 206, 13.8.1921).

With the help of the perceptions and in the perceptions themselves, the (higher) 'I' stretches out its feelers in us, so to speak, through to the astral body. Rising up towards it, come our memories which, as we said, begin with the shadow-like images in the physical body. Then they unite with the activity of the ether-body which, in addition, awakens the inner representations in the astral body (arrows in diagram). An etheric-physical stream arises, flowing from the heart to the head. In it

our 'I' is also present. It is also present in the physical body (red), where it calls forth the memories (green), which then become inner representations (yellow).

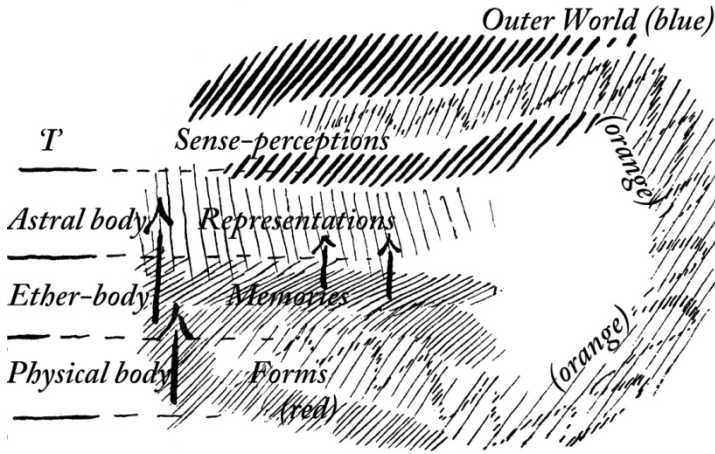


Fig.99 (GA 206,p.135)

But already here, Rudolf Steiner continues, the diagram given for clarification becomes inadequate. When we consider the memories, we discover the 'I' as something that is in the physical body and does not only come from outside with the perceptions. In order to grasp this phenomenon in its full significance, Rudolf Steiner suggests that we imagine a person standing before us and that we become aware of him/her thanks to the fact that our 'I' is present in him/her and reaches us in the perceptions. If we have seen this person before, our inner 'I' encounters in memory the first 'I', which comes with the perceptions. They meet, and we recognize the person.

The ancients expressed this phenomenon in the form of a serpent that bites its own tail; in modern times it is more appropriate to use the picture of a human being standing before a mirror. Let us imagine that he has no knowledge of his own existence, and that the experience of his reflection in the mirror represents his first knowledge of it. Then pointing to the mirror-image, he says: That is me. We are doing something exactly like this when we describe our everyday 'I' as the genuine one. No – our true 'I' strives towards us from outside in the form of a kind of stream and enters us through the stimulus of the sense-perceptions. When it reaches the physical body, it pushes this away. This act of repelling is perceived by us in sentient experience.

Thus our concepts, our inner representations, are also reflections of the experiences that come into us from the outer world – *the outer*

world, in the sense that they arise within the sphere of our true 'I'. And in this case, when we return to the antitheses 'I' and world, 'I' and not-'I', we must say that the world is the 'I'. So, what is the entity that we regard as the 'I'? It has a twofold nature. Our waking consciousness is the form of the real existence of our higher 'I' which, unconscious for us, enters us via the astral and ether bodies and reaches through to the physical body, by which it is reflected back. Thanks to this process of reflection, we become conscious of our sense-perceptions and inner representations. They are all images of the true reality, but lack substance, and we can therefore join them together in whatever combination we wish. And therein lies the activity of the lower 'I'. In it we are free: through it is posited the beginning of the higher freedom.

Such is the nature of our (human) subject. It is shadow-like, but its basis is constituted, though unconsciously to begin with, by our higher 'I' which comes to us as object. From a certain moment – or a certain stage – onwards, subject and object begin *to coincide*: when our inner representations become memories. The higher 'I', which remains in the subconscious, works in the process of remembering; here we have to do with the reality in us. What its nature is, in the being of the three bodies, we have already described.

* * *

When the human being perceives and thinks, he experiences within himself a process with two stages. On the subconscious level the senses, so Rudolf Steiner says, accomplish “a process that I do not perceive; they *vitalize* for me the real process into my inner being (this is how the higher 'I' works in them – G.A.B.) for mental representation. So that, when I have a sensory perception, I initially form by way of this sensory perception the inner representation; but then a second process is there, through which something real is brought about, not merely a picture.... When I remember, then this inner representation sends its influence upwards, just as the sense-perception did previously, and I perceive what was really conjured forth in me when I had the sensory representation, but without realizing it” (GA 212, 30.4.1922).

It is in all circumstances necessary to bear in mind what has just been said, when we are working with the 'Philosophie der Freiheit'. The inner representations of which its content is woven are encountered by the reader again and again in the most varied elements of their structures. Particularly often the theme of naïve and metaphysical realism is discussed. And we must realize that we have to do here, not with empty repetition, but with work in the different parts of the soul.

Thus, we are developing “results of soul-observation”, and not results of a speculative or any other kind. To encounter for the first time the attitude of naïve realism is one thing; it is quite another thing to draw it up from the memory in the form of different inner representations which serve, in the one case, a given synthesis and, in the other, ‘beholding’ etc. In this way is woven the fabric of ontological, ‘beholding’ thinking – frequently parallel to the conceptual. If one does not know what it is all about, one can very well fail to notice the development of the thought as ‘beholding’. Then it also remains “esoteric”.

This is the new and remarkable way in which the soul-life of the ‘I’ can unfold – the personal life of the human being. In this life we are woven out of our memory representations. And the task stands before us: How can we unite with the reality of the memories, ascending to it from the memory pictures, which are without substance? Rudolf Steiner recommends that we carry out an inner “reversal” – turning our soul towards the place from which our memories rise, which bear within them our true ‘I’. This requires the development of great mobility of soul, whereby we come into contact in our consciousness with the element of the will, as subconscious processes are inadequate here. For this reason the ‘Philosophie der Freiheit’ places a main emphasis on the question of the carrying of the will into the thinking, for this is where the higher soul-life begins.

* * *

These discussions make possible for us a broader and more detailed development of the theme, whose picture we have represented as a synthesis in Fig.94, by means of a lemniscate. Here we have before us a symbol of the ‘ur’-phenomenon of man, which is realizing itself at the point of the transition of the subject from sensible to supersensible reality. In this state the ‘ur’-phenomenon represents a system that is, both in its lower and its upper parts, open and at the same time autonomous, and therefore – from the standpoint of the universalism of the evolution of the microcosmic ‘I’-consciousness – also self-contained (see Fig 100a). In the upper part of the lemniscate the system of the primordial revelation of the triune God is open, through which was posited the ‘becoming’ that is, on all its levels, seven-membered.

In the system of the microcosm the primal tri-unity manifests the peculiar feature, that the hypostasis of the Holy Spirit forms within the element of the higher memory an entirely inward phenomenon, whose reality grows to the extent that the human being possesses an individual Manas. This is the sphere where the human being has the task of attain-

ing to free imaginations. The lower 'I', which lives from the content of the lower memory representations, is separated from the higher by the sphere of the subconscious, which it strives to imbue with the light of cognition, on the path of the development of the triune soul. We have shown this part of the diagram again, separately, so that it can be studied more closely.

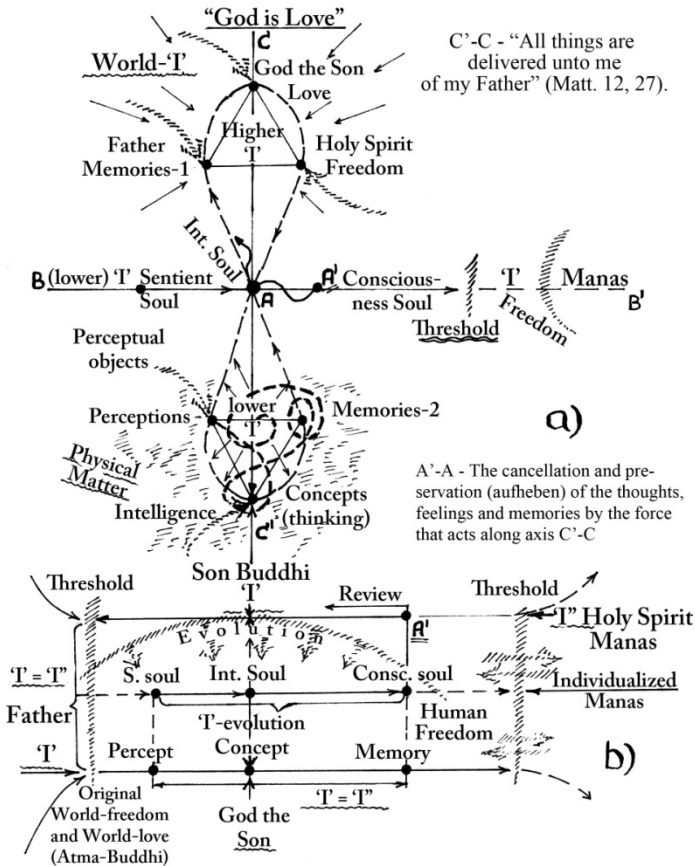


Fig. 100

In the course of evolution, and of the cultural-historical process in particular, the human being undergoes his development from the sentient to the consciousness-soul, using the support provided by the experience of perceptions, feelings, thinking and action. To begin with, on the stages of group-consciousness, there stands behind these the higher 'I', which was bestowed on humanity by the spirits of Form and has 'Father God' character. Within it work the primordial world-freedom and world-love which in otherness-of-being, before they become free-

dom and love in the individual human being, are turned into predestination and duty. Let us call this working (the totality of Atma and Buddhi) – I'. The everyday 'I' of man, which lives in the threefold soul, approaches the individual higher 'I'. Let us call it – I". It ascends continually the stages of likeness to God and is able, potentially, to identify with the world-'I'. The sphere of individual human freedom extends – as will be shown in our analysis of chapter 9 of the 'Philosophie der Freiheit' – between the consciousness-soul and Manas. Study of the evolutionary constellation of the Trinity in the upper loop of the lemniscate (Fig.100a) will explain to us why, above the sphere of the consciousness-soul, one can experience conceptual and moral intuitions, and not imaginations. The relation Father – Holy Spirit has revealed itself to evolution from its beginning. Therefore this very relation, above all, is also revealed to the individual soul at the height of its development: *conceptually in the aspect of Manas and intuitively in the aspect of Atma*. But in this way the human being receives only the idea of freedom. If he is to be able to bring this to practical realization, the Second hypostasis must reveal itself – in *moral* intuition.

As a preparation for this state, in which freedom is born, the Manas in the three-membered soul unites with the lower 'I', which calls forth in it an involutive process; this comes to expression in the development of the memory. The (lower) 'I' itself works within the soul as the power of remembering. In the consciousness-soul this power can grow to the point where the (lower) 'I' receives the capacity to look back in time (point A', Fig.100b), but it sees, not itself, but the world-'I' that works in evolution; admittedly, the precondition for this is that the (lower) 'I' is cancelled and set aside and that consciousness is maintained in pure actuality.

Steps of this kind are taken by the human being in the flow of time, along axis BB', which is also the threshold of the supersensible world. Vertical to this axis of symmetry, there runs the working of the impulse proceeding from God the Son. He it is who, after the Mystery of Golgotha, leads us in the condition of the cancelled and preserved (aufgehoben) 'I' over the threshold of the point of nothingness of the lemniscate. The success of this action can be judged by the degree to which the intuitions received on the other side prove, when connected with the practical life, to be moral and free from the egoism of this side.

One can say that in the lemniscate in Fig.94 we have before us the "what" of the microcosm, whereas in Fig.100 its "how" is revealed to us and, therewith, the method required to solve the problem we encounter at the nodal point of the lemniscate. As we acquire in the consciousness-soul the strength to look backwards to the higher (evolutive) I'

which works in our memory (in it is hidden the entire foregoing evolution of the world), we approach in the “retroactive” movement of the cancelling and preserving of the ‘I’ (which is identical with the intellectual soul) the nodal point (A) of the lemniscate, and there we are taken hold of by the forces of the metamorphosis of lower processes to higher and are borne upwards. It is clear that in this situation the decisive role is played, not by the feelings and thoughts, but by the element of the will. And in the case in question this is the will of God the Son, who says: “My meat (i.e. real life – G.A.B.) is to do the will of him that sent me, and to finish his work” (John 4, 34). In Christ is united the *world-will* of the Father with *concrete* love for the human being, love of the human being to his fellow-men, love of the human being to the object of cognition. The blind love arising from the blood relationship is imbued with the light of knowledge, with the Holy Spirit.

Of Christ it is said: “God is love.” In his working within the human being, Christ helps the one who walks, to overcome the egocentricity of the abstract ‘I’, to develop *love for the world as for himself* and thus for his own higher ‘I’. In such a case one can, without hesitation, “die” on the cross of the world-principles (BB’ – CC’); that is, extinguish percepts, thinking, the earthly memory: “For whosoever will save his life shall lose it (in increasing materialization and abstraction – G.A.B.): and whosoever will lose his life for my sake shall find it” (Matthew 16,25). Not everyone is ready and able to take upon himself so concretely and practically “his” cross, which is at the same time the world-cross. But whoever fails to take it upon himself, will not resurrect.

4. The Phenomenon of the Human Being

The human being as a phenomenon embodies a sensible-supersensible totality of processes which are permeated by a unitary organization. From a certain point of evolution onwards the nodal point of this organization shifts from the spirit (the group-‘I’) to the physical body, which explains the decisive significance of the earthly incarnation for the evolution of the human monad to an ‘I’-being.

This organization is a system whose elements and connections do not all become conscious to the human being. Their being made conscious is the movement from lower to higher ‘I’, which is a process of *self-realization*. Its various stages consist in the establishing of boundaries, the “membering-out” of the phenomenon of man from the complex phenomenology of the macrocosm. In this sense we are – as Rudolf Steiner emphasizes – quite simply schematizing when we speak of man as a many-membered being consisting of, for example, physical

body, ether body, astral body and 'I', because in no circumstances do these members delimit, separate him off from the material-spiritual world around him. They are merely elements of the organization which are endowed with a *content* by the *processes* taking place within them. The boundaries of the human *subject* are formed thanks to the fact that in it the following arise: 1. images, 2. experiences of inner representations, 3. experiences of the memory, 4. experiences of perceptions (cf. GA 206, 12.8.1921).

An examination of these boundaries provides us also with an answer to the question of the limits of knowledge.

Let us return briefly to the way this process of boundary-forming stood before us in the previous discussion. Perception which has become an experience within us brings the universal activity of the 'I' into connection with our earthly individuality. The percept becomes the possession of our emerging everyday 'I'. In addition, our inner representations (cf. Fig.99), which have been 'implanted' in the ether-body, become percepts. In the first years of childhood there arises already a certain 'blockage'. The perceived inner representation is reflected back by the physical body and there emerges the capacity to remember. If no blockage were to arise in the physical body, so Rudolf Steiner says, the human being would be at the mercy of outer events and imitate them in an empty fashion. For this reason, what we experience in the outer world must not pass through us; we must hold it back, and this is what our physical body does.

The individualization of the soul-life begins, therefore, with a process in the physical body that is conditioned by the body's materialization. This has made the body impermeable to sense-impressions which, for their part, have assumed an earthly character. The physical body itself consists of a working together of forces and pictures. But underlying both is the working of the ether-body upon which the physical body imposes its laws.

Then, also the astral body and 'I' work upon the ether body. There arises a complex system of forces and their effects which permeate the entire fourfold man. "If," says Rudolf Steiner, "you imagine the forces of growth from the inside, and think of them as permeated on the other side by that which underlies memory – but now, not as inner representations that hide one another, but as that which lies at the basis of memory – in other words, etheric movements on the one side, which well up and are dammed up through the inner processing of the nutritive substances taken in, and are dammed up through the movement of the human being, in conflict with what wells downwards from all that has been perceived through the senses and has become inner represen-

tation and has then descended into the ether-body in order to preserve memory; if you imagine this interworking from above and below, of what swings down from the inner representation and of what rises up from below from the process of nutrition, growth and eating, both of these in interplay with one another; then you will have a living picture of the ether body. And again, if you think of all that you yourself experience when instincts (in the subconscious – G.A.B.) are active, whereby you can understand very well how in the instincts there work blood circulation, breathing, how the whole rhythmic system works in the instincts, and how these instincts are dependent on our upbringing/education, on what we have absorbed (also in the memory – G.A.B.), then you have the living interplay of what is astral body. And if, finally, you imagine an interplay of the acts of will – in this realm everything is stirred up that has the character of will-impulses – with what are sense-perceptions, then you have a living picture of what, as ‘I’, lives its way into consciousness” (GA 206, 12.8.1921).

In concrete terms, fourfold man is also constituted in this way. We need this description in order to grasp the “atomistics” of soul life, not in its sensory allegory, but in its sensible-supersensible essential nature.

Let us suppose we have received a sense-perception of the colour red. If we reflect upon it, then we have distanced ourselves from it in our ‘I’. But while we are perceiving it we ourselves are merging together with it with our higher ‘I’ and our entire astral organism. The colour fills our consciousness completely. The perceiving of it also calls forth significant processes in the physical body. It is well-known that the human being consists, to more than 90%, of fluid. The organs that regulate the watery organism are the kidneys.* They have a relation to all the watery processes, also in the eye. The watery element, says Rudolf Steiner, is in a certain sense “rayed out” from the system of the kidneys over the entire organism. And this is living water. On its waves move the outward radiations of the ether body. It is in this way that they reach the optic nerve. Moreover, the picture that in the perceptual process has arisen in ‘I’ and astral body streams into the fluid that fills the eye and is permeated by the ether body. Thus the act of visual perception is conditioned by the connection of what comes from without and what comes from within.

Within this phenomenon of soul-life the triune human being of limbs, rhythm and head comes to expression in a special way. Rudolf Steiner says that throughout a human life the head (from which plasticizing, form-building forces stream into the organism) is continually

* These are also closely bound up with the airy organism

attacked by the metabolic-limb system. Their relation is mediated by the rhythmic system, and this process has an effect upon the functioning of all the organs. Let us again take the eye as an example. This is pervaded by the blood vessels and therefore also the metabolism. Here, "that which takes place in the venous membrane of the eye (in perception – G.A.B.) ... (wishes to) dissolve, already in the eye, what wants to consolidate itself in the optic nerve. The optic nerve would like continually to create (on the basis of the perception – G.A.B.) clearly-contoured formations in the eye. The venous membrane, with the blood flowing there, wants continually to dissolve it"* (GA 218, 20.10.1922). Both activities have the character of a vibration. The relation of their rhythms is 1:4. These processes are of an extremely fine nature. Rudolf Steiner advises that, if we wish to understand them, we should abandon the crude assumption according to which the arterial blood passes over directly into the venous. In reality, the blood pours, in the rhythm of its circulation, from the artery (into the organ) and is then sucked up by the vein, pours again and is sucked up again. Here, the rhythm of the circulation prevails. In the optic nerve, however, vibrates the rhythm of the breath. The process of seeing consists in the fact that the two rhythms strike up against one another. Their ratio is 1:4. This is the relation of breath and circulatory or pulse rhythm. If the rhythms were the same, visual perception could not occur. And behind them stand the astral and ether bodies; their mutual influence determines the state of the entire organism. If the former changes, the relation between the processes of hardening and dissolving is disturbed, with illness arising as a consequence.

When the perception has taken place in us, it becomes conscious. Then the rhythmic process, "which is regulated by the heart and the lung," propagates itself "via the cerebro-spinal fluid up into the brain. ... Those vibrations in the brain, which occur there and have their stimulus in the human rhythmic system, are that which, in fact, conveys physically the understanding (of what was perceived – G.A.B.). We can understand by virtue of the fact that we breathe. ... However, through the fact that the rhythmic system is connected with the process of understanding, the latter comes into a close relation with human feeling. And anyone who cultivates self-perception of an intimate kind can see what connections exist between understanding and actual feeling" (GA 302a, 21.9.1920). What then happens, is that everything sinks down

* Incidentally, here the same world principles are at work as those that stand at the beginning of the universe: substance, life, form.

into the system of the metabolism, the internal organs, where it becomes memory.

Not all sense-perceptions function in the way described above. In the human being there are altogether, as Anthroposophy teaches, twelve forms of sense-perception, and they are capable of development. They can be divided into three groups, such that in the first group the nature of thinking and of the forces that build it up comes to particularly clear expression; in the second, the nature of feeling; in the third, that of the will. The sense of hearing belongs to the last group. It is in a certain sense the antipode to the sense of vision. Their opposite nature lies in the fact that vision is mediated by the sensitive nerves and hearing by the motor nerves. Here we must bear in mind that in reality all human nerves are sensitive. The motor nerves allow the human being *to perceive with the sense of movement* (the second in the system of the twelve senses). And, as Rudolf Steiner says, they have “nothing to do with the stimulation of the will as such” (ibid.).

What we hear penetrates via the auditory nerve deep into our organism and, in the nerves, takes hold of that which normally only the will works upon if it is to be perceived by us. It is therefore no coincidence, Rudolf Steiner remarks, that Schopenhauer experienced music as being closely bound up with the will. What we hear is *perceived* by the whole system within which the will is rooted in us: namely, the metabolic-limb system, where all that has happened is *imprinted in our memory*. What we have heard is recalled to memory in the place where what we see is perceived – in that part of the metabolic system which reaches up into the head.

The inner representations arising from the senses of sight and hearing are *understood* with the help of the rhythmic system. Thanks to this, they come into a reciprocal relation; they cross each other “like a lemniscate in the rhythmic system, where they reach into and across one another”. In this process, “the visual representations” have “a stream into the organism; the aural representations have a stream from the organism upwards” (ibid.). The development of the speech organs is connected with this orientation of the stream of aural experiences.

* * *

On the basis of the single examples we have discussed, we can present the main features of bodily-soul-spiritual ontogenesis which has, already on the level of sense-perceptions, the character of a system (Fig.101). The polar inversion of their twelve-membered totality (from the sense of life to the sense of ego) is related, and is analogous in its

functioning, to the polar inversion of the nerve-sense and the metabolic-limb systems. The two types of inversion share a common element – namely, the rhythmic system of breath and blood circulation. Behind the activity of all three systems stands the higher ‘I’ of the human being. The systems mediate its connection with the body, and sense-perception mediates its connection with thinking, feeling and the expression of will. If one removes one of the elements from this totality, its holistic, spiritual-organic character is destroyed, thus making access impossible to knowledge of the qualitative side of the phenomenon of man.

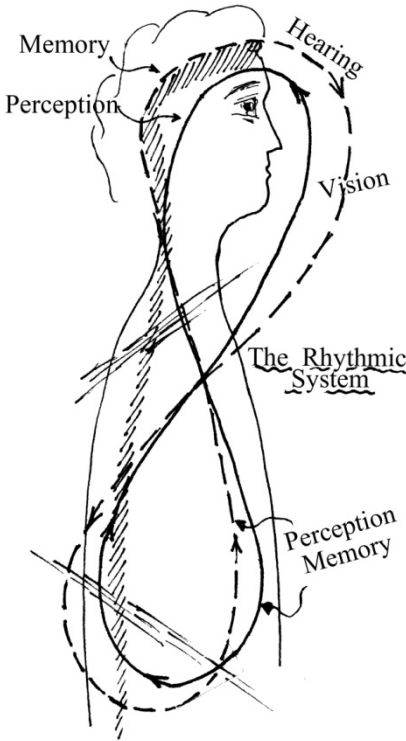


Fig.101
(cf. GA 183, p.31, 105, 179 and GA 205, p.128)

In one of his lectures Rudolf Steiner presents an illustration of the human aura viewed in profile from the right. This is reproduced here in Fig.102. We have made to what has really been beheld, a small diagrammatic addition in order to crystallize out the lasting elements within the continually changing process which the aura is, or rather to show the principles of its existence as a whole, which combines within itself this series of tri-unities. The complexity of the depiction of the aura is explained by the fact that our spatio-temporal conceptions can unite with it only with great difficulty, because they appear in it, not as a *precondition* of experience, but as experience *itself*. Why, for

example, is it necessary to specify that the aura is seen from the right? Because in the human being the stream of ether-forces flows from right to left, and those of the physical forces, from left to right. Visible in the aura from the right, in this case, is the supersensible working of the ether-forces ‘against the background’ of the physical forces.

The second peculiarity of the aura is that the human being is not closed off within from the spiritual surroundings as he is (visibly to the outer senses) separated off from his surroundings in the sense-world. In the substance of the soul-spiritual there takes place a continuous movement of what pulses in man's inner being, over into the objective, universal spiritual surroundings, and from this into the human being. The human being swims, as it were, in this environment (blue in Fig.102).



Fig.102 (GA 183, p.31, Lines A and B are given by the author)

Of course in a certain sense one must also speak of the boundaries of soul-spiritual man. In the world of Divine revelation everything remains within boundaries of this or that kind. Thus, on the one hand, the universe reaches its limit in the abstract spirit of the human being; on

the other hand, every life-condition sets a limit to it; it is bounded by the substance and by the forms. For example, the sense-perceptible universe can extend as far into the distance as spatial forms are found in it.

The human aura has two boundaries (lines A and B in Fig.102). One of them, A, is formed by the process of remembering. This is the barrier from which the memories are mirrored back (orange). Behind it is the unconscious soul-body (red), which has condensed out of the universe in the course of evolution. It is also a fruit of the fall into sin in the Garden of Eden; in the soul-body is rooted, to this day, the turmoil of the Luciferic passions and desires which, as time went on, intensified as a result of Ahrimanic materialization. This is the sphere of the subconscious: it is the source of all the evil, eruptive passions that can inundate the entire world.

When the sense-organs of man opened themselves to the outer, sensory world and the life of inner representations lit up, this placed itself in opposition to the impulses of the dark subconscious; there arose a kind of barrier, a dividing wall that barred them entry into the conscious life of the human being. Everything that approaches this wall from the other side – from the perceptions and the thinking – he reflects back in the form of memories. On the evolutionary level, the creation of the barrier had its effect in the structuring of the human body. As the Luciferic desires, which rise up against the Divine order, the world-plan, were striving to reach through, not only to the sense-perceptions, but also to the life-processes in man, the higher ‘I’ of the human being worked counter to their intentions in the structuring of the inner organs. All the inner organs reflect back memories (we have already spoken of the kidneys), and have a connection to the barrier mentioned above.

The battle between the higher and lower in man continued on into the forming of the nervous system and came to expression in the crystallizing-out of two kinds of nerves. As the human being of head and nerves comes, via the activity of the sense-organs, into connection with the metabolic system, their structure, too, reflected the dual character of the nerves. One group of sense-organs showed more of a connection with the will, while the other group was more connected with man's nerve-sense activity. This brought about yet another metamorphosis in the human being. In him the lower man of the metabolic-limb system is metamorphosed – this time, from incarnation to incarnation – into the upper, ‘head-man’. In the lower man we are building up what is to become our head in the next incarnation. That which unites the two incarnations to form a cycle of metamorphosis, that which constitutes the nodal point of their lemniscate – is to be found in the spiritual world, in

the life between death and a new birth. But this node is also present in sensory being: namely, in the fact that the sense-nerve has no material connection to the motor nerve. Thereby is maintained the separation of the upper from the lower man, which is indispensable for the completion of the metamorphosis. The nerve-impulse has, to paraphrase Rudolf Steiner, to make a leap in the transition from one kind of nerve to the other, working at something like a 'sensitive fluid'. There are in the human being an immense number of such transitional points; all of them, including the system of synapses, are the bodily correlate of the mirror of memories that works in us (line A, Fig.102).

Thus, everything that conditions the human intelligence begins with the receptivity to sense-impressions, which are then worked upon by the intellect and, as a further step, gather in the form of memories as a kind of inner boundary of human consciousness. This runs along the spine and bends away in a curve in the region of the diaphragm. You can trace out this boundary, says Rudolf Steiner, "by joining up all the nerve endings and all the ganglia." It reminds one of a 'sieve' through the 'holes' of which the will percolates from one side (from below) and the intelligence from the other (from above). And Rudolf Steiner continues: "in the middle you have the 'Gemüt', the *sphere of feeling*. For, all that belongs to the feeling is actually half will and half intelligence. The will pushes from below, the intelligence from above: this results in feeling. In feeling there is always on the one side intelligence in a dreaming state, and on the other the will in a state of sleep" (GA 194, 7.12.1919).

On the basis of what has been said, we may conclude that the everyday 'I', whose content is composed of memories, always has the tendency to condense its shadow-like being into experiences, to endow it with the nature of feelings, and bring it into connection with the rhythmic system, the ether-body; and, consequently, the foundation-stone of the synthesis of consciousness and being can be laid in it. Already in the lower 'I' the synthesis of science, religion and art should be striven for.

* * *

The second boundary is set for the human being who 'swims' in the soul-spiritual environment, on the side of his sense-perceptions (line B, Fig.102). The philosophers experience it as the limit of knowledge. It is actually visible in the human aura. With the entire content of his soul-life, consisting of percepts, feelings, expressions of will and memory-pictures (green, yellow, Fig.102), the human being, who moves out-

wards from the 'I'-centre, meets up with the boundary which holds him fast within the sense-world. It begins in the region of the head (violet, passing over into green) and merges with the inner boundary below. Its existence is due, not to man, but to the universe. When he perceives with his senses and thinks abstractly, the human being experiences nothingness at this boundary and therefore begins to invent concepts that have no content whatever: matter, atom, force etc.

This boundary can be crossed, but only when one has undergone a certain metamorphosis – namely the one that is brought about by our seven-membered cycles of thinking. If the limits of the intellect alone are to be overcome, the 'power of judgment in beholding' is an absolute necessity. It has the capacity to open up the lemniscate of morphological thinking. Rudolf Steiner says to Fig.102: "What I am drawing here as an open loop is not something merely thought out, it is something that you can really see, like in and out streaming (into the air – G.A.B.) lightning flashes in a gentle but very slow movement, as an expression of the relation of man to the universe. The streams of the universe approach the human being continually; he draws them towards him, in close proximity to him they intertwine and stream out again" (GA 183, 18.8.1918). These streams greet the human being, as it were, as they whirl around in his aura, establishing his relation to the spiritual universe; on the other side, behind the mirror of the memories, the world-will approaches man.

Such a configuration, or such a *form of being and consciousness*, was assumed by the relation between God the Father and God the Spirit, which conditioned the process of becoming of our evolutionary cycle. Their cosmic impulses meet in the human being in the way we have described. These encounters are mediated by man, and he thereby becomes an 'I'-being.

The cosmic influences of will and of spirit do not simply reach the human being – they shape him. The opened lemniscates in Fig.102 identify their closed loops with the upper loops of our thought-lemniscates. With the movement up to the inner boundary, our thought-lemniscates turn one of their parts inside outwards and into the inner space of the other (this is also shown in Fig.102); thus arises the effect of the reflecting-back of the memories (Fig.103).

In step with his attainment of the higher stages of consciousness (the imaginative etc.), the human being can enter with his 'I' the opened part of the world-lemniscate, *cross* its rays at his own discretion and begin to perceive supersensible objects. A more difficult task of initiation is the unfolding and opening of the lower lemniscates.

But if the human being, already on the path of initiation, acquires the three higher states of consciousness, his 'I' begins to live individually within the metamorphosis of the universe. There then open up for him, as shown in Fig.103, behind the outer boundary Imaginations (A) in which he begins to think; behind the inner boundary he masters the Inspirations (B). The synthesis of the one and the other leads upwards to the Intuitions (C) in which "all in all" is attained.

By virtue of the Christ impulse the human being can bring about the joining together of the three lemniscates into a unitary process of development, if he sacrifices the strong everyday 'I'. Its strengthening is only possible, however, given the existence of the two boundaries we have mentioned.

Without them, the spiritual forces of

the universe would pass through us and, like the animals, we would be unable to make them individually conscious.

The animal's physical body is embedded totally in the stream of cosmic forces, and forms itself within this under the influence of the 'I' of the group or species which exists on the astral plane. Working from above, it leads these streams together into a given physical-material form, moulds the forms of the individual creatures like castings, but when it separates itself from them, they simply dissolve. The plants come into being in a similar way. The special nature of human development consists in the fact that the human being, within the cosmic streams that surge around the earth, raises himself vertically and emancipates himself from them. With his head he 'lifts himself' above them, so to speak; which explains why he dies in it more quickly than in the other parts of the body. But whilst the one body is dying, another body in the limbs is growing ripe for the next incarnation. The whole human

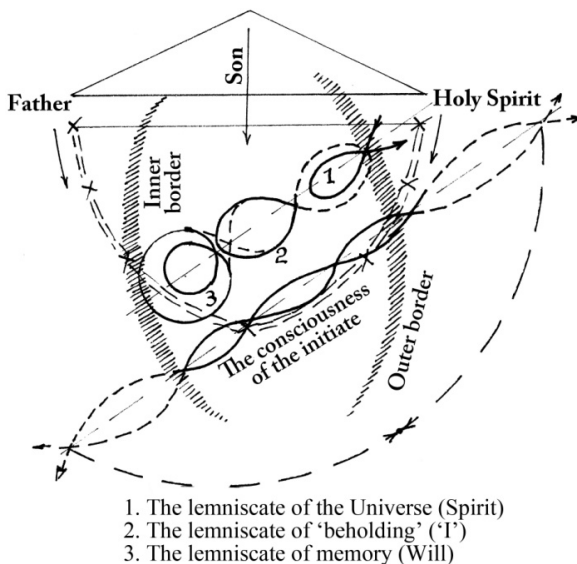


Fig.103

being is actually nothing but a head, which undergoes metamorphosis of its forms, unceasingly.

On earth, man only incarnates really with his head-formation, leading, as he does so, his higher 'I' from the astral plane down to the etheric-physical. Such a development is bound up with immense risk. In reality the human being is climbing upwards on a descending ladder and his fate depends on whether he can reach the top more quickly than the ladder is leading downwards – i.e. whether he can make use of the fruits of perception and reflection for the transformation of his organ of thinking to an organ of ideal perception before they exhaust and destroy his etheric-physical nature.

In esotericism one understands the salvation of man to signify, actually, the need to cross the two boundaries of the soul that we have described. 'Beholding' thinking begins with love for the object of cognition, which makes possible identification with it. The outer boundary helps us to develop this love. We could not love if we were always merging together with things before we had individualized ourselves. But if the power of love begins to grow in the 'I'-endowed human being, he can at a given moment supersede its earthly quality, and thinking also. And then we cross the outer boundary.

We bring with us from our pre-earthly existence the outer 'boundary of love' and also the inner boundary of memory. Rudolf Steiner explains this as follows. Before birth, the human being dwells in perfect unity with the Divine hierarchies and forgets himself. On the earth he comes to himself, whereby he concentrates on his own inner being and, as it were, renounces the hierarchies. – All this is the same ongoing process of the fall into sin in Paradise. But the forces connecting us with the hierarchies remain within us. These are the moral forces, the forces of love (cf. GA 218, 9.12.1922). At the outer boundary they await us in the form of the Greater Guardian of the Threshold. An echo of our liberation from the hierarchies, our coming-to-ourselves, is memory. It extends across the threshold of birth, because the human being begins to have the experience of "existence for oneself", of separation, already on the way to incarnation.

Already in the womb of the hierarchies there germinates in man the wish to encounter soul-spiritual resistance against him in the world of otherness-of-being. For this reason, God willed the existence of the Luciferic beings. This will united in the course of evolution with the retardation of the substances of otherness-of-being and this led to a remaining behind of the beings from the hierarchy of the Angels. Part of them were unable, in the transition from the Moon aeon to the Earth aeon, to develop within themselves sufficient strength in the 'I', which

the present Angels have. There arose in them self-will, which was experienced as weight by the Divine world; this drew the Luciferic Angels into astrality, which is connected to a special degree with the processes of mineralization. Thus, a “first barrier” was formed, which every human being today bears within him as the mirror of memory.

The Luciferic spirits strive – in their own way, of course – towards spiritual heights. In their search for a way out of the blind alley which consists in the fact that they were forced to live in the world of mirror-reflection, they “pierced through”, as it were, the sense-organs of man out into the sense-world, in the hope that they would be able, by means of the human being, to reach through the outer boundary into the spiritual world. But this led to a still greater coarsening of the astrality, its individualization in man, and also to an increasing materialization, which brought to manifestation the Ahrimanic beings – those diametrically opposed to the Luciferic. The Ahrimanic beings made the outer boundary impenetrable – the human being remained enclosed within sense-perceptions –, but they themselves strove, together with the percepts and man's abstract thinking, towards the inner boundary. At this boundary, however, they encountered the self-will of Lucifer, which reflects them back.*

In this constellation, the human being truly embodies a twofold nature. In his upper part he stands in relation to the world of cosmic thoughts and, in his lower part, to the world of cosmic will. But on the way to the one and to the other he encounters Lucifer and Ahriman. “Ahriman” would like “continually to make the human being entirely into a head. Lucifer would like continually to chop off man's head, so that he cannot think, that everything streams out in warmth via the detour of the heart, so that he overflows with world-embracing love and flows out into the world as world-embracing love, flows out as a cosmically delirious being” (GA 205, 3.7.1921) – i.e. loses himself as an ‘I’.

This is the way – seductive and, because Christ also leads us on the path of love, difficult to recognize – in which the Luciferic beings strive to bypass the Ahrimanic barrier. They try to pour themselves through us into the Father cosmos of love and thereby to drive us back into the old conditions where we were still monads with no individual qualities. For his part Ahriman strives to rob our thinking of the will-element, so that all we have left are the thought-shadows which link together according to the laws of formal logic. This leads to the loss of the individual element in our thinking. And if the aims of Ahriman

* All these processes belong only to the Earth aeon.

were to be greatly successful in us, we would “arrive at the moment of death with an exaggerated, instinctively-developed thought. But we human beings would be unable to hold on to this thought, and Ahriman would be able to take possession of it and incorporate it into the rest of the world, so that this thought would work on in the rest of the world” and the world would be consolidated ever further by such thoughts, which would obstruct the metamorphosis into the Jupiter aeon (ibid.). It is worth noting that nearly all factors of contemporary civilization are working in the spirit of the aims of Ahriman mentioned here – and the human being is becoming ever more scleroticized in his brain system. And Church Christianity with its Luciferizing impulse is completing the operation from the other side.

While the Divine hierarchies were permitting the subversive activities of the Luciferic and Ahrimanic beings so that man could acquire a soul-spiritual life of his own and become free, they placed in opposition to them, at the same time, the metamorphosis of the metabolic-limb system to the head and nerve system in the human being. This metamorphosis works from incarnation to incarnation. As the individualization of the human being grows ever more intensive, it becomes necessary in the course of a single incarnation to undertake, with one's own forces, something in the spirit of this metamorphosis. Those lemniscates which remain *open unconsciously* (Fig.102, line B; Fig.103) he must close by means of the ‘beholding’ power of thinking and thus, himself, through the strength of his own ‘I’ – not thanks to Lucifer in him – cross the threshold of the supersensible world. With regard to the memories, however, one must develop their lemniscates into the system shown in Fig.94: work on their inner loop has to be made conscious.

If now, proceeding on the basis of the discussions above and the illustration drawn by Rudolf Steiner, we create a synthesis of all this pictorially, it could be shown as in Fig.104. As is the case with other diagrams of ours, this is a schematic symbol; but according to the poet, symbolist and thinker Andrei Belyi the symbol is “*a picture of the spirit, in the soul*” – that is, it expresses quite concrete supersensible realities.

The figure makes visible for us how the limits of cognition shift before supersensible experience has begun. This shift takes place thanks to the increasing strength of the ‘I’-consciousness, which can alter qualitatively the entire structure of the soul-life and realize in *practice* in a remarkable way the reunion of the gnoseological and ontological aspects of consciousness. In Fig.104 this is shown with the help of two lemniscates which need to be reunited. Then a third is added to them, which we will call the “ethical” lemniscate.

conscious mean the same thing. But the sphere of the subconscious, which is hidden behind the inner curtain of the soul, is dark. With a weak consciousness it is better not to enter there. Some mystics, says Rudolf Steiner, have succeeded in “perforating”, corrupting, normal consciousness to such a degree that they overcame the barrier of the memory and entered this sphere. The result of such an operation was often the subjugation of the soul by Lucifer.

The leading over of the spiritual-biological into the spiritual individual phase of evolution makes it possible for the human being to illumine, enoble, the dark area of the subconscious. How this is done, will be shown in detail in our study of the 9th chapter of the ‘Philosophie der Freiheit’. The sphere of soul-ontogenesis is seen supersensibly when one views the human aura in profile from the left – i.e. not against the background of physical forces. Then, the working of the soul-forces in man is revealed to supersensible observation against the background of the etheric forces.

In order to change one’s perception of the human being in this way, great spiritual mobility is needed. The main difficulty here is the rootedness of consciousness within three-dimensional space. When consciousness is freed from spatial images, conceptions, their interpretation on the sensible-supersensible level is helped by an understanding of the fact that seven-membered man, as he was shown in Fig.89, is the reality of three-dimensional space. We can see from the illustration how the life of soul becomes light-filled through the fact that the stream of its forces in the human being begins to work, as it were, “vertically” to the forces of the astral, etheric and physical bodies. We mentioned earlier on, that the working of these forces has a similar direction in the aura of the earth. But if one seeks for the primal source of this orientation, then it is the original and all-determining world-constellation of the Divine Trinity in evolution – the three rays of its forces. Seven-membered man, as he has evolved through their working, is the *real being* of three-dimensional space, the *earthly embodiment* of the Trinity.

To overcome the abstract idea of space (the system of Cartesian coordinates) one must imagine that the inner soul-space becomes a kind of external space; one has to bring about a difficult *soul-reversal* of one’s standpoint (and consciousness) so that what in one case was the outer boundary of the soul (line A, Fig.102) becomes the inner boundary. This also means looking at the human aura, not from the right, but from the left. Rudolf Steiner gives an imaginative picture of what we now wish to explain (Fig.105). In it we recognize all that, on earth, comprises the dark ‘provinces’ of the soul, as spheres of the soul-world

(astral plane, kamaloka) traversed by the human being after death. They have been described by Rudolf Steiner in his book 'Theosophy' (GA 9). After death they stand before man as something external.

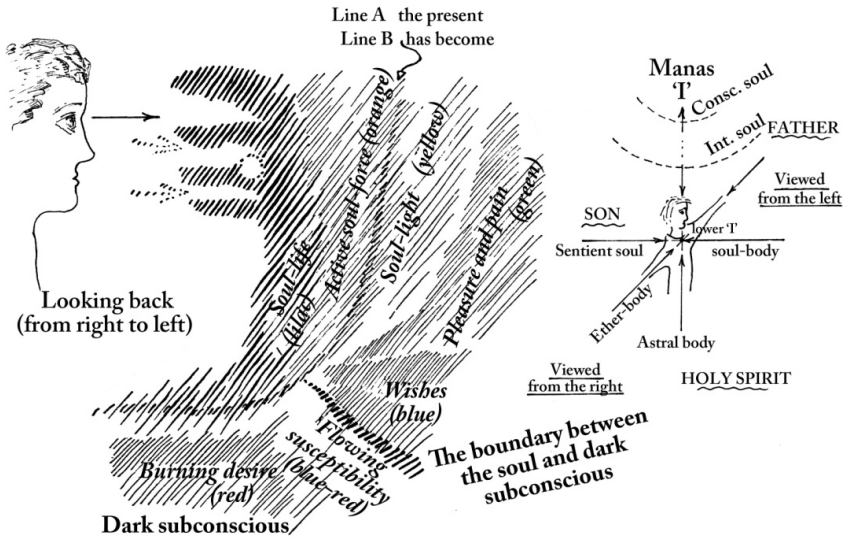


Fig.105 (GA 183, p.105)

When we are born, we turn ourselves 'outside in' and thus carry within us the planetary soul-world through the course of our earthly life. Contained in it is the experience of all our previous incarnations, and it also provides "material" for the building up of the three-membered individual soul. The first thing that, proceeding from there, comes to intensive expression in our sensations and feelings, is the 'soul-life' (purple). Following after it is 'active soul-force' (orange).

What is shown in purple and orange in Fig.105 is the same as what was shown in orange in Fig.102; one can, in part, include in it what is shown there in violet. In Fig.102 we encounter the inner boundary of memory. If we view the aura from the left we see, instead of this boundary (or the same boundary, only changed), the boundary of the soul-body. It works in the human being in the direction from front to back (Fig.89) if one views the aura from the right, and in the opposite direction if one is looking from the left. In the latter case, there opens up behind the soul-body the sphere of the sentient soul (yellow, green, blue, Fig.105) – the sphere of wishes, desires, pleasures, displeasures etc.

Thus the human being on his cultural-historical path of development, looking back, in his soul ontogenesis, upon his earlier evolution,

finds himself confronted face to face, so to speak, with his own dark subconscious nature (in Figs.102 and 105 this is shown in red and bluish-red), and begins the conscious struggle with it – i.e. with the negative consequences of the fall into sin.

The life of soul enters us at a pre-self-conscious stage; when it takes hold of the sense-organs it merely becomes individually conscious – thanks to the inner perceptions, to begin with – but then it is taken hold of by the ‘I’, raises itself above seven-membered spatial man* and assumes the form of the sevenfoldness of the three souls, the triune spirit and the higher ‘I’. It is with this sevenfoldness, above all, that the human being has to do when he treads the path of individual evolution – the path that leads to freedom.

5. Memories outside the Physical Body

In the lecture of 25.8.1918 (GA 183) Rudolf Steiner gives another drawing (in addition to the one shown in our Fig.102), which helps us to understand better what happens to our memories in the upper loop of the lemniscate shown in Fig.94. Normally, we enter that sphere when we fall asleep, or after death – in other words, when we leave the physical body. But when we metamorphose our consciousness, we strive to do this in waking life.

Concerning this illustration Rudolf Steiner says: “You direct your senses outwards (blue, and arrows from below upwards). There you find through your senses the outer world spread out as a sense-perceptible world... You see all that is inclining inwards. Now follows the difficult conception, which I have to refer to, however. All that you are looking at presents itself to you from within.” We should understand this to mean that we do not have the ability to grasp consciously what is perceived from the other side. This is only possible if, with the astral body and ‘I’, we leave the physical body. Then we will see from the other side (arrows above) everything that we experience when we see, smell, hear. Then will be revealed to us what we normally experience in the state between death and a new birth – namely, the entire past evolution of the world. We find it within ourselves as the *content of our memory* (red, top left). In the case of such a memory it is the laws, not of the sensory, but the supersensory world of perceptions that are at work.

* Beginning with the intellectual soul the human being, even on earth, lives outside three-dimensional space.

In order to reach through to these memories, one must unfold the inward-turned lemniscate parts at the inner boundary of the memory, in which the great cosmic memory is enfolded in our earthly memories of the present incarnation, which are dependent on the experience of perceptions and thinking. If we do this (as shown in Fig.104) we leave behind our own body and three-dimensional space

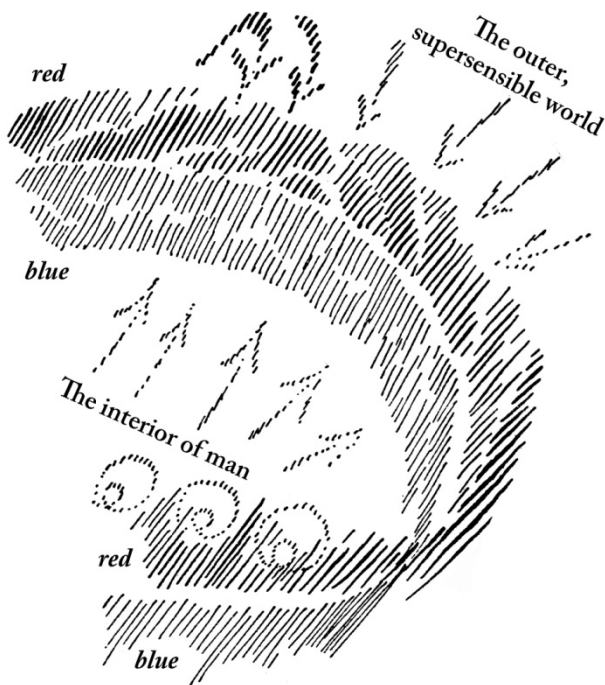


Fig.106 (GA 183, p.85)

and enter the realm where the time that has passed has become space. Instead of “inside” and “outside” we experience “before” and “after” in the form of pictures of past existence, of evolution, as the result of which all our three bodies have come into being. The human being as a microcosm “turns himself inside-out” as he emerges on the other side of the sense-perceptions, and experiences his own sense-organs as being formed by the entire Zodiac and reaching up into his own spiritual heights. The whole picture that now stands before the human being gleams and radiates in the astral light and brings knowledge of the ‘ur’-phenomena of soul-life and of the evolution of the world. And all this is experience by the human being in his astral (i.e. starry!) body (see GA 153, 9.4.1914).

The reciprocal relation of the micro and macro aspects of the earthly incarnation is realized in such a way that the twelve-membered macro-cosmic system of the sense-organs is “bent” into a lemniscate when the human being enters incarnation. In our methodological studies the twelve-membered metamorphosis is a new phenomenon. For reasons of space we cannot examine this in full and will therefore only consider a few of its laws. The highest ‘ur’-phenomenon of this metamorphosis is

the planetary incarnation consisting of Pralaya and Manvantara. The first is fivefold, the second sevenfold. We obtain thus a universal twelvefoldness which reveals itself in two different ways: 1. as a twelvefold circle (circulation or system) with a thirteenth, system-forming element (principle) in the centre; 2. as a lemniscate, whose upper loop has five elements and the lower, seven. It is with this lower, seven-membered loop, which is itself a lemniscate, that we are concerned at the moment; but the whole twelve-membered lemniscate has in common with the sevenfold one only the relation between the ‘inner’ and the ‘outer’; in it the principle of ‘turning inside-out’ is also at work, but there is in it no development of metamorphosis from element to element. Its upper and lower loops relate to each other on the macro level as the essence and the appearance of the whole; and on the micro level as, mostly, the inner and the outer. It is according to this second principle that is formed in the human being the system of the twelve senses. To seven of them the macrocosm appears from without, the five others are borne by man in his inner being; they condition within him the general feeling of existence in the sense-world, but each one, taken individually, becomes conscious to a very limited degree for the present – these are the sense of life, of movement etc. Their working in us remains half instinctive.

As in psychosophy the connection is researched between the system of the sense-perceptions and the system of the Zodiac, one can speak of the seven outer senses as ‘day-senses’ and of the five inner ones as ‘night-senses’ (Fig.107).^{*} It is specifically the inner, ‘nocturnal’ sense-perceptions that are found behind the mirror of the memories (Fig.106, blue below). On them depends – we repeat – the general feeling of existence, and in the supersensible they are bound up with the mystery of life. To penetrate the inner boundary of the soul and reach through to their supersensible reality has been attempted by Christian mystics (and is still attempted today), and for many of them this attempt ended with a psychical catastrophe. The safer way leads first behind the outer, ‘daytime’ sense-perceptions, and then, when one is on ‘the other side’ and has strengthened one’s connection with the higher ‘I’, one tries to step *behind* the inner sense-perceptions, behind the mirror of the memories, as one moves around the Zodiac. Then one gains knowledge of the unutterable mystery of good and evil which is connected with the evolution of the world and man. All of this is attained, also, by whoever treads the path of the ‘Philosophie der Freiheit’. For, the Zodiacal con-

^{*} This theme is developed by us in greater detail in the book ‘Triune Man of Body, Soul and Spirit’, chapter III. Not yet translated into English.

stellation which “bends” the circle of cosmic perceptions into the lemniscate of the sense-organs is the Aries-Libra axis of the Zodiac. It is this, too, which underlies the ideal-realist monism of Anthroposophical philosophy. But that is the theme of future discussions.

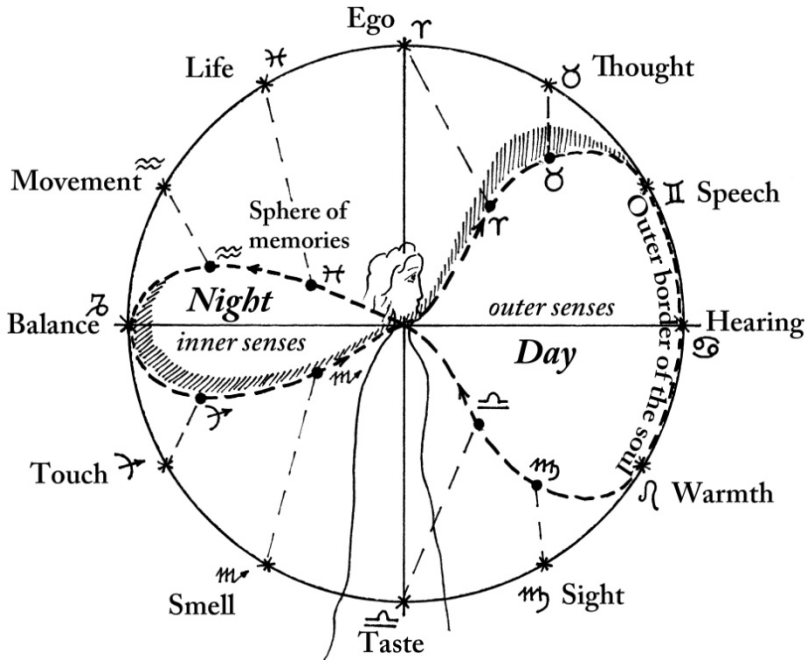


Fig.107

When we fall asleep, our astral body moves out on the lemniscate of sense-perceptions into the outer spiritual cosmos. And then it consists entirely of the memories of the impressions experienced during the day. The old memories surge on within it, also. As they turn themselves inside outwards in the cosmos, they all unite with the forces that are present behind the phenomena and kingdoms of nature. “Our soul,” says Rudolf Steiner, “dives down with its memories into the inner being of nature during sleep. ... When I fall asleep I hand over my memories to the powers that hold sway spiritually in the crystal, the plants, in all natural phenomena” (GA 232, 25.11.1923). Thus during sleep everything to do with morality also passes over into the spiritual world and leaves behind its imprints in the world-ether. These are then used by the hierarchies as a seed for the future of the Earth. In this way is woven the karma of man and the world.

In memory, therefore, the subjective later becomes objective: as an imaginative memory picture. We prove to be not a mere apparatus for the world, with the help of which it remembers itself; we bring much that is new into the world-memory. The human being needs to have a feeling of responsibility for his memories: “Remembering is not just a personal matter, remembering is a process in which we relate to the universe” (GA 194, 7.12.1919).

With the awakening of the human being, the memories enter him again: the dream-like imaginations of the memories descend into his physical and etheric body and are assimilated into the order of the physical world. We would be unable to remember, if we had not brought the dream with its forces into the physical body. And these forces are mighty, indeed. Outside the body we behold the past conditions of the world, and we behold them with the eyes of the beings of the Third hierarchy. We enter deeply into the reality of the world, and when we awaken we bring it into our etheric and physical body.

With memories after death, the situation is different. On leaving the physical body, the one who has died experiences for a few days the panorama of the entire life that has come to an end. All that has happened in the course of time appears now in spatial extension. As if from a fiery star, says Rudolf Steiner, there shines towards us in spiritual space the cosmic wisdom, “which first shows us, however, – it is in constant movement within itself – what one could call a memory tableau of the earthly life just passed” (GA 153, 13.4.1914). The human being experiences this star as his own body, consisting of will-substance; he has a feeling of gratitude that, thanks to this star-body, which is the spiritual aspect of his physical body, he can take into himself all that he has produced on the physical level, the fruit of his earthly incarnation. And that which radiates as wisdom is the activity, the ceaseless movement of the ether-body (ibid.).

Such is the experience of the memories behind the curtain of the outer senses, when one enters there, with not only one’s astral, but also one’s ether-body, which one can do on the path of initiation – before the moment of death. But to begin with, the human being has the task of entering consciously the world of dreams. Then a radical change takes place in spatio-temporal relationships, and we approach the practical, real, not merely theoretical-cognitive, overcoming of the dualism of ‘I’ and world. Through developing self-consciousness on the sensory level of being we make this dualism unavoidable. In one of the notebooks of Rudolf Steiner we find this dualism expressed in a simple formula (Fig.108).

Ⅰ. Ordinary consciousness

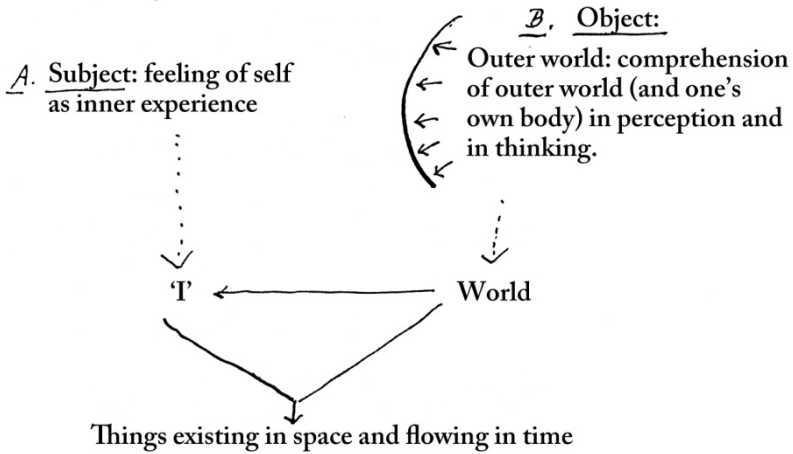


Fig.108 (GA 265, p.192)

In the transition to the other side of being, into the spiritual world through 1. the curtain of the outer senses (object), and 2. the curtain of the memory pictures, *object and subject reverse their position*, but *both reveal themselves as man*. In the rôle of the macrocosmic subject he then beholds himself with the eyes of the being of the Third hierarchy – Angels, Archangels, Archai – as an object that has arisen in the process

Ⅱ. Inwardly represented consciousness as imagination of itself.

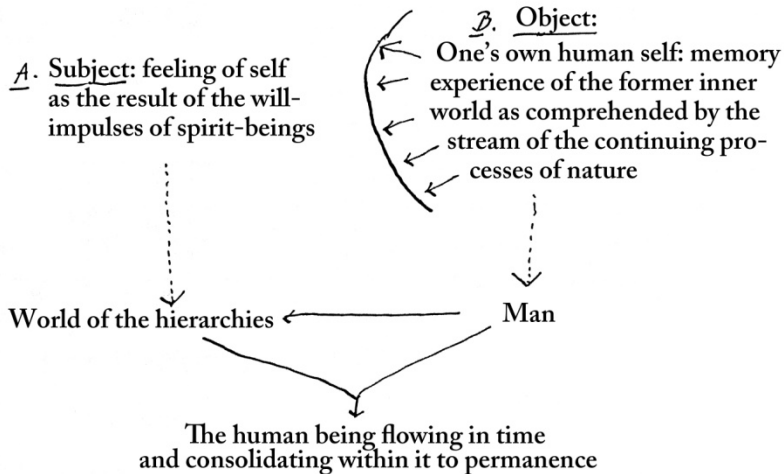


Fig.109 (ibid., p.193)

of world evolution from its beginning up to the present and reveals itself as the *content of the (cosmic) memory* of the subject. This content then stands as object before the higher 'I' of the subject (Fig.109).

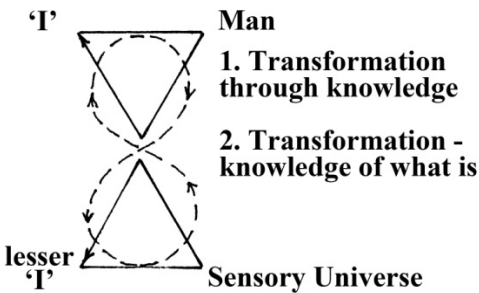


Fig.110

the science of initiation. But this path alone enables one to attain the real unity of man and world. How necessary is the striving of the human being for this unity was expressed in the following remarkable words by the Russian author and Slavophile K. Aksakov:

*Only in his own way can the human being
Comprehend the great, the higher things;
But if this is not possible – it is better
To be limited but moulded in one single casting.*
(‘Monologue’, 1845).

Was it not this, towards which in the last resort, the philosopher Immanuel Kant inclined? – But then we have all the weightier reasons to turn to spiritual science, to the ‘Philosophie der Freiheit’, which restore the holistic nature of the human being, not compelling him to sacrifice knowledge, but leading it up onto a higher level. Not a ‘simplification’, but ‘still greater complexity’ of the human spirit – this is the only way out for the future of the human race. To realize this in practice is the task, above all, of the vanguard of humanity – of that part of it which thinks and has the destiny of the world at heart.

* * *

The human being bears within him simultaneously the principle of essential being and of cognition. His own development proceeds in each of these (the ontological and the gnoseological lemniscate). The ‘Philosophie der Freiheit’, if it is approached correctly, helps one to unite the two principles on a practical level. Rudolf Steiner said: “There

are two things that must initially be heeded, if one wishes to develop the spiritual-scientific method. The first is what arises inwardly as a necessary capacity of our everyday soul-life and also of our usual natural-scientific research – namely the ability to recall, or the memory” (GA77a, 27.7.1921). The second is the power of love, love for the object of cognition, for true (not tribal, instinctive) love can only be conscious. The higher worlds must also become an object of cognition, and this requires a method of its own that is able to free us from the body and help us to overcome the lower memory, which is given to us by self-consciousness. Love as the power of *self-control* leads us to the higher stages of cognition.

In the case of a normal development where initiation is not involved, the human being unites with higher love by passing, after death, through the world of purification – kamaloka, where he frees himself from everything of a base nature to which he became attached in life. The human being enters the world of kamaloka after the panorama of life which is viewed after death has faded away and there remains in the soul only a certain extract of the earthly memories. With this the human being enters what is known as the “soul-world” or the astral globe. In this world he passes through seven spheres. In the course of his life the human being has the task of preparing for these

spheres through the development of the seven virtues. In this way the ground is laid for acquisition of *uninterrupted* consciousness, in which there are no longer any leaps from being into non-being, and back. In uninterrupted consciousness the human being becomes an integral whole.

The virtues necessary in this case also form a system – an *ethical lemniscate* (Fig.111), in which the higher ones can be developed through metamorphosis of the lower, which have arisen as a result of ordinary spiritual efforts.

People are normally encouraged to develop the highest three of these seven virtues,

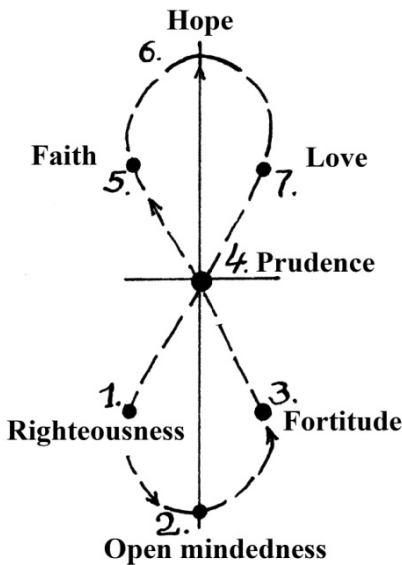


Fig.111
The ethical lemniscate
(cf. GA 88, 2.12.1903)

whereby their relation to them is trivialized or sentimentalized. Neither faith nor hope, and certainly not love, is accessible in its pure manifestation, to the human being who has not first acquired the principal virtue of the earthly aeon – justice (see Fig.33). It is the first that can be inwardized individually and with the help of which one can transform the macrocosmic virtues of past aeons – which have worked upon the three bodies of man – into future virtues of a supra-individual nature (cf. Fig.33).

Justice can only develop in inter-personal relationships when the lower astrality that works in the triune soul has been to a certain degree overcome. “I must”, says Rudolf Steiner, “first feel myself as a separate being if I am to exercise justice in relation to my fellow men (GA 88, 2.12.1903). The chief enemy of justice is the struggle for existence, which forms the first, darkest zone of kamaloka and therewith also of the dark subconscious of man on earth, where ‘burning desire’ etc. are rooted (cf. Fig.105).

As the nodal point of development in the ethical lemniscate we find sagacity. Its transforming power depends upon our ability to aim for a higher development, with perseverance and undeterred by whatever mistakes are made. The love that we develop on this path enables us to unfold so high a degree of *individualized* selflessness, that it protects us as we cross the threshold, in the world of imaginations where our lower ‘I’ is cancelled and set aside.

Penetration behind the mirror of memories depends upon our inner mastery of a truly, no less than God-like, power of love, and to acquire this is not granted simply through the superseding of the lower ‘I’ as we enter the state of ‘beholding’, but requires that we “die in Christ”.

'Die Philosophie der Freiheit'

Chapter 7 – Are there Limits to Knowledge?

We have to a considerable degree anticipated the solution to the question of the limits of knowledge in the chapters devoted to the methodology of spiritual science. But there our main emphasis was placed on the supersensible aspect of the question. To view it as a whole presupposes – above all else – work on the level of theory of knowledge. This is what is presented in the first Part of the '*Philosophie der Freiheit*'. Quite clearly, its main theme is the gnoseology (epistemology) of the freedom of the spirit and of the will, but already from the first chapter there stirs below the surface the question of the limits of knowledge, because the question is being asked concerning the source of thinking. Thus the way we view the limits of knowledge proves to depend on the ability of thinking to change its character, and the ability of consciousness to change its state, its level. In the previous chapters the self-sufficient reality of thinking was pointed out and it was shown that in this begins the human being's *own* activity. If this can be free, there can be no limits to knowledge. And any setting-up of such limits is merely an episode on the path to freedom. But it is just such episodes which bring philosophy and the entire world-view of agnosticism and the latest metaphysics to a halt, because they absolutize them. In the seventh chapter discussion is taken up with them again, but in its character it is already the drawing of a conclusion. According to the structure of the first Part of the book, which we showed in our discussion of chapter 6 (cf. Fig.92), Ch.7 is a synthesis of the triad of the synthesis (chapters 5-7). Its sevenfold Cycles are clear and simple, no great effort is required to recognize their structure. The elements in the Cycles are concise; the nature of the conclusion dominates in them. Basically speaking, they are all syntheses, albeit varying subtly in harmony with the laws of metamorphosis. The nature of the synthesis dominates here throughout, as in no previous chapter. The entire content of the chapter flows smoothly and easily, and presents no difficulty of comprehension. Approaching it superficially, one might even say that, taken alone, it enables us to grasp the essence of the matter. But the chapter is simple and clear, only if one bears in mind what has gone before. Such is the simplicity of what is complex.

In the chapter the final conclusions a posteriori of reflection and ‘beholding’ are formed. But when one has started to read it one can also move through the content of the first Part in the reverse direction. Then there will stand before us the preceding chapters as an unfolding of the grand deduction contained in the seventh chapter. But this takes one only to the middle of Part one; for then, between the two halves, a certain symmetry and correspondence between structure and content becomes apparent, because, as we have discovered, the content of the whole of Part I also develops from its centre outwards – to the first and seventh chapters. On the outside it is of a more intellectual and in the middle a more ‘beholding’ nature.

But in addition to this correspondence the first and last sections of Part I contain essential differences. They consist in the fact that – as was taught in the Scholastic school – the beginning reveals the ideas “before the things” (the things arising from the experience of knowledge and of ‘beholding’, we could say here) and the end reveals the same idea “after the things”. Here it is different existentially, namely in the character of its unity of form and content. As was to be expected, there are seven Cycles in the chapter. They are, as we said before, succinct, with the exception of Cycle IV – understandably so. Let us try this time to experience the Cycles as a whole, without stopping to analyse their elements, and bear in mind as we do so the character of each of them in connection with the configuration of the large lemniscates of the chapter.

In the thesis-Cycle the battle resumes, which was raging in the preceding section on the question of a unitary world-picture. It is stressed yet again that cognition overcomes the duality of concept and percept.

CYCLE I

1. We have established the fact that the elements for the explanation of reality need to be drawn from the two spheres: perception and thinking. As we have seen, it is due to our organization that the full, all-encompassing reality, including our own subjective being, appears initially as a duality.
2. The act of cognition overcomes this duality by ‘assembling’ the whole object out of the two elements of reality: the percept and the concept that has been produced by thinking.
3. Let us call the way the world presents itself to us before it has attained its true form by means of cognition, the world of appearance, as opposed to what has been put together out of percept and concept to form a single unity. Then we can say: The world is given to us as a twofold entity (dualistically), and cognition works upon it to bring

about a unity (monistically).

4. A philosophy based upon this fundamental principle can be called monistic philosophy, or *monism*. Standing over against it is the two-world theory or *dualism*. The latter assumes there are, not two sides of the single reality which are held apart by our organization only, but two worlds that are absolutely distinct from one another. It then seeks the principles it needs to explain the one world, in the other.
5. Dualism rests upon a mistaken conception of what we call knowledge. It divides the whole of being into two realms, each of which has its own laws, and places these realms opposite and external to one another.
6. Stemming from a dualism of this kind is the distinction, introduced by Kant into scientific thought and never since removed from it, between the object of perception and the ‘thing-in-itself’.
7. Our discussion has shown that it lies in the nature of our mental organization that it is possible for a particular (separate) thing to be given as a percept only. Thinking then overcomes the separateness by allocating each percept to its rightful place in the world-whole. As long as the separate parts of the world-whole are given the character of percepts, we are simply following, in the act of separating-out, a law of our subjectivity. If, however, we regard the sum-total of all percepts as one part and then set over against them a second part, as the ‘things-in-themselves’, we are philosophizing into the blue. We are involved in nothing more than a conceptual game. We are constructing an artificial pair of opposites, but can find no content for its second component, since it is only from perception that content can be drawn for a particular thing.

Such is the thesis of chapter 7. If we compare it with the thesis-Cycle of chapter 1, we discover in the content of the two a reversal as in a mirror-image. At the beginning we had to describe the author’s position as player in a peculiar “draughts game” with his opponents. Now, however, the monist position is definitely gaining the upper hand over that of dualism. Dualism has been allowed to speak again and again, and every time it has, itself, revealed its inadequacies. The moment has come to draw a line under it once and for all – and, again, not just intellectually. Following the “law of the genre”, so to speak, we must let it speak now in the antithesis. Only, the initiative is now in our hands. Our right to it has become entirely obvious. In its “closing objection” dualism reveals the artificial, even phantastic, character of its arguments.

CYCLE II

1. Any form of being that is assumed to exist outside the realm of percept and concept should be consigned to the sphere of unjustified hypotheses. The ‘thing-in-itself’ belongs in this category. It is entirely natural that the dualistic thinker is unable to find the connection between the hypothetical world-principle and that which is given in experience. A content can be found for the hypothetical world-principle, only if one borrows it from the world of experience and pretends to oneself that this is not the case. Otherwise it remains an empty concept – a non-concept that only has the form of a real one.
2. The dualistic thinker’s usual reply to this is: the content of this concept is inaccessible to us; we can only know *that* a content of this kind exists, but not *what* it is.
3. In either case an overcoming of dualism is impossible. By introducing into the concept of the ‘thing-in-itself’ a few abstract elements from the world of experience, it still remains impossible to explain the rich, concrete life of experience on the basis of a few qualities which have, themselves, been drawn from this experience.
4. Du Bois-Reymond thinks that the non-observable atoms of matter give rise to sensation and feeling, through their position and movement. He then draws the following conclusion: We can never arrive at a satisfactory explanation of how matter and movement give rise to sensation and feeling, as “it is, and will forever remain, entirely incomprehensible that it should not be a matter of indifference to a number of atoms of carbon, hydrogen, nitrogen, oxygen etc. how they lie and move in the present, how they lay and moved in the past and how they will lie and move in the future. It cannot in any way be conceived how consciousness could arise out of their interworking.”
5. This conclusion is characteristic of the entire school of thought. Position and movement are separated out from the rich world of percepts, and are carried over to the hypothetical world of atoms. Then the thinkers concerned are astonished to find that they cannot develop concrete life out of this principle, which they have constructed themselves and borrowed from the world of perception.
6. That the dualist, working with a concept of the “in-itself” that is completely void of content, cannot arrive at an explanation of the world, already follows from the definition of his principle as quoted above.

In any case the dualist sees himself obliged to set insuperable limits to our cognitive capacity.

7. The adherent of a monistic world-view knows that everything he needs for the explanation of a phenomenon he meets in the world, must lie within the latter realm. Whatever prevents him from reaching through to it can only be incidental limits of a temporal or spatial nature, or defects of his organization. Not, however, of the human organization in general, but of his particular, individual organization.

Whatever may be our rights in the matter, the second Cycle is always a conflict of the opposites. Its true outcome takes into itself something of each of the two opposing sides. In the case in question it is the human subjects who are engaged in conflict. In the synthesis they experience rebirth on the new level and raise, even epistemologically, their appeal to the higher 'I', the world-'I'.

CYCLE III

1. It follows from the concept of knowledge, as we have defined it, that one cannot speak of limits of knowledge. Cognition is not an affair of the world in general, but a matter that the human being has to resolve within his own sphere. Things do not demand explanation. They exist and work upon one another according to the laws that can be discovered by means of thinking. They exist in inseparable unity with these laws.
2. Our 'I'-nature encounters the things and, to begin with, only grasps that side of them which we have called the percept. But in the interior of this 'I' the capacity is found that enables us to discover the other part of reality. Only when the 'I'-nature has united for itself the two elements of reality that are inseparably united in the world, has the need for knowledge been satisfied: the 'I' has returned to reality again.
3. The preconditions for realization of the act of knowledge exist *through* and *for* the 'I'. It is the 'I' that poses to itself the questions in its search for knowledge. And it draws them from the elements of thought that are perfectly clear and transparent in themselves. If we ask ourselves questions that we cannot answer, then the content of the question cannot be clear and intelligible in all its parts. It is not the world that poses the questions to us; it is we ourselves who ask them.
4. I can imagine finding myself quite unable to answer a question that I see written down somewhere, when I do not know the sphere from which the content of the question is taken.
5. In our act of knowing, we have to do with questions that arise for us through the fact that a sphere of perception conditioned by factors of place, time and our subjective organization stands over against a

conceptual sphere which points towards the world as a totality.

6. My task consists in the reconciliation of these spheres, both of which are very well known to me.
7. We cannot speak here of a limit of knowledge. At any given time this or that question can remain unresolved because we are prevented by limitations of the standpoint that life has allotted to us, from perceiving the things that are relevant to the question. But what cannot be found today can be found tomorrow. The limits arising from such conditions are only temporary, and can be overcome with the further advance of perception and thinking.

In this chapter one third of its entire length is devoted to ‘beholding’. This is explained by the fact that in the synthesis of the synthesis tribute has to be paid to the two components of the course followed by the discussion hitherto – the conceptual and the ‘beholding’ component. And then the dominance of the intellectual element in the final phase of the lemniscate must also be toned down. In the content of the Cycle we see again the main “pillars” of dualism in its various forms, the working of the cognizing ‘I’ when, losing sight of the naïve-realist character of its initial premises, it constructs the theory of the two worlds and finally loses itself in metaphysics. We have, of course, gone through all this in previous chapters where, admittedly, the aspects of the discussion were always different. The outcome of chapter 7 is the derivation, the building-up of a monistic world-view on the basis of contradictory dualistic, naïve, metaphysical operations of the mind or spirit. It is towards this goal that we are led by the extended act of ‘beholding’. Anticipating this and giving it a direction, is the fundamental conclusion we have arrived at throughout the first three Cycles. It is embodied in element 7 of Cycle III, and declares that *all limits to knowledge are temporary*. The material familiar to us – the views of various idealists and realists – has never before been examined by us in *this* light. But to bring to an end our discussion with them because we here “defeated” them is not possible, because the *true monism* towards which we are moving (we have spoken of this in our own chapters) is an *ideal-realism*. This fact becomes clear once and for all in Cycles IV and V of chapter 7.

CYCLE IV

1. Dualism makes the mistake of transferring the antithesis of object and subject, which only has meaning within the realm of perception, to purely imaginary entities outside it. However, as the separate things within the perceptual sphere are separate only so long as the perceiv-

ing subject refrains from thinking, which overcomes all separateness and shows it to be due to purely subjective factors, the dualist transfers qualities to entities behind the perceptual world which have, even there, no absolute but only relative validity. He thereby divides into four the two factors involved in the cognitive process – percept and concept: 1. The object in itself; 2. The percept which the subject has of the object; 3. The subject; 4. The concept which relates the percept to the object itself. The relation between the object and the subject is *real*; the subject is really (dynamically) influenced by the object. This real process is believed not to enter our consciousness, but to arouse in the subject a reaction to the effect brought about by the object. The outcome of this reaction is believed to be the percept. Only this enters consciousness. The reality of the object is said to be objective (independent of the subject), and that of the percept, subjective. The subject relates this subjective reality to the object. This relation is said to be ideal in nature. Dualism thus divides the cognitive process into two parts. One of them, the constituting of the perceived object out of the thing-in-itself, he regards as taking place *outside* consciousness, and the other, the connecting of the percept with the concept and the relating of it to the object, occurs *within consciousness*.

2. Given these assumptions, it is clear that the dualist believes he obtains in his concepts only subjective representatives of what lies *before* his consciousness. The objectively real process within the subject, through which the percept arises, and, even more so, the objective relations between the things-in-themselves, remain for such a dualist unknowable by direct means; in his view the human being can only obtain concepts that do no more than represent the objectively real. The bond that draws things into a unity, connecting them with each other and objectively with our individual mind or spirit (as a thing-in-itself), lies beyond consciousness within a Being-in-itself, of which we can have in our consciousness no more than a conceptual counterpart.
3. Dualism thinks it will cause the world to evaporate into an abstract conceptual scheme if it does not posit real connections next to the conceptual connections between things. In other words, the ideal principles discoverable by means of thinking seem too airy and insubstantial to the dualist, and he seeks for real principles on which they can be supported.

It is a most interesting fact that in Cycle IV – as is the case throughout the structure of Part I of the book – the actual content begins in the middle, in the fourth element, and this content is *naïve realism*. This is the *point of departure* for monism. But if our inquiry into the nature of the relation between percept and concept follows a wrong path, *we ar-*

rive at the ideal-realism of metaphysical realism, which embodies the main dualistic antithesis to the monism of ideal-realism.

4. Let us examine these real principles more closely. The naïve person (naïve realist) regards the objects of outer experience as realities. The fact that he can grasp these things with his hands and see them with his eyes is, for him, proof of their reality. “Nothing exists that one cannot perceive”, can be regarded as the primary axiom of the naïve man; and the converse of it is also accepted as true: “Whatever can be perceived is real.” The best proof of this statement is the naïve man’s belief in immortality and in ghosts. He imagines the soul as consisting of a fine material substance, which under certain conditions can become visible even to the ordinary person (naïve belief in ghosts).

Contrasting with this world which is real for him, everything else – the world of ideas in particular – is for the naïve realist unreal, “nothing more than an idea”. What we add to things by way of thinking activity is mere thought *about* the things. Thought adds nothing real to our perceptions.

However, it is not just in relation to the nature of things that the naïve man views sense-perception as the sole criterion of reality, but also in relation to happenings. A thing can, in his opinion, only affect another if a force that is perceptible to the senses proceeds from the one and takes hold of the other. Earlier physics believed that very fine substances stream out from material bodies and enter the soul via our sense-organs. The fact that we cannot see these substances in reality is due merely to the coarseness of our senses relative to the fineness of the substances in question. A basic conviction led people to attribute reality to these substances for the same reason as it was attributed to the objects of the sense-world – namely, because of their form of being, which was considered analogous to that of sense-perceptible reality. The self-contained nature of what can be experienced ideally is not held by the naïve consciousness to be real in the same sense as what can be experienced on the sensory level. An object grasped as “just an idea” remains nothing more than a figment of the imagination until conviction of its reality can be provided by sense-perception. In short, the naïve person demands, in addition to the evidence of his thinking, the real testimony of the senses. It is this need of the naïve man which explains the origin of the primitive forms of belief in revelation. The God who is given us by way of thinking remains for the naïve consciousness no more than a God we have *conjured up in thought*. The naïve consciousness demands that knowledge be conveyed by means accessible to sense-perception. The God must appear in the flesh, and little value is attached to the evidence of thinking; Divinity must be proved by the changing of water to wine in a way that can, in principle, be witnessed by sense-observation. The act of knowledge is also imagined by the naïve person as a process analo-

gous to that of sense-perception. Things make an *impression* in the soul, or they project images which enter via the senses, and so on.

All that the naïve person can perceive with his senses, he regards as real; and the things he does not perceive in this way (God, soul, knowledge, etc.) he conceives as being analogous to the objects of perception.

If naïve realism wishes to provide the basis for a science, it can see this only in an exact *description* of the content of perception. Concepts are, for it, only a means to an end. They are there to create ideal counterparts to the things perceived. For the things themselves they are without significance. For the naïve realist only the individual tulips are real, which are seen or can be seen: the single idea of the tulip is for him an abstraction, an unreal thought-picture constructed by the soul out of the characteristics common to all tulips.

5. Naïve realism with its basic principle of the reality of everything we perceive, is refuted by experience, which teaches us that the content of perceptions is transitory in nature. The tulip that I see is real today; in a year it will have completely vanished. What has survived is the *species* tulip. For naïve realism, however, this species is “*only*” an *idea*, not a reality. Thus this world-view finds itself in the position of seeing its realities appear and disappear, while what it regards as unreal is more enduring than the real. Naïve realism must therefore allow something of an ideal nature to exist, in addition to the percepts. It must incorporate into itself entities that it cannot perceive with the senses. It comes to terms with itself by conceiving their form of existence as analogous to that of sensory objects. These hypothetical realities are the invisible forces through which sense-perceptible things work upon one another. Such a force is that of heredity, which transcends the bounds of the individual, and is the reason why there develops out of the individual a new one which resembles it, whereby the species is maintained. A similar thing is the life-principle pervading the bodily organism, the soul, for which the naïve consciousness always finds a concept formed by analogy with sense-realities; and then, finally, it is the Divinity as conceived by the naïve person. This Divine being is viewed as working in a way that corresponds exactly to the *perceived* way of working of the human being himself: that is to say, anthropomorphically.
6. Modern physics explains sensory perceptions in terms of processes of the smallest particles of bodies and of an infinitely fine substance, the ether, or similar things. What we experience as warmth, for example, is, within the space occupied by the body radiating warmth, movement of its parts. Here too something unobservable is conceived by analogy with the observable world. The sensory image analogous to the concept “body” is, according to this way of thinking, the inte-

rior of a space enclosed on all sides, in which elastic spheres are moving in all directions, colliding with one another, hitting against and bouncing off the walls etc.

Without assumptions of this kind, the world would, for naïve realism, fall apart into a disconnected aggregate of percepts that is without mutual relations and is unable to draw itself together into a unity. It is clear, however, that naïve realism can only make this assumption on the basis of an inconsistency in its thinking. If it wishes to remain true to its principle: only what is perceived is real, then it cannot allow itself to assume something real where it perceives nothing. The non-perceivable forces proceeding from perceivable things are actually unjustified hypotheses from the standpoint of naïve realism. And because it knows of no other realities it endows its hypothetical forces with perceptual content. Thus, it ascribes a form of being (perceptual existence) to a realm where it lacks the only means that would enable it to make a statement about this form of being – namely, sensory perception.

7. This self-contradictory world-view leads to metaphysical realism. And this constructs, parallel to perceivable reality, one that is non-perceivable, which it thinks of in an analogous way to the first. Consequently, metaphysical realism is, of necessity, dualism.

When ‘beholding’ has shown us how the illusory “tree” of metaphysical realism “grows” and “develops”, we can see behind it in ideal form the idea of monism, which it has so carefully concealed from us. Cycle V is also devoted to the process of this perception of the culmination in the ascent of the primal idea of Part I of the book, which is highlighted at the beginning of the first chapter. We say to ourselves something like the following: Can the human being be free in his thinking and his action? – Yes, he can if, in the activity of knowing, he unites into a single whole the ideal and the real, the idea and the percept (including perception of the idea itself); then in his ‘I’ he is a monist.

CYCLE V

1. Where metaphysical realism observes a relation between perceivable things (movement drawing them into closer proximity with one another; consciousness becoming aware of something objective etc.), there it posits a reality.
2. The relation it notices can, however, only be expressed by means of thinking; it cannot be perceived. In an arbitrary manner, the ideal relation is made into something similar to what is perceivable.
3. Thus, for this way of thinking the real world is composed of objects

of perception that are in an endless process of becoming, appear and then disappear, and of the non-perceivable forces, by which the perceived objects are brought into being, and which are the element that endures.

Metaphysical realism is a contradictory mixture of naïve realism and idealism.

4. Its hypothetical forces are non-perceivable entities with perceptual qualities. It has decided, in addition to the realm for whose form of existence it has a means of cognition in sense-perception, to posit another realm where this means cannot be applied, and which can only be known through thinking. But it cannot decide at the same time to recognize the form of being accessible to him through thinking, the concept (or idea), as a factor that is valid on an equal basis with the percept. If one wishes to avoid the contradiction of a non-perceivable percept, one is forced to admit that, for the thought-mediated relations between the percepts there is, for us, no other form of existence than that of the concept.
5. The world shows itself to be the sum-total of percepts and of their conceptual (ideal) relations, once one has eliminated from metaphysical realism its invalid component. In this way metaphysical realism moves over into a world-view that requires for the percept the principle of perceivability and for the relations between percepts, that of conceivability. This world-view must reject the existence of a third realm, added to the perceptual and conceptual world, for which both principles – the so-called real principle and the ideal principle – are simultaneously valid.
6. When metaphysical realism asserts that, in addition to the ideal relation between the object of perception and its subject of perception there must be a real relation between the thing-in-itself of the percept and the thing-in-itself of the perceivable subject (what is called the individual spirit), then this assertion rests on the false assumption of a non-perceivable process of being, analogous to the processes of the sensory world. When metaphysical realism goes on to say: I come into a conscious, ideal relation to my world of perception; but I can only come into a dynamic (force) relation with the real world, – he is no less guilty of the error we have already criticized. It is possible to speak of a relation of forces only within the world of perception (the sphere of the sense of touch), but not outside it.
7. Let us call the world-view characterized above, in which metaphysical realism finally culminates when it has removed its contradictory elements, *monism*, because it combines one-sided realism with idealism to form a higher unity.

In our own later chapters we will be examining the macrocosmic dimension and the roots of monistic ideal-realism. We mention this at the present stage, because anyone who works with the ‘Philosophie der Freiheit’ understands that the problem of freedom is resolved within the triangle of idealism-realism-monism. Also in this triangle are rooted all the false paths of knowledge and life. And now, in the seventh chapter, where we have arrived at our fundamental conclusions, let us turn, with them, back to our two main opponents: naïve and metaphysical realism. Only in these surroundings can monism reveal itself individually and show how important is the role it has to play. And how forcefully, how brilliantly, how decisively it does this! If this well-founded, spiritually powerful manifestation of a true monism were to be made conscious and be livingly experienced by our contemporaries, we would not have the growing problem we have today with the materialist metaphysics of the parapsychologists.

CYCLE VI

1. For naïve realism the real world is a sum of perceptual objects; for metaphysical realism, reality is to be ascribed not only to percepts but also to the non-perceivable forces; monism puts in the place of forces the ideal connections it obtains by means of thinking. Such connections, however, are the *laws of nature*. A natural law is nothing other than the conceptual expression for the connection between certain percepts.
Monism has no need whatever to inquire after other principles than percept and concept to explain reality. It knows that, within the whole sphere of reality, there is *no reason* to do so. It sees in the world of percepts as it is given directly to perception, a semi-reality; in the uniting of this with the world of concepts it finds the full reality.
2. The metaphysical realist can object as follows to the adherent of monism: It may well be that for your own organization your knowledge is complete within itself, that no component is missing; but you do not know how the world is mirrored in an organization that is different from yours.
3. The answer of monism will be: If there are other intelligences than ours, if their percepts are configured differently from our own, only that will have any significance for me, which comes from them to me via percept and concept.
4. I am, through my perception, through this specifically human perception, placed as a subject over against the object. A break has thereby arisen in the connection between things. The subject restores this connection by means of thinking. In this way it has reintegrated

itself into the world-whole. As it is only through our subject that this totality appears split in two along a line between our perception and our concept, so, true knowledge is given through the uniting of these two. For beings with a different world of perception (for example, with twice as many sense-organs), the connection would appear broken at another place, and the restoration would need therefore to have a form specific to these beings.

5. Only for naïve and metaphysical realism, both of which see in the content of the psyche only an ideal representation of the world, does the question of the limits to knowledge arise. For them, the world outside the subject is something absolute and self-contained, and the content of the subject is a picture of it that stands fully and entirely outside this absolute. The quality of knowledge depends on the greater or lesser resemblance of this picture to the absolute object. A being with fewer senses than man, will perceive less of the world, and one with a greater number of senses will perceive more than he does. Thus, the former will have less perfect knowledge than the latter.
6. For monism the situation is different. It is through the organization of the perceiving being that the form is determined according to which the world totality appears split into subject and object. The object is not an absolute but a relative factor vis-à-vis this particular subject. The building of a bridge between these opposites can therefore only come about in the quite specific way peculiar to the human subject. As soon as the 'I', which is separated from the world in the act of perceiving, integrates itself again into the world-whole as a result of thinking activity, all questioning, which was due only to the separation, ceases.
7. A being of a different kind would have a different kind of cognition. Ours is sufficient to provide answers to the questions posed by our own being.

The final, seventh, Cycle is devoted to the problem of cognitive method – not the method of spiritual science, but that of metaphysical realism. This realism is, as we have established, the chief opponent of the monism of the 'Philosophie der Freiheit', and just as this has reached its conclusion and in many respects evolved to its present form thanks to its method, so do the mistakes of metaphysical realism also stem from its method. Thus the striving for all-unity in chapter 7, and hence also in the whole of Part I, has been leading over into the *problem of method* or, to express it more broadly, of methodology – which itself needed justification.

It might be objected that the problems of methodology cannot be resolved in the way it is done in Cycle VII: the Cycle is too “light-weight”. We would reply that it depends in what sense. In it, no more than an indication is given, the antithesis to the spiritual-scientific method which has been applied in the entire foregoing text is introduced. In Cycle VII it is merely suggested to the reader that he should make this conscious. If we read about the cognitive method used by metaphysical realism, and fail, as we do so, to *perceive ideally within us* the *question*: What method have we then been using? – then this means that our experience in working with the book has not been successful.

The new kind of generality that is inherent in Part I of the ‘Philosophie der Freiheit’ and embraces both its content (the object) and the reader (the subject), must be experienced by us in Cycle VII. This represents for us a kind of examination. To pass it, we must experience Cycle VII in ‘beholding’ and hear sounding from within it the question as to Anthroposophical method.

If we only take up the Cycle on the level of content and try to understand the whole of Part I of the book in the light of the inductive method (towards which we are inclined instinctively), this can only result in bewilderment, pure and simple. Is it possible, we would say to ourselves, to conclude an important phase of research in this way, without giving emphasis to the conclusions drawn in relation to the main question, and letting the whole thing end in a discussion of secondary matters, etc.? But this bewilderment passes as soon as we recall the structure of this Part, which is very special owing to the method applied. We recall that its beginning lies in the middle, that the exposition proceeds from the middle in both directions, in such a way that the most important content is concentrated at the centre, and that chapters 1 and 7 are its *periphery*, where it enters into contact with the *external world*. From the latter comes from the one end the question about freedom, and from the other the method which stands in the way of a positive solution to this question.

The inductive method of cognition can also be clearly recognized in Part I when we travel backwards from chapter 7 to chapter 1. In this case we are starting with the method of metaphysical realism and ending with the universal “victory” over all the arguments of *naïve realism*. When, in accordance with the inductive method, we moved from chapter 1 to chapter 4 we grew convinced of the fact that the opponents of freedom view the matter from a naïve-realist standpoint. As to the monism of ideal-realism, however, with all its special spiritual-

scientific features, it demands a method of its own – and this is as we have shown it, though, of course, not exhaustively.

CYCLE VII

- 1.-2. Metaphysical realism has to ask the question: How are the data of perception given; how does the subject come to be affected?

For monism the percept is determined by the subject. This, however, has at the same time the means to overcome the determination that it has itself brought about. Metaphysical realism is faced with a further difficulty, when it wants to explain the similarity between different human individuals' pictures of the world. It has to ask itself: How is it that the picture of the world that I build up out of my subjectively determined percepts and my concepts, resembles the one built up by another human individual out of the same two subjective factors? How can I draw any inferences at all from my subjective world-picture to that of another person? From the fact that people manage to reach an understanding with one another in practical life, the metaphysical realist feels able to infer the similarity of their subjective world-pictures. From the similarity of these world-pictures he then goes on to infer the similar nature of the individual spirits underlying the single human subjects of perception, or the "I-in-itself" underlying each human subject.

3. This argument is, therefore, one that infers from a sum of effects the character of the causes underlying them. We believe that, from a sufficient number of cases, we know the situation well enough to be able to predict how the inferred causes will act in other cases. We say that a conclusion of this kind has been arrived at by inductive reasoning. We will find ourselves obliged to modify the results of such a line of argument if something unexpected arises from a later observation, because the character of the result is determined only by the individual nature of the observations made. However, this knowledge of the causes that is subject to certain conditions is, the metaphysical realist asserts, perfectly adequate for practical life. Inductive reasoning is the methodical basis of modern metaphysical realism.
4. There was a time when people believed they could develop something out of concepts that is no longer concept. They believed it was possible, via concepts, to come to a knowledge of the real metaphysical entities that are needed by metaphysical realism. This way of philosophizing is now a thing of the past. The belief is, instead, that one can infer from a sufficient number of perceived facts the character of the thing-in-itself underlying these facts.
5. Where formerly it was out of the concept, today it is out of the

percept that one believes it is possible to develop the metaphysical element. As we have the concepts before us in transparent clarity, it was believed that the metaphysical, too, could be drawn out of them with absolute certainty. The percepts are not there for us with the same transparent clarity. Each successive percept shows itself in a somewhat different way than the previous one of the same kind. In the end, what has been inferred from the previous cases is therefore modified somewhat by each one that follows. The resulting form arrived at in this way for the metaphysical element must therefore be called relatively correct; it is subject to correction by future cases.

6. This methodical principle characterizes the metaphysics of Eduard von Hartmann, who put as a motto on the title page of his principal work: “Speculative Results according to the Inductive Natural-Scientific Method”.
7. The form given by the metaphysical realist at the present time to his things-in-themselves is one that has been arrived at through inductive reasoning. Through consideration of the cognitive process he is convinced of the existence of an objective-real sphere in addition to that “subjective” element in the world that we come to know by means of percept and concept. He believes he is able to determine the nature of this objective reality through drawing conclusions inductively from his percepts.

An Addition has been written to the seventh chapter. In the various chapters such Additions have different roles, as we mentioned earlier. But there is something they all have in common. This we can judge by referring to a statement made by Rudolf Steiner about one year after the publication of the second, extended edition of the ‘Philosophie der Freiheit’. In one of the lectures to teachers he speaks about the characteristic features of the ego-sense, and comments: “just as I have attempted it (this characterizing) in the new edition of my ‘Philosophie der Freiheit’” (GA 293, 29.8.1919). In the Foreword to the new edition he says he has left the content of the book “almost completely unchanged” (GA 4, p.10). Thus Rudolf Steiner was attempting, in those texts which he added to some chapters of the book in 1918, to “characterize” the ego-sense – or, to be more precise, to *strengthen it on a practical level*.

We are working with the sense of thought when we try to experience the Cycles of thinking. But this is only possible if, during this work, all three members of the three-membered soul are actively engaged, united at least sporadically in the higher ‘I’. It is not by chance that we have mentioned a number of times already, that the ‘I’ of the

cognizing subject is a real and indispensable element of Anthroposophical methodology. Regardless of the latter's universal character, the most important thing about it is *its practical realization*, which is specific to each individual 'I'. This came to expression with special clarity in the final Cycle of chapter 7.

In the Foreword to the second edition Rudolf Steiner explains that he made the Additions in order to forestall an "incorrect understanding" of the book. But we now know that it is not imperfections with regard to logic or sense which give rise to this wrong understanding. Let us recall that the book seemed to readers "to be written in Chinese". In order to understand it, the 'I' must unfold a special activity in the transition from intellectual thinking to 'beholding'. This activity receives stimulus from the Additions. The Addition to chapter 7 gives to the 'I' the task of carrying out the resultant metamorphosis of thinking which has already worked formatively on all seven chapters. This task is organically bound up with the necessity *to perceive, out of a beholding of Cycle VII, the idea of the method*. The entire content of the Addition appeals to what is observed in the book by the reader – i.e. it has a 'beholding' character. That which is observed without prejudice (i.e. the 'beheld', if we do not straight away impose our ideas) must be taken as the thesis in our work with the Addition. But how? It is so wide-ranging! – Only in the 'I', in the form of those modifications, those qualitative changes brought about in it by what is observed. Then we will *feel* what prejudiced observation approaches us with. Thus arise thesis and antithesis.

Addition to the 1918 edition

CYCLE I

1. For an unprejudiced observation of experience in percept and concept, as we have attempted to describe it in the previous chapters, certain conceptions arising out of the observation of natural phenomena will continue to create a problem.
2. Arguing from the scientific standpoint, people say to themselves that in the light spectrum the eye perceives colours from red to violet. But beyond the violet, forces are present in the radiation band of the spectrum for which there is no corresponding perception of colour by the eye, but, instead, a chemical effect; in the same way, beyond the limits of the activity of red there is radiation that only displays warmth effects. Reflection on these and similar phenomena lead to the following view: the scope of man's world of perception is determined by the range of the human senses, and man would have before him a quite different world if in addition to his own he had others, or if he had

entirely different sense-organs. Anyone wishing to indulge in the extravagant flights of fancy to which, in this direction, the brilliant discoveries of modern scientific research in particular offer an ever-present temptation, can come to the following conviction: Only those things find entry into the human field of observation, which are able to affect the senses formed out of his organization. He has no right to regard this perceptual field, with limitations due to our organization, as offering in any way a criterion for reality. Each new sense would of necessity present him with a different picture of reality.

Our task, as we proceed further, grows still more complicated. Initially we were asked to take as the thesis a certain element arising in the 'I'. Now the 'I' starts to think actively and the new element in it (in the thesis) becomes an object of 'beholding'. For this reason the element of 'beholding' is outwardly omitted from the text – to provide it would mean repeating dozens of pages already passed through. What has been presented "in these discussions" is element 4. And this finds itself in confrontation with the synthesis, where the partial validity of prejudiced observation has been acknowledged. But now we must operate skilfully and, maintaining within oneself the 'beholding' and the antithesis, move from element 3 to element 5 as the synthesis, in the 'I', of the triad of the elements 3, 4 and 5.

3. All this is, if conceived within the appropriate limits, an entirely justified opinion. However, anyone who lets himself be misled by this opinion, in the unprejudiced observation of
4. the relation between percept and concept as put forward in these discussions,
5. places an obstruction in his own path to a knowledge of world and man that is rooted in reality. Living experience of the essential nature of thinking, the active elaboration of the world of concepts, is entirely different from the experiencing, through the senses, of something perceptible. Whatever other senses the human being might have, none of them would convey to him a reality if he did not, by way of thinking, imbue with concepts the perceived world mediated by the sense-organ concerned; and any sense of whatever kind, if imbued in this way, gives the human being the possibility of living in reality. The phantasy of the perceptual image that is possibly quite different with the use of other senses, has nothing to do with the question: how the human being stands in the real world. It is important to recognize that *any* perceptual image is shaped by the organization of the perceiving being, but that the perceptual image, when it has been contemplated in the living experience of thought and pervaded with this element, leads

the human being into reality. No fantastic speculation on how different a world would have to look, for senses other than man's, can give us the impulse to seek knowledge about our relation to the world; only insight into the fact that *every* percept is but one part of the reality contained in it and thus diverts us from its *own reality*. This insight is then joined by the other; namely, that thinking leads into that part of reality which the percept hides from itself.

The Cycle is brought to a calm and normal/rational conclusion.

6. It can also become a problem for the unprejudiced observation of the relation described here between the percept and the concept elaborated in thought, when in the experiential realm of physics the need arises to speak, not of directly perceivable elements, but of non-perceivable entities such as electrical or magnetic lines of force etc. It may *appear* to be the case, that the elements of reality of which physics speaks have to do neither with the perceivable world, nor with the concept elaborated in active thinking.
7. But we would be deceiving ourselves if we drew such a conclusion. First of all, it must be recognized that *everything* arising from research in physics – apart from unjustified hypotheses which ought to be excluded – is arrived at through percept and concept. The content that is apparently non-perceivable in its nature is, thanks to a sound cognitive instinct of the physicist, placed within the field where the percepts lie, and thinking is conducted in terms of the concepts with which work is done in this field. The strength of electrical and magnetic fields etc. is, in essence, established by no other cognitive process than that which unfolds between percept and concept.

The 'I' realizes itself at the crossing-point of the opposites. In Cycle I and II of the Addition such an opposition is formed, let us say, by the physics and the metaphysics of perception, whose error regarding the relationship between percept and concept must be *unequivocally* overcome by the 'I'. In the methodology of spiritual science the dualism of the metaphysics of perception is overcome through introduction of the concept of *intuition*, which is "for thinking, what observation is for perception" (GA 4, p.95 – p.200 in this book). Rudolf Steiner's epistemological elaboration of the essential nature of intuition provides us with the only means of grasping the misguidedness of parapsychological, extrasensory experiments aimed at widening the range of human perception.

CYCLE II

1. An increase in number or a modification of the human senses would

- result in a different perceptual image, an enrichment or modification of human experience.
2. However, with regard to *this* experience also, real knowledge would have to be obtained through the interaction of concept and percept.
 3. The *deepening* of knowledge depends upon the powers of intuition that come to living expression in the thinking (see chapter 5, Cycle 6).
 4. Within that *experience* which develops in thinking, this intuition can penetrate into greater or lesser depths of reality. Through the extension of the perceptual image such a deepening can receive new stimuli and be helped forward in this way, indirectly.
 5. *Never*, however, should penetration into the depths, as a reaching-through into reality, be confused with the presence of a more or a less extensive perceptual picture, in which we have, *in every case*, to do with no more than a semi-reality, subject to the conditioning influence of the cognitive organization. Anyone who does not get lost in *abstractions* will realize that, of relevance for knowledge of the human being also, is the fact that in physics elements in the perceptual field have to be *deduced*, for which no sense is immediately attuned as it is for colour or sound. The *concrete* nature of the human being is determined not only by what, by virtue of his organization, he stands over against as direct percept, but also by the fact that he excludes other elements from this direct perception. Just as we need, in order to live, an unconscious sleeping state in addition to our conscious waking state, so, as a precondition for the living self-experience of the human being there is needed, in addition to the full range of his sense-perceptions, a – far wider – range of non-sense-perceptible elements within the field from which the sense-perceptions originate. All this was already spoken of, indirectly, in the original version of this book. Its author is adding here this extension of its content, because experience has shown him that many a reader has not read carefully enough.
 6. It should also be borne in mind that the idea of perception, as it is developed here in this book, must not be confused with that of outer sense-perception, which is only a special case of it. One will recognize from what has gone before, but still more from what will be said later, that here everything of a sensory *and spiritual* nature that comes towards the human being is regarded as a percept before it has been grasped by the actively developed concept. In order to have percepts of a soul or spiritual nature, senses of the kind we usually speak of are not needed. Someone might say that such an extension of normal linguistic usage is not admissible. However, it is *absolutely necessary* if, in certain areas, one does not wish the use of language to place obstacles in the way of an extension of one's knowledge.

7. Anyone who speaks of perception *only* in the sense of sensory perception does not come, via *this* sense-perception, to a concept that is useful for cognition. Sometimes a concept has to be extended so that, in a more restricted sphere, it receives the meaning appropriate to it. Occasionally it is also necessary to add something to what is initially understood by a given concept, so that the meaning thus understood is confirmed or undergoes an adjustment. Thus in [p.267] of this book we find the words: “The inner representation is an individualized concept.” Someone objected that this was an unusual use of words. But this use of words is necessary if one wishes to solve the riddle of what an inner representation actually is. What would happen to the progress of knowledge if one objected to anyone who needed to readjust concepts: “That is an unusual use of words.”

Now let us make a comparative analysis of the thought-structure of all seven Cycles of chapter 7 (Table 8).

	Element 1 Thesis	Element 3 Synthesis	Element 5 Ideal perception	Element 7 All-unity
C. I	We draw from perception and thinking, the elements needed for explanation of the world	The world is given to us as a duality; cognition transforms it into a unity	The dualist understands cognition wrongly, when he divides unitary being into two parts	Percepts are separated out by our organization. Thinking overcomes their separation. The “thing-in-itself” construct is meaningless
C. II	Existence outside perception, including the “thing-in-itself”, is an invalid hypothesis	Dualism cannot be overcome by the positing of the “thing-in-itself”	The physicist who follows the dualist falls into the trap of metaphysics	For monism, all that is required for the explanation of the given world lies within the latter
C. III	No limits are set to cognition. The things exist in inseparable unity with the laws that we gain knowledge of	The conditions for knowledge to come about exist through the ‘I’ and for the ‘I’	We are the conditioning factor of our knowledge. It grows in step with ourselves	The limits of knowledge are widened as perception and thinking progress
C. IV	The antithesis of subject and object exists only within the perceptual realm. The dualist transfers it to imagined entities lying outside it	For the dualist, ideal connections between the things are “airy”, and unreal	Naïve realism is refuted by the fact that its (perceivable) realities pass away, but the ideas remain	All known forms of realism are ultimately metaphysical and therefore dualistic

C. V	Metaphysical realism says: Where there is a perceivable relation between the things, there is reality	Metaphysical realism is a contradictory mixture of naïve realism and idealism	If we remove from metaphysical realism the non-perceivable percepts it becomes genuine monism	Monism unites one-sided realism with idealism to form a higher unity
C. VI	The monist says: The percept is one half of the reality, the concept is the other. Their union brings about the full reality	For the monist only that has meaning, which reaches him in the form of concept and percept	For the naïve and the metaphysical realist the absolute is found outside the subject: the more percepts, the more perfect the knowledge	The monist says: Our cognition is sufficient to provide the answers to the questions we ask
C. VII	The metaphysical realist arrives at the “thing-in-itself” with the help of the inductive method	The metaphysical realist believes that the inductive method is adequate for practical life	Starting out from the percept, one now hopes to obtain knowledge of the metaphysical by inductive means	The metaphysical realist argues inductively from the perceived to the non-perceived, the “thing-in-itself”

Table 8

In the brief formulation of the elements which we have arrived at, the summarizing character of chapter 7 has come into relief once more. They are more aphoristic than in the other chapters, and when one tries to experience them as a vertical sevenfold sequence there arise between them, so to speak, wider “intervals” with respect to their meaning. But these sevenfold sequences do exist; to experience them a greater effort of the ‘I’ is required; they also exist when they are read *from below upwards*.

Concluding Summary:

Percept and concept form the two halves of reality. Outside the realm of percept and concept there is no existence. The human organization separates off the percepts from the concepts. Thinking reunites them. For the dualist ideal connections between things are unreal; he seeks them in the manner of naïve realism in the “things-in-themselves”, by means of an inductive analysis of the percepts. In this way he comes to metaphysical realism. For the monist, only that has any meaning, which reaches him in the form of concepts and percepts.

In conclusion of our work with Part I of the ‘Philosophie der Freiheit’, it would be valuable to formulate the final résumé of all seven chapters in a still more concise form, which would enable one to arrange them in columns and thereby experience the seven-membered metamorphosis, the thought-cycle of the whole of Part I. We recommend that the reader carry this out for himself, but for reasons of space we will not be doing this in the book.

If one wishes to intensify one’s experience of the character of Part I as a holistic system which undergoes metamorphosis in the way we have described, then it can help to use the pictures of the 7 capitals of the first Goetheanum. Here, we have to do with symbols of our entire evolutionary cycle – i.e. of the all-embracing sevenfoldness. It is interesting in this connection to hear what Rudolf Steiner experienced as he was working on them. In one of his lectures he describes how, as he was carving, he was following the living metamorphosis of the forms and recreating that activity which lives as spiritual creation in the natural world, letting one form arise out of the other. (One should note that he created the ‘Philosophie der Freiheit’ in a similar way.) “I have the feeling,” he said, “that no capital could be different from the way it now is” (GA 194, 12.12.1919).

In the course of his work he unavoidably came upon an important feature that we have also discovered in the character of the chapters of Part I of the ‘Philosophie der Freiheit’. Echoing the well-known conceptions of evolution – so he continues – people say that out of the imperfect evolves the perfect, the more differentiated, more complex. And this is exactly how it was as he progressed from the first to the fourth capital. However, when the fifth began to emerge from the fourth, it became clear that it was going to be more perfect and more artistic in its form than the fourth, but *simpler* and not more complicated. The sixth was to become still simpler, and the seventh more simple again. “And thus it became clear to me,” Rudolf Steiner concludes, “that evolution is not a progression to ever greater differentiation; evolution is ascent to a higher level, but after this a falling into the more and more simple. This emerged for me out of the work itself. And I was able to see how this evolutionary principle which emerges out of the process of artistic work is the same as the principle of evolution in nature” (ibid.).

Exactly the same principle, we would add, was also working in Rudolf Steiner as he was writing the ‘Philosophie der Freiheit’ – and in all his thinking. Thus, inherent in the logic of ‘beholding’ thinking, when it becomes active in the human being, is aestheticism and, ultimately,

religiosity – not in a mystical sense, but religiosity of the spirit and of truth, in which the feelings are born again on the heights of pure spirit.

In one of his lectures held especially for the priests of the Christian Community, Rudolf Steiner gave them advice on how, with the help of the ritual, they can contribute to the inner transformation of the human being, which could be described as an inner “imbuing with the Christ spirit” (Durchchristung). This advice cannot be understood unless one has penetrated into the depths of Anthroposophical methodology. But in combination with the latter, this single recommendation suffices to show how justified and how necessary our research is.

The human being, says Rudolf Steiner, is not born Christianized, through the working of natural inheritance; it is his task to find the Christ within himself. The religious cult, with the aid of simple but effective means, which come to expression in symbols, can help him to do this. For example, a priest, if he wishes to form a religious verse for his congregation, should clothe it in a sequence of *seven lines*.

“In the first three lines one would, in essence, give expression to the human being as he stands under the influence of heredity, showing how he is born out of the Father principle of the world. The fourth line, the one in the middle, would then show how these principles of inheritance are overcome by the soul principles. And the last three lines would show how the human being, in this way, becomes one who grasps the spiritual. One could then read these seven lines to the congregation in the following way: the first three lines in a somewhat abstract, unrefined tone; in the middle line, the fourth, the voice becomes warmer; and the last three lines are spoken in a more elevated style, with a raised tone. And one would have in this, on a simple level, a cultic act which would represent the process whereby the human being is imbued with the Christ and imbued with the Spirit” (GA 342, p.126 f.).

No explanation is needed of the fact that Rudolf Steiner is giving us here, in a nutshell, a picture of what we have described from various angles as our lemniscate of thinking.

From behind the seven chapters of the first and also of the second Part of the ‘Philosophie der Freiheit’ we see, shimmering through, the images of the seven aeons of our evolutionary cycle, in which the aeon of the Earth consists of two parts (Mars and Mercury), and Vulcan leads the sevenfoldness up to the octave.

To conclude our work with Part I of the ‘Philosophie der Freiheit’, we would emphasize once again that our analysis is an undertaking that could be compared with the artistic contemplation of a painting or musical composition. The author of the ‘Philosophie der Freiheit’ himself worked on it as an artist in thinking – which he expressed as follows:

“These books (‘Wahrheit und Wissenschaft’ (‘Truth and Science’) and ‘Die Philosophie der Freiheit’ – G.A.B.) are not written in such a way that one could take a thought and put it in another place; they are written in the way that an organism develops; this is how one thought grows out of another... (the author) let himself be guided by what the thoughts themselves produced in him, by the way in which they organized themselves” (GA 99, 6.6.1907).

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- ¹¹⁶ Heinrich Leiste. *‘Von der Philosophie der Freiheit zur Christologie’*. Verlag am Goetheanum. Dornach 1933, S. 9.
- ¹¹⁷ Otto Palmer. *‘Rudolf Steiner über seine ‘Philosophie der Freiheit’*. Stuttgart 1966, S. 17 (English: ‘Rudolf Steiner on his book ‘The Philosophy of Freedom’’, Anthroposophic Press 1975). Regarding this book, we would note that it belongs to a branch of Anthroposophical literature that is fast dying out – created by people who knew how to appreciate Anthroposophy and found a rich life-content in the search for the truth. Nowadays Anthroposophical books are often written merely to draw attention to the author, without the least thought being given to a holistic elaboration of any complex of ideas. In this connection we would point to a book whose title, for reasons of tact, we will not mention. Its author has covered a great number of pages with printer’s ink and has included a discussion of the ‘Philosophie der Freiheit’. Here, he has flung to the reader the single elements in a disjointed fashion and concludes by asking him to draw them into a unity himself! Anthroposophical publications suffer from a lack of scientifically-founded criticism. As a result, science takes on – with a few exceptions – an increasingly amateurish character in the Anthroposophical world.
- ¹¹⁸ Michael Kirm. *‘Freiheit im Leib?’* Verlag am Goetheanum, 1999, Band I.
- ¹¹⁹ Erfahrung des Denkens. Zum Studium der *‘Philosophie der Freiheit’* Rudolf Steiners. Verlag freies Geistesleben, 1996. Band I.
- ¹²⁰ Herbert Witzenmann. *‘Die Philosophie der Freiheit als Grundlage künstlerischen Schaffens’*. Gideon Spicker Verlag, Dornach 1988.
- ¹²¹ Andrej Belyj. *‘Vospominanija o Rudolfe Steinere’*. Im Buch: *‘Sobranie sotschinenij’*. Moskau 2000, S. 256, 268-269.
- ¹²² In the Anthroposophical world it has become normal practice to rally around to this or that great personality and treat him/her as a figurehead or banner. Herbert Witzenmann could not escape this unhappy lot. We therefore must point out that we categorically reject the formation of any cliques of this sort. The clique is a relic of group-consciousness which is, more than any other influence, destructive of serious Anthroposophical work. The members of a clique regard any single word of scientifically-motivated criticism directed at their idol, as heresy and react accordingly.

For us, the book of Wizenmann that we are discussing is a phenomenon of science, which has both merits and shortcomings. A critique of it is necessary if further creative work is to be possible.

When the new edition of his work appeared in 1988, the blind followers of Wizenmann reproduced for publicity purposes the book review of a Prof. L. Udert, who had written the following: "To my knowledge, no one at the present time has rendered a greater service than Herbert Wizenmann in making Goethe known as the 'Copernicus and Kepler of the organic world'. To the detriment of the world this role of Goethe's has remained unrecognized to this day." But it is generally known that this was done by Rudolf Steiner! (cf. GA 1, p.107: "Goethe is the Copernicus and Kepler of the organic world".) The "pupils" of Wizenmann could not have compromised him more effectively than this!

¹²³ Frank Teichmann. *Auferstehung im Denken. Der Christusimpuls in der „Philosophie der Freiheit“ und in der Bewusstseinsgeschichte.* Verlag Freies Geistesleben. Stuttgart 1996.

¹²⁴ Below the walls of the fortress remarkable "heroes" meet together, whose appearance petrifies like the encounter with an extraterrestrial. After they have "sharpened" their "libido", they storm the walls year after year with enviable stubbornness, passing through the fortress like ghosts. But one trace is left behind: in those who observe the "battle". It recalls a passage in the Revelation of St. John, where it says: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy..." etc. (Revelation 17, 3).

¹²⁵ Florin Lowndes. *Das Erwecken des Herz-Denkens. Wesen und Leben des sinnlichkeitsfreien Denkens in der Darstellung Rudolf Steiners.* Verlag Freies Geistesleben, Stuttgart 1998.

¹²⁶ George und Gisela O'Neil. *Der Lebenslauf. Lesen in der eigenen Biographie.* Stuttgart 1995.

¹²⁷ *Das Goetheanum*, Nr. 41, 1999, S. 750 f.

¹²⁸ And O'Neil goes on to write: "In contemplating the totality of a living thought-organism, correspondences and symmetries, previously unseen, begin to emerge, each illuminating the other. Meanings come forth, never before expected, revealing interdependences and mutual support. The whole is experienced as a web of interrelationships. An Idea is experienced as weaving interplay of single thoughts, each reflecting the whole as experienceable from its single aspect." This is how G. O'Neil

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- conceives of the thought with which the 'Philosophie der Freiheit' was written. And in this we can only agree with him.
- ¹²⁹ Nikolaj Berdjajew. '*Filosofia swobody*' ('*Philosophy of Freedom*'). In the compilation: '*Sudba Rossii*' ('*The Destiny of Russia*'), Charkow 2000.
- ¹³⁰ N.O. Losskij, '*Svoboda voli*' ('*Freedom of the Will*', *Selected Works* p.484). In this work of Losky there are further references to Rudolf Steiner's 'Philosophie der Freiheit'. For example, he polemicalizes against Theodor Lipp's view on moral freedom and says: "Freedom of the will coincides with moral freedom, i.e. it exists only where will and decision are completely conditioned by the ideal essence of the human being, i.e. are not dependent on his sensory nature" (p.501). This corresponds exactly to Rudolf Steiner's concept of ethical individualism! We will go into this in more detail at a later stage.
- ¹³¹ Heinrich Leiste. Ein Beitrag zur anthroposophischen Hochschulfrage. Selbstverlag 1970, S. 19 f.
- ¹³² B. de Spinoza. Ausgewählte Schriften. Band 6, Briefwechsel, 1907, S. 277.
- ¹³³ Jacob Moleschott. *Physiologie des Stoffwechsels in Pflanzen und Tieren*. Erlangen 1851. S. XII (Einleitung).
- ¹³⁴ N.O. Losskij. *Mir kak organitscheskoe zeloe*, a.a.O., S. 441.
- ¹³⁵ I. Kant. *Kritik der reinen Vernunft*, a.a.O., S. 80 f.
- ¹³⁶ Zitat aus Winckelmann. Kapitel: Antikes. In der Weimarschen Ausgabe (WA) der GA. der Werke Goethes, 1. Abt., Bd. 46, S. 22.
- ¹³⁷ Otto Palmer. 'Rudolf Steiner on his Book 'The Philosophy of Freedom'', Anthroposophic Press 1975.
- ¹³⁸ N.O. Losskij. *Tschuvstvennaja...*, a.a.O., S. 288.
- ¹³⁹ Ebenda, S. 137.
- ¹⁴⁰ Vgl. I. Kant, *Kritik der reinen Vernunft*, a.a.O., S. 119.
- ¹⁴¹ Ebenda, S. 118 f.
- ¹⁴² Ebenda, S. 78 f.
- ¹⁴³ J. W. Goethe. *Farbenlehre*. Bd. I, S. 56. Freies Geistesleben, Stuttgart 1984.
- ¹⁴⁴ G. W. F. Hegel, *Enzyklopädie...*, a.a.O., S. 209.
- ¹⁴⁵ Ebenda, S. 114.

¹⁴⁶ This statement of Rudolf Steiner is quoted from: Otto Palmer. 'Rudolf Steiner on his Book 'The Philosophy of Freedom'', Anthroposophic Press 1975.

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