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

Volume 3

G. A. BONDAREV

**Rudolf Steiner's
'Philosophie der Freiheit'
as
Foundation of the Logic of
Beholding Thinking**

Religion of the Thinking Will

**Organon of the New
Cultural Epoch**

An Introduction to Anthroposophical Methodology

Volume III

“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



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X The Cosmic Intelligence

1. The “Ultimate Mysteries” of Man’s Evolution

True cognition obliges the human being to radically change both the character of his inner representations and the standard by which he measures them. In his earthly existence the human being can imagine himself in the form of the lower loop of the lemniscate which, compared to the upper loop, is extremely small, as the latter reaches out into the distances of the universe. Before he descends to the earth, man undergoes evolution as a being of the constellations and planets (in the greater loop). With his birth upon earth this great spiritual configuration turns itself from the outside inwards and becomes a physical body with its inner organs and sense-organs, but out there in the spirit remains the higher, unconscious essential being of man. The etheric-astral configuration of man also turns itself from without inwards, in the same way. Expressed in a picture, the *sphere* of his spiritual being becomes the *point* of his earthly existence.

In one of his early lectures, held in 1903, Rudolf Steiner speaks of what he calls the “ultimate truths”, connected with the development of the earthly aeon through the course of the seven root-races. An in-depth understanding of them is only possible with the help of meditative thinking. They can only be communicated to intellectual thinking symbolically. Our methodological considerations harmonize to an unusual degree with the first two of these truths. Extended concentration on them awakens in us an experience of the need to change our conception of the relation of man as a microcosm, to the macrocosm. In any case, what we have spoken of as the process of evolutionary ‘turning outside-inwards’ is described in these mysterious truths in the language of symbol or sign. Rudolf Steiner gives the following sentences for meditation: “1. *Reflect*: on how the point becomes a sphere, and yet remains itself. Once you have grasped how the infinite sphere is still only a point, then come back, for then you will see the infinite shining into the finite. 2. *Reflect*: on how the seed becomes an ear of corn, and then come back, for then you will have grasped how what is living lives in *number*” (GA 88, p.194). These are the first two truths. They correspond to the becoming of the world and man during the Polarian and Hyperborean root-races.

The seven ultimate mysteries describe the coming-into-being of the fourth form-condition (globe): of the etheric-physical, as it descends from the astral plane into spatio-temporal existence and develops within it. This has the character of a world-metamorphosis, where the sphere of cosmic consciousness-being is posited, with the goal of becoming the point of the earthly, object-oriented ‘I’-consciousness of the human being. The first step on this path, which was taken in the Polarian epoch, led to the Macro-Anthropos having the possibility of developing sensation in the world of the senses (ibid., p.201). It took place in the following way: in the descent from the astral realm formed in the world of otherness-of-being by the ‘I’-beings of the cosmic intelligence, a certain primal nebula consisting only of warmth (the primordial fire) condenses itself out, which is later to become the solar system. This in its totality is also the Macro-Anthropos or, expressed in the language of the Bible, Adam-Kadmon – a Divine creation which, having passed through nearly three-and-a-half aeons, involutes within itself all the fruits of development and has brought them for incarnation in sensory being.

The first sensation arises in the world as a primal touching, when the Divine sphere touches against otherness-of-being and moves across to another quality on the lemniscate. Intuitive all-consciousness, which contains in every point its “all and everything”, becomes the basis for the point of matter, for the atom as a principle (or becomes the atom), and becomes the point of non-being – the place where man’s future freedom begins.

In his book ‘From the Akasha Chronicle’ Rudolf Steiner speaks of that primal revelation of earthly man: He “consisted of that fine, malleable, mobile substance referred to as ‘astral’. – In this astral seed of the earth there are, to begin with, *only* human dispositions... All that was present already in earlier conditions in mineral, plant, animal nature has been absorbed into these human dispositions and been made one with them. Thus, before the human being comes down to the physical earth he is *soul*, astral being. As such, he enters the physical earth. This exists in an extremely fine materiality which one calls the *finest ether*... There exists within the entire earth only *one* state of matter – namely, the fine, living ether. In Theosophical books this first humanity (at that time it was *a single* being – G.A.B.) is called the first (Polarian) root-race” (GA 11). Thus, the whole planetary configuration consists at this stage of the single, unitary body of coming humanity, which has densified to life-ether – the revelation of all-consciousness – and then to warmth-ether and the warmth element, and is enveloped from above

within the general astral body. With its astral body the Macro-Anthropos touches its ether-body and then its etheric-fiery body.

As it condenses, the primal substance divides into two parts. Of these, “the denser materiality... is similar to our air of today; the more rarified is like that which causes chemical elements to emerge from the earlier, undivided materiality” (ibid., p.88). The life-ether continues to exist parallel to the new configurations. The human being creates from it and the chemical ether, not yet a physical body, but its image, and the body becomes thereby objectified to a certain degree. Thus arises the possibility of ‘beholding’. Here we have to do already with the second, the Hyperborean, root-race. Then it was that the future kingdom of nature, remaining behind, separated itself off from the human kingdom. There took place the first division into subject and object, which made ‘beholding’ possible.

Inherent in the chemical ether are forces which we can experience in the processes of attraction and repulsion. As it comes into being, a reciprocal relation arises between the human being and the outer environment: the processes of nutrition (breathing).

The third – Lemurian – epoch brought forth in the human being the seeds of the capacity of *inner representation* – not, of course, in the single individual, but in the group-consciousness, which wove around the monads from above. At this time the sun (and also the moon) had separated out from a single planetary body. A relation arose between the inner light in the human being – the light-ether – and the outer light, coming from the sun. The sense-organs of man opened outwards, and he began to see the imaginations coming with the sunlight enter into a relation with the outer perceptions. As the kingdoms of nature develop further, the latter become increasingly manifold and material. The human being was not yet able to direct in any way the processes of beholding (the individual thinking of the future) and perception. What he perceived passed through him and disappeared, as there did not yet exist in the human being those boundaries of which we spoke in chapter IX.

Only in the fourth – the Atlantean – root-race, with the emergence of the process of combustion and the formation of ash – i.e. of mineral substance, the element of earth – does there develop in the human being the memory and with it the ability to preserve inner representations (cf. GA 88, p.203, and GA 11, p.81ff.).

In the present, fifth, root-race the human being begins with a part of his physical body to fall out of the working of all four ethers, and thus arises *reflective thinking*: the sphere finally became a point, after it had undergone a complicated metamorphosis of its life-forms due to the

working of the chemical ether – which is also called number-ether. Thus we have arrived at an understanding of the second ultimate truth. The cosmic consciousness, cosmic intelligence, which also represents the life-principle, the life-ether, works within the differentiated life of the sense-world in the form of the laws of number, as the harmony, order, symmetry-creating chemical ether.

As to the fifth ultimate truth, the “root-mystery” of the fifth – i.e. the present root-race, we are concerned with it through the whole length of our research. Its *meaning* lies unquestionably in the need for man *to endow the shadowy consciousness with being* and thus to give back to the cosmic intelligence what has become its shadow in man. This requires him to carry out with his consciousness another reversal – a turning “inside-out” towards the macrocosm – that is, to tread the path of evolution in the reverse sequence, but already with an individual consciousness. This is the upper half of the lemniscate of the microcosm. For the present, we are learning how to cross into it with the help of the logic of ‘beholding’ thinking.

2. The Incorporation of World Evolution into Man

Let us return to the ontological lemniscate (cf. Fig.94). What now forms its lower loop represented, to begin with, what is now its upper part, as an ‘ur’-phenomenon and with no completion in the lower part. At that stage, the beings of the hierarchies sensed (touched), beheld and represented inwardly in and through the human being. It was through this activity of theirs that earthly man came into being. In the Lemurian epoch he begins, himself, to perceive, but the “echo” in him of these perceptions is not concepts, but imaginative pictures. Sensory-supersensory representations arise, but the human being is not yet able to form them individually.

In the Atlantean epoch there arises in man, with the materializing of the body, the “barrier” of the memory, which reflects back the inner representations. The seeds of reflection emerge. Now the ontological lemniscate was unfolding completely in the human being, and he had to learn how to cross over into its upper part. This task presented itself in its full dimensions when the gnoseological lemniscate “emancipated itself” from the ontological.

Through the forming of the memory the foundation-stone was laid for the emergence of the human subject that has no substance. To return with it into the spiritual world means, simply, to lose oneself. One can only enter the cosmos of the spirit on the level of essential being if one bears within oneself something imperishable, and that is the cosmic

intelligence. Is the human being able to engender this within himself? In accordance with our method, this question can only be answered if we have viewed it in its development.

The evolutionary process moves, as we have shown, simultaneously on two axes at right-angles to one another, which form the cross of evolution. On its horizontal axis development moves in space and time (phenomenologically), on the vertical it unfolds personalistically. In this way the “overlay” of the planes of existence comes about: the higher is repeated many times on the lower levels. In our discussion we have been considering a series of root-races which unfold in time. As it proceeded, the world-soul of humanity differentiated itself, under the influence of the already differentiated bodily nature, into a multiplicity of individual human souls.

The actual earthly development begins only with the Atlantean root-race (everything before this was a manifold repetition of past stages on different levels of being), when the human being begins to separate out – i.e. to develop – out of the group-‘I’ a lower individual ‘I’. This happens *initially* through the three kinds of higher soul-activity (Fig.112), which only became his personal possession in the fifth root-race.

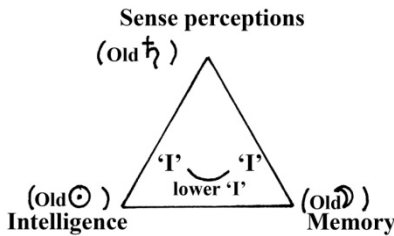


Fig. 112

The three kinds of higher soul-activity evolved in the course of aeons. The memory which the human being has on the earth represents, thanks to the ‘I’, an individualized union with what still was, in the aeon of the Old Moon, imaginations of a half-conscious, dreamlike nature. “Through the fact,” says Rudolf Steiner, “that

our bodily organization developed in the way it did, the living, dreamlike imagination with which the soul-being of man was entirely filled during the Old Moon period became what is now our memory” (GA 196, 13.2.1920). In other words, those imaginations, through their activity in the first three root-races, so formed the physical body that, thanks to it, the memory became possible. This body is, ultimately, the fruit of the inner representations of hierarchical beings, which arose in them as a result of influences exerted upon the primal nebula. What is meant here by ‘body’ is not the primal germ of the life-ether, but a complex physical-etheric-astral configuration.

The intelligence at the disposal of man today, as active, will-imbued thinking, was in the aeon of the Old Sun a sum of Divine inspirations in which the human being partook in the form of dreamless sleep-

consciousness; they brought about in him at that time the development of the life-processes.

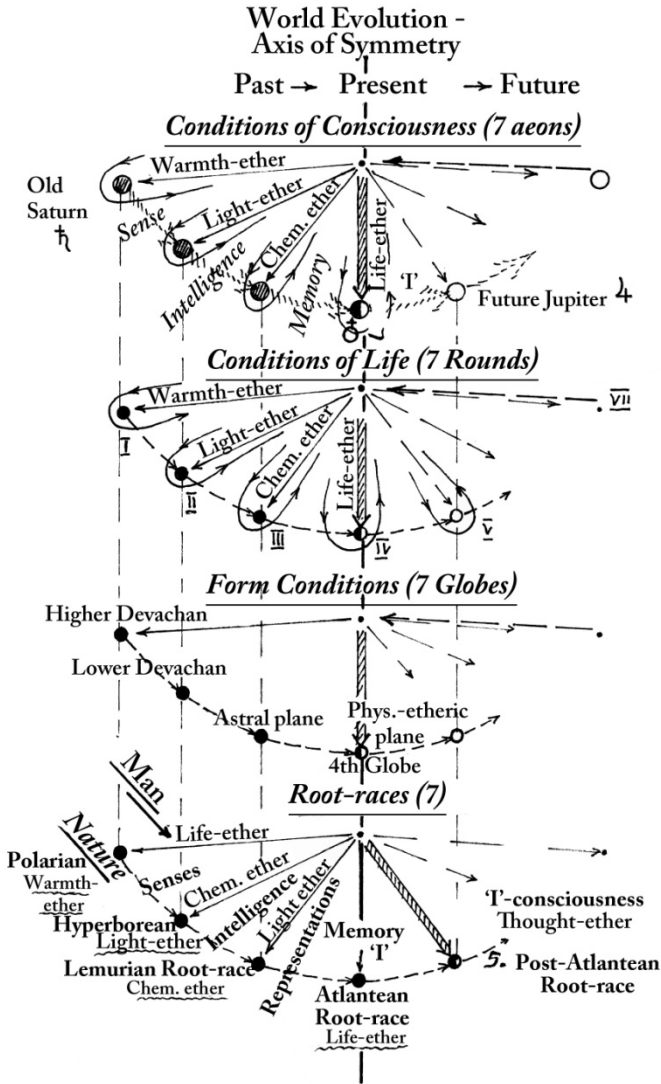


Fig. 113

Our sense-organs have unfolded since the aeon of Old Saturn. They corresponded at that stage to man's dull, intuitive level of consciousness. Its lower, dark manifestation in our body is revealed on earth, so Rudolf Steiner says, in the sense of touch (which only arose on the earth). It is with this dull intuition that the Macro-Anthropos begins its

descent from the astral plane to the etheric-physical in the aeon of the Earth. Thus, in the fourth round took place the repetition of the development that had occurred on Old Saturn, Old Sun and Old Moon. It was repeated on a higher level in the first three life-conditions (rounds). For purposes of orientation we are giving a general picture of the stages of world development in a diagram (Fig.113).

When in the fourth life-condition the evolution of the world tends towards materialization, earthly development begins, in the true sense. In the fourth form-condition there took place the ‘turning outside-inwards’ of the spiritual universe onto the sensory side of being. For this reason, the sequence was reversed, in which the four ethers entered into development. In the aeons, the order in which they emerged was as follows: First was formed the warmth-ether, then the light-ether, then the chemical ether and finally the life-ether. In the root-races the working of the life-ether is the first to appear, then that of the chemical ether, etc.

The life-ether emerges in the aeon of the earth. Thanks to it, it became possible to endow the human monads with the ‘I’. In the fourth globe it is active, from the beginning, in the forming of the human corporeality. But in addition to the human being, the natural kingdoms are also forming and condensing. In them the sequence of the ethers in their working is the same as in the preceding evolution.

In this way, from the middle of the earthly aeon a radical change took place, the meaning of which one can grasp if one compares it with the nodal point of the lemniscate. From this point onwards, where the seed is laid for the individual ‘I’ of the human being – which means the direct shift of the hierarchical principle over to the side of otherness-of-being* – the laws of development begin to turn into their opposite.

The seeds of a number of sense-organs, laid at the time of Old Saturn, develop in earthly man into a complex, holistic system in the centre of which the ‘I’ is also germinating; at the same time it finds support in the physical body, which consists of four *elements*: earth, water, air and warmth. The ‘ur’-phenomenon of the physical body, which also emerged in the aeon of Saturn, is Spirit-Man (Atma). The union of Atma with the sense-organs in the otherness-of-being of the earthly aeon is the beginning of the evolution of man on earth. Connected with Atma is the being of the Archai (the Spirits of personality) – the higher beings of the third hierarchy. They were ‘people’ of Saturn, and they work in the sense-organs, helping especially in the development of their

* In the world of the hierarchies, only God Himself was able to do such a thing, and only once.

higher regions – those of the sense of the word, of thought and of the ‘I’; this leads the human being to an experience (perception) of the moral intuitions, which will be spoken of in the ninth and following chapters of the ‘Philosophie der Freiheit’.

Rudolf Steiner suggests that we take hold of an extremely important thought. He says that the sense-organs are not there to “transmit the sense-processes, but to enable an ‘I’ to know of the sense-processes” (GA 196, 13.2.1920). Here we must understand the ‘I’ in the entire, broad scope of its development in man: from the everyday ‘I’ to the ‘I’ of the Spirits of personality or even the Spirits of form.

The Spirits of personality perceive supersensibly what we perceive with our senses. And our involvement in their perceptions must continually grow. Sense-perceptions have a lofty, intuitive origin, but we cherish the conviction that they belong to us fully and completely. It would be more correct to say that we belong to them. They receive in us their subjective expression through the fact that we experience the inspirations of cosmic intelligence in the form of individualized concepts. In reality, however, there stands behind them the activity of the Archangels (the ‘human beings’ of the Sun aeon). The life of the concepts is subject to the laws of logic, which are the same for all human beings. They are individualized on the basis of the life of the feelings to which, for their part, they lend a more objective character. What is truly individual in the human being is his memory. Behind it stands the activity of the hierarchy of the Angels.

Thus, the content of the three preceding aeons is represented in the three kinds of higher soul-activity and assumes an individual character (in the ‘I’). This is where we encounter the phenomenon of the ‘turning inside-out’ of world-evolution onto the other side. This turning inside-out is nothing other than *the incorporation of the entire past evolution of the world in the individual human being* (in this connection we should recall Fig.6). In view of its unique character one can place this fact on a level with the Mystery of Golgotha. Or rather, the two are actually two sides of one and the same phenomenon. God has shown by His own example what sort of cross it is man’s task to take upon himself and to bear. Failure to do this means to cut oneself off from further development. The task, therefore, amounts in the end to no more than that of making this “burden” “light”. It becomes light when one grasps its essential nature.

But let us return to the first root-races, so as to gain a better understanding of the radical change that took place in the cosmos. As they proceed, the actual beginning of the Earth aeon is marked by the fact that, by virtue of the life-ether, it subjects itself to the working of the

three other, older, ethers and forms the human being *counter to* the laws of evolution hitherto. *For, it is here that arises the antithesis between 'I' and world*; the 'I' is "not of this world", but it has nevertheless begun to move across into this world.

The World-all strives with the forming of the warmth element to enter the fourth globe and thereby to mark the beginning of a further *repetition* of the past. However, the Spirits of form, whose striving it is to offer up the 'I' as a sacrifice on the altar of creation, and to endow man's otherness-of-being with it, endeavour to determine the evolutionary process from the other side – i.e. to change *the former interrelation of cause and effect*, where the cause was transcendent relative to the act of creation, into the *effect-cause principle*; in other words, to make the cause immanent to otherness-of-being.

We will not refer here to all the statements of Rudolf Steiner which substantiate this thought. But we will try to indicate their hidden, methodological meaning. Anthroposophy, says Rudolf Steiner, "is nothing other than a continuous unveiling of hidden relationships in the world" (GA 88, p.206).

In 'An Outline of Occult Science' it says, regarding the beginning of the fourth globe, that the structural entity out of which the solar system was later to emerge represented a supersensible soul-form in which "appears a fiery formation such as Saturn was in its densest state. This fiery form is woven through by the workings of the various beings active in the evolutionary process. The interplay between these beings and the celestial body (which has, in spirit, already severed itself from the hierarchies – G.A.B.) is like a rising up from, and a diving down into, the ball of terrestrial fire.... Those beings predestined to become human beings on the earth in their present form are still in a position where they hardly participate in the descent into the fiery body. They still remain almost entirely in the rarefied peripheral sphere. They are still in the lap of the higher spiritual beings.... Only through their contact with the terrestrial fire are they surrounded by living warmth.... A consequence of his being enveloped in warmth... is that life is kindled in the human being..." (GA 13, p.221 f.).

As we recall, in the aeon of Old Saturn the condensation of spirit to the fire element was not at all accompanied by the emergence of life in the monads. But now, as man descends into the earthly aeon, the first phenomenon to appear is life, the birth of the life-ether. The development of the aeon itself unfolds in the same sequence as before, but in the soul-spiritual being of man the sequence is reversed. What the physical body reaches through to last of all – "earth", the hard deposits, being filled with the mineral element – appears first in its primordial

spiritual principle – as life-ether – and then metamorphoses into chemical (tone, number) ether etc. The overall constellation of man in this period of radical transformation can be made clear with the help of a diagram (Fig.114).

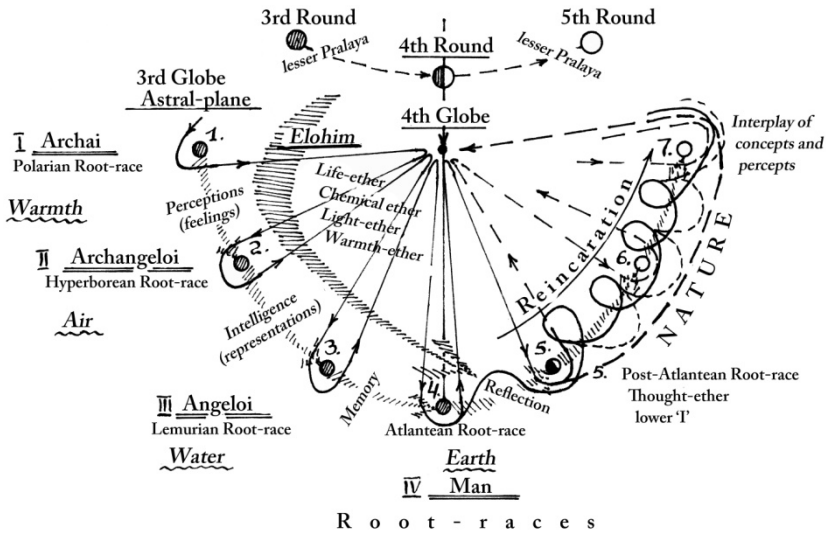


Fig. 114

The evolution of the Earth aeon in the fourth round (life-condition) stands under the guardianship of the Spirits of form. Working as helpers in their activity are the beings of the third hierarchy. They mediate the movement of the 'I'-impulses of the Elohim on their way to the human monads. On this path all four ethers begin to work already in the course of the first two root-races. Thus, in the Earth aeon the earlier sequence of the evolution of the Manvantara is changed in accordance with the lemniscate form, following the principle: "The last shall be the first". After the coming of Christ this change also takes hold of the individual soul-spiritual being of man. The old effects metamorphose into new causes. However, this happens only in the human kingdom. For this reason the human being is fundamentally different from the animal, also through his physical bodily nature.

Thus, the incarnation of the human being in the Earth aeon followed two paths. All that separated itself off from the human substance and built itself up in the form of the natural kingdoms repeated the stages of the earlier phases of evolution. The actual human being waited, so to speak, for its time to come and remained within the super-earthly spiritual surroundings. It was only in the Atlantean epoch that the human being united fully with the physical-sensory plane of the earth, when

the skeleton was formed and a higher nerve-activity unfolded. At this time the life-ether of the group-'I' united with the life-ether of the earth element.* The individual human being began to preserve in his memory the experience of perception and thinking. The activity of cosmic intelligence, of the Hierarchies, was converted into human intellectuality. Here, the sphere of the Spirits of form acted as a kind of special human Pralaya, into which ascended the deeds of the beings of the third hierarchy, who required a correction of the developmental laws of man in the Manvantara, and from which they descended again.

When the human being had entered the path of reincarnation, the universal cycle consisting of Manvantara and Pralaya in which the laws of Manvantara are changed, began to reproduce itself in the individual cycle of human existence, consisting of the earthly life and the spiritual development lasting from the moment of death to the next incarnation. Something of a universal, macrocosmic nature was incorporated into man's individual development, this being pervaded with the continuous thread of the working of his 'I', which merely changes the forms of its appearance. Thus, the human being raised himself above the natural kingdoms and was given the task of taking over, little by little, responsibility for guiding their development. Fulfilment of this task begins already with the act of uniting concept with percept.

3. What is Intelligence?

Cultural-historical development, which implies the raising onto a higher level, the spiritualization, of organic genesis, brought it about that human thinking carried its supersensible immanentism (the stage of mythological thinking, ancient clairvoyance) across into the sphere of sensory reality, whereby it cut off its connection as a phenomenon from its 'ur'-phenomenon. Now it is confronted with a task which cannot be fulfilled from the position of ordinary philosophy: namely, consciously to unite with its 'ur'-phenomenon, which it experiences as transcendent. The task can be fulfilled if one has realized a series of soul-spiritual metamorphoses, whose general principle is shown in Fig.115.

All the elements of this diagram are familiar to us; we have already viewed them a number of times from other aspects and in other connections. Here, it is the transition from element 3 to element 5 which needs special clarification. As we recall, fleeting mental images in the human being began to gain fixity for the first time in the Atlantean period (point 4). They began at that time to be reflected back by the inner

* We will speak later in more detail of the ethers and the elements.

the immanent within the transcendent: the 'I'-endowed human being as a reality in the supersensible world. A decisive step in this direction is taken from points 7 – 4' – 8, due to the potentization of the pure spiritual force, the beholding power of thinking. Here it is essential to advance consciously with one's own perceptions *beyond* the sphere of sense-perceptions (cf. Fig.106). This experience is normally granted to the human being only after death. When the panorama of all earthly experiences fades, forces come to manifestation which have formed it during the course of earthly life. We did not become conscious of them before this. But now they reveal themselves, as Rudolf Steiner says, in the form of elementary beings, "every thought lives as an elementary being". We ourselves create them in our thinking during earthly life. When he experiences them appearing to him the human being says to himself: "That is the new that you have added to the whole cosmos" (GA 153, 13.4.1914). It is thanks to the fact that the thoughts came to rest in us and became the content of our memory, recollections, that they have become living elementary beings. They then tell us, Rudolf Steiner continues, how old they are – i.e. how many years we have lived within this or that thought. Of course, some of them cause us torment, while others bring satisfaction. Consequently, some of them can expect a fate similar to the well-known descriptions of Hell, others Purgatory, while a small group, few in number, can enter Paradise straight away.

Anthroposophy enables the human being to understand how much of his life after death he can determine in advance, particularly if he succeeds in developing a relationship to the world through his own creative activity in the elementary sphere, which leads to the emergence of his own elementary thought-beings. In this perceiving and thinking he unites with elemental spirits of nature. If his thoughts are spiritual and perception is individualized to a sufficient degree he unites, through the world of his inner representations, these elementals with higher spiritual being. The more independently he does this, then the more strongly he lives in his own created world of inner representations with his lower 'I', which forms a relationship to the higher 'I'. The lesser 'I' then ceases to be a shadow, an abstraction, and becomes an intelligible being who creates a new substance: the thought-ether. In this way, the cosmic intelligence becomes, in the human being, his individual intelligence, without severing itself from its cosmic universality. Work with the seven-membered cycle of thought-metamorphosis has a genuine effect here. Thanks to it, the cosmic intelligence begins to ascend again from the earthly phenomena into the world of the Hierarchies. If the human being embodies himself in the cosmic intelligence

with his own thought-beings, he retains *after his death* the ability to determine his *own individual goals*. This accelerates the development of the spirit to an exceptional degree, leads it to freedom in earthly conditions and protects it from enslavement by the forces of decadence which maintain the earthly aeon in their stranglehold.

With regard to the objective world-intelligence, Rudolf Steiner says of its nature that “generalities of this kind (do not exist) ... in reality. Intelligence is the mutual guidelines of behaviour of the higher Hierarchies. What they do, how they behave towards one another, how they relate to one another, that is cosmic intelligence. And since we as human beings have, of course, to turn our gaze to the kingdom closest to us, cosmic intelligence becomes for us in concrete terms: the sum of beings from the hierarchy of the Angeloi. If we speak concretely, we cannot speak of a sum of intelligence but of a sum of Angeloi; that is the reality” (GA 237, 8.8.1924).

This definition of intelligence can be regarded as fundamental, but it needs a more exact interpretation. Above all we can, thanks to what has been discussed previously, draw the conclusion that *Anthroposophical methodology is the fundamental doctrine of intelligence in its unitary cosmic-earthly manifestation*, and is therefore also the unitary methodology of science.

In its immediate expression in the spirit of man, cosmic intelligence reaches down to us as the working and relationships of the Angels. But all the hierarchical beings are, ultimately, nothing other than cosmic intelligence – i.e. creative ‘I’-beings. With regard to the relation between them, the rules of their interaction, we need, because in the real spiritual world everything is personified, to understand the mutual relationships between the beings of the higher hierarchies, such that in some way or another the beings of the lower hierarchies are contained within them. This means that the mutual relations between the intelligences are, in the final analysis, themselves intelligences. When the highest thought of the Divinity directed itself to the creation of our world, this came originally to expression in the fact that the three hypostases revealed their particular *position* and *relation*, which meant for the hierarchies their state of being enclosed within the higher Tri-unity. The whole universe revealed itself at that stage as a single individual, the all-encompassing, all-conscious ‘I’-Being, of which the beings of the hierarchies were constituent parts (cf. Fig.25a, b, c).

The human being was created by the cosmic intelligence. In the beginning, as we recall, the Spirits of will, the Thrones, made a sacrifice of a part of their being. As this part separated off from them, it came of necessity also into opposition to them. This was the first objectivization

to occur in the cosmos. With this, the relations between the hierarchies received an orientation towards descent and materialization; the former unity of consciousness and being divided in the course of time, and finally there arose in the human being the experience of the relation between consciousness and being. The being that was outside consciousness became non-being, the relation changed into an antithesis. It is through this that the shadowy, non-substantial intelligence of man is brought into movement.

The beings of the other hierarchies began to direct their intelligible activity towards non-being, whereby they were reflected back by it and were thus objectified. Their higher “mirror reflections” can be compared to the creative artistic activity of a sculptor who, directing his intelligence towards a block of marble, obtains as a result a work of art, a spiritual reality, in which his consciousness and being unite on a higher level.

Thus arise in the development of the world the forms which bear the imprint of the higher – the Divine intelligences –, but are lacking in any existence or consciousness of their own; the latter are merely modelled into them by the spiritual beings according to their laws. But slowly and gradually the intelligences unite with otherness-of-being and work within it as it laws.

On their path into the natural kingdoms of the sense-world the cosmic intelligences create numerous elemental kingdoms who serve them – the nature-spirits. They are also intelligent beings. Let us now see how Rudolf Steiner describes the elemental spirits of the mineral kingdom: They are “a quite special earth-folk”; the gnomes, “are filled with an inward spiritual element which we can only compare with what we can grasp in the inwardly spiritual element of the human eye, the human ear.... They are actually nothing else, consisting only of sense, they are wholly sense, and a sense that is at the same time understanding, as it not only sees and not only hears, but at the same time in the seeing and the hearing understands what is seen and heard; it doesn’t merely receive impressions from all around, but from all around receives ideas.... The world is built up from out of the world-spirit, it is an embodiment of the universal ideas, the universal spirit. The gnomes take up by way of the plants, which are for them the same as what the rays of light are for us, the ideas of the universe and in full consciousness carry them from ore to ore, from stone to stone. ... *They are the beings of understanding...*, they are nothing but understanding. Everything about them is understanding, but an understanding that is universal and actually looks down upon the human understanding as something imperfect.... Why (they ask – G.A.B.) don’t human beings stick their

noses as deep into the earth as the root of the plant and allow to filter up into their nose all that the sun speaks to the plants? Then they would know something! But with logic – the gnomes say – one can actually only get very small pieces of knowledge” (GA 230, 2.11.1923). Goethe was the first human being of modern times to follow the advice of the gnomes, although he did not go about it at all in a gnome-like fashion but, in the highest degree, in the manner of a human being: he began to behold in the pure actuality of consciousness the wisdom of the cosmos that is imprinted in nature.

The Divine plan that was present in the beginning (the highest world-intelligence) once rayed out as a force of love and sacrifice into the new creation. Through the Spirits of will, this will and this plan became the being of creation. And “all that these elementary beings have, so to speak, called into existence in the world is the last echo of what is the creative, shaping, formative cosmic Word, which lies at the foundation of all activity and all existence” (GA 230, 4.11.1923).

Whatever in nature underlies in infinite multiplicity the processes of stimulation, tension, attraction, warming; whatever glows, melts, crystallizes etc. – all this is activity of the elementary spirits, who transform the cosmic intelligence, the ‘ur’-phenomena, into the phenomena of the sensory being of nature and the human being. For example, the gnomes we mentioned above always carry across in the evolution of the universe “the fixed and firm of earlier times into the fixed and firm of later times. They are the preservers of the continuity of rigid structure in development” (ibid.). And this they do as beings of cleverness. If one takes a suitable element of earth – Rudolf Steiner says in another lecture – one can “squeeze” it like a sponge – on a spiritual-soul level – and then the gnomes pour out of it, and there is no end of them (GA 212, 28.5.1922). All that is of a moist-airy nature on the earth is borne by the undines; all that is of an airy-warmth nature by the sylphs; everything of a warmth, light, fiery nature by the salamanders. And all this is directed towards the human being and calls upon him to raise his shadowy intelligence and endow it with being.

When the human being perceives nature and reflects upon it he concentrates within himself a large number of elementary spirits, who mediate this activity of his. That is to say, in the intelligent activity of man the same takes place as in the world of the hierarchies – each one of his acts is represented by a spiritual being. Also personified on an elemental level are all human soul-qualities. This totality of beings with their deeds, their relationships, shows the moral conduct of the human being and concentrates itself in his memory. Representations in the memory are those spiritual forms which enable the cosmic intelligence in man to

reunite with the will-element and thus to return to itself, assuming as it does so the form of human self-consciousness. In such a case it is built up out of hosts of elementary beings, primarily thought-beings created by man from the substance of the Spirits of will bestowed upon him in the beginning. In the course of time this substance has materialized and united with the astral and ether substance. This found its expression in man's soul-life in the phenomena of thinking, feeling and willing, from which is formed the life of the (lesser) 'I'. When, in thinking, it has reached the limit of being and stepped across it into the nothingness, the 'I' begins to undertake a movement backwards. Ranged around the system of elementary thought-beings which he has set up, the beings of feeling and will are also organized in a different way. The world of nature that is perceived and thought-through spiritually by the human being becomes a part of his intelligence, as this seeks a way of connecting on to the world of the hierarchies and becoming an intelligence within the system of higher intelligences.

It is difficult for a human being who has grown accustomed to living in the conceptions arising from the sense-world to imagine what it is like in the world of intelligible beings, where everything without exception has a personified character. This side of the threshold to the supersensible world we attempt to grasp the nature of thinking, of human intelligence, but also the structure of the natural world, and we arrive at abstract concepts; but "beyond the threshold we perceive how the Archangels sweep around us. This side of the threshold we perceive the outer sense-world; beyond the threshold we know that through our eyes and our ears the Time-spirits stream in and out" (GA 196, 13.2.1920), i.e. the Archai, but also the elemental spirits who serve them.

When in the course of the Earth aeon the Spirits of form instil into the processes of the repetition of earlier conditions their central idea – to endow the human being with an 'I' –, their intention and their activity determine the position, the relations and the activity of the beings of the third hierarchy, and this determines further the position and activity of the elementary nature beings, who objectify natural laws. Thus is realized (in stages) the process of the immanent union of spirit and nature. And all this in its totality is the unitary body of the Deity, organized in accordance with the primal revelation, which gave the impulse for the movement of spirit into matter.

For us the plant grows and blossoms. Thanks to the Spirits of personality we perceive it; thanks to the Archangels we reflect upon it; thanks to the Angels we form an inner representation of it, which acquires an existence of its own. This is how the cosmic intelligence

works in the world and in us. The elemental beings form out of it a plant, and when this fades, the gnomes draw into themselves the ideal element inherent in its form – whereby they imbibe a drop of cosmic intelligence. When we perceive the objects in nature the elementary beings enclosed within them pass over into us, and with them the intelligence that creates nature. It passes over into the forms of our inner representations, shaping them from the ideal aspect and endowing them with the character of new elementary beings, whose creators we ourselves are. However, if our inner representations are weak and lacking in independence these beings dissolve again in the astral realm and disintegrate into their initial elements. In such a case we fruitlessly exhaust the natural forces and stand as debtors over against nature.*

Rudolf Steiner says the following: “Just as in relation to the spiritual environment memory, intelligence and sensory activity stand in relationships to the Angeloi, Archangeloi and Archai, so do feeling, desiring and willing stand in a relationship to the physical environment.... Thus the human being, as he has hitherto been accustomed to experience the upward streaming of willing, desiring and feeling into memory, intelligence and sensory activity, must experience streaming from above the revelations of the spiritual world through spiritual knowledge, so that his sensory activity, his intelligence, his memory can be filled with that which can no longer fill them, due to the fact of the increasing drying-up of the physical body in the process of Earth’s decline” (GA 196, 14.2.1920). Through paying back to the world the debts of his own development, the human being saves both himself and the world. He does this, standing at the boundary of two worlds and uniting these within his intelligence. “The best way to start,” Rudolf Steiner advises, “is to attend to the ethical and derive the ethical from moral phantasy, from the moral intuitions, as I did in my ‘Philosophie der Freiheit’. If one looks upon the moral element as something that ... always draws its impulses (of will – G.A.B.) directly from the spiritual world, then this is the beginning of spiritualization of the intellect” (GA 191, 20.10.1919).

4. The Imagination of Intelligence

In one of his lectures on the most important festivals of the year, Rudolf Steiner gives an amazing description of the imagination that

* In answer to the question, what happens to the objects and phenomena of nature not perceived by the human being, Rudolf Steiner says that they have another destiny.

arises in the spiritual environment of the Earth at the time of the summer festival of John the Baptist. The Earth as an individual cosmic being sinks into a state of sleep; in the northern hemisphere the Earth's aura, like the human astral body during sleep, leaves the physical body to some extent and expands into the distances (heights) of the cosmos. As the human being unites in sleep with his Spirit-self, so does the Earth unite in summer with the intelligences of the other cosmic bodies.

But the parallel between the processes in man and in the planet goes still further. In sleep the human being sends outwards the content of his memory – i.e. the sum of all that his soul has experienced during the day. In summer hosts of elemental spirits strive away from the Earth into the cosmos – spirits with whose help the cosmic intelligence brings about on Earth the whole complex of its living activity in the course of the yearly cycle. Fundamentally speaking, these elemental beings are the Earth's memory, whose inner representations have the character of life-processes. These would need to be understood in the present case as world-ideas in their earthly-subjective manifestation. For, the activity of nature in the cycle of the year is the subjective expression of the 'I'-being of the Earth.

In the height of summer the Earth, as it "breathes out" the hosts of elemental spirits, unites with the activity of universal reason, the cosmic intelligence, which in this period of time in the surroundings of the Earth is personified by the Archangel Uriel. If in imagination the human being gazes into the heights at this time of year, he receives the impression that, spread out everywhere up there, is a weaving cosmic intelligence consisting of many beings who live in and with one another. All this appears in colours pervaded with light. The regent of these forces is Uriel, whose "own intelligence is, ultimately, composed ... of the dynamic weaving together of the planetary forces of our planetary system, supported by the workings of the fixed stars of the Zodiac..." (GA 229, 12.10.1923). In his own thinking Uriel nurtures within himself "world thinking".

Thus, we would be justified in concluding that in summer the Earth unites with its higher consciousness, the consciousness – personified in Uriel – of the solar system as an organization that stands on a higher level than the Earth. It also unites with a still higher consciousness – that of the beings of the second and first hierarchy, who surround the planetary system in the form of the Zodiac. World reason (Vernunft) cannot itself descend to the Earth; it is not for nothing that it transmitted itself in such a complicated way in the course of evolution, so that beings on a lower level could be given the opportunity to develop self-consciousness. But if they free themselves from the chains that bind

them to the lower levels, they can ascend to the source from which they originated. The same happens to the human being during sleep and after death; but if Manas, for example, were to descend in full power into the everyday consciousness of man, this would simply be consumed in fire.

In the distant past, when the lower 'I' was still in a germinal state and the human being lived within an 'I' that was higher but common to a group, he merged in the height of summer with the dreamlike consciousness of nature, wafted out into world distances and experienced there unconsciously a meeting with his future individual and higher 'I'. On the Earth this process took on the form of a particular festival, which consisted of acts of a cultic, magical nature. These enabled the human being to bring with him from this meeting in the heights an experience that functioned as a guide for his further deeds on the Earth. In Christianity these meetings are connected with the pictures of Sophia, the Divine universal wisdom. Every year the human being is oriented towards a meeting with her during the St. John's Tide, and it is deeply tragic that he knows nothing of this.*

The human being, says Rudolf Steiner, "during the spring, if he has a sense and a feeling for it, becomes one with all that sprouts and grows. He blossoms with the flower, germinates with the plant, is also fructified with the plant, identifies fully with all that exists and lives outside him. In this way he extends his existence into that of nature and a kind of nature-consciousness arises" (ibid.). It is clearly the case that this can only be experienced consciously by a human being with a strongly developed power of judgement in beholding – i.e. one who is able, in the lemniscate of thinking, to cancel and set aside his lower 'I' and remain as a beholder in element 4, identifying fully with the objects of his perception. In summer, nature itself helps him to acquire this new spiritual capacity. And we can understand, too, that a beholding of the objects of perception means an identification with the form-creating elementary spirits who also reveal the ideas of the objects. When the Earth as subject ascends to the objective cosmos, there comes to meet the human being from the nature-consciousness of summer the objective spirit of the universe – "the outer, objective spiritual element" (ibid.), united with nature.

And what happens on the Earth at this time? During the days of the St. John's festival, its mineral kingdom acts in a similar way to the inner "boundary" in the human being, which mirrors back the memories.

* Two festivals of the year correspond to man's full experience of the Sophia: Whitsun and St. John's. We will discuss this in more detail in Ch.XV.

The mineral kingdom is the preserver of the cosmic memory. All the stages of evolution are inscribed into it. Its spirit, its unitary 'I', dwells in the world of the first hierarchy. It is the crystallized will of the Thrones. If at the time of the St. John's festival one looks into the depths of the Earth, then, says Rudolf Steiner, one receives "the impression: There is down below a weaving and living in crystal forms in which the firm kingdom of Earth is consolidated; everything is crystal forms, crystal forms which attain their special beauty during the height of summer. Everything down there forms itself during Midsummer in lines, angles and surfaces" (ibid.). To imagination this presents an aspect of dark blue formations, pervaded with fine rays of silvery light, and "one feels as if one has, as a human being, grown upwards out of the subterranean blue of the earthly ground, and one feels inwardly strengthened by the gleaming silver crystal lines.... And one has the feeling that one is standing on the ground of cosmic will" (ibid.). But up above there is spread out in radiant yellow, like the clouds, the cosmic intelligence. From it Uriel forms his corporeality of light – Uriel, the representative of the objective-spiritual, of the planetary intelligence and of the Spirit-self which is indwelt by the higher 'I' of man.

In his living experience of these imaginations the human being feels that Uriel is beholding all that goes on upon the Earth with a gaze that is heavy with significance. From here, from below upwards, the silvery element of Earth strives, as it were, to the gold of the heights and melts together with it in a process of "cosmic alchemy". But Uriel directs man's gaze to the formations in the silvery-blue subterranean depths which interweave, are rounded out spherically, and dissolve again, and the human being recognizes that in these formations which appear between the crystalline structures, his errors are made visible to him. At Midsummer man sees that nature is interwoven with his morality, that "in the height of summer human errors and regular, inwardly consistent, inwardly consolidated natural crystallization" weave together (ibid.). But this is, so to speak, an outcome of the processes that take place in the other kingdoms of nature.

At Midsummer the entire Earth is in a state of sleep. At this time there is revealed to man, who has already called into existence a certain number of thought-beings of his own, the countenance of the Archangel Uriel. In him one sees, standing in earnest admonishment, something comparable to wing-like arms or arm-like wings, and which works as a gesture of Uriel, introducing into the human race ... historical conscience.... This appears as in the admonishing gesture of Uriel" (ibid.). And it is incumbent on the human being to reflect upon this conscience during the course of the year, so that the meeting with it does not be-

come a personal tragedy, especially after death, when the panorama is seen of the life that has just ended.

The methodology of Anthroposophy helps us not only to understand the moral-religious element in man, but also to bring it on a practical level into a harmonious interaction with the physical-elementary world of the nature-forces and kingdoms. Through the power of love the human being must build up a relation to the natural world that enables him to behold it. Beholding also requires a penetration into the inner world of memory pictures. Then it will be possible to transform world-will into the will in thinking and to live supersensibly, imaginatively, in the element of will, when this is pervaded and spiritualized through and through by love for all the objects in the world. – This is the methodical way to work on the resurrection body.

When supersensible perception of the outer world begins, the everyday memory ceases to function. We then come closer to a true knowledge of nature. This “is connected in an essential way with all that develops in the human being in the physical sense-world. In this world the human being incorporates into his supersensible nature self-consciousness and the capacity of love (love for the objects of cognition – G.A.B.). When he has integrated these into his being, he can carry them into the supersensible world” (GA 35, p.401 f.). Supersensible beholding then receives a direct revelation of the past. The love connected with the physical organism also comes to an end. It is replaced in supersensible experience by the spiritualized power of love, “which is the same as the power of perception” (ibid.). Thus we enter with our intelligible being, our ‘I’, the upper part of the ontological lemniscate, the broader aspects of which we have shown in Fig.100. Then we begin to grasp the meaning of: God – the highest intelligence of the universe – is love.

But let us return to Rudolf Steiner’s description of the St. John’s imagination. He says that in this imagination, as though illumined by the power of Uriel’s gaze, the white dove appears (GA 229, 12.10.1923). In a sketch drawn with coloured chalks on a blackboard Rudolf Steiner demonstrates to us that the dove hovers over the cross of Golgotha together with the wreath of roses. The imagination he describes bears witness not only to the possibility, but even to the *necessity of knowledge of the Mystery of Golgotha*; he also shows what kind of knowledge this is, and how to achieve it. The path begins with acquisition of the cognitive method expressed in the gnoseological and ontological lemniscate, and then moves on to the great mystery of the Christianity of the Holy Spirit, in which one testifies to God “in spirit and in truth”. This Christianity of the future (which is already begin-

ning in our time) is heralded by the Russian icons depicting the Divine wisdom, Sophia. She is seated upon the throne on which otherwise (in other icons) Christ is seated within the resurrection body. Her feet are supported on the globe of the Earth; surrounding her is the aura of the Zodiac and the planetary sphere. To one side of her is a picture of the Mother of God, to the other a picture of John the Baptist. Christ blesses Sophia from the heights. Opening up above him are the spheres of the Hierarchies and the throne of the Father. This is also the early depiction of the imagination of the St. John's festival. If we were to complement it with the statements of Rudolf Steiner quoted above, our knowledge (enriching the act of beholding) would be opened up to the mystery of the development of man into an intelligible being within the world of the cosmic intelligences.

5. The Intelligence in the Natural Cycle of the Year.

In the cycle of the year the St. John's festival is followed in the autumn by that of the Archangel Michael (29th September). His imagination arises from the metamorphosis of the St. John's imagination. (In the cosmos this is a real, objective process, accessible to man's super-sensible perception.)

All that constitutes human virtues and spiritual capacities ascended, as it is imprinted into nature, in the summer together with hosts of elemental spirits, along the gleaming silver lines into the heights, radiated in the element of world-will out into the light-filled intelligence of the solar system and enveloped Uriel in the shape of the red cloud. The human being was able to experience how all that happens in him on a moral level lives and weaves in the mystery of the heights and in that of the depths of Earth; he was able to sense that he can experience his best thoughts in connection with the radiant intelligence of the heights. But it is not yet granted to him to surrender totally to the higher forces, because he is incarnated in the material body on Earth and the forming of his 'I'-consciousness begins with egocentricity, the awakening of egoism. For this reason a battle takes place in the course of the yearly cycle between the higher and the lower forces in man. The seven main Christian festivals in the year are an expression of this battle. It is the task of the human being to find a completely *conscious* relation to them. Then he can, while still remaining in part a nature being, resolutely place himself on the side of the higher forces in their struggle for him.

Through the Mystery of Golgotha Christ has united with all the kingdoms of nature. He brought to man the possibility of becoming the essential intelligence of the Earth, to administer it on Earth, as the

Archangels administer the intelligence in the cosmos. They work, as we said, through the Angels and the elementary spirits, thereby ruling over the elements and the ethers, and in this way they direct, according to the providential guidance of world-reason, of the higher Hierarchies, the movement of the heavenly bodies and the processes taking place on them.

But the Earth is an exception within the structure of the universe, thanks to the human being. When he has at his disposal an intelligence of his own and becomes an 'I'-being, he frees himself, determines his goals independently and the process taking place on the Earth and the Earth's movement in the cosmos become ever more dependent on his will, which draws the motive of its activity out of the 'I', which has moved across into the realm of sensory being.

To anyone today who has not penetrated deeply enough into Anthroposophical evolutionary teaching, thoughts of this kind must sound improbable. But in world history there were, even before Anthroposophy, spiritual streams whose adherents knew of the mystery and the mission of human intelligence. Thus, in the circle of the medieval Rosicrucians (Agrippa von Nettesheim also knew of this) it was said that man was predestined to become the fourth hierarchy, but he had succumbed to the Fall, with the result that the Earth has no regent of its own and cannot take up its rightful place in the cosmos. In the 15th, 16th and 17th centuries there were Rosicrucian schools in out-of-the-way places, and in them it was taught that the Ptolemaic system was not an error, as the Earth has within itself the power to determine its course in universal space. Owing to the sins of man, it had come under the dominion of the Sun, as is also reflected in the Copernican system.

It should be pointed out that the spiritual evolution of the human being, which reaches from one incarnation to the next, takes place in accordance with the Ptolemaic system. But historical man comes into an ever-growing contradiction with this evolution, in his consciousness which has crystallized out, thanks exclusively to the sense-perceptible picture of the universe. But sooner or later the human being will prove equal to his task, and this will have far-reaching consequences for the entire solar system.

In medieval times people who adhered to the esoteric stream of Christianity knew that the Sun-intelligence has been given the task of guiding the Earth. Whoever received this knowledge looked up, according to Rudolf Steiner, "to the Sun and said: In the Sun there are certain intelligences. They determine the movement of the Earth in the cosmos; they control what happens on the earth itself. The human being ought to do this. The Sun-forces ought to work on the Earth through the human

being, for the existence of the Earth. – Thus arose that important conception of medieval man, which is encapsulated in the words: The Sun, the unlawful Prince of this world.” And Rudolf Steiner continues: “And now consider, my dear Friends, how for this human being of medieval times the Christ-impulse was infinitely deepened through conceptions of this kind. Christ became the spirit who did not wish to find his further task on the Sun, who did not wish to remain among those who direct the Earth from outside, unlawfully. He wanted to find his way from the Sun to the Earth...”, in order to save the human being on Earth (GA 233a, 11.1.1924). But salvation means liberation – first, of the spirit, then of the soul and, finally, of the body also. And, we would add, how deeply is the freedom of man, his self-determination and choice of a goal, conditioned on a macrocosmic level! (In the ‘Philosophie der Freiheit’ this question is dealt with in the chapters to follow.)

After Christ’s resurrection the nature of all processes on the Earth was transformed. They had already undergone a radical change in the transition from the third to the fourth round when, through the working that proceeded from the lesser Pralaya, the human monads, in their otherness-of-being which was on the way to manifestation (in the fourth round), were endowed gradually with the group-’I’. After the Mystery of Golgotha the absolute ‘I’, the World-’I’, united with the Earth, thereby making it into the *centre* of cosmic development.

In the course of the first root-races a number of planets separated off from the unitary world-body, and with them a number of cosmic intelligences, and this made it possible for the human being to develop his own intelligence. But in it he came up to the outermost limit of being and fell away from the spirit. His own spirit severed itself from the being of the world. This was in a certain sense the final, concluding stage of that world development in which the evolution willed by the Divine was focussed on the creation of otherness-of-being. What Rudolf Steiner says about this in the ‘Anthroposophical Leading Thoughts’ is concise in its formulation and especially significant: “The world spirit is a multiplicity of Divine-spiritual beings. In the earlier epochs they work from the starry regions down into the Earth. That which shone down in radiance from world distances, the forces that rayed out from the Earth’s centre, all this was, in reality, intelligence and will of the Divine-spiritual beings who were working creatively upon the Earth and its humanity. In the later cosmic epochs ... the working of intelligence and will of the Divine-spiritual beings became increasingly spiritual and more inward. That within which they were originally present with their activity became “world-body”. ... Out of what was originally the spirit-body of the world-creative beings arose *world-spirit* and

world-body. And the world-body shows in the spatial ordering of the stars and in their movement how *once* the intelligence and the will of the Gods had worked. But for the cosmic present what was once free and mobile Divine intelligence and will in the stars has become bound in them according to rigid law.” Such is their revelation in the past, which has become rigid and fixed according to law. “One must,” Rudolf Steiner continues, “look back in the cosmic formative process to an *early* cosmic epoch, in which world-spirit and world-body work as a unity. One must consider the *middle* epoch, in which they unfold as a duality. And one must think into the future, the *third* epoch, in which the world-spirit will again take up the world-body into its activity” (GA 26, p.167 f.).

One must imagine all these universal, macrocosmic processes, the laws of development, projected onto the human being. The entire past of the world is inscribed into his being and his future is inseparably bound up with the future of the world. If the third epoch is to occur in harmony with the higher meaning of man’s existence and not in contradiction with it, the human being must in the second epoch, i.e. the present, acquire his own free intelligence and a free will. To achieve this he must free himself from the *natural compulsion that works in the lower spheres of the soul*. The Christian festivals woven into the cycle of the year contribute to the fulfilment of this task, if one grasps their esoteric, cosmic meaning.

The human being stands upon the Earth as upon the World-will which in him becomes, on the one hand, the instinctive will that works in the bodily life-processes and, on the other, the individual will in the thinking. *Thus the body of the world is united, through man, with the intelligence of the world*. Natural man is an obstacle on this path; but in nature those spirits work on, who sever the body of the world from the spirit of the world. They are Ahrimanic and Luciferic spirits. Natural man is placed in between them, and it is their striving to become the unlawful “Gods” of his spirit. Ahriman wishes, through man, to make eternal what can be calculated; it is Lucifer’s ambition prematurely to reject, through man, all that is earthly. Both of them place obstructions in the way of the continuous, harmonious course of the evolutionary process: the one by arresting its movement, the other by instigating revolutionary leaps forward. The working of Lucifer, Rudolf Steiner continues in the ‘Anthroposophical Leading Thoughts’, shows itself to be in agreement with the cosmic order in those realms where free activity should prevail. In this sense, Lucifer is the rightful helper of man in his efforts to overcome the calculable, material, bodily, and all condi-

tioning influences. But Lucifer's striving is to tear man away from the Divine-spiritual cosmic order to which he originally belongs.

Ahriman is the cosmic antithesis to Lucifer. He is the enemy of human freedom and is filled with a "cold hatred" towards it. He operates exclusively with measure, number and weight and strives, working from an earthly base, to make the Earth eternal in the cosmos and transform this into a kind of mega-machine, a picture of which is conveyed to us prophetically in the materialistic literature of science fiction.

When He descended to Earth, Christ united with the human being in his position between Lucifer and Ahriman. As this position is rooted in the whole of nature, in its earlier evolution, the goal of Christianity is to sanctify natural necessity through the Christian *sacraments* and also the *festivals*.

When in the spring and summer the sun-beings together with the waves of warmth reach the Earth, as they work the working of the Christ on man increases (but also, at the same time, the activity of the Luciferic and Ahrimanic beings). In the world-warmth, which grows from spring to summer, the world-intelligence becomes one with the love of the Divine-spiritual beings; through their working the cold, wintry influence of Ahriman is neutralized. This mystery begins already at Christmas and works on through Epiphany, Easter, Ascension and Whitsun. "The appearance of this Divine love which occurs every year is the time of recollection, as the free Divine element entered with the Christ into the calculable Earth-element. Christ works in complete freedom within the calculable; he thereby overcomes the harm caused by the Ahrimanic, which desires only what is calculable" (ibid. P.175).

The Christ Mystery is experienced by the whole universe. On their path to the human being all the choirs of the Hierarchies communicate the Christ impulse as the highest intelligence of the world. But a particularly important rôle in their descent to the Earth is played by the Archangels, due to the fact that they developed their 'I'-consciousness in the aeon of the Sun, whose regent was the Christ. This was when man acquired the ether-body. And still today the vital-rhythmic processes rooted in the ether-body form the basis upon which man's own intelligence develops, both in its shadowy expression and in its potential union with true being.

From the aeon of the Old Sun onwards the Archangel Michael has stood in a special relation to the "Sun" principle in development – the fixed-star principle as a counter-weight to the planet, a lower spiritual

condition. Therefore, in the earthly aeon he is the regent of the Sun-intelligence, which the intelligences of the planets are obliged to follow. He is called the countenance of God; in Hebrew antiquity he was revered as the countenance of Jehovah. He was then mediating the lunar mission of Jahve, who reflected to the Earth the solar working of the Christ and, of course, contributed to the development of the 'I' in the human being. In the cycle of the year the working of Michael comes to the fore with particular strength in autumn. It is in this season that his festival lies, the 29th of September, but this is already being prepared for in the St. John's festival and stands in a close relation to Whitsuntide.

Whitsun is the festival of the Holy Spirit, sent by Christ and God the Father to human beings as the "Comforter Spirit" who brings them the knowledge of Christ. During the St. John's festival this Holy Spirit, as once at the River Jordan, descends in the form of a dove to the cross of evolution, which the human being (John the Baptist is the key figure here; his mission is, on a lower level, comparable with that of Michael on a higher; he is the forerunner) must take upon himself and bear this into the future. This "yoke", said Christ, is easy – the cross has blossomed forth with seven roses. Thanks to the cross, death becomes the seed of life: on the dying trunk of the body, the tree of knowledge, spring forth the blossoms of the living spirit. Thus, the mystery of God becomes the mystery of Man. Therefore all the relationships in the world undergo a change.

We indicated already in the first chapters that the Fatherly principle of the Divine Trinity reveals itself as the world-will, and we said that it is the "conscious All-consciousness" – the Father of all being, primarily of the Son, the second hypostasis. In order that the Son (the life of All-consciousness) might acquire real existence, the form had to be created. – The Holy Spirit becomes, in evolution, the multiplicity of the forms of consciousness of the beings who have sprung forth from the world-will. The Holy Spirit is the principle itself, the law of form, and for this reason He brings the cosmic intelligence to incarnation in otherness-of-being.

In the process of evolution the forms of the higher Fatherly consciousness are condensed to the condition of Maya – matter (the "aggregate states" of the spirit). So that these can be given back to the Father, the Son unites with matter. He is born on Earth out of cosmic intelligence, a process that comes to expression in the imagination of Epiphany. Rudolf Steiner says of this: "An unusual degree of thoughtlessness is needed, to fail to see that at the Annunciation the words are spoken: 'The Holy Ghost shall come upon thee, and the power of the

Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God' (Luke 1, 35). Even in the St. Luke's Gospel it is pointed out that the father of Jesus is the Holy Spirit" (GA 103, 29.5.1908). This is why, at the Jordan, John experiences supersensibly the descent of the Holy Spirit whereby, as Rudolf Steiner says, the actual words sounded forth – "This is my dearly beloved Son, today I have begotten Him" (GA 114, 21.9.1909). These words are contained in the early manuscript of the Gospels, the Apocrypha. Not out of the substance of the Father – this became matter – but out of the substance of the Spirit, the fullness of cosmic intelligence, the fullness of Divine All-wisdom, Christ entered the body of Jesus of Nazareth at the Jordan.

The form, however, for the God destined to become Man, the body of Christ, was created in the course of evolution out of the (etheric-physical) substance of the Fatherly principle. This process attained its culminating point in the Christmas Mystery.

By uniting Himself with Jesus at the Jordan, Christ reunites the world-intelligence (Heaven) with the evolutionary Father-will, which had become Mother Earth, Odygytreia! Thus Christ realized the universal *world-synthesis, and He is himself its personification; in this sense He is the only God of humanity*. In the future the old duality must become personified unity also in the human being.

Of the seven most important annual festivals, four constitute the cross of the year. In this, Christmas and St. John's stand at opposite ends of the vertical axis. Epiphany comes soon after Christmas and forms a unity with it: the unity of the God destined to become Man. The imagination of the festival of St. John recalls the experience of John the Baptist at the Jordan, but at the same time draws into itself the events of Easter and Whitsun or, rather, it forms a synthesis of a whole series of spiritual events from Christmas to Whitsun. The descent of the Holy Spirit to the Apostles was, in a certain sense, an act that pointed to the future of Christianity when, after he has acquired the beholding power of judgement, the human being will live in harmony with the spirit of justice, love and freedom.

Such a future is also heralded by the imagination of the St. John's festival. Let us turn again to the themes of the icons. One can gather from their content that Mother Mary is at the same time the earthly aspect of Isis-Sophia. Within the form of matter she embodies a temporal basis (the womb) for the ripening of the spirit in man, initially in the form of abstractions of reflective thinking, which lay the foundation-stone for the development of individual thinking. On this foundation, on a human-earthly individual foundation, it is, since the Mystery of

Golgotha, the will of Sophia to be enthroned, and the human being who strives towards the living intelligence of the world should feel himself to be her son. As a Father, who bestows upon him “true life”, he has Christ Himself. Thus, on the icons of Sophia Christ is depicted in the higher sphere, blessing the Sophia. He is the Father of the higher ‘I’ in man but, at the same time, He says: “I go to the Father.” This means that He unites Himself with the material world in order to spiritualize it, to raise it to the ‘I’ and thus return God to the Father.

His path to the Father is realized by Christ through the Ascension, but also through evolution, in which man begins to play the crucial rôle. But as a being of soul and of nature the human being is enclosed within the realm of matter, where Ahriman rules. The peculiar nature of this constellation lies in the fact that a great deal within it has an objective evolutionary character, but in the process of its formation the individual principle in man conflicts with that evolutionary element in which the old laws of development hold sway, which have worked over the course of three-and-a-half aeons. The human being must metamorphose those laws by following the working of Christ.

The St. John’s imagination describes wonderfully this constellation of the human being: “Thus, in man his entire physical-etheric nature is pervaded in Midsummer by the glow of inner sulphur-fire, to use this expression of Jakob Boehme. ... As seen from above from the other planets, at St. John’s Tide the inner being of man becomes, for the etheric eye of other planetary beings, radiant, a being of light. That is the sulphurization process ... the Ahrimanic power has an immensely strong affinity with these substances that are undergoing sulphurization in the human being. One can see, on the other hand, how in the light of St. John’s human beings shine out, as it were, into the cosmos, but how the dragon-like, serpentine formations of Ahriman coil through them ... and try to envelop and ensnare them, to drag them down into the realm of dream and sleep, into the subconscious. So that through this game of deception played by Ahriman with the shining, the cosmically radiant human beings, mankind should become world dreamers and that through this state of world-dreaminess they may become a spoil of the Ahrimanic powers” (GA 229, 5.10.1923).

But in August showers of meteorites begin to fall into this bluish-yellow atmosphere that is pervaded with silver rays. Rudolf Steiner continues: “The human being who can watch a shooting star travelling through space can say with veneration to the Gods: The same thing that is happening out there in the worlds of space happens (and meteors are, according to other statements of Rudolf Steiner, the materialized substance of the Sun – G.A.B.) in you continually on an atomically micro-

scopic scale ... in the process of iron-formation in each blood corpuscle: your life is full of shooting stars, full of tiny shooting stars.... That is the connection of man's inner being with the universe. And then we see how, especially from the nerve organization which pervades the entire human body, and particularly at this season when autumn is approaching, a mighty out-ricing of sulphur takes place towards the brain. One can see the whole human being sulphurously luminous, so to speak, like a phantom, as autumn approaches" (ibid.). In this connection he must, supported by the "meteoric" – i.e. solar – process within him, bring the will into the thinking and overcome the Ahrimanic dragon. In this battle the Archangel Michael comes to his aid. The human being needs only to say to himself: "Just as you bow in gratitude to the birth of the Redeemer at Christmas, just as you live through the Easter Tide deeply moved in your inner soul being...", so, now, experience the Michael festival in you as a festival of strong, bold free *will*, of inner initiative. "When this is so, when knowledge of nature combines with genuine, spiritual human self-consciousness, then the Michael festival will acquire its rightful colouring, its rightful tone" (ibid.). Then Michael will weave himself the garment from the "silver" of the St. John's festival, the human virtues which, in the heights, have been transformed into gold. To the human being appears "the majestic picture of Michael (in battle) with the dragon. But then this picture is painted for us out of the cosmos.... Then the dragon paints his own picture for us, giving form, in bluish-yellowish sulphur streams, to his body ... above which arises Michael, the picture of Michael raising his sword" (ibid.) – a sword that is forged of meteoric iron.

This is the nature of the alchemy and, one could also say, the occult physiology of earthly man's path of development to intelligence, as depicted in the language of the Mysteries. Here we have to do with the second axis of the evolutionary cross of the year. At one end stands the Easter festival with its principle: "First death, then resurrection"; at the other end the Michael festival shows us the opposite: "In the festival of Michael the human being must feel with full intensity of soul: If I do not want to sleep in a semi-lifeless state, so that I find my self-awareness dulled between death and a new birth, but if I want to pass through the gate of death in full clarity, then, for this to be possible, I must apply inner forces to awaken my soul before death. – First, awakening of the soul (with the Holy Spirit we resurrect – G.A.B.), then death, so that in death the resurrection which the human being himself celebrates inwardly, can take place" (GA 223, 1.10.1923).

The awakening of the soul is attained in the gnoseological lemniscate when, after we have died in the lower 'I', we live on in the higher

‘I’ in the activity of beholding. But then what we have attained must be consolidated in spirit on an evolutionary level – with the help of the ontological lemniscate. Now we know how Christianized cosmic intelligence comes to man’s aid in the course of the natural cycle of the year. Thus are revealed science, religion and art in their single, unitary being: *In the religion of the thinking will.*

6. Christ, Michael and the Cosmic Intelligence

Rudolf Steiner points a number of times in his lectures to the tragedy that Christians have, in the course of time, lost Christ in their confession of faith. And he continues: If one tries, wherever they use the word ‘Christ’, to replace it with ‘God the Father’, it makes no essential difference. The truth is, that an alarming Islamization and Jahveization of Christianity has taken place in the world, and a process of a spiritually similar nature has occurred throughout Christian civilization.

The origins of this “infiltration” are to be sought in the inner and outer contrasts between what one can call the lunar and the solar religions. Whereas in antiquity they complemented one another, in modern times they have entered a phase of tragic conflict. Christianity is, in its essential nature, a solar religion. This statement is not meant in any way to oppose religious tolerance, the peaceful coexistence of the religious confessions, which is so eloquently preached, but without anything sensible being done to support it practically. We are interested in the cosmic aspect of the question, for in the absence of an understanding of this there will be no power able to quell the ever-intensifying flames of religious fundamentalism, which will lead to a return of wars of religion. Their primary source lies in the crisis of knowledge and, more specifically, of religious knowledge.

Rudolf Steiner says of the relation of Anthroposophy to the various religions, that it makes no sense to do research into them in order to find out whether their world-view agrees with ours. “Our task is to apply to them the concept of life, and not simply the concept of knowledge.” Then we will see that they provide souls with a certain spiritual nourishment – not knowledge – and that in this lies the reason for their existence (GA 254, 1.11.1915).

The situation changes when religions take up the battle against knowledge, or create for themselves an ideological foundation. Religion is not a set of beliefs and should not be made into one. There are many religious doctrines, and they are in conflict with one another. Even the materialistic view of nature takes on characteristics of a religious teaching (or faith). In such cases conflict becomes unavoidable.

But it cannot provide people with life-substance. Religious ritual can do this, however.

A mutual understanding can arise between science and religion, and even a union, *but they must not be confused*. If they are to be united, the ideas must become Divine in their nature. If the ideas arise in us because we perceive something and simply start to speculate on our perceptions, even inventing at times non-perceivable perceptions, then Lucifer and Ahriman are at work in our thinking. But this fact should not cause us to shrink away in fear. We cannot raise ourselves to true beholding by avoiding thought of this kind. But when we behold, we perceive the ideas as they come from the Divine world. If we unite them with the percepts, this means for the objects of the sense-world reunion with their higher, ideal being in the realm of otherness – in the human being! Thus, we humanize nature in the sense that we do to it something similar to what has happened to us in the course of our acquiring self-consciousness.

The Divine ideas come to us from the Archangel Michael; but they reach him from the Sun, from still higher hierarchical beings. Knowledge of this fact is of immense importance for Christians. The most decisive battle with Christianity has as its aim, according to Rudolf Steiner, the severing of its spiritual connection with the Sun (cf. GA 346, p.115). One of the most important deeds of Rudolf Steiner was, unquestionably, the fact that he countered this intention with the teaching concerning the cosmic intelligence.

If we consider the relation of the spiritual to nature, as it is revealed in the great Christian festivals of the year, then we discover the important rôle played by the Archangels as they weave man as a thinking being into the nature-process. Man creates within nature a supra-natural realm, which is revealed already in his organic structures. Even in the physical body he is triune and permeated with spirit in such a way that, in his metabolic-limb system, in the processes of nutrition, the Archangel Gabriel rules, whose festival is Christmas; in the rhythmic system of breathing and blood circulation rules the Archangel of the Easter festival, Raphael; and in the nerve-senses, the head system, the Archangel Uriel. The Archangel Michael leads the activity of these three Archangels into a unity of a spiritual kind, which belongs to the human 'I'. The Archangels who work in the festivals of the year are – with the exception of Uriel – also the Archangels of the planets and they administer their intelligence. The planets in the solar system are seven in number, from the Moon to Saturn (the other planets play a secondary rôle in the system). Thus the intelligence of seven Archangels works upon man (Uriel is the eighth, and this comes to expression in his soul-

spiritual life, which finds itself standing in opposition to the nature-processes.

Central to this opposition is the fact that the human being, if he had subjected himself to the Divine will that holds sway in the natural kingdoms, would never have acquired an individual intelligence. Let us recall the fact that the medieval Rosicrucians regarded the Sun as the unlawful ruler of this world. Its “unlawfulness” lies also in the fact that the cosmic intelligence guided by it should, according to the laws of the “old” world, not have been allowed to descend below the level of *Manas*; this means that, for the human being, it would only have been allowed to have a *higher group character*. This springs from the “rules that determine the interaction between the higher Hierarchies”, as we quoted earlier. One can picture to oneself the world-individual, composed of the totality of all the Hierarchies, oriented by way of the world-idea, of its absolute ‘I’, towards the evolution of the world, in which a contradiction arises between spirit and matter (cf. Fig.101). On their path to this world the higher impulses undergo numerous metamorphoses which lead, so to speak, downwards in many stages. In Goethe’s ‘Faust’ this is expressed in wonderfully pictorial language:

How all things weave one whole together
And live and work in one another.
How heavenly beings sink and rise,
Exchanging golden chalices;
On fragrant wings diffusing bliss;
Piercing the earth or soaring to the skies,
Blending all life in mystic harmonies!
(Part I, Night)

On the ‘ur’-phenomenal level this process works in the yearly cycle of nature, and in the individual development of man in the cultural-historical process it reaches the point where the prevailing activity of the descending impulse gives way to the impulses of ascent. This also has an effect upon the rôle of the Sun in the solar system. From a certain moment onwards the Sun saw itself confronted with the need to surrender the cosmic intelligence to earthly ‘I’-endowed man, in order to receive it back from him again. From the world-wide turning-point onwards the earlier activity of the Sun became “unlawful” – i.e. the need had arisen for it to metamorphose. It becomes rightful again when it receives into itself the same cosmic intelligence, but in the form of the individual egoties of man. It was for this reason that Christ descended from the Sun to the Earth. He came down in order to lead the

'I'-endowed human being to the Sun. The fulfilment of this task is also the principal concern of Michael.

The radical turning-point in world development is embodied in the Mystery of Golgotha, since only God Himself can change the course of evolution so fundamentally (Fig.116). It was necessary for Him to descend to the final condition of the world and, there, to give it a new direction, which meant, however, changing the entire structure of the world-intelligence: *to realize in Manvantara what can otherwise only be accomplished in the Great Pralaya!* Is it any surprise at all, that human beings can only understand the deed of Christ with the greatest imaginable effort?

The Biblical "The Father sent the Son into the world" occurs initially within the primal revelation at the beginning of our evolutionary cycle, in the trans-temporal sphere. A "relationship" arises within the condition of Divine "omnipotence": "The Father reveals Himself to the Word" (B. 67/68, p.20). For the second time Christ directs His activity to the creation in the aeon of the Old Sun and becomes, finally, the Regent of the Earth. In this aeon He descends through the stages embodied by the Hierarchies, as far as the sphere of the Spirits of form, to the Sun as representative of the world of the fixed stars within the planetary system. But, as Rudolf Steiner says, Christ no longer wished to remain on the Sun with those beings who "unlawfully" – i.e. in the spirit of descent, of densification – guided the Earth's development. (The formulation "did not wish" (wollte nicht) is correct, because all the activity of God is free.) He descended to the Earth and became the only Being in the cosmos to rescue the task of the human being on Earth (cf. GA 233a, 11.1.1924).

Rudolf Steiner describes the colossal spiritual processes that were taking place in the solar system at that time. When Christ still dwelt in the sphere of the Sun, the entire planetary intelligence was administered by the Archangel Michael. On His way to the Earth, Christ was always in need of mediation, so that his unfathomable power could be adapted to the being of lower spheres. His readiness to offer Himself in sacrifice, to identify with the lower states of consciousness, is the expression of Divine love. Rudolf Steiner says that no-one knows how immeasurably great were God's sufferings as He trod this path.

The working of the Christ-impulse was mediated from the Sun by the Elohim, the Spirits of form. One of them made a sacrifice by descending to the level of Angelic existence – to the sphere of the Moon, in order to reflect onto the Earth the sunlight of the Christ spirit – i.e. to bring it into immediate relation to humanity, but especially to the folk which had been given the task of preparing for God an earthly body.

The deeds of Christ join together with the sacrificial impulse of the Spirits of form, who had endowed humanity with the higher 'I'. Its birth in the human being is mediated by the third hierarchy. And here the rôle of the planetary intelligences – the Archangels – is revealed in

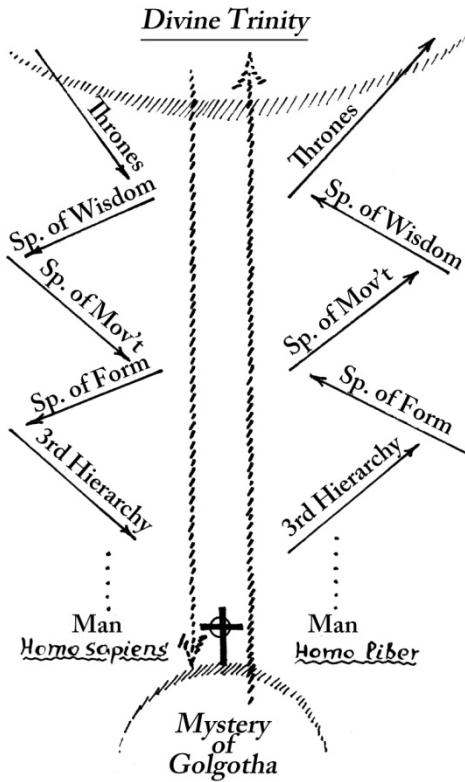


Fig. 116

full clarity. Earthly man is a planetary system turned "outside-in". As we mentioned, the Archangels are revealed in him in the processes of nutrition, breathing, healing etc. But from a certain moment the human being starts to be penetrated by the direct, purely spiritual working of the cosmic intelligence. This reaches him as an Angelic being, who severs him from the group influence of the higher 'I', from the predestination inherent in the activity of human communities, and is revealed in him as an individual inspirer, as Spirit-self. These inspirations were experienced by the human being for a period of time half-imaginatively as rays of the general planetary intelligence (Plato), which is administered by the intelligence of the Sun.

Rudolf Steiner explains this as follows: "But it was always so, ... that one could not say Michael administers the Sun-intelligence alone. The cosmic intelligence as a whole is differentiated into Sun-intelligence and the planetary intelligences: Mercury, Venus, Mars and so on. ... but over all these it is, again, Michael who rules, so that it is Michael who administers the entire cosmic intelligence" (GA 237, 8.8.1924).

The working of the Michael intelligence in man changes continually, undergoes metamorphosis. Thus, the ancient Egyptian and ancient Chaldean were able, thanks to their intelligence – the inspirations of the Angels – to feel the affinity of their being to the whole cosmos. But

they were not able to think like the human being of today. The relation to the cosmic intelligence, to Michael, determined the methods of initiation in the Mysteries of antiquity. For this reason Marduk – their name for Michael – the son of Soph Ea, was greatly venerated by the ancient Chaldeans.

In the Mysteries one ascended to the higher wisdom in the way we do unconsciously at the summer period of the St. John's festival. After a long ceremony of purification it was encountered outside the body as the Divine All-wisdom, but also as one's future higher 'I'. But gradually people began to notice that wisdom itself descended to them and they started to reflect upon it (Socrates). But what happens, then, to its Divine nature? In the mythological thinking of the ancient Greeks the answer was thus: "Zeus, Lord of the lightning, of the illuminating light, of the light that works in earthly existence, begets with intelligence the virginal Pallas Athene, the preserver of human wisdom before the Mystery of Golgotha" (GA 180, 24.12.1917). She is virginal, Rudolf Steiner explains, because she is no longer fertilized by the old clairvoyant and half-clairvoyant vision, in the lower depths of which the Luciferic layer of human spirituality was also invariably at work: the passions and emotions. In the Mysteries one was freed from these, but left behind the earthly consciousness and set aside the lower 'I'. It was regarded as a sin to experience in it the higher, the sacred.

But Pallas Athene works on the earthly plane. She becomes the virginal – i.e. reflected – wisdom that can be grasped on Earth. One could say that she fills the works of Hegel, Fichte and many others. She prevails in historical, in scientific thinking. She is Maya, but of such a kind that, out of herself, she gives wisdom the opportunity to reveal itself in the human being. A hugely important step forward is taken, so we read in the same lecture of Rudolf Steiner, when this Maya, but now as Maria, is fertilized by the cosmos and gives birth to a new wisdom. "The Christ-impulse is the son of Maya, of Maria, the virginal representative of wisdom and of the cosmic-Divine, the cosmic-intelligent power of the universe. For this reason, the ancient wisdom as represented by Pallas Athene was well suited to the task of taking apart and understanding the world of the mineral, right up to that of the plant, but was not yet able to understand the human being himself, the human being himself in his personality. ... But only through the event of the Mystery of Golgotha, only through the fact that the Divine, intelligent power of love united with the force of Maya, with the mirror-image of the world, was the Man-God placed before human development, the God who is no longer reachable only when one has left the physical

plane, but the God who in his true being is to be found on the physical plane itself' (ibid.).

Some centuries before Christ's coming, the pupils of the Mysteries, says Rudolf Steiner, became deeply despondent. The feeling was growing in them that man could no longer ascend to the Divine. The reason for this was that, in earlier times, whenever on the Earth, where seven Archangels act in sequence as regents of the epochs, the regency of Michael came round again, there was an upsurge in the Mysteries: thanks to the heightened activity of the cosmic intelligence, especially favourable conditions were then created for the supersensible ascent to the Sun-sphere, where the initiates were able to experience Christ before His descent to the Earth. But when in the 5th and 4th centuries before Christ a new Michael epoch began, this brought about a crisis in the procedures for initiation existing at that time. The first materialists were appearing on the Earth and proclaiming narrow-minded and illusory world-views. Those who underwent schooling in the Mysteries were unavoidably confronted with the fact that the world of intelligible spiritual beings was beginning to manifest in a shadowy way in human souls. The philosophical school of Socrates and Plato arose, in which a way was diligently sought to form and develop the life of soul when it is filled with the shadows of thought-beings who no longer reveal themselves in their true intelligible supersensible nature. "Then the time began when gradually the cosmic intelligence – the intelligent being that is spread across the entire world and was administered exclusively by Michael until the end of the time of Alexander – came gradually into the possession of the human being on Earth and, so to speak, withdrew from Michael" (GA 237, 1.8.1924).

Also in the supersensible world this process brought about great changes, and even perturbation. One should not imagine that, in all its spheres, all the secrets of the world lie open to view and that everything is subject to an iron law of predetermination. If this were the case, the emergence on Earth of human freedom would hardly be possible. Contradiction and polarization as laws of development extend very high into the sphere of the spirit.

At the time when, on Earth, the Mystery of Golgotha was taking place, so Rudolf Steiner tells us, the Archangel Michael and those loyal to him – the Angels and incarnate human souls – were observing this event from the spiritual world. It became clear to them that, as God Himself had entered a human being, man on Earth in the future would

acquire an individual, personal intelligence; and that, what was viewed in the Mysteries as a sacrilege (because intelligence was not a personal possession of the human being) had become the underlying principle of man's further development. Through His appearance on Earth, Christ had brought the cosmic intelligence to the individual human being. "The Christ-impulse can be the same through the whole of humanity, and is nevertheless a personal matter for each individual" (GA 194, 23.11.1919).

Thus, it was God's will that man became in his earthly incarnation an individually intelligent being. It would be more correct to say that this is what he "started to become", because this process comprises many different phases and there are many possible ways of deviating from it and distorting it. One of these distortions is the confusion of intelligence with the acquisition of information – naked intellectualism being confused with the true development of the 'I'.

When Christ had united with the Earth and had become for man "the way, the truth and the life", His place on the Sun, His throne, was abandoned, and this resulted in a certain weakening, ageing and darkening of the Sun. Outwardly this showed itself in the appearance of sunspots. In a few thousand years, says Rudolf Steiner, it will be covered everywhere with sunspots. This is a sign of the fact that the power of Michael, the cosmic strength of the Sun-intelligence, is in decline. Thus the other planetary intelligences recognized "that they no longer wish to be ruled by the Sun. They resolved that they would allow the Earth to be dependent, no longer on the Sun but, directly, on the cosmos as a whole. This comes about through the planetary deliberations of the Archangels. It is particularly under the leadership of Oraphiel (Archangel of Saturn – G.A.B.) that this emancipation takes place, of the planetary intelligence from the Sun-intelligence. It was a total separation of world powers that had hitherto belonged together. The Sun-intelligence of Michael and the planetary intelligences came gradually into cosmic opposition to one another" (GA 237, 8.8.1924).*

The emergence of such an opposition was an evolutionary and world-historical necessity. One should therefore not view it in a simplistic way, by analogy with human relationships. But the division of

* It seems to us not without justification to seek in these cosmic events the ultimate source of the liberal-democratic movements which, in the course of time, have developed on the Earth. But one must then seek in the same 'ur'-phenomenon their real meaning and their true mission. These lie, not in emancipation as alienation of the personality, but in the creation of the social *conditions* for the attainment of freedom by the individual in the spirit of the 'Philosophie der Freiheit'.

the Archangels expressed itself differently in the hierarchy of the Angels. As they have no freedom of will, the separation in the world of the Archangels became their karma: “One group turned towards the Earth intelligence and thereby, at the same time, to the planetary intelligence; the other group remained loyal to the Michael-sphere...” (ibid.). That which Michael administers has eternal value; an intelligence that has slid away from his control must return to him in the future. The Angels and the human souls who have remained true to Michael have dedicated themselves to the achievement of this goal.

The division within the hierarchy of Angels threw the karma of human beings into chaos. From time immemorial the human race has consisted of seven large groups, seven human types, differentiated on the basis of their orientation towards the one or the other of the planetary intelligences. On Old Atlantis these groups were led by the oracles of the planets. There were oracles of Venus, Mars etc., and all were concentrated around the Sun-oracle and were guided by it. This means that earthly humanity was organized in a way corresponding to the organization of the cosmic intelligence. The ancient form of education that was applied in these oracle Mysteries penetrated very deeply both the body and the soul of human beings. To this day, some people represent in their soul-spiritual being the lunar type of personality, others the solar type, others again the Jupiter type etc.

After the division, the Angels of some human beings turned towards the Earth and determined their orientation thus; others, who remained loyal to Michael, cultivated in the souls of the human beings under their guidance a corresponding attitude. The Angels of the first type, says Rudolf Steiner, incorporate themselves into human beings in such a way that the intelligence they bestow assumes the form of intellectuality – i.e. is Ahrimanic in nature. These people “embrace the personal intelligence as something taken for granted, as something entirely natural, but it functions automatically in them, it works through the bodily organism. It works in such a way that these people think, think cleverly, but are not inwardly involved in the process” (ibid.).

It is precisely this kind of thinking that must be overcome by the power of judgement in beholding, thanks to which the human being establishes a relationship to the intelligence of the Archangel Michael that is simultaneously individual and universally valid. The free spirit can reach through to moral intuitions of this kind. To show how they can be grasped in cognition is the task of the second Part of the ‘*Philosophie der Freiheit*’. But when the human being has mastered the science and the reality of freedom, it is useful for him to know in what earthly-cosmic constellation he finds himself at the present time –

which spirits are those to whom he must orient himself and who will give him support, and which will remain forever hostile to the spirit of freedom.

Already from the 8th century, but then definitely from the 15th century onwards, humanity entered irreversibly a new phase of development in which the world is guided neither by Divine Being nor by Divine revelation nor by Divine working. For man with the shadowy nature of his thoughts there is an increasing danger that he will succumb to an Ahrimanic ordering of ideas, as Ahriman has become the universal bearer of intellectuality. For this reason Christ, for the salvation of the human being, united Himself with a Divine-spiritual nature that has died within Ahriman's realm. The Ahrimanic powers "want the cosmic intellectuality they have absorbed into themselves to radiate through the entire new cosmos, and they want the human being to live on in this intellectualized and Ahrimanized cosmos. In a life of this kind, man would lose the Christ. For, He entered with an intellectuality in the world, which is entirely as it once lived in the Divine-spiritual, when this was still, in its *essential being*, creating the cosmos" (GA 26, p.97). For this reason we must, if we are to unite with Christ, "learn the language of Christ as He speaks not merely about redemption from nature, not merely about the soul and the Divine, but about the cosmos" (ibid.). And it is precisely in this language of Christ-Michael that Anthroposophy also speaks.

With this, we have dealt by no means exhaustively with the theme of intelligence. We will return to it in Chap. XVI, after a series of discussions that are essential for an understanding of this problem.

'Die Philosophie der Freiheit'

Part II – The Reality of Freedom

- Ch. 8 (1.) The Factors of Life
- Ch. 9 (2.) The Idea of Freedom
- Ch. 10 (3.) Freedom Philosophy and Monism
- Ch. 11 (4.) World Purpose and Life Purpose
(Man's Mission in the World)
- Ch. 12 (5.) Moral Phantasy (Darwin and Morality)
- Ch. 13 (6.) The Value of Life (Pessimism and Optimism)
- Ch. 14 (7.) Individuality and Genus

The overall structure of the 'Philosophie der Freiheit' is threefold. Its third Part is 'The Consequences of Monism'. Why this Part does not also consist of seven chapters we will explain later, but it is without any question an entirely valid third Part. Underlying the structure of the 'Philosophie der Freiheit' is one of the fundamental methodological principles of Anthroposophy, according to which a true sevenfoldness *springs from* and *returns to* threefoldness.

The tri-unity of the Parts of the 'Philosophie der Freiheit' has a special character. It bears certain features of dialectic, but viewed as a whole it is ontological in nature. Do we not find in it the answer to the question: What is the dialectic of life? It is not, of course, such that one could regard the forward impelling contradictions of life as comparable to the movement of ideas. The dialectic of life is rooted in the highest primal revelations of the triune world-Spirit. And if the problem arises before us: How can one enliven consciousness? – then in order to resolve it one must first understand in what way the world Spirit reveals itself in thinking consciousness as its inherent law, and not merely as a formal-logical principle.

In the seven-membered cycle of thinking the ontological principle of dialectic is present in the tri-unity of the second, fourth and sixth elements. A similar unity is formed (approximately but not literally) by the three Parts of the 'Philosophie der Freiheit'. Its first Part is not a thesis, but a *constructive confrontation* with the ideas of unfreedom that are prevalent in the world. *Only by way of their metamorphosis can the 'science or knowledge of freedom' be created.* The value of these ideas

is negatively creative.* In intensive spiritual seeking, humanity has not reached the point where it can grasp the idea of freedom, but as the totality of individuals it has raised itself to the heights where this has become possible. In the human viewpoints developed on the subject of freedom everything culminated, finally, in naïve and metaphysical realism (we recognized this fact in Chapter 7), which are not so much false as unable to understand themselves fully. We need, therefore, not to eradicate but to cancel and preserve them (*aufheben*): to supersede-metamorphose them in a deeper and not just a logical way. This happens, not in the third, but in the fourth element of the metamorphosis. This element, so one could say, is present invisibly *between* the first and second Parts of the book. It is present in the (human) *subject of cognition*. In Part II very much depends upon the ability of the seeker after knowledge to ‘behold’, because our work with it is based on the superseding (*Aufhebung*) of the abstractly thinking ‘I’, and this results in the revelation of the “*Reality of Freedom*” as an ideal perception (element 5). This means that Part II is built up as a totality of elements 4 and 5 and as a totality of 1. *the method*, 2. *the content* and 3. *the (human) subject of cognition*. In order to supersede (*aufheben*) himself as a lower ‘I’, the human being needs to operate, no longer with the world-views, but with his own soul, with the totality of thoughts, feelings and expressions of will (to be spoken about in Chapter 8) and with many other elements (this is dealt with in Chapter 9). The whole character of our experiences must change when we move on to Part II of the ‘*Philosophie der Freiheit*’. Here, the orientation towards ‘beholding’ starts to play a decisive rôle. The thought-fabric grows more substantial, more alive; in it the principle of one element of the thought-process ‘being born’ out of another is far more strongly evident than in Part I.

An, in our opinion, invaluable clarification of the task we face as we move from the first to the second Part, is found in Andrei Biely’s work ‘*Rudolf Steiner and Goethe in the World-View of the Present Time*’. To this day, Biely’s book is the only one in which the problem of Anthroposophical methodology is examined in great depth and illu-

* In the abstract-dialectical sociologizing, in the destructive revolutionary movements of the last centuries, everywhere two things can be observed: 1. A deep, even instinctive conviction, verging on the obsessive, that the world of freedom requires a complete overcoming of the existing world (the Bolsheviks: “We will utterly destroy the world of violence”; “We are building up a new world – our world”); 2. The tragic, chaos and terror-engendering displacement of emphasis and of the spheres of liberation activity, rejection of the principle of metamorphosis, the mechanical transferral of the ontological mystery of life into the sphere of trivial, dark existentialism.

mined from a number of aspects. The filigree-like, unusually fine, encompassing and simultaneously aphoristic and pictorial thinking of Biely in this book makes it difficult for today's reader, especially if he is not familiar with the basic elements of spiritual science, its gnoseology (epistemology), and has a predilection in philosophy for purely abstract thought-games. But anyone conscious of the problems we are trying to solve in our book will find Biely's work extremely useful. A special value lies in the fact that it is written in the spirit of *antithesis* – as a response he was obliged to give to Emil Metner's platitudinous and tasteless criticism of some of Rudolf Steiner's commentaries to the natural-scientific works of Goethe.

What unites our book with Biely's quest is the, in our opinion, significant and highly important fact that he, too, back in the second and third decades of the 20th century, very clearly understood the following: In the communications, the texts of Rudolf Steiner there is contained a powerful methodology, which he has passed on to us as a gift, and it is our task to illumine this with the help of analysis, of comparative method etc. and describe it systematically.

What we find in Rudolf Steiner as a stylistic contrast in his approach to the description of the science (or knowledge) of freedom on the one hand, and its reality on the other, Biely tries to think-through, in his key to methodology, as modes of 'explanation' that differ in their character.

He writes: An explanation depends upon the requirements made of it; the questions asked determine what it is to be. What is it meant to be? What sort of explanation do we want?

Its being lies in the dictates that are imposed (Russ: postulated dictates). It is created by us. Reality lies in the creating of explanations; outside of this, reality is an unexpressive, indeterminate material. What we are offered as clarification (Russ: explanations) in the case of explanations where no cognitive critique is involved, is: prison walls; that is to say: the limits of knowledge. Thus, the question of limits arises only where explanatory forms are given, that are not subjected to critical analysis. The build-up of such a critique shatters the given forms and, with them, the given material – those limits of dual nature: of cognitive acts and outer experiences. And in the demand for an explanation that explains (or clarifies) pure experience which is (Russ: i.e.) the given reality, a reality of an ideal nature is itself being created. (We note that this was also the (primary) character of our work with the first half of the 'Philosophie der Freiheit', carried out under the motto of complete antithesis. What emerged from this inquiry is 'knowledge (German/Russ: Science) of freedom', the main essence of

which is the method of thinking of which Biely writes a little further on from the paragraph quoted: "... there is no meaning in theory; meaning lies in the establishment of rhythm." – G.A.B.)

The question of the limits of knowledge arises from a semi-critical relation to the principles of explanation, whereby one side – experience – is analyzed, while the other – the idea – is viewed as cognitive dogma.

Such is the epistemology of the theory of explanation.

Let us return to the existence of explanatory forms. Here we are confronted by an ambivalence; explanation is a Janus. It stands before us in a dual form: in a category that splits apart the given, and a principle that is given in gradation (of the methods of thought – G.A.B.). The first explanation stems from the intellect, the second from the power of reason; the first is discursive, the second intuitive (here intuition is meant as a method of ideal observation, beholding; it is characteristic of element 4. and of Part two – G.A.B.). The first unites the disconnected material under a systematic concept; *while the second reveals the concept as ascending through many levels* (Russ: multi-row/polyserial): (of) *metamorphosis* (emphasis G.A.B). The first is the unopened bud can develop into a rose; the second is the rose. The first needs no hypothetical, accompanying thought: supportive speculations of the accompanying thoughts; they grasp the self-explanatory nature of a fact abstractly; in this sphere "meaning" is a hindrance; and the first explanation severs us from the accompanying thoughts and sheds – a series of facts; it guards us from the accompanying thoughts and transforms itself into a method: and – merges with it (this we arrived at, in fact, at the end of Part I – G.A.B.) ... reproduction – (Russ: is [Russian does not generally use the verb "to be" in the present tense]) explanation; the limits of intellect are crossed; the unity of the intellect drowns: in the surging onrush of the unfolding series, in its emergent life. Here, the onward surge of the unfolding series (the word for "series" is the same as the root in "polyserial" above: ряд) is – experience ... in (** [there are no articles in Russ. thus it could be an/the/[nothing]]) experience lies the explanation of (**) genesis.... Explanation is the structure: the self-evident fact, and it has no limits. All that might constitute limits of the structure is contained within the structure..."¹⁴⁷

The statement of Biely quoted here, is, undoubtedly, an attempt to present, on a broad level, a commentary on the Anthroposophical theory of knowledge. But it was also on a broad level that it was applied (and explained) by Rudolf Steiner when he wrote the "Philosophie der Freiheit". Unitary Anthroposophical methodology does, indeed, operate

on all levels of scientific knowledge – from mineralogy to the science of freedom. But it is to the highest degree specific. Its meaning lies in rhythm. “It is effective in its working, it gesticulates, it is concrete, it mimes: The symbolism of meaning is the miming expression of the spiritual beings; explanation is mimetic: the miming of the Angel within the human being”. In the spirit of our discussions, this means the unity of methodology and the human subject in the act of cognition. ¹⁴⁸

That the second Part of the ‘Philosophie der Freiheit’ is a sevenfold metamorphosis is already evident from the chapter headings. ‘The Factors of Life’ bring into existence the world-views of unfreedom. One must therefore not oppose them on the level of a world-view; we must, rather, give birth to the “idea of freedom” as the result of *soul*-observation. The synthesis of the opposites needs to be sought in the sphere of man’s moral activity, where the philosophy of freedom is monistic. Out of a beholding of the goals of the world and man in Chapter 11 (i.e. the fourth) arises the idea of Chapter 12 – moral phantasy. It receives its individualization in the inner experience of the concrete human being, when he leads to a unity within himself the dualism of pessimism and optimism. Finally, everything culminates in unity, in the individuality who frees himself from the bonds of conditioning by generic factors.

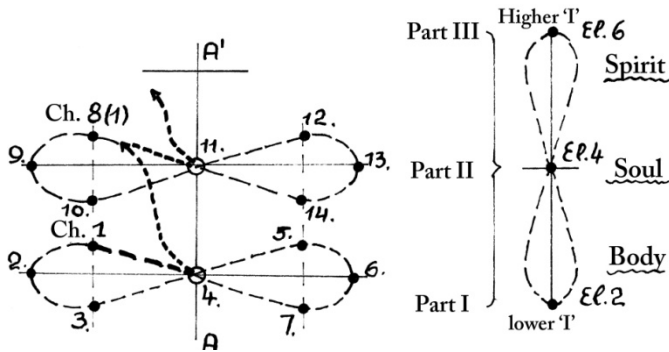


Fig. 117

The more we work with the second Part of the ‘Philosophie der Freiheit’ the clearer it will become to us that it by no means forms a fourteen-fold unity with the first Part. By virtue of the methodological unity Part II *repeats* Part I, and by virtue of the methodological differences *it raises itself above* it (Fig.117). However, their unity is formed within the tri-unity of the book as a whole. Similarities between their

elements exist, but they are not mirror-reflections, not symmetrical – in the same way as, for example, man and the higher mammals are ‘not symmetrical’, although they both have the threefoldness of metabolism, rhythm and nerve-activity.

Altogether in the book an ascent takes place from the abstract-ideal, to the concrete-visual, real. The book has, so to speak, two dimensions. One is formed by the becoming in cognition, whereby all the lemniscates of thinking, both in the chapters and in each Part as a whole, the gnoseological first and the ontological second Part, are united in a single axis of the thought-process, which also extends into the sevenfoldness of the third Part. This is the dimension (axis) of individual-spiritual ascent (A A’ in Fig.117), where in the points of the fourth elements of the lemniscates there works the power of transformation developed by the individual ‘I’. This axis is an offshoot of the second dimension, which is repeated in every thought-cycle in the process of movement from reflection to beholding. And, taken together, everything forms an unusually close unity, which has to do with a spiritual organism working within the triune man of body, soul and spirit.

Many chapters in Part II have a double heading. They help to show what kind of antithesis this Part forms to the first. This is the antithesis of existing being (*des Seienden*) as opposed to the conceptual, or of the higher as opposed to the lower ‘I’. In the lower ‘I’ of man arose the theory of the two worlds, which was always confronted by unitary being, the essential being of the world. The being (*Wesen*) among beings (*Wesen*) for the thinking subject is this subject itself as self-conditioned *being of consciousness* (*Sein des Bewusstseins*), and this is the free human being, *Homo liber*. This last statement does not coincide exactly with the interpretation given above, of the tri-unity of the Parts of the book. This is explained by the fact that the latter is not obvious. In the first case we attempted to show how the threefoldness arises out of the sevenfoldness and out of the unity of ‘I’ and world. However, the book as a self-contained whole, as a system, is built upon the dualism of thinking (Part I) and beholding (Part II). In this sense the reality of freedom is revealed in its *ontological second Part*, which plays the rôle of the antithesis within the general threefold structure of the book. And this ontological character is the same as the universal ontological character of the new world, whose foundation-stone was laid by the fact of God becoming man – the God who spoke of it as follows: “Do not think I have come to bring a cheap peace to the earth. I bring not peace, but the sword” (Matth. 10, 34; trans. Emil Bock). Cheap is the peace of the monism in which one is unable to grasp and appreciate the sover-

eignty of the 'I'. At best, such a monism is non-ethical; at worst, amoral.

It is also crucial to point out that the ideas we have absorbed on a cognitive level, i.e. astrally, are already coming, where they appear again in Part II, from the sphere of *memories*; they are etherized and have become part of our spiritual being. The human individuality which has 'involved' the results of Part I, is laying in the course of his work with Part II the foundation-stone of his individual evolution, through which freedom can also become *a reality*.

In the two Parts the rôle of the main components of the soul-life also changes: those of thinking, feeling and willing. In Part II the rôle of conceptual thinking grows less, only to emerge again in the will, as it undergoes special individualization in the life of feeling. For this reason, from the point of view of content the thesis of the second Part (Chapter 8) cannot be compared in any way with the thesis of the first Part (Chapter 1). On the other hand the second chapter of Part I has no more than a provisional character relative to the fundamental significance of Chapter 9 (2).

In all the chapters of Part II one can feel a certain confrontation with the chapters in Part I which correspond to them on the scale of metamorphosis. This is the contrast between preparation and realization, which has grown in the course of world evolution. It is this contrast that forms the "sword" which Christ brought into the world – the sword of the higher 'I'. This sword is, at the same time, the cross one must "take upon oneself", in order to be able to follow the Christ. For: "I have said, you are Gods" (John 10, 34). The human being must take upon himself the cross of evolution after he has become the intelligence of the Earth, not in the spirit of Ahriman, but in that of the Spirit-self, of Manas.

Chapter 8 (1) The Factors of Life

In contrast to the first element of the sevenfoldness of the chapters of Part I, the beginning of the seven chapters of Part II is very modest indeed. Chap 8 consists of a single Cycle. This is the case with four chapters of Part II: 8 (1), 10 (3), 11(4) and 14 (7) – i.e. broadly speaking, for those chapters which correspond to the content-bearing elements of the metamorphosis. One must now try to grasp in 'beholding' the meaning of their content in all its variations. What we had to bring about many times in Part I – the transition from reflection to 'beholding' – must now come forward as an already developed capacity of the spirit.

The first element of Chapter 8 is, without question, a thesis, and it is a recalling. It will be necessary for us to reflect upon our own thinking – that is to say, the activity of thinking must now, from the very beginning, rest upon its own support. The following words were given by Rudolf Steiner:

Build with stones
In the lifeless ground.

This “ground” is in our case reflective thinking. The building activity is performed by the soul which observes itself on the basis of the experience of thinking which it has acquired. We reflect psychologically and, unexpectedly, leave behind the context of the self. We assert nothing, prove nothing; we merely ‘behold’ in the realm of ideas.

Element I

Let us recapitulate what we have arrived at in the previous chapters. The world comes towards the human being as a multiplicity, a sum of isolated elements. One of these isolated elements, a being among beings, is himself. The world in this form we simply call *given*, and to the extent that we do not develop it through conscious activity, but find it there confronting us, we call it *percept*. Within the world of percepts we perceive ourselves. This percept of ourselves would simply remain one of the many other percepts if there did not emerge from the middle of this percept of self something that proves able to connect all percepts whatever – meaning the sum of all other percepts – with the percept of our own self. This something that emerges is no longer a mere percept; it is not, as the percepts are, simply found there confronting us. It is brought into being through activity. To begin with, it appears to us in close connection with what we perceive as our own self. In terms of its inner significance, however, it reaches out beyond the self. It adds to the single percepts ideal determinations, which are connected to one another and are grounded in a universal whole. All that is drawn by us from self-perception is ideally determined by it in the same way as all other percepts, and is placed by it, as subject or ‘I’, over against the objects. This something is thinking, and the ideal determinations are concepts and ideas. Thus, thinking comes to expression, to begin with, in connection with the percept of the self; however, it is not merely subjective; because it is only with the help of thinking that the self describes itself as ‘subject’. This relation to oneself in thought is a defining characteristic of our life as a personality. We owe to it the fact that we lead an existence in the realm of pure ideas. It enables us to feel ourselves as thinking beings. This determining fact of our existence would remain purely conceptual (logical) if there were no other factors by which our self is de-

fined. We would be beings whose only activity in life consisted in the forming of purely ideal connections between percepts, and between the percepts and ourselves. If we call the forming of such a thought-relationship 'cognition', and the condition of our self that is achieved by this means, 'knowledge', then if the above assumption were to hold true, we would have to regard ourselves as beings who merely cognize or know.

Analysis of the percept of the self reveals the contradiction inherent in it. This is the old contradiction between head and heart, mind and feeling. We met it already in Chapter 1, but only on the cognitive level, and came to the conclusion: "The way to the heart goes via the head". The situation is quite different now, where we have to do not just with cognition, but with *existence*. In this case we arrive at the conviction that, for the life of the self, feeling is even more precious than thinking.

Element II

However, the assumption is not correct. We relate the percepts to ourselves not just on an ideal level, by way of the concept, but also, as we have seen, through feeling. The naïve realist sees in the life of feeling an even more real life of the personality than in the purely ideal element of knowing. And from his own standpoint he is quite right to see things in this way. Feeling is, to begin with, exactly the same on the subjective side as the percept on the objective side. In accordance with the main axiom of the naïve realist: 'Everything is real, that can be perceived', it follows that feeling is the guarantor of the reality of one's own personality. The monism referred to here must, however, supply feeling with the same additional factor as that which it considers necessary for the percept, if it is to present itself as full reality. For this monism feeling is a real but incomplete element which, in the form in which it is given to us initially, does not yet contain its second factor, the concept or idea. Therefore feeling, just like perceiving, invariably arises before cognition. At first we feel ourselves as existing beings; and in the course of gradual development, we reach through with effort to the point where, within the dim feeling of our own existence, the concept of our self emerges. What *for us* only appears later is, however, from the beginning inseparably united with feeling. Through this fact the naïve person is led to the belief: In feeling, existence presents itself to us directly, and in knowing, only indirectly. The cultivation and development of the life of feeling will, therefore, seem to him more important than anything else. He will believe he has grasped the meaning of the world when he has taken it up into his feeling. He strives to make, not knowing, but feeling into a means of cognition. As feeling is something entirely individual, something equivalent in this respect to perception, the

philosopher of feeling makes a principle which only has significance within his own personality, into a world-principle. He strives to imbue the whole world with his own self. What the monism put forward here attempts to grasp by means of the concept, the philosopher of feeling strives to attain through feeling, and sees this as the more direct form of communion with the object.

The direction described thus, the philosophy of feeling, is often referred to as *mysticism*. The error of a mystical view of the world based solely on feeling lies in the fact that it wishes to *experience* what it ought to grasp in knowledge; that it aims to raise what is individual, namely feeling, into something universal.

Feeling is a purely individual act; it is the relation of the outer world to our subject, insofar as this relation finds its expression in a merely subjective form of experience.

Thinking and feeling are those forms of human activity with the help of which the human being gathers material for his inner representations: namely, ideas and percepts. For the forming of inner representations the will is absolutely indispensable. In this activity the will acquires a conscious character, and thus the selfhood is created – i.e. in the self, feeling and thought are brought to unity in the will.

Element III

There is yet another expression of the human personality. The ‘I’ participates in the general life of the world through thinking; in this activity it relates, on a purely ideal (conceptual) level, the percepts to itself and itself to the percepts. In feeling, it experiences a relation of the objects to its subjective being; in the *will* the situation is reversed. In willing we also have before us a percept: namely, that of the individual relation of our self to the objective world. Whatever in willing is not a purely ideal factor is also merely an object of perception, as in the case with any other thing in the outer world.

Thought, feeling and will are the main factors of the individual life of soul; at the same time, these factors are *generic*, are shared among a *species* or kind. Each one of them is universal and has a macrocosmic dimension. Their interaction within the individual is always a process that can lead the individual ‘I’ beyond the limits of the generic. The question is simply: Can a way be found to bring about the connection between them that is necessary for the attainment of this goal? In other words, a new relation, proceeding from the ‘I’, must be found towards the given generic factors. But initially it is characteristic of the human being to drown in the generic element. For this reason different kinds of

generalizations (universalizations) can arise. In our experience of the self, we must now simply ‘behold’ what kind we are dealing with.

Element IV

Yet here too, naïve realism will believe it has to do with a far more real being than can be attained by way of thinking. It will see in the will an element in which it becomes *directly* aware of a process, a causal action, in contrast to thinking, which only grasps hold of the process in concepts. What the ‘I’ carries out via the will represents, for such a world-view, a process that is experienced directly. The adherent of this philosophy believes that, in the will, he has really grasped the world-process by an outermost tip. While he can only follow other occurrences by observing them from without, he believes that, in his will, he has immediate experience of a real process. The form of being which the will appears to him to have within the self, becomes for him a solid principle of reality. His own willing appears to him as a special instance of the universal world-process; the latter being, therefore, universal will. The will becomes a world-principle, just as feeling becomes a cognitive principle in the mysticism of feeling. This world-view is will-philosophy (thelism). Something that can only be experienced individually is made by it into a constitutive factor of the world.

We are still confronted by the same problem: How can one make the transition from *three* (thought, feeling, will) to *two* (concept, percept), and from these to *one*: *percept of the concept*?

Element V

Will-philosophy has as little right as mysticism of feeling to be called scientific, because both of them assert that a conceptual penetration of the world is inadequate. They both demand, in addition to the ideal principle of being, a real principle – and with some justification. But as we have only perception as a means of apprehending these so-called real principles, the assertion of mysticism of feeling and will-philosophy is identical with the following viewpoint: We have two sources of knowledge: thinking and perceiving, the latter manifesting in feeling and will as individual experience. As these world-views are unable to absorb directly that which flows in the form of experiences from the one source into what flows from the other, namely thinking, the two modes of cognition, perceiving and thinking, remain juxtaposed to one another without any higher mediating principle. In addition to the ideal principle attainable through knowledge there is believed to be a real principle of the world that can be experienced, but not grasped by means of thinking. In other words, mysticism of feeling and will-philosophy are naïve realism because they uphold the view that what is immediately perceived is real. They are

inconsistent with respect to the original naïve realism, however, in that they declare a certain form of perceiving (feeling or willing) to be the only means of gaining knowledge of being, while they can only do this if they subscribe in general to the view that what is perceived is real. They ought, in so doing, to accord the same cognitive value to outer perception.

Pure thought is at the same time pure will: in ‘beholding’, which is perceptual and thus also sensory in nature (pure aesthetics). Outside ‘beholding’ we obtain, instead of a synthesis, the metaphysics of dualism, which has been overcome by all that was presented in Part I of the ‘Philosophie der Freiheit’.

Element VI

Will-philosophy becomes metaphysical realism if it also transfers the will into *those* spheres of existence in which an immediate experience of it is not possible, as it is within one’s own subject. It accepts hypothetically a principle outside the subject, for which subjective experience is the only criterion of reality.

Element VII

As metaphysical realism, will-philosophy succumbs to the criticism made in the previous chapter, which has to overcome the contradictory element inherent in any metaphysical realism and acknowledge that the will is only a general world occurrence to the extent that it relates on an ideal level to the world outside it.

Thus, in our study of Chapter 8, we have brought about within ourselves the inversion of the three factors of the life of the self: we began our journey with thinking, but also with conscious activity, and we concluded it with the will that flows into the world of ideas. In this activity the reader was able to experience himself as the principle that accomplishes the synthesis within the element of the individual will – the reader who, “in a thought-relation to himself, determines his own existence” (Element I).

Let us call to mind again the question posed at the beginning of Chapter 1: “Is man in his thought and action a spiritually free being?” This is the main question with which the book as a whole is concerned. Part I is devoted to its first half. The final sentence of Chapter I determines its focus in the programmatic statement: “... it cannot but grow increasingly clear that the question as to the true nature of human action presupposes the other, concerning the origin of thinking.” In the second half of the book we take up the second half of the original question – concerning the freedom of human action. What has programmat-

ic significance for us here is the following: "... the will is only a general world occurrence to the extent that it relates on an ideal level to the world outside it." (This is the final sentence in Chapter 8.) The universalism of the world-will – "held within the framework", as it were, of individual pure thinking – makes accessible to the 'I' its own free *self-determination*.

If we take Chapter 8 as a separate element in the structure of Part II, from the point of view of both its length and its content it is hardly compatible with its antithesis – Chapter 9. In order to see how the sentences of Chapter 8 work in the development of the content of Chapter 9, we must actually try to enter in depth into the "atomism" of the soul-life. Now it is also necessary to experience Chapter 8 as *the end-result of Part I*, as the raising of its seven chapters to an *octave*. In order to intensify this experience in the reader, Rudolf Steiner made an addition to the chapter, which lends it an "octave character". The Addition is structured as a seven-membered Cycle.

Addition to the 1918 Edition

1. The difficulty involved in grasping, in observation, thought in its true nature lies in the fact that this true nature has, only too easily, eluded us in our contemplative soul-activity when we wish to bring it into the focus of our attention. All that remains behind for us is the dead abstract element, the corpse of living thinking.
2. If one looks only at this abstract quality, one can easily find oneself impelled to enter into the 'life-imbued' element of mysticism of the feeling or metaphysics of the will. One will find it very strange indeed that anyone should want to take hold of the essence of reality in "mere thought".
3. But whoever brings himself to the point of having *life in his thinking* in a true sense, comes to the insight that there is no comparison at all between the experience which simultaneously rests and moves within itself in this living process and the weaving in mere feelings or the beholding of the will-element; still less is it conceivable that the latter should be valued more highly than the experience described.
4. It is due to this very wealth, this inner fulness of experience, that its counter-image in our usual soul-state appears dead and abstract. No human soul-activity can be misunderstood so easily as thinking. Willing and feeling warm the human soul even in its retrospective experience of their original occurrence. It happens only too easily that thinking, when experienced in retrospect, leaves one cold; it seems to dry out the soul-life.

5. But this is only the powerfully manifesting shadow of its real being, which is woven through with light and dives down bearing warmth with it into the phenomena of the world. This descent into the depths occurs with a force that streams within the thinking activity itself and is the power of love in a spiritual form.
6. It would not be right to object that if one sees love at work in active thinking, one is transplanting into it a feeling: namely, love. This objection is actually a confirmation of what we are putting forward here.
7. Anyone who turns to thinking in *its essential nature* will find within it both feeling and will, and these in the very depths of their reality; anyone who shies away from thinking and turns to “mere” feeling and willing, loses the true reality inherent in them. Whoever wishes to *experience intuitively* in thinking, can do justice to experience in feeling and will; however, the mysticism of feeling and the metaphysics of will cannot do justice to the penetration of existence in intuitive thinking. The former will judge only too easily that it is *they* who stand in reality, where the intuitive thinker forms a shadowy, cold world-picture in abstract thoughts, devoid of feeling and alienated from reality.

The world of percepts calls forth in the human being the activity of thinking. This brings order to the percepts and stands over against them as ideas within the (human) subject. But the life of the self includes within it also the life of feeling. This is “a purely individual act” – i.e. not universal in nature as thinking is. In thinking the outer world finds its expression in the (human) subject. The ‘I’ experiences in feeling the relation of the objects of perception to itself. In willing we experience the relation of our subjective nature to the world, when willing is given to us in perception. Through thinking, the will enters the universal world-process. In substantial thinking the human being finds both feeling and will in their highest manifestation.

XI Thinking – Feeling – Willing

1. The Three Levels of the Soul-Life

We now move on to a theme whose content in Anthroposophy is, simply stated, limitless in its scope, and we are faced with the task of selecting from it the elements that relate most directly to our research.

The human being is a Divine creation and he is therefore a unity as his Creator is, and he is triune, as his Creator reveals himself as triune. The process of the creation and development of the world is extremely many-faceted; the unity of knowledge can be attained thanks to consideration of the world from the aspect of the creation and development of man. The whole universe given to perception is a hierarchy of the natural kingdoms in which the principal stages of the past development of man have imprinted themselves. They are actually the memory of the universe sensorily revealed and at the same time the natural kingdoms that have remained behind in the course of man's evolution, the fact of remaining behind being one of the central laws of our evolutionary cycle. Thanks to the law of remaining behind, otherness of being, contrast, polarization arose, without which the phenomenon of human freedom would not be possible.

The Divine Trinity unfolds itself as: 1) essential will – i.e. as the Father element; from it springs the physical basis of the world; 2) essential thought, intelligence – the hypostasis of the Holy Spirit which, for the purposes of creation, organizes the choirs of the hierarchies; this finds its expression in the astral substance of the world; 3) as essential feeling, the life of the world – the hypostasis of the Son – the Logos, the etheric prime mover of being, the regent of the ether-substance of the world.

The three hypostases of the Divine Oneness pervade the entire evolutionary cycle in its becoming; the personification of that in it which endures is the Mac-

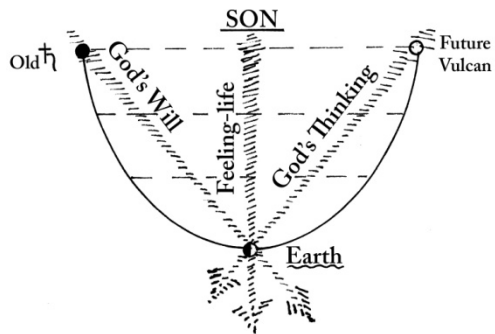


Fig. 118

ro-anthropos. In the constellation of the earthly aeon (the present time) one can make clear with the help of a diagram (Fig. 118) the working of the three hypostases as it arrives at unity.

Within the point of the earthly aeon the human being appears in the world of otherness-of-being as the only individualized expression of the triune working of God. This is the human being of the 'I' – thinking, feeling and willing. This configuration is predetermined within the Divine being (for this reason he is called the image of God), and comes to expression in the character, the form and the structure of the sphere of the fixed stars

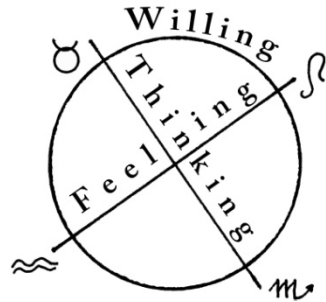


Fig. 119

through which those impulses of development passed which brought forth the solar system. We must, as Rudolf Steiner explained, imagine three surfaces in the universe; lying in the one surface is the Zodiac, the two others are at right-angles to it and also to one another (Fig. 119). One of them extends from Taurus to Scorpio, the second from Leo to Aquarius. They “extend” in the sense that the relations between the hierarchies are thus organized and, consequently, also their influence on the human being of thinking, feeling and willing. “These three planar surfaces at right-angles to one another are analogous to the three surfaces that we have in the human being” (GA 201, 11.4.1920). These surfaces can be regarded as a further ‘ur’-phenomenon on the astral level, of the human being who thinks, feels and wills as a many-membered being in the three-dimensional world (Fig. 120).

Three-dimensional, spatial man is a seven-membered – that is, a developing being. Three-dimensional space is the idea which finds its embodiment in the working of the seven kinds of forces that are brought to unity in the human being. It is the will of the Father which has become seven-membered man who, as he develops the triune soul, gradually overcomes three-dimensional space. However, the soul development due to the human ‘I’ takes place with the help of the thoughts, feelings and will-expressions germinating in the ‘I’, which have descended from the cosmos into man. The seven-membered being of man mediated their descent into the ‘I’. After they had become the possession of the individual, lower ‘I’, they began to tread the path leading back to their ‘ur’-phenomenal being.

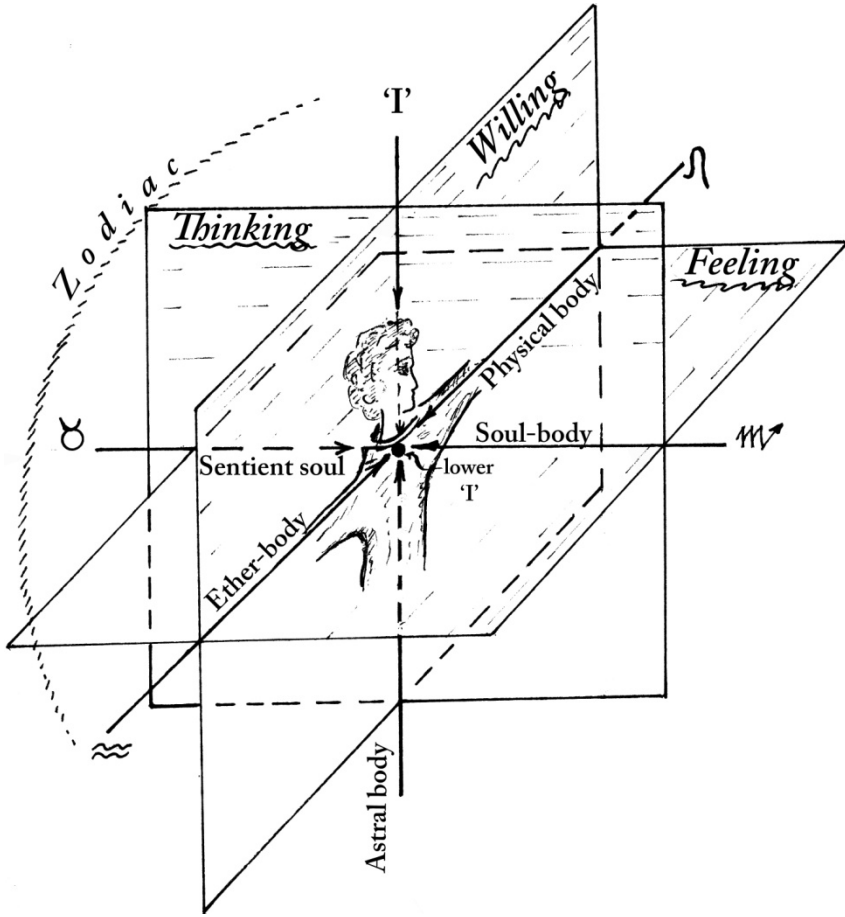


Fig. 120

How the 'ur'-phenomenal aspect of thoughts, feelings and willing comes to expression in spatial man is described by Rudolf Steiner as follows: "This plane which passes through the middle of your nose, through your whole body, and is to represent the planar axis of symmetry, is that which you can become aware of as something that has to do with all thinking and judgement that makes distinctions. Standing in a different relation to one another are the forward, facial half and the half of the human being at the back. At the front the human being is membered physiognomically. This soul-physiognomic membering of man is separated from the membering at the back by a plane standing at right angles to the first" (GA 201, 9.4.1920). Even the palm of the human hand is physiognomic and the back of the hand organic. Such is

the will-surface. The third plane separates the head from the chest. That is the feeling-plane. "If a person gets a feeling for these three surfaces, he will find it necessary to view the universe also in terms of these three surfaces..." (ibid.).

In the three planes referred to it is easy to recognize the three principles of symmetry we dealt with in our study of the fourth chapter of the 'Philosophie der Freiheit'. Through our discovery of their connection with thinking, feeling and willing, we obtain the key to an understanding of how we can transform the cosmic working that conditions us, into individual self-conditioning (self-determination). (In this connection we refer the reader to Fig. 116.)

In the human soul, will and intelligence form two poles between which the life of feeling unfolds. In the general picture of the evolution of the world, the earth corresponds to individual feeling (not sensation; this is merely the precursor of feeling), the three past aeons correspond to the will, and the three future aeons to the intelligence. In this way the human being is seen as a lesser repetition of the greater world. The will-forces in him are related to the forces of nature, and the next stages of evolution will emerge out of the forces of the thinking (beholding) spirit. In feeling arises the presence of the human 'I', which represents the centre of the various transformations: of the lower individual element to the higher, of the objective, world-encompassing to the possession of the subject, of the past into the future.

It is the human being's task to enter into the relationships that exist in the universe and begin to work at their transformation. This requires him to become an 'I'-being in a higher sense than the merely intellectual. This is because in intellectualism the thinking that furthers the development of the lower 'I' has become shadow-like; it leads to destruction of the corporeality; in it the past of the world finds its expression. But in dying – as Rudolf Steiner points out – the world becomes beautiful. Thanks to the processes of the dying away of the earth the ancient Romans began to perceive the blue-violet part of the colour-spectrum. In contrast to them the Greeks had experienced the world in yellow-orange-greenish tones. Without experience of the colour blue, modern aesthetics would be impossible. Through the dying away of the earth the development of the minor key in music became possible for the first time.

Through becoming the experience of feeling and planting its roots in man's rhythmic system, aesthetics forms the present in the world, in which the human being is also wise, though his wisdom still does not have as yet a fully conscious character.

Let us return to the statements of Rudolf Steiner. He says: “What sort of relationship applies in the realm of the aesthetic, the artistic? The relationship is that between the head and the rest of the body” (GA 170, 5.8.1916). This means that on the horizontal surface shown in Fig. 120 the nodal points of those metamorphoses coincide, in which what is of the world becomes what is individual, etc. When the dying world shows itself to feeling in its beauty, it rescues itself. Thus we have arrived at an esoteric understanding of Dostoyevsky’s conviction that beauty will save the world. But this still belongs to the future. For the present, “the aesthetic comes about either through the fact that the head dreams of what is going on in the rest of the organism (where the will is rooted – G.A.B.), or the rest of our organism dreams of what is going on in the head (where the thinking is rooted – G.A.B.)” We then bring these dreams “from out of our inner being back into waking consciousness. Only this waking consciousness is the second (the conceptually thinking consciousness – G.A.B.)” (ibid.). When the human being gives himself over to lower sensual (anti-aesthetic) pleasures that are aroused through instincts, desires etc. – that is, through the Luciferized will, the head sees dreams of the body; in the case of higher aesthetic experiences, on the other hand, the body sees dreams of the head.

In this way, the experience of beauty lightens up the subconscious sphere and bursts the fetters of group-consciousness. Lack of artistic taste represents at the present stage of development, unquestionably, a flaw in the personality. A sense for what is beautiful helps man to attain a wholeness in the individualized experience of the tri-unity of truth, beauty and goodness. These are in their essential nature thought, feeling and will, but transformed into attributes of the higher ‘I’.

Thus the transition takes place from aesthetics to morality. But morality is bound up with the life of the will. Here arises once more a relation of the human being to the outer world and, moreover, in such a way that, “when we speak of morality, we have the body in relation to the outer world... and... only to the spiritual outer world. All that has to do with morality rests upon a relation of the human being as a whole... to what surrounds us in the way of spiritual forces and powers” (ibid.) The body gives itself support on the element of world-will.

Through art, the creation of what is beautiful (including beauty in one’s deeds), the human being gains a relation to the world of the future, which is the will of the Father (the power) in the hypostasis of the love (the power of love) of the Son. The ‘*Philosophie der Freiheit*’, which actually speaks of the same thing, points the way to the moral intuitions, thanks to which freedom is realized in unity with love. This is love for the object of cognition and of activity – active, concrete,

selfless love. Thanks to the power of this love it is possible to behold the ideas in their own world, where they reveal themselves in a higher beauty. This beauty is, at the same time, also truth and love. Its “mother” in the human being is, however, freedom of the individual spirit. It is Sophian. It is as in the well-known celebration in which the following is spoken: faith, hope, love and their mother Sophia. The all-embracing wisdom of the Divine is not just wisdom, it is the unity of truth, beauty and goodness. As wisdom matures in the soul, this brings about the soul’s liberation. Thus we have arrived at a further sevenfoldness of the constituent parts, which is a condition for the emergence of freedom. In the world of what is real we have everywhere to do with sevenfoldnesses.

2. The Supersensible Nature of Thinking

However far we may have advanced in our study of the ingredients of the life of soul, the decisive rôle in it will be played by the range and depth of our insights into the essential nature of thinking. We will therefore dwell for a while on what Anthroposophy has to offer us in this question. The evolutionary method of research leads us to an understanding of the human being as a stage in a series of other natural kingdoms. They are all a product of one and the same force in the world, which consists of cosmic intelligences. Let us once again recall the fact that: the universe arose out of world-thinking and continues to arise from it.

The cosmic intelligences possess essential being and substance. The visible world of nature is one of its forms of expression. The intelligible beings are also divided into kingdoms, hierarchies (in accordance with the creative power of their consciousness). Whenever a thought arises in the human soul, it is a kind of imprint or shadow of a higher spiritual being, who consists, as it were, of the same material as the thought. Divine beings waft through the human being like a magical breath when he thinks beautifully and harmoniously. Rudolf Steiner writes in his ‘Theosophy’: “Thought is the form assumed in man by the formless spirit-being, just as in the plant it assumes shape (Gestalt) and in the animal, soul... In the spiritual organism of the human being, in his nervous system developed into the perfect brain, we have before us visible to the senses that which is working upon plants and animals as a non-sense-perceptible active being. As a result of this, the animal has feeling of self, but the human being has self-consciousness. In the animal, spirit feels itself as soul, it does not yet grasp hold of itself as spirit. In the human being the spirit knows itself as spirit, though – through

the physical conditions – as the shadowy reflection of spirit, as thought” (GA 9).

Thus, the phenomenon of thinking consciousness also shows itself to be a fruit of the evolutionary process through which, as we know, the creative World-spirit returns to itself, assuming as it does so the form of a new unity of being and consciousness. This form is the human being as an individual.

Yet with his ‘I’, man is connected with all forms of otherness-of-being: on an evolutionary, karmic and, finally, cultural-historical level. And what is he to do with all these connections? – Become their determining principle: earthly intelligence. The human being must, therefore, find himself in the position between spirit that has become matter, and spirit that is aware of itself outside matter, but with only a shadowy consciousness.

Everything of a shadowy nature in thinking is abstract. Abstractions are nothing more than symbols. But in the spirit these symbols have their counterparts. For example, we are told by Rudolf Steiner that on the astral plane there exists a being to whom all rightly connected concepts belong, and another from whom originate all trains of thought connected with the concept of giving. Two currents stream out from these two beings into our world and they can flow together in our soul to form the idea: Giving is right (see GA 107, 19.10.1908). A further example: In us arises a general idea or mental image of the mammals as an animal species. In the spiritual world this is the group-soul or group-’I’ of the species, which dwells on the astral plane as a spiritually real being. Abstractions are, fundamentally speaking, only imprints of such beings in us; but the material substance* of thought belongs to these beings.

If we ascend from abstract to pictorial thinking and the power of judgement in beholding, then we come closer to perception of the thought-beings – that is, to perceiving thinking, which is described as imaginative. The highest being of the spirits of thought is of an intuitive nature and this is a further form of being as thinking. The universal Father-principle is the great, intuitive God. Intuitive thoughts have condensed into the form of sense-perceptible reality. The human being is, himself, condensed intuition – the living thought of God – above all, in his higher nervous system. Thanks to it, we become consciously aware of the symbolism of the being of the thought-spirits and bring it into connection with the sense-perceptions, in which the same cosmic intel-

* “... matter as the actually real element underlying the phenomena,” – not as a phenomenon (GA 1).

ligences have condensed themselves. And when we do this, taking the perceptions from the outer world and working upon them with our thinking, we kill within us the living thoughts and all that remains for us is their shadows, but in this process the inner representations arise which, as we know, await a different destiny.

In a certain way the thought-beings, also at an elemental level, have been imprisoned in the life of nature. Through them is maintained the life and evolution of nature. Through making them conscious in the form of thoughts and finding a relation to them also in perception, we lend them an existence within us but, admittedly, also bind them. Were we to ascend through picturing in thinking to the imaginations, we would free them. We would, ourselves, live consciously in their world and enrich this with thought-beings of our own. In such a case, the human being would live in the element of the light-ether and, through the connection with the cosmic intelligences, rise step by step to the element of the life-ether in which thought is immediately creative. He would then identify, not logically but essentially with the meaning of thoughts, with the being of the meaning, which corresponds to the inspirative and intuitive stage of higher consciousness.

The intuitive World-spirit has led nature to its most unspiritual condition possible – that of the mineral kingdom. Something entirely similar happens to the human being: the World-spirit has “thought him through” to the point of mineralization, which begins in him when he perceives and thinks.* Life is inherent in our nervous system as such. As a natural formation there is within it the innate tendency to germination of physical-organic life. But in this case no consciousness can arise. So long as the human being is a small child his higher consciousness, the forces of higher thinking which he bears within himself from the life before birth, work in him unconsciously as the forces of growth. But in proportion as he matures, the forces of creative thinking withdraw from the earthly (hard) and the watery element of his body; then the processes of dying begin to gain in them the upper hand over the processes of life and growth. And the phenomenon of reflection arises – the mirroring back, the pushing away of the thought-beings that approach man.

Something similar also happens in the plants, only on a non-individual basis. The idea of the plant streams out from the group-’I’ of a given plant-species and brings about the processes of growth, of the bearing of flower and fruit. In autumn the idea withdraws from the na-

* The mineral content of the physical body is not dead. It is fundamentally different from the mineral kingdom in nature.

ture-spirits (gnomes etc.); its second part abstracts itself in the seed, solidifies in it, “crystallizes itself”, and the plant (like the nerve) is seized by centres of destruction, of death.

In the human being – and this is the special feature of his spirit – the ideas that have arisen as a result of the partial dying away of the nervous system form an elementary realm of their own: the basis of the lower ‘I’. On the astral level this realm displays an image full of light, life and movement. Rudolf Steiner describes it thus: “Thoughts arising from the life of the senses pervade the soul-world in red shades of colour ... a thought arising from loving devotion shines forth in a splendid rose-red. ... the most confused mental image appears as a blurred, cloudy formation,” etc. (GA 9). Such are, as it were, the “seeds” of the thinking human spirit. They are all the stronger, the more enduring, the better one succeeds in clothing the thought-forms in the astral substance. To achieve this, one must draw the forces of the soul-life away from the process in the nerves, while at the same time maintaining their individualized character. But before this the higher ‘I’ in man carried out a similar task: it partially ejected, mirrored back, the organic activity of the system of nourishment and growth etc.

Something of this kind also happens in the process of perception, when it assumes a strongly individualized, conscious character. Rudolf Steiner says the following: “You look at the red flower. What you experience with the red flower first prompts you to bring about in yourself a process of destruction. You are simply unaware of this. But what is destroyed mirrors itself back into the soul and the outcome of this is that you then have the red flower as a mental image, as a perception” (GA 162, 23.5.1915).

Cosmic, creative thought consists of light-ether; it is full of life and meaning and works like the life-ether. Outer nature attained its sensory form through the fact that it began to reflect back the light-ether and, later, also the sunlight. Where it does not reflect this back, there life is unfolding. And we cannot perceive it with our senses.

The human being mirrors back the light of thoughts, just as nature does. When he perceives, death-processes of matter take place in his sense-organs, the visual and auditory nerves; in them nature is dying and thus reflects back the outer ray of light or sound, and we see and hear. In the far-distant past the human being breathed-in the substances around him (the ether and astral substance), and they became his inner world. Knowing was at that time inward in nature, not individual, and without sense-perceptions. Mirroring-back, contrast began together with the coarsening of the elements, materialization of the life-processes: breathing, metabolism etc. The higher ‘I’ began to enter the

human being. The blood became its organic expression. The individualizing astral body came into a close union with the nervous system. And when we now think and perceive, the higher 'I', by way of the lower 'I', enters in various ways into interaction with the astral body in its soul-activity. And on the material level this comes to expression in the form of the reciprocal action between nerve and blood. Under the influence of perception or thought the fiery blood approaches the nerve and calls forth in it a process of combustion. This phenomenon is of extreme importance for an understanding of the nature of thinking and perceiving, and we will be studying this in still greater detail.

3. The Alchemy of Evolution

That stage of evolution during which a combustion process began in the human organism through the effect of outer impressions and of thinking, has a very important rôle to play. From the beginning of the evolutionary cycle and up to this event – which took place in the middle of the Atlantean epoch – we had to do with the Divine revelation, followed by the three stages of creation. On the first the Divine will revealed itself, in the second, Divine feeling and on the third, Divine thought. When the world-fire becomes mineral, the Divine thought arrives, so to speak, at a “negative infinity”, which is ultimately the point of nothingness. Its emergence is characterized by the appearance of products of combustion, ash. In this, cosmic thought does not work as a transformative principle; it simply returns to itself. The element of warmth manifests in world-evolution in two mutually opposed polar aspects. In the middle of the Saturn aeon it arises with no material bearer, as living warmth, warmth-ether, whose outer expression can be compared with soul-warmth, and then with the warmth of the blood. In the earthly aeon, when a repetition of the previous aeons took place, there emerged from the primal warmth the germ of the heart; then the germ of the breath was formed from the air; light came into being and formed the germ of the nervous system; then sound arose and formed a living substance, albumen (cf. GA 102, 16.3.1908).

The “harmonies of the spheres” pervaded the densifying substances of the earth, bringing them into accord with their rhythms, and thereby producing masses of protoplasma. The streams of spiritual forces instilled order into these masses. This was an amazing period in the earth’s evolution, says Rudolf Steiner in his above-mentioned lecture. There occurred on a large scale something similar to what happens in the formation of Chladni tone-figures: “Thus were formed through the music streaming in from universal space the most varied shapes and

figures and the substances dissolved in the water, which were themselves watery.... And the most important formation of the dance of the substances to the world-music is albumen, protoplasm, the basis of all living formation” (ibid.). Following the lines of activity of the warmth-ether the primeval water (unlike that of today), condensing to albumen in harmony with cosmic tone, gradually changed into blood. Parallel to this the albumen formed a glue-like, cartilaginous substance, the basis of the human bony system.

The last thing to form in the process of materialization of the earth was the product of combustion – ash. The fire process now lost the power of pure re-shaping and transformation of the elements. As an outcome of the combustion process, instead of a pure transformation “ash of various minerals” began to be deposited. All substances absorbed it, into the pulsating blood and also into the mineralizing bones. In this way, the mineral element finally formed, and the other kingdoms absorbed it into themselves. And that which drove the ash into the albumen-formation of man was “thought, which made sound, tone, into the word... The sense, the meaning of the word presses the ash that is forming in the combustion process into this living substance, and in proportion as the bony system gradually densified up to the end of Atlantean times, the human being was imbued more and more with thoughts and with self-consciousness. His intellectualism lit up and he became increasingly a self-conscious being” (ibid.).

Thus, with the formation of human thought the creative Divine thought came to an end. From now onwards it was up to the human being to ascend on the path on which the Divine thought had descended: from reflection to feeling-beholding and to willing-thinking. This is the meaning of further evolution, as the entire sense-world is a result of this descent of world-thinking into the human being. This decisive break in world-development must, if one is to understand it, be thought through on the most varied levels – gnoseological, psychosophical, esoteric, material-physical. Regarding the latter, which from the standpoint of the tasks of ascent represents the point of departure, the alchemistic approach is particularly fruitful because in it the spiritual and the material are closely intertwined.

In alchemy one speaks of the so-called “square” of the elements. We have already made use of this in our studies. Now the time has come to clarify the concept “element”. In esoteric philosophy and alchemy, by element one does not understand a material substance or an aggregate state of a substance. An element is an idea embracing the phenomenology of a given process, which extends from its spiritual archetypal phenomenon all the way to sensory appearance in the form of the sub-

stance and of its aggregate state. One can say without exaggeration that the element is actually the Divine thought which is creatively active in our evolution cycle. This thought has, up to the present time, revealed itself in four aspects – and we know of four elements. The thought with which – for the researcher into the spiritual nature of substance – ancient Saturn began, is called warmth or fire. The forms of manifestation of warmth may differ – from the mineral flame to warmth of soul – but their essence is one and the same. It is this that comes to expression in the alchemical concept of the warmth element.

Old Saturn as a cosmic body consisted entirely of warmth and nothing but warmth. This was the revelation of the Divine *will*, mediated by the Spirits of will. – With this knowledge Anthroposophy complements the concept of the warmth-element. The primal warmth was the revelation of the universal ‘I’, the One ‘I’-God, the One intelligible being of the world. For this reason, also on a lower level of being, that which is, the human ‘I’ also rests upon the warmth of the blood, but also upon the will: the instinctive will that works in the life-processes, and the will that has become conscious in the soul. The thinking of the higher ‘I’ must, however, become pure will. Thus the archetypal principle of the world has become the possession of man. But this was preceded by a series of macrocosmic events.

The warmth of Saturn was, so one could say, our primordial blood. In the aeon of the Old Sun this densified to the condition of air. Warmth began to glow. In alchemy there is the concept of “black” (dark) blood – it corresponds to the Saturn stage – and of “yellow” blood, which arose at the stage of the Sun. The “air” element took on at that stage a physical embodiment in the form of “oxygen” and the “dark” fire of Saturn became “flame” (whose substantiality was no denser than light) of the Sun.

At the beginning of the St. John’s Gospel it says, as Rudolf Steiner pointed out, of the aeon of the Sun, that the Logos then revealed itself as life: “In him was life.” This life, the “oxygen” of the Old Sun – “air” in metamorphosed form – was “blown” by the totality of the Spirits of form who created the earthly aeon, into man as “living breath” (Genesis 2, 7). Such is the second creative Divine idea – the alchemical “air” – from which emerged the world-ether (warmth-ether was transcendent to Old Saturn) and human feeling arose.

In the aeon of the Old Moon the third Divine thought was realized, “the water”. The substance water became its physical embodiment, its most external form. But the kernel of the watery element appears in every fluid, be it blood, lymph, even molten metal. It was thanks to the element of water that the harmony of the spheres was able to call forth

the “dance” of matter described above, and form the albumen: “The spirit of the Logos sounded into space and matter formed” (GA 284). Thus it was in the aeon of the Earth, but it arose first in the aeon of the Moon. Only, at that time water as a substance was different; like the quicksilver of today it formed small, extremely mobile globules. They were white, and so the alchemists call the blood of the Moon “white”.

In his commentary on the first verses of the St. John’s Gospel, Rudolf Steiner makes the following correspondences:

“In the primal beginning was the Logos” – Old Saturn.

“And the Logos was life” – Old Sun.

“In the living Logos shone the light” – Old Moon.

(GA 112, 26.6.1909.)

The light referred to here is that inherent in the astral body of man, which he received in the aeon of the Moon – the astral light-body. But active in the “white” blood was the chemical or tone-ether (it is also called the number-ether: God mathematizes). Indeed, life became light – the “light of man”, as the human being became a “living soul”. This is the light of the living spirit, the light of wisdom. It was in His light, in the revelation of the Holy Spirit, that the Logos sounded on the Old Moon and led its forms together to build a structure thought-through with wisdom; but on the Earth the light of wisdom became the possession of the human spirit. Here, however, he encountered the “darkness” of error: “And the light shone into the darkness, but the darkness comprehended it not”; one can also say: the darkness “repelled it”, “mirrored it back”, because the thinking spirit became reflective.

The light as an outer phenomenon appeared in the aeon of the Sun, when the warmth-ether of Saturn metamorphosed and the light-ether was separated out from it. This light would, of course, not have been visible to the sense-organs. It was more like the light which we refer to as the light of truth. But even on the Earth we do not see the light; we merely perceive illumined material objects, which did not yet exist on the Old Sun. The light on the Earth is of etheric-physical nature (as also on the Old Sun) and comes to us from today’s sun, which is itself not material but only reveals itself as material. The light of the Old Moon was of astral, psychic nature. On the Earth, man’s experience of light is a result of the activity of the ‘I’ in the triune corporeality. As he advances to beholding thinking, the human being frees himself from the “darkening” influence of the physical body and ascends directly to that light which “shines in the darkness”.

In the Earth aeon the combustion and light process that arose in the aeon of the Old Sun densified to mineral fire, which not only brings about the transformation of substances, but is also accompanied by a process of excretion (the use of this word may seem surprising, but it fits the situation very precisely), which leads to the forming of ash. Thus arises the fourth element, "earth". Its material embodiment is carbon in all its forms – from coal to the diamond. When it begins to form in the human being the blood divides into red and blue: it is saturated with the excretory products that are deposits from the combustion taking place in the human being – including in the nerve-cells. And thinking consciousness arises in man, reflection. The Divine thought of the element "earth" is the meaning of thoughts. Its substantial bearer is the life-ether. It carries within the human being the Divine thought up to the point where all life comes to an end, where even matter dies, where its connection with the ether-body is dissolved. There arise in this way in the sense-world empty spaces in which all mediation is annulled. In them are created the conditions for human freedom because, within this nothingness, connections of any kind can only be established by the human being himself. And the most important of them are connections in the structure of beholding thinking.

With the forming of the fourth element the entire being of man is radically altered. This change is called the "Fall into sin". The human being is, as it were, turned inside out; his planetary macro-nature encloses itself within his earthly corporeality, the laws of which begin to prevail over those of the ether and astral body. He also turns himself inside out in relation to his entire foregoing development. We recall that on Old Saturn the germ of the system of the sense-organs arose in man. The system unfolded gradually and spread out macrocosmically like the Zodiac. The physical human being as a whole represents, when he is born on the earth, this system, which is turned inside out towards the sense-world.

To make such a "turning inside out" possible (it forms the basis for individualization), man received in the aeon of the Sun the beginnings of the glandular system and in the aeon of the Moon those of the nervous system. In the earthly aeon this was all, in a sense, brought into a synthesis and gave the impulse for a new metamorphosis of the blood. This was the first to appear in the earthly aeon, and then emerged from it the nerves, next the glands and finally the hard deposits which opened the sense-organs outwards (cf. GA 102, 16.3.1908). In this way the "turning inside out" of earthly man took place, which one can imag-

ine following the form of a lemniscate and, of course, in the opposite direction to his previous process of becoming. For this reason the sequence in which the ethers emerged in the fourth globe of the fourth round of the earthly aeon was reversed.

On the physical-etheric level man is set, from an evolutionary point of view, in opposition to his earlier development and in his astral body he heightens this contrast still further with acquisition of the 'I'. When the astral body has found its correlate in the physical nervous system, the human being began to unfold a complex life of wishes, desires, passions, paying no attention to the world-harmony that had engendered him. His astral body was consumed by the "fire of desires" which had also taken hold of his blood. Also, the blood grew "red" in the alchemical sense and became a bearer of the "glow of desire". At this stage the group-'I' connected with it. Obviously a union of this kind was not possible in the realm of the spirit, and the human being was therefore ejected into otherness-of-being. But now began the mineralizing of the albuminous substances, building up of the skeleton, permeation of the etheric sense-organs with mineral formations, their opening outwards, the raising of man into the upright (Fig. 89).

Rudolf Steiner says: "It should be noted that the element that, in the physical world, causes fire, the combustion of a substance to ash, is, on the soul-level, decision. ... The 'I' makes decisions. The more it matures, the better decisions it will make, and a more intensive combustion process will take place. The 'I' pervades, as it were with fire, the lower bodies and gradually burns them up. The fire then divides into dead and living fire" (GA 266/1). And something else of extreme importance happens: "Just as fire leaves behind the ash of the burnt material, so does a decision leave something good or bad behind, which remains forever" (ibid.). This then passes over into our karma. Thus the nature-process enters the human being and transforms itself into a higher condition. The human 'I' changes the material, spatial-temporal world of nature into the moral world of the thinking human being. It does this by uniting thought with will to bring about a decision.

The period of Old Saturn was the revelation of the Divine will, that of the Sun, that of Divine feeling which manifested as light. The stage of creative Divine thoughts which revealed themselves as sound was the Old Moon. On the Earth human beings learnt to think, once they had achieved mastery of the word, speech that sounds outwards into the world. But they thereby lost the power of the word, being unable to

instil thought with it. “But then that Being came, who was able to give this power to thoughts again, if these thoughts filled themselves with him, that Being who was able to say: “I am the Word”, – and that is the Christ” (GA 265). Christ brought the life and the light into the warmth of human feelings, into the human heart that is warmed by love and is able to be filled with enthusiasm for moral aims. Thus, the working of the three Divine hypostases is united in the human being who has attained self-consciousness. The further destiny of the human being begins now to be determined by the goals he has set himself independently. Their character of freedom and of sublime concord with the existence of higher worlds unfolds in proportion as the person develops a fourth “body”, the ‘I’-body, in which the three lower auxiliary bodies have to be born on a higher level: the physical, etheric and astral bodies.

On the journey to this goal a true alchemist who devotes himself in courage to the direct transformation of the substance of the soul (i.e. not through outer cultural work) investigates the question how one can find a right relation to the four kinds of fire that have their root in four-membered man: in the ‘I’ and in the sheaths, the “children of the ‘I’”... “These have to be ‘burnt up in the fire of the spirit’ so that they can become the fourfold philosophical fire in the Vulcan period (aeon; G.A.B.). We must ‘add fire to fire’; the fire of the lower passions must be purified through union with the higher, spiritual fire” (GA 266/1).

The treading of this path depends upon the decisions we make. But the decisions themselves depend upon our capacity for pure thinking, our ability to dwell with the lower ‘I’ in the pure element of thinking. This is given to us all the more, the less our blood is aroused by the flame of desires which weaken the nervous system unnecessarily. The illumining of the desires stands in connection with the predominance in us of sympathy over antipathy and with the ability to identify with our sense-perceptions. Finally, we combine the experience of the pure perceptions with pure thinking within the substance of thought, and then follows contact with the cosmic intelligence in the element of the thought-ether. When this happens, our decisions become free, by virtue of intuitive perception. Let us try to represent the stages on the path referred to, in the form of a diagram.

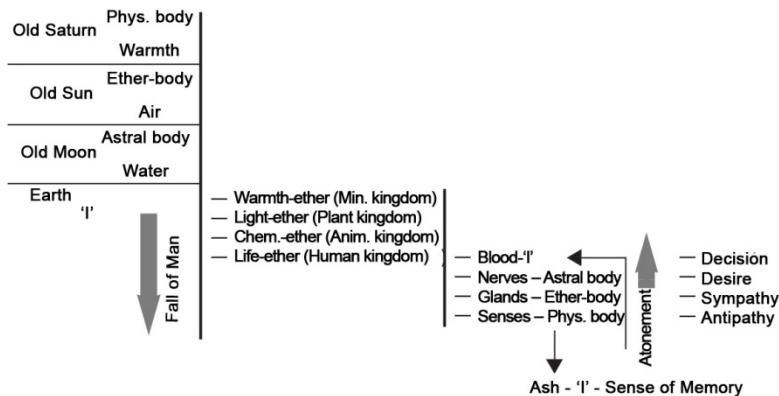


Table 9

(The path of repentance is travelled consciously; therefore sympathies and antipathies are first brought under control, then the desires are purified. The process of the Fall into sin followed the reverse sequence and was unconscious. The “decision” of Eve and Adam is the beginning of the process of evolutionary “excretion”. The individual decision in the ‘I’ is a moral intuition.)

As can be seen from the Table the kingdoms of nature maintain the direct sequence of evolution in the earthly aeon. In this sequence the human kingdom is the last to appear. This means that man descends last in the fourth globe of the fourth round, and this happens in the Lemurian root-race. We should note in passing that we are speaking here of the descent of the human being and not of his birth, as the whole original, etheric-astral planetary “primal nebula”, before his transition to the sensory-physical condition, represented the cosmic human structure, the human being as he had developed in the course of the first three aeons. Before he descended into the etheric-physical condition, a gigantic process of excretion took place in him: there was separated out from his being all that had remained behind in development – all that “had grown too heavy”, to express it metaphorically – and therefore experienced for the first time the urge to fall away from the world of spirit. All of this then became the kingdoms of nature. Humanity (or universal man – Adam-Kadmon) had, says Rudolf Steiner, to excrete the whole of this so that in individual incarnation a concrete and not universal man can develop an independent feeling of earthly being.

After the human being had excreted what became on the Earth the plant and animal world (the minerals are petrified plants), he was able to become in his earthly incarnation a being of will. If these kingdoms

had remained within him, they would have absorbed man's will into themselves – the will of the Father, which would have led as before to a purely natural process of becoming. After their withdrawal, the will in the human being assumed a soul-character. One can say that man within the natural kingdoms objectified the creative Divine will and thus a will of his own germinated. But the process of excretion continued; the kingdoms of nature mineralized, combustion assumed a physical character and man acquired in the cosmos an independent position, also as a thinking being.

4. The System of “Man and World”

The totality of the four alchemical elements constitutes a unity and therefore forms a stable system. Every system comprises, apart from the elements, also their connections. In the present case these connections are three alchemical processes. The first arose in the aeon of the Sun and is called “sulphurous”. In that aeon, as we recall, Saturn's materiality of warmth condensed to an airy condition. “On Saturn,” says Rudolf Steiner, “the warmth-fire element was an element in its own right, a fine material condition of which we can form no conception in physical terms, a fine material state like the warmth of our blood today” (GA 266/1). This was the first appearance of otherness-of-being, whose essence remained transcendent to it, and therefore no definition of modern physics can be applied to it. One can describe it as the first revelation of the will of the ‘I’ in the new evolutionary cycle. The will of the ‘I’ is thereby revealed for the first time as an absolute divided within itself: as an absolute-in-itself and an absolute-for-itself. The second, which is identical in nature to the first, is nevertheless another: the Atma, Spirit-Man, the Divine human being of the future Vulcan aeon, who, like the absolute-in-itself, will exist solely in the ‘I’-body. And between this initial and this final condition of our cycle relation arises as a phenomenon, an element. When the unitary God revealed himself in three hypostases within the realm of that-which-is, the basis of the relation between Father and Spirit was the Son. In the new revelation, warmth as the basis of the relation between Father and Spirit was illuminated by the orientation of the will of the ‘I’ towards creation: the love of God – which is identical with the will – for the creation planned by him.

We experience this warmth in a perfect, purer form not in the blood, but in the soul when it dwells in the sublime state of love for a fellow human being. But soul-warmth in the human being could also arise without the warmth of the blood. This warmth began in the aeon of the

Sun to become the inner state of man. At that time the warmth-ether of warmth became, not transcendent to fire, but inherent in it inwardly. The human being received the germ of an ether-body of his own. “The spiritual beings work (then) through the astral atmosphere of the Sun upon the ether-body, enkindle it and bring it to radiate light. This process is known as the sulphur-process” (ibid.). It unites the element of warmth with a new element, the air, to which light-ether belongs. The hidden fire of Saturn passes over into otherness-of-being, and the basis of the relation takes on a more complex and materialized character. It is at this time that the germs of the glands unfold in man. He begins to engage in an exchange with his surroundings which is reminiscent of, simultaneously, the processes of perception, breathing and nourishment.

The process of “burning” only called forth in the Old Sun transformations and spiritualization. It created at that time the preconditions for the emergence of the life of feeling in man. In the aeon of the Earth, burning as a process standing at the border between spirit and matter created the indispensable basis for the emergence of thinking. As a result of burning, ash began to separate off. In this way, matter began to build up a field of activity for the spiritual. For, ash is not a residue. It is a product of the excretion that accompanies the process of combustion. Just as the human being in the metabolic process ejects the matter whose task is merely to bring the ether-body to unfold its own forces, so does the spiritual cosmos – macrocosmically on the scale of the material universe – unfold its activity for which matter provides the initial impulse. This comes to expression in the burning process.

Ash (it works as a catalyst) is necessary, to enable the spiritual in the universe to be revealed in the spiritual in the individual – as thinking. Thus, the ancient sulphur process unfolds in man in a new way, this time under earthly conditions where sulphur represents the mineral equivalent of warmth.

In the aeon of the Moon a second process emerged, which can be called “mercurial”. It corresponds to that stage of development in which the Divine thought in its striving towards otherness-of-being reveals itself as sound. Then the air condenses to the state of water. The mercurial process creates the basis for the multiplicity of life-forms and their reproduction. Development is enriched with the feminine principle. Three natural kingdoms form: the mineral-plant kingdom, the plant-animal and the animal-human.

Rudolf Steiner says that in the aeon of Saturn there arose in the form of warmth the basis for the formation of the bodily nature; but in the aeon of the Sun “they densified it [the warmth] to air... during the

Moon period the inner heat of the planet on the one hand and the cold of cosmic outer space on the other create moisture; and we have there the stage of water during which the prototype of the body densifies to water. However, this activity is of a negative nature. (ibid.) Thus, in the aeon of the Moon, on the basis of the development of the feminine principle, the contrast begins to emerge which in the widest sense is described as the antithesis between spirit and matter, but also as the polarity of earth and heaven. The “heaven” of the Old Moon begins, as creative spirit – “pneuma” – to give form to otherness-of-being, then moves across to that side and becomes the wisdom that creates by way of the laws of nature. “The feminine life,” says Rudolf Steiner, “is the life of phantasy of the universe” (GA 323, 7.1.1921) carried over to the material plane. The “phantasy of the universe” encountered resistance in the densifying matter of the Moon aeon. It came from physical forces that were leading to materialization. To put it more concretely, the element of “water” was the feminine quality of the Moon; that which came as sound from the cosmos was the chemical ether. Through their interaction the “mercury process” arose.

In the aeon of the Earth the masculine principle, the positive pole, received its this-worldly expression. Masculine life, Rudolf Steiner continues, is that which forms the “contours” of “indeterminate life” (ibid.). On the Earth form-creation, wisdom and fertilization-spirit arrived at a unity. This happened through a process of crystallization which began as a result of the combined activity of fire and water, of heat and moisture; in this process will, feeling and thought of the Gods attain their complete and final form. In this, however, the phantasy of the universe dies, as the feminine principle of the Old Moon brings about on the Earth the formation of the material substance of “salt”. The wisdom of the cosmos works upon the Earth in the feminine element in the form of the natural laws, the tendency to the creation of forms repetitively and in accordance with law (such as that of heredity). (An ideal expression of this wisdom is also the world of crystals.)

Standing over against this is the masculine, positive principle, which brings into the creation of forms the force of metamorphosis and that of individualization. In other words, the hierarchical, individualizing activity of the spirit in the masculine principle moved across into earthly conditions. The wisdom and the spirit of the cosmos became immanent to earthly development, and this also found its expression in the salt-process: the process of alternating crystallization (creation of forms) and dissolution (change of form).

On the Earth the “square” of form created out of four elements reached its completion, and a “pentagon” began to emerge, which leads

on the world-wide scale to a macro-metamorphosis. That which leads the “square” over into future development is the process of dissolution. In alchemy, “salt” is regarded not only as a substance, but also as a process of crystallization and dissolution which takes place in a field of tension between life-ether and the physical forces of the dying of matter – that is, in the field of the contradiction between life and death that has reached its outer limit. Ernst Marti in his noteworthy book “The Etheric World” characterizes this contradiction as follows: A hard material body, he writes, is impenetrable and in normal conditions it holds firmly within itself its material content. Life-ether, on the other hand, has the capacity to assimilate and to excrete. For this reason it shapes, working inwards from without, the organic forms in the three dimensions of space. “After fertilization, it polarizes the egg into the so-called vegetative and animalic poles and creates thereby the conditions for above and below.” Thanks to its activity the plant strives heavenwards, the animal adopts a horizontal and the human being a vertical position. The life-ether creates wholes, and works to healing effect if, for example, the body’s wholeness pervaded by it is disturbed by an injury. “The wholeness created by the life-ether – generally referred to as an organism – is in its essential nature an *individual*, an *indivisible entity*.”¹⁴⁹ Thus, this ether is also the system-forming principle in the phenomenon of wholeness in the four ethers and in the phenomena of life, the organism.

The “earth” element expresses, in contrast to life-ether, that ultimate aggregate state of matter, the loss of which leads to the disintegration, the splitting-up, of a substance. The physical (sub-physical) forces of energy that are opposite to the life-ether kill matter, and this finds its expression in radioactivity. At work in this is the antithesis to life-ether, the fallen life-ether, as Rudolf Steiner calls it.

The processes of crystallization, dissolution, excretion and ash-formation reach their climax in the human being when he perceives and thinks. Such is the working of his nature which in its spiritual essence is a union of masculine and feminine. This is how he became in the course of evolution when, in the aeon of the Earth “the negative, feminine pole of the [human] being [found] a complement in the masculine or positive. That which attained the combustion of the Sun period, the activity of the Moon period and the crystallization of the first half of the Earth period, started to be dissolved again by the “human being”, humanity, the conscious thinker, so that evolution could progress further. This means that the crystallization principle is inhibited by the process of dissolution. That is the principle of development, of release

from the prison of matter” (GA 266/1). Such is the nature of the alchemical salt-process.

In another lecture Rudolf Steiner says: “Through the combustion process whereby ash was deposited, spirit came down to the Earth. Through the depositing of salt, wisdom came to the Earth. Both must be bathed again in the waters of life” (GA 265). In this particular constellation of man, which he has in world evolution, we find that the former spiritual, cosmic, masculine fertilizing principle came into contradiction with itself: It is Cain, who kills the feminine principle, living imaginative thinking, phantasy. His is the kind of thinking that is rational, abstract. Cain the thinker endows the process of thinking that has germinated thanks to perception, with a form, but this leads to the death of matter in the nerves. The crystallization by which thinking is accompanied in the blood also endows the existence of spirit in man with a merely intellectual form.

Cain can only rescue and transform the beholding power of thinking which unites him with the human being of feeling and of the blood (“the water”) that has been purified of the flame of desire. Then arises the capacity of pure perception, identification in love with the object of perception, also when this object is purely ideal and of intelligible nature – that is, originates from the world of thought-beings: “The eternal feminine draws us onwards” (Goethe).

Humanity has arrived at a decisive moment in evolution. Its further fate will depend whether it treads the path of substance, dissolution, or the path of “matter”, the path of descent into the world-residue, of falling away from evolution, the path of “rigidification” in the immobile forms of abstract spirit.

At this key moment the individual human being must of necessity understand what this means: to take upon oneself the cross of evolution to “wash clean” the salt and the ash with the water of life – with feeling grown conscious, with the sense of thought, with ideal perception.

The glow of desire, which was instilled into his blood by the serpent in Paradise, must be purified by the human being through the overcoming of narrow egoism and selfishness, which compress him into the point of nothingness. These must be sacrificed, overcome and superseded. And once the human being has “died” in them he must be born again out of the “ash” of abstraction into a new thinking that is, like water, mobile, spiritual and able to bring forth being and metamorphose it.

The seven-membered metamorphosis of thinking proves a means for the fulfilment of these tasks. Standing behind it is the colossal evolutionary process, and before it – the vast future. Rudolf Steiner speaks of this in the above-quoted esoteric lectures of 1908 where he sketches out a complete alchemical picture of the human being: “Now arises out of the pure Earth-forces the masculine element. And only out of the working together of the masculine and feminine can earthly man come into being.” He is formed by the square of the four elements and above him rules the triangle which “will dissolve everything again as it is cognitively lived-through once more in reverse order, that is to say, it will be led to spiritualization all the way to the point, the ‘I’ which, through the working together of the masculine and feminine spiritual, represents the pure human being, the Adam Kadmon. He brings about the combustion, mobility, dissolution – that is, the sulphur process of the Sun period, the quicksilver-mercurial process of the Moon period, the dissolution-salt formation process of the Earth condition and repeats these processes as he moves upwards. And in this consists at the same time the building up, the forming of the future planetary conditions: Jupiter, Venus, Vulcan. These could not arise unless the human being were to collaborate, co-create with the work of the Gods” (GA 266/1).

Even in Rudolf Steiner one does not meet many such methodologically wide-ranging, all-encompassing formulations as this. Unfolded before us is a gigantic picture of development, in which universal Man, who has united

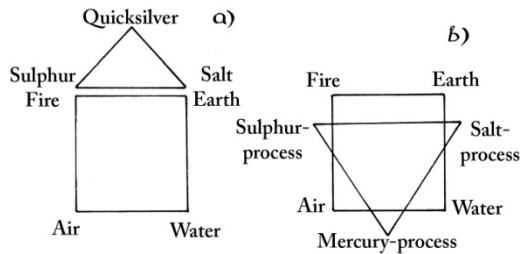
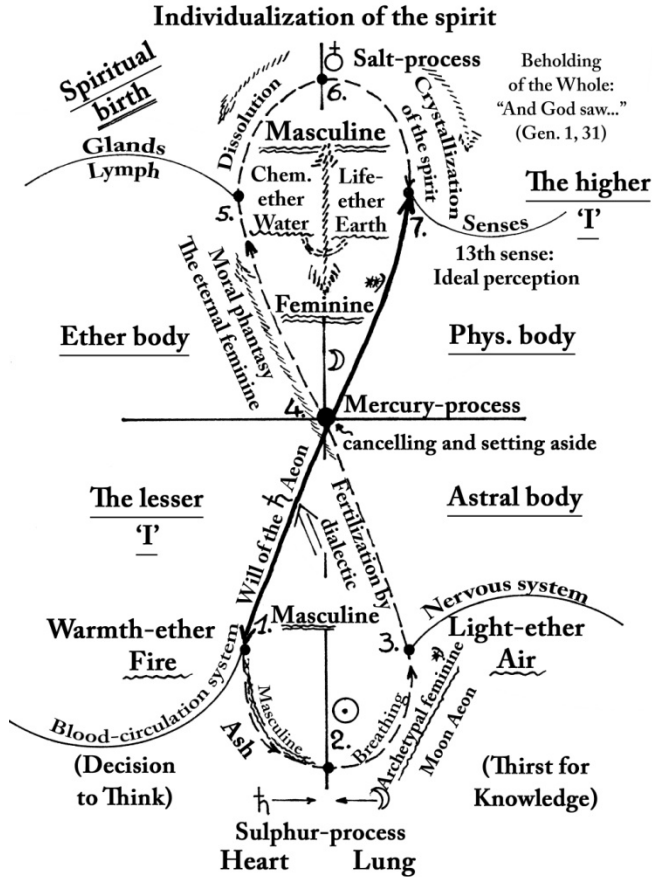


Fig. 121

within himself the evolutionary results of the first three aeons, lays the foundation-stone for the fourth. He, Adam Kadmon, a unitary, spiritually revealed masculine-feminine creation, was the first to emerge from the darkness of the Great Pralaya. Everything began to exist from out of him, but he himself was the last to descend to the Earth. He divided himself (in the Lemurian epoch) into two sexes in order to separate natural from spiritual generation; he differentiated himself into a multitude of human beings, became a being of thought and perception and attains, realizing himself thus in individuals, to the fullness of his being in the single ‘I’.

The formulation quoted by us is clarified by Rudolf Steiner by means of two diagrams. One of them is known to us already; we

showed our work with it in Figs. 54 and 81. What Rudolf Steiner has given shows us yet another aspect of this formula, whereby we gain deepened insight into the universal meaning of this seven-membered formula (Fig. 121a). It represents a sevenfold dynamic system, which becomes clearly visible if, as we have done in the past, we turn the triangle over and place it inside a square (Fig. 121 b).



*) The Feminine oriented towards the Solar element
 **) The Feminine oriented towards the Earthly

Fig. 122 The Alchemical Lemniscate

The system arrived at in this way is lacking in one relation: that between earth and fire. It is precisely here, that the main task of man is concentrated, which consists in the development of the thought-ether and the process corresponding to it – a finer process than combustion. This is the process of the etherization of the blood, which takes its

course from the heart to the pituitary gland. It needs to be made conscious through development of the power of judgement in beholding. Then the seven-membered system shown in Fig. 121 rises to the octave: within the thinking subject. This means that its universal objective character becomes a possession of the individual spirit. Our lemniscates help us in the understanding of this process. Arising from the two forms shown in Fig. 121 is a seven-membered lemniscate, but this time (Fig. 122) the mental gnoseological lemniscate (all our efforts are directed, in the end, to an understanding of it), and also the ontological and ethical ones (Figs. 94 and 111).

Now that we have provided the new lemniscate with a number of additional features, we obtain a picture of the unity of man, nature and evolution. Such is also the alchemical ‘ur’-phenomenology of organic thinking. In it, as we now see, the four-membered nature of the human being reaches its highest point, which comes to expression in four elements: four embodied creative Divine thoughts. Also opened up to us is the purely physiological aspect of thinking – a kind of “organology” of thinking, but also a new view of the nature of dynamic, transformative elements in the seven-membered cycle of thinking – that is, of elements 2, 4 and 6. Their ‘ur’-phenomenological basis is formed by the totality of three planets of the solar system: earth, moon and sun. So fundamental was the creation in us of that dynamic principle of the thinking spirit, which gave rise to dialectic in the fourth culture epoch and, from now on, leads the thinking spirit to the beholding of the cosmic intelligence.

It would take a very long time to point out and interpret all aspects of the alchemical lemniscate; so we have no alternative than to limit ourselves to that part that is of chief importance for us. Once the lemniscate has been found, it represents an open door to a wide realm of insight – into, above all, the triune nature of man arising from the totality of the three planets mentioned above. Contained within them is the archetype of man as a microcosm: the heart is the microcosm of the sun, the lungs the microcosm of the earth, the brain the microcosm of the moon. All three systems find their expression in the greater and lesser blood circulation (cf. GA 286). All of this is of fundamental importance for an understanding of the nature of thinking, feeling and willing – the soul-spiritual life of the human being.

Rudolf Steiner points to yet another planetary ‘ur’-phenomenology whose working is revealed in head-man, rhythmic and limb-man. According to this, “the interaction of sun and moon with the earth corresponds to the upper human system (head-nerve system – G.A.B.). The interaction of sun and earth corresponds to the middle human system

and the animal system. The interaction moon-earth corresponds to the lower human system and the plant-system. The interaction of earth and cosmic sphere corresponds to the human being as a whole and to the mineral system (the higher 'I', the system of 'beholding' – G.A.B.)” (B. 104).

We find all these aspects in the new lemniscate. They are therefore at work in our thinking. From the lunar brain-principle man receives into himself the process of the dying-away of matter. This is in a certain sense the inheritance of the feminine principle of the Old Moon. In dialectical negation under the conditions of the earthly aeon – in the salt-process (dissolution-crystallization) – the feminine and the masculine principles stand over against one another. Philosophical crystallization and dissolution creates the possibility of a synthesis between them.

The entire history of philosophy is the totality of conclusions that have ever been drawn – the products of the thought-process; they have all separated themselves off from this in the form of a given number of world-views. But the thought-process moves on. If it remains abstract, the human being returns again and again to the sphere of the moon-brain, and the sulphur-process leads only to ash-formation. Thus, the masculine principle corrupts the Cain-principle within it; then redemption becomes impossible. The abstract thought-forms must “wash themselves clean” with the “eternal feminine”, phantasy, and thus ascend into the sphere of the moon-brain in the form of the mercury-process. Then intellectual beholding begins. It leads us within the sphere of living thinking into the life-ether where, through the working of the light-ether, the thought-forms reveal themselves in their immediate reality. Corresponding to such thoughts is the sulphur-process in its pure, solar nature. The Cain principle is transformed through the 'I'-fire of the etherized blood. Then Cain, metaphorically speaking, ceases to kill Abel, Adam is reconciled with Eve who led him into the temptation of knowledge. The 'I'-fire of universal transformation, which burns up matter, transforms coal into the “diamond” of Spirit-man. Through working within the seven-membered logic of organic thinking, this process creates the “Philosopher’s Stone” – the body of Resurrection.

We referred earlier to a lecture of Rudolf Steiner where two diagrams are included in his explanation of the character of the unity of man and world. One of them we have already discussed, so now we will turn to the second and bring it into connection with, not the lemniscate but the chalice of world-evolution (see also Fig. 123).

The aeon of the Earth brought man into a relation with the mineral kingdom. In his thinking, the human being has united himself with the entire cosmic sphere. This is, then, also the constellation that marks the starting-point for the process of redemption, the rebirth of universal man Adam Kadmon. In the transition from conceptual to beholding thinking we restore within us on an individual basis the former unity of masculine and feminine, up to the stage of a harmonious balance between the processes of crystallization and dissolution that take place in the blood. Included in our task at a further stage is that we begin to create an elementary world of thought-beings of our own, once we have become aware of the sphere of memory-images as being rooted in the etheric body. This body must, by virtue of living thinking, unfold the fourfoldness of its ethers to a sevenfoldness, a development that is pre-figured by its evolution in the three aeons to come. On this path into the future, first of all the thought-ether must be created, consisting of intelligible beings brought forth by the human being himself. Development of this ether requires a change in the quality of thinking.

In pure thinking the world of its own abstract thoughts stands as a world of otherness-of-being over against the human 'I' (initially the lower, person-centred 'I'). We make the decision to alter the quality of this antithesis, by cancelling ourselves as an 'I' (this takes place in the transition from the third to the fourth element in the lemniscate of thinking) and thus, as it were, stepping out of our individual "Manvantara". If this decision is to correspond to the cosmic laws of development (and thereby open up to us the path into the future), it must be free from everything arising from conceptual thinking.

Thus, we gain consciously a relation to the life-ether, which one can place (as the system-forming principle) in the centre of the triangle of the three other ethers. It does, in fact, lead them into a unity.

The perfect (higher) organisms, which are created by Prana, contain within them four kinds of ether. But when the organic system ascends to the level of spiritual individualization, the life-ether plays a special rôle: it unfolds the fourfoldness to a sevenfoldness of individual spiritual evolution, which replaces evolution of the species.

The entire content of human knowledge, all varieties and sub-varieties, so to speak, of world-views engendered in man by the cosmos build up something like another natural kingdom: a special form of "continent" of coming worlds – a human kingdom in the true sense of the word, that is, one created by man himself. Corresponding to it on the side of the living spirit is the life-ether of human inner representations.

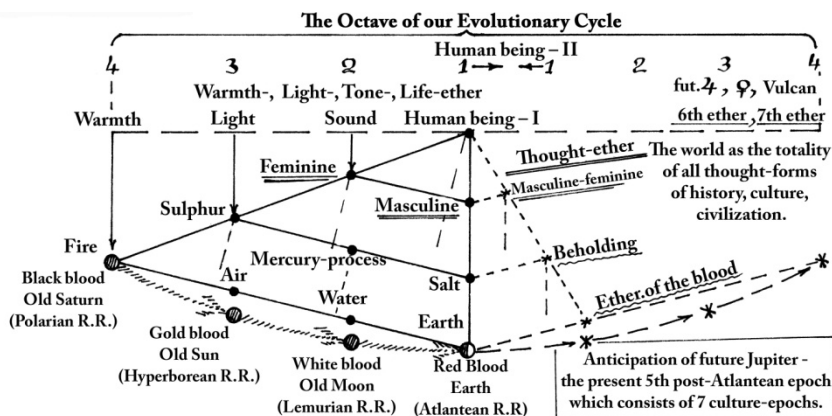


Fig. 123 (GA 266/1)

The outer material appearance of the element “earth” dissolves. The material of thinking is the world of shadows. But these shadows are able to instil such an impulse into the human unconscious will, that it becomes will in the thinking. Through this, a further process arises – beholding. In it, the masculine and feminine pole attain spiritually a synthesis, whereby they anticipate the future reuniting – also on an organic level – of the sexes into a unitary human being (whose bodily nature will, of course, be finer than that of man today).¹⁵⁰ The human being of the present time who is differentiated in many respects will be entering, in the course of the next phase of development (which has already begun) a process of integration that leads him one day to existence within a single ‘I’-body. This unity of the future is already rooted in the actual human kingdom, that homogeneity of his substance that is revealed in the material of thinking and extends all the way to the higher ‘I’. It is important to know this for an understanding of freedom as an ‘I’-phenomenon that rests fully and entirely upon itself.

If we sum up the foregoing discussion we arrive at a unitary picture of the “man-world” system. Its principal part is explained by Rudolf Steiner in his lectures. We will present a logically well-founded extension of this, in which we are shown man’s next (fifth) evolutionary step (Fig. 123).

In connection with this new diagram it is interesting to note that it reminds us of Fig. 2 which appeared in our Introduction. One can conclude from this that the “man-world” system determines the anthropomorphic character of all human inquiry. The system embodied in the human being makes obvious the methodological goal of natural science, which it cannot realize for the main reason that it loses the human being – the chief system-forming principle, which leads to unity the

elements and their connections. These connections are processes that give rise to the hierarchy of states of the elements of the system, which materialize as a result of the involution of 'I'-consciousness, and spiritualize according to the level reached in individual evolution.

The systematization attempted in Fig. 123 allows us a deeper grasp of the unity we wish to consider. Thus, for example, it becomes completely obvious that the sulphur-process arising from the union of fire and air takes place as a law of development in a higher sense, on entry into the aeon of the Sun from the Great Pralaya. The other processes are similar. Beholding also belongs here – although it is an ideal perception; it is a process and a fundamental law which determines the second half of the Earth aeon and its transition to the future Jupiter condition. We are here once more confronted with the fact that Goethe, once he had grasped the power of judgement in beholding and developed it within himself, had fulfilled (provisionally, of course) the primary task of the human being and of the entire aeon! And we understand very well why Rudolf Steiner, when he started to develop his methodology, based his work on Goethe.

But let us return to our system. The masculine and feminine principles in it are connections of a higher kind than the processes – they are personified connections of connections. They also have their beginning in the Great Pralaya condition. On their emergence from it, they divide. The feminine here is that which unites the sulphur-process with the mercury-process in every human being. As we saw already, form-creation led, as a result, to crystallization and the forming of “residue”. One should understand the masculine element – again in every human being – not as a continuation of the evolution of the feminine, but as its counter-pole. Crystallization-dissolution (the salt-process) holds the masculine back in the “mercury condition”. The synthesis of the masculine and the feminine is the basis for the transition of the salt-process into the process of beholding. This is the moment when human freedom is born. For us, this is the key moment. It is so significant that for its sake the Mystery of Golgotha took place.

The “man-world” system that we are inquiring into has an evolutionary-temporal character. It can then be considerably expanded and concretized. For this purpose it must be enriched by one dimension – the space of the individual spirit, which extends into all spheres of being of the universe, on all levels of the fourth life-condition (the round). In our illustration we are taking as a foundation a diagram given by Rudolf Steiner in answer to questions about his lecture of 1st October, 1911 (GA 130), and add to this an indication found in the esoteric lesson of 14th March, 1908 (GA 266/1), referring to the fourfold structure

of the soul-activity of the human being. "In his looking (Anschauung) the earth-principle is active," we read there, "insofar as the human being perceives through his sense-organs. Sympathy and antipathy influence the glandular system, the watery principle. Desiring works upon his nervous system and decisions must be made by the 'I'". In short, before us stands the system "man", which combines within it his biological and soul nature. It is present in the etheric-physical globe, but extends upwards as far as the first globe, which is preceded by the world of the Lesser Pralaya, and also downwards into sub-nature, where the higher spheres of the being of spirit have their antipodes (Fig. 124). Thus, lying before us is the entire space of the universe and soul-man extends into its very heights and depths, forming a unity with it. This means that everything that happens in the above-mentioned four modes of his soul-activity is at the same time transmitted as an echo to the various planes of world-being.

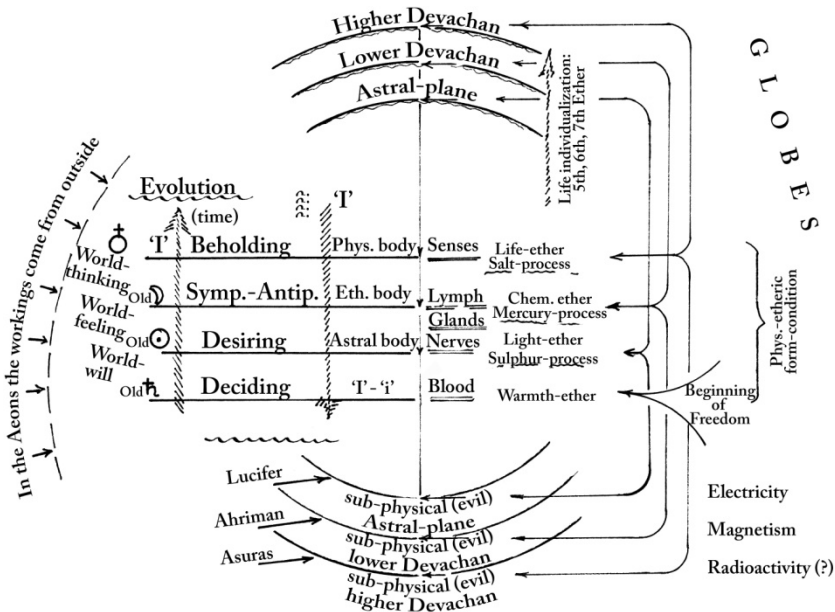


Fig. 124

Out of the higher spheres of spirit the human being incarnates into the elements of sensory existence. Behind the ontogenesis of his incarnation the phylogensis of objective evolution shines through. In this, the creatively-working forces come from without. They are the world-will, world-feeling, world-thinking and, finally, the world-'I', with which the earthly aeon is endowed. On this path the human being de-

velops in his triune soul after reaching the age of 21 when the lower ‘I’ is born in him, which has the ability to make a decision. He functions with it in the sphere of desires of the sentient soul, of sympathy-antipathy of the intellectual soul, and he strives to develop beholding thinking on the heights of the consciousness-soul where, in place of the lower ‘I’, the higher ‘I’ is already manifesting.* In the aeon of the Earth the individual development of the human being follows a path that is opposite to the course of evolution. He incarnates into the physical body, descending out of the sphere of the forces of beholding, to which his higher ‘I’ devotes itself; then he acquires his own etheric body (around the age of 7), the astral body (around the age of 14) and finally (at around 21) the lower ‘I’; his higher ‘I’, which is “extinguished” (as it “fades into the distance”), is born again as a lesser but individual ‘I’. Immense dangers threaten the human being from the sub-natural spheres. One can see from the diagram in what kinds of soul activity the influence of Luciferic, Ahrimanic and Asuric forces originates. In the objective realm they show themselves in physical energies behind which stands the activity of the fallen ethers.

Such is the universal system “man-world”. It evolves in the course of time. Up to the present it has assumed the form shown in the diagram. All further world-metamorphoses are to be inferred from this picture, which should be brought into connection with Fig. 123.

5. From the Organic to the Spiritual

Let us return to Fig. 123. If we are to understand “Human being - II” with whom the future of the world begins (“homo liber”), we must study “Human being - I” in the unity of his organic and spiritual nature. The organic is the “derivative” of the higher spiritual element, the form of its manifestation. The soul-element occupies a position between them. On the physical-organic level, the element of soul is prepared through the fact that man, when he is born on the earth, turns himself “inside out” with his whole macrocosmic being in the direction of the sense-world, receiving the head and the entire system of the sense-organs as a structure built up by the totality of the Zodiacal forces; his inner organs and his life-processes are built up by the planetary forces; the sun forms the heart and has its “representative” there.

The system of head and nerves undergoes the working of cosmic thinking. One aspect of this working in its universal expression enters the human being as far as the bony system and calls forth in the organ-

* This will be discussed in more detail in Ch. XII.

ism a tendency to mineralization; another aspect appears in reflective thinking, which corresponds in man to the stage of physical-mineral being. The planetary system in us or, as Rudolf Steiner calls it in his lecture-cycle “Occult Physiology”, the “macrocosmic world-system as our inner world-system” (GA 128, 27.3.1911), sustains the life-activity of our organism, the metabolism etc. A special rôle is played in us by the blood and the activity of the heart. Just like the sun, which is a star within the planetary system, the heart together with the circulatory system does not in its function in the organism reveal its main task or its ultimate purpose.

The blood is the only substance which (while undergoing transformations, of course) passes through all the aeons of human evolution. In earthly man on his descent to the physical plane everything was formed out of the ether-substance of the blood: nerves, muscles, bones. In man, the blood is his substantial, but also material principle, which stands in constant relation to the ‘I’-nature: at first with the hierarchical and then with the human. The “colours” of the blood mentioned above express, basically speaking, the levels of mastery of man’s being by the ‘I’. From the beginning of earthly times the ‘I’, which was then still the unitary ‘I’ of humanity, gave rise to the completely special, human character of all that we bear within us as, so to speak, correspondences to the natural kingdoms.

Thanks to the ‘I’ and the blood the human being acquired an enclosed form, and became a kind of “dam” in evolution, a being in himself who in accordance with his own nature transforms nearly everything that comes to meet him materially and spiritually from without and within. The exchange between man and his outer surroundings had at its primal beginning (on the Old Sun) the character of perceiving-breathing. All that developed from then onwards was the differentiation of breathing. Its coarsest form was nourishment, its finer forms sense-perception and thinking. And here it is particularly important to understand that, through all forms of breathing, matter is reflected back, and processes of excretion take place. They are, of course, not all of the same kind and can be divided into two groups, which form the chief polarity in the human being. Rudolf Steiner says the following: “It is an extremely significant fact that our organism really represents something like an entity consisting of two polarities: that processes of the same kind unfold in such a way, that they reach into the organism from the macrocosm and take place on a coarser level, and on the other hand processes of a kind that, as a consequence of the conscious life of man, can take place on a finer level” (GA 128, 27.3.1911). There is no clearly-defined boundary between them. There is a close interrelation be-

tween them, but they are nevertheless polarized and only through this fact did the phenomenon of 'I'-consciousness become possible.

The first, lower pole of this polarity lies on the coarsest material level, and there it polarizes itself once more: in the organs of digestion and breathing. We have here to do with two systems which come into interaction through the blood. Nourishment is to be viewed as a more internal process and breathing as external. In the process of nourishment the organism completely repels, as Rudolf Steiner has often stressed, all outer objects of nourishment; they serve only as impulses that prompt the ether-body to produce out of its own forces all that is required for the life-process. Breathing does not bring about so profound a metamorphosis of substance, but it too ends with the ejection of all that enters the human being from outside.

Every item of nourishment, says Rudolf Steiner, has its rhythm. In the metabolic process it tries to impose itself on the human rhythm, and when this happens the rhythms of the human organism are disturbed and poisoning occurs. All forms of existence are in movement, in this or that state of vibration; they are, if one may use a term from physics, "wave-like" in their nature. The spiritual resonance, the cosmic rhythm that reaches our created world as number-ether (or tone-ether, chemical ether) is the primal source of all vibrations. The human being also has them. Every form of existence defends its rhythm and attempts to impose it on the others. When a harmony is possible between rhythms, a chemical reaction takes place between the substances.

When the human being resists the rhythms of his foodstuffs he is filled with inward experiences which form his selfhood, for, also in the physical body he differs radically from the animals and still more from the plants. When food enters the organism it hits up, so to speak, against the inner organs which compel its rhythms to submit to theirs. Thus begins the path of man to the spirit. The planetary system in him (the liver corresponds to Jupiter, the gall bladder to Mars, the pancreas to Saturn, the kidneys to Venus) opposes itself in its outer, material manifestation. The organism destroys the forms of the foodstuffs, their rhythms, and only leads over into the lymph system what has submitted and now corresponds to its own rhythms, which have been "actualized" through the battle with alien rhythms. All that could not be destroyed – i.e. did not lose itself – is excreted through the intestines, the kidneys, the skin.

In the planetary system the activity of the sun works together with the activity of the planets in a strictly rhythmic fashion; their rhythm adapts itself to that of the sun. Saturn as the outermost planet balances out the irregularities that arise in the system and isolates it from the

outer universe, whereby the system maintains its own rhythms. Something similar happens in the human organism (it is not by chance that it is called a microcosm). The foodstuffs with their own rhythms bring chaos along with them. The rhythm, however, is amazingly regular. In the activity radiating from the gall bladder (♂) and the liver (♁) to the pancreas (♁) there takes place continually a restoration of the rhythms disturbed by the nourishment, and their adaptation to that of the blood. The rôle of protective barrier is played by the pancreas, which actually grows larger when the digestive process, which attacks it with alien rhythms, is taking place.

The activity of transformation called forth by the metabolism pervades the entire human organization, and is a mirror-reflective activity. As distinct from the animals, it is not directed by the group-'I' dwelling in the astral plane, but by the individual 'I'.

In the course of evolution the whole metabolic system in man has so developed that it can serve the movement of the blood. An 'I'-being moves the blood and the organs are constructed and function in a way that enables them to incorporate into themselves the circulation. The entire system of forces in man transforms the foodstuffs and brings them to each point of the organism in such a way that the blood can everywhere move as it needs to do in order to serve as an expression of the 'I'. In the process of nourishment all the laws of the life-activity of the organism lead to the forming of the blood circulation (cf. GA 128, 26.3.1911).

The nourishment process calls forth in the organism a process of warming. This forms the transition from the organic to the soul-nature. "In the earth mission, warmth is transformed into fellow-feeling," says Rudolf Steiner. "We use the activity of the human organism as, so to speak, heating for the spirit. That is the meaning of the earth mission, that the human being as a physical organism is so incorporated into the earth organism, that all physical processes find their culmination, their crowning, in the blood warmth, and that the human being as a microcosm in the fulfillment of his mission further transforms this inner warmth so as to let it stream out as living fellow-feeling and love for all that surrounds us" (ibid. 28.3.1911).

Bound up with warmth is the element of will. The 'I' as will works in the metabolic processes and in the warmth of the blood, whereby the latter is conditional on the former. At a further stage there arise out of the warmth of will a dull, dreamy consciousness and a consciously perceived feeling. This is the lower and inner pole of the human being. Through the organic activity there germinate within it the beginnings of the soul-life; the physical warmth of the earth is transformed into the

warmth of heart which will one day fill the Jupiter aeon. Here, love and will manifest as a unity, but are neither conscious nor free.

The second pole of the human dichotomy is connected with the fine breath brought about by the sense-organs. This pole is, for its part, opposed to the middle system – the coarse breathing-in-and-out of air.

The system of the breathing, although it is opposed (like the outer to the inner) to the metabolic system, has with it some features in common. It, too, has organs which mediate the working of the in-breathed air on the blood. These are the lungs (☿) and the kidneys (♃) – the inner planets in man.* In its second part, the breathing with the lungs is connected to the upper pole, which is directed towards the outer world; at this pole the processes of perceiving and thinking arise as breathing. Through its working upon the rhythmic movement of the cerebro-spinal fluid, the breathing of the lungs influences thinking. Rudolf Steiner adds the comment that “breathing ... is the synthesis between perception and nutrition” (GA 343). Thus we see that the polarity principle in man is characterized by a series of similarities without which the polarities would simply not be compatible with one another. This must of necessity be pointed out with respect to methodology.

In its mediation of the antithesis between the nerve-senses system and the metabolic-limb system, the breath comes into a close mutual dependency on the blood, upon which it has a purifying effect. This is necessary, because the life-processes in the foodstuffs bring about a destruction of their cell-structure, whereby they release warmth. In the process of perceiving and thinking a destruction of cells takes place in the human being himself. In both cases the blood is over-saturated with carbon, which results in a weakening of the connection of the physical body with the etheric and astral bodies. The oxygen of the air removes the carbon from the blood. Through the breathing a “healing of the blood circulation” takes place (B. 40); through nourishment it “falls ill”, in a certain sense; but it also falls ill through the thinking. The en-

* The kidneys are connected in the organism with the element of air; a strong activity of the astral body takes place in them; they bring the outer substance of the air into connection with the astral body; thanks to them, a radical transformation of nitrogen takes place in the organism. The lungs together with the heart bring the substance of the air in relation to the ether-body, and the oxygen in particular which, if it had no counter-weight in the lungs, would destroy the building-up of forms in us. For further details see GA 218, 22.10.1922.

the life-process in the human being consists ultimately in a constant alternation of sickness and healing.

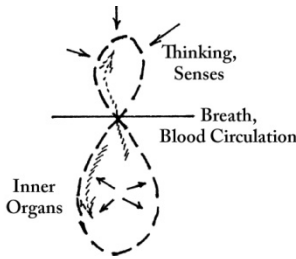


Fig. 125

In the case of the finer breathing through the sense-organs the objects of perception come towards the human being from outside. In their working on the blood they also pass through the stage of mediation. This function is carried out by the nervous system, which is the polar opposite of the metabolic system. In relation to the cosmos everything in the human being is “turned inside out”. If, therefore, in the cosmos

the sphere of Saturn forms a boundary to the world of the fixed stars, in the human being this world opens itself “towards” the inner planets (Venus – kidneys and Mercury – lungs) as the creator of the nervous system. Rudolf Steiner presents the following overall picture of how the connections we have described come into being: “Think of the different instreaming sense-impressions from the outer world as though drawn together, condensed into organs, transposed into the inner sphere of the human being and inserted into the blood, then the upper part of the human being presents itself to the blood in the same way as, from within, the organs liver, gall bladder, pancreas present themselves to the blood. Thus we have the outer world surrounding our senses above, as though compressed into organs and transposed into man’s inner sphere, so that we can say: On the one hand we are affected by the world from outside, it streams via the sense-organs into our upper organism and works upon our blood; and on the other hand in a mysterious way the world works from within in organs into which has been compressed what goes on out there in the macrocosm, and works here over against our blood...” This being so, “the brain (and the entire nervous system – G.A.B.) actually corresponds to our inner organization insofar as it fills out the cavity of chest and abdomen. It is, as it were, the outer world transposed into our inner world” (GA 128, 21.3.1911).

Such are the similarities and differences between the poles of the human being. Thanks to them there exists a threefold man of nerves, rhythm and metabolism; he represents a lemniscate, which forms a transitional stage between organic man and man of soul and spirit (Fig. 125). In its lower part the main rôle is played by the forces that unfold within the human being; and in the upper part, by those that come from outside.

To feed himself, man uses the plant. This formed through the activity of man's etheric body in gathering and organizing the inorganic matter to which world-thinking had brought the development of nature. Our organism destroys the plant-forms in its "living" water (the water organism is entirely pervaded with the ether-body); world-thinking thereby frees itself from them and "crystallizes" in our ether-body. This is the salt process; it embraces within itself the processes of dissolution and crystallization in the sphere of the organic and up to the realm of thinking.

In the middle between nourishment and thinking, sense-perceptions arise. When the human takes in food he experiences taste, smell etc., that is, he perceives consciously how the process of nutrition affects him. But what happens in the foodstuffs – for us, they are all "salts" – when he destroys and dissolves their structures, this he cannot perceive consciously. This process is supersensible. Anyone with the capacity to experience it knows that, standing behind world-thinking is world-will. Between thinking and willing is world-life. As they work in the process of nourishment they repeat themselves within us, but on a pre-individual level.

The world-thoughts as such "crystallize" (transform) themselves in our etheric, but not our astral body. On the 'ur'-phenomenal level this process represents the working together of the aeons of Sun and Saturn. This collaboration, however, is carried over to the conditions of the Earth aeon – directly to the human being as he evolves from the Old Lemurian epoch onwards. But the destruction of the foodstuffs liberates in us not only world-thinking, but also world-will. But then the warming process arises in us. The blood receives into itself the element of fire, the "primal fire", which is not yet connected with the activity of individual consciousness. The warmth inwardizes itself. Thus, there enters into the human being the life-ether (Prana), to which man has had no conscious access since the Fall into sin. The "tree of Life" and the "tree of Knowledge" separated in man already on a macrocosmic level and have divided still further up to the present time. We do not consciously perceive their separation because it does not come into contact with our higher nerve activity. What does come into contact with it is the sympathetic nervous system which encompasses our inner "cosmic system" – the inner organs. And this nervous system isolates the processes in the organs from our consciousness. This means that, within it, the ether-body gains the upper hand over the astral body, thereby allowing no more than a dull sensation of self to arise through-

out the physical body (see GA 134, 29.12.1912), with which, basically speaking, the sense-perceptions begin. This sensation can be described as the sense of life, which can only be noticed by us when disturbances of some kind arise in the life-processes.

As the process of the ontogenesis of the sense-organs progresses, we move ever further from the tree of Life and come closer to the tree of Knowledge. The process in the three bodies takes its course in two opposite directions and both are indispensable for the development of the system of sense-organs. On the one hand, the physical must gain the upper hand over the etheric, which then gives rise to the process of dying in the nerves; on the other hand, the astral over the etheric, which leads to the development of seven life-processes (planetary microcosm): warming, reproduction etc.; these processes are the forerunners of the development of earthly sense-perceptions and their organs.

In man the life-processes differ from those of the animal, because through them is mediated the development of the system of conscious sense-perceptions. And finally, as to self-consciousness – the merging of the ‘I’ with thinking, feeling and willing – this is achieved with the predominance of the ‘I’ over the astral body.

The cases of “predominance” described here arise in man because in him world-will and world-thought stand over against one another. Between them the system of breathing inserts itself. Then “as the breath comes over it, the wonderful etherically-formed lesser world begins, one might say, to grow dim here and there, to become indistinct. That which was multiform becomes one, because astral man lives in the airy element, just as etheric man lives in the watery. Astral man lives within it and through the collapse of the etheric thoughts, through the transformation of the etheric thoughts into force, through the astral in the human being of air, the will is born” (GA 220, 13.1.1923).

The astral takes control of the air-element and extends itself over the etheric-watery.

When this happens, the higher senses begin their activity. Especially close to the nervous system, which was created by the light, are the visual perceptions. But the light as world-thinking also pervades the other organs. And we are pervaded by sound, just as we are by light. We experience it also with our whole organism. For example, when we listen to a symphony our entire breathing process is taken hold of by a new rhythm. Our airy nature – and when we breathe, the air pervades our whole organism – is formed by the outer rhythm and beats against the forms of the brain which, like the inner organs, convey the outer influences. It pulsates through the cerebro-spinal fluid. As we breathe in, the fluid is expelled from the arachnoidal cavity (in the spine) into the

head. “And when we listen, the rhythm of the rising and falling fluid (cerebral fluid) pulsates inwardly against that which, through the tones, is configured in us as a sense-perception in our organ of hearing, and a continuous beating of the inner vibratory music of our breathing takes place in unison with what strikes against the ear as a process of perception” (GA 301, 21.4.1920). The sense-perceptions come into contact with the rhythmic process of breathing. The light is thereby, as Rudolf Steiner says in another lecture, continually touched and sensed by the tone. We breathe air in, and on its waves flow into us the astral and that which has the character of light and thought; and the world of tone in us, “the sounding organism, is actually an organ for the touching and sensing of light. The light is actually always the outer, tone is actually always the inner” (GA 211, 1.4.1922). Not the external tone, of course, but the change of rhythm that it brings about in us. The sound that is emitted is similar to an outbreathing. Outbreathing is effected by the will. Thus arises in us a higher form of breathing:

Thoughts (the world-thoughts – inbreathing)
Will (our own – outbreathing)

What takes place is “a touching and sensing of the world-thoughts by the human will...”; the inner touches and senses the outer; “... will is here instead of tone. Thought stands on the other side instead of the light” (ibid.).

The most important thing is accomplished in the human being through the fact that he can say to himself “I am”, whereby he finds support in the form of the metabolic-limb system. What arrives in our head is mere images, shadows. The rhythmic system brings the above and below in relation to one another: “Outbreathing fills the breathing process with that which comes from the metabolism, carbon dioxide. ‘I am’ is outbreathing... Inbreathing is related to the ‘I am not’ – of thinking” (GA 205, 10.7.1921). Then it becomes evident that thinking and willing are two sides of one and the same phenomenon, and that thinking is sublimated breathing.

In another respect, thinking and willing, air and water act in opposition to each other. The will meets the light wherever it enters, in order to reflect it back. Together with the warmth of the blood it moves to wherever the light reaches with the astral body through the nervous system. Then at the place where nerve and blood meet a process of

combustion, a sulphur process arises. The nerve cells are destroyed and ash is formed. The combustion process excites the nerve. Every perception is thereby accompanied by its own sulphur process, and therefore the concept corresponding to it also appears. But their unity has its root, originally, in the unity of the world. They approach only the human being by different paths. Their unity is restored in us by the 'I', which vibrates in the process of breathing between "I am" and "I am not".

We have already spoken of the fact that the forces of world-thinking finally create the forms of the fourth, etheric-physical globe. They forge them out of the will and the feeling of the universe and work in them as objective thoughts. The human being, too, is one of these forms. For this reason, man ultimately merges into a unity with the world of nature (it is admittedly not easy to attain this "ultimate" goal). The objective thoughts strive in their creation towards their ideal expression and achieve this nature in the realm of the crystals with their amazing, mathematically rigorous forms, their impressive purity of colour, which have on the human soul an aesthetic, and even an ethical, effect.* In the human kingdom these thoughts attain a pure form of mirror-reflection, whereby they move according to the laws of logic and, again, of mathematics. A result of this is, that the power of world-thinking which works through the forces of the earth, next enters the narrow confines of our organism and attempts as it does so, to make us into its ideal image. However, if we were to surrender ourselves totally to its influence, "if we were to copy the earthly," so Rudolf Steiner tells us, "gradually in the course of our life our inner organs such as the lungs and above all the most varied convolutions of the brain would be transformed into crystal-like shapes... we would gradually be constituted of inorganic, lifeless forms and turn into a kind of statue. The human organism resists this. It maintains the form of its inner organs... the force of thinking is actually always in the process of making us into an image of our physical earth, the form of our physical earth, ... but this, our organization will not allow. It has so much to unfold in the living realm, in fellow-feeling, in the feeling of self, in the impulses of will, that it does not let this happen... we keep our brain. Through this, it (the actual form) is reflected back and becomes the thought-image"

* "Behold the crystallizations of the earth! In them are embodiments of the single words of the universal Logos" (GA 220, 13.1.1923).

(GA 210, 17.2.1922). Instead of turning into the geometrical forms of the crystals, we are given the science of geometry.

The spiritual force of world-thinking, as it comes up against its limit both in man and in the mineral, becomes a corpse in human thinking, just as in the natural kingdoms the mineral becomes a corpse. The physical-mineral world is the dying-away of the universe. The life of the universe, when it appears in our etheric body, strives to transform matter into spirit and subjects it to continual metamorphosis. But when we permeate the ether-body with thoughts its influence on the physical-mineral element assumes another character. It then simply annihilates matter. “In the outer world,” says Rudolf Steiner, “matter is nowhere completely destroyed. Modern philosophy and natural science therefore speak, with regard to the outer world, of the conservation of matter. But this law... applies only to the outer world. In man’s inner being matter is completely changed back into nothingness” for the sake of the existence of the spirit (GA 207, 23.9.1921). This is what happens when the thoughts rise up out of our recollected conceptions, that is to say, not in their first manifestation, astrally, when perception clears the way for them to the blood by burning up the nerve-cells in accordance with the natural laws, but in union with the ether-body on an individual basis. The perception of a thought that arises from the memory is qualitatively different from all other perceptions. We have to do in this case with a part of the ether-body that is individualized not merely as intellectual soul, but also as Life-spirit. This, however, is the cosmic antagonist of matter, of materialization. Therefore, in the perception of recollected conceptions, matter does not burn up, but simply vanishes. World-will liberates itself from it and becomes the will of our ‘I’. It comes into being in the cosmic nothingness, whereby it is conditioned by nothing. This very question is thoroughly investigated in the ‘*Philosophie der Freiheit*’, but not from the esoteric side.

In order to create within oneself a world of recollected conceptions of one’s own (cf. Ch. IX), one must perceive and reflect upon what has been perceived, unite oneself with the element of light, the substance of thoughts which has the nature of light, unite oneself with the spiritual light of the astral body. This process unfolds in the most spiritual way when we think about thinking, and thereby bring about the preparatory stage for ideal perception or beholding thinking. Rudolf Steiner says: “You are a being of light... Your thinking is life within the light... The universe – inwardly light, and as seen from outside, thoughts. The human head – inwardly thought, and as seen from outside, light”; the light and thinking are one and the same, only viewed from different sides (GA 202, 5.12.1920).

In the building-up of forms in otherness-of-being, world-thinking dies. It dies in the light. Cosmic light is inwardized in man's astral body, but approaching the light in us is the outer sunlight, and when we see something, a channel is bored from the eye to the cerebral cortex (on the micro-level, of course – G.A.B.) ... A hole is bored and through this hole the astral body slips in order to be able to see the thing. This is something that Plato could still see ... this hole, that a tunnel is bored from the eye to the cerebral cortex, through which the 'I' unites with what is working from outside" (GA 181, 2.4.1918). This is the natural basis for perception.

A channel is bored in the nerve through the fact that, as soon as a destructive element (a percept) works upon our sense-organ, the metabolism in it, immediately intensifies. But at the same time our will, which works in the blood, encounters the world-thoughts. An interaction begins between astral and etheric bodies; but in the physical body the sulphur-process arises; but as the body is saturated with the mineral element, "ash" is formed in the process of combustion. The will removes it via the outbreathing. The inbreathing, on the other hand, brings what makes combustion possible – oxygen. Now we breathe out, not pure carbon, but CO_2 – carbonic acid.

Before the carbonic acid is breathed out, the carbon forms the material correlate of thinking. The thinking experiences it as a void, and therefore returns to itself, reflects itself.* Oxygen works as the material correlate of the will; but the will annihilates matter by working etherically.

At the place where light-thinking (i.e. the astral) and the will (the etheric) come into an interaction, crystals form in the blood as an effect of the perceptions and the thinking. The will dissolves them when the 'I' is not in the body – that is, during sleep. In the daytime, however, they also assist reflection. That which provides the impulse for thinking and for willing is the percept, the outer or inner, including the ideal perception – recollection of thinking. They always arise simultaneously; their unity tears apart the formation of ash and crystals. These excretions are on a level with the excretions in the organs of breathing and digestion. Corresponding to this are three kinds of exchange between the human being and his environment, three forms of breathing. The breathing with the sense-organs allows the astral and the 'I' to leave the body and enter into contact with the outer world. Then feeling-sensation arises, and a process of densification and dissolution takes

* If carbonic acid were not to form, thinking would press forward into the etheric body, vegetate there and develop the nervous system further.

place in the blood. The salt-process goes further; it is brought about by thinking and will. Its spiritual correlate is the 'I'-consciousness.

A thought which is reflected back by dead matter is cold, abstract, and in strict conformity with law. It is something like the spiritual skeleton in man. The entire head-system was, according to an indication of Rudolf Steiner, at a certain point in time "breathed out" with antipathy by the cosmos. The head serves, therefore, as the organ of our freedom, because the cosmos has ejected it. Our sympathy, our love for the object of cognition meets in the head the cosmic antipathy towards the non-being of the thoughts. In this way the percepts arise. In them will is active. Through our sympathy we connect ourselves with the will, which brings to life again what the thinking deadens, crystallizes. Bound up with the will-sympathy is a genuine antithesis in dialectic, the creative antithesis.

We find in Rudolf Steiner a description with which we would sum up our organic-alchemical consideration of the genesis of the soul-life. Rudolf Steiner regards the breathing, the process of inbreathing, as a continuous coming into being of man from without, from the macrocosm inwards, which takes place in the airy element (this process of becoming is guided by the astral body), and remarks that in connection with the inbreathing a refinement of the breathing occurs in the human being, which moves in the direction (or into the sphere) of the nervous system. In connection with the outbreathing (which is bound up with the etheric body and the fluid element) a coarsening of the breathing occurs, moving in the direction of the metabolism.

In the head-system takes place the inbreathing of warmth from the cosmos and also its outbreathing not outwardly, however, but into the human being himself. That which is breathed out by the nerve-senses system unites with the inbreathing of the lungs. The warmth-element also brings with it macrocosmic light, macrocosmic chemism, macrocosmic life, but in its union with the breathing it does not give it light, but holds this back; it give the breathing no more than chemism and vitality. But the light fills the human being as inner light, and becomes in him thinking activity. Further on, at the boundary between inbreathing and outbreathing, the movement of the chemical ether stops; in the human being arises the inner chemism that feels. The life-ether goes still further. The process of outbreathing of the lungs unites with the metabolic system, and what remains of the outbreathing in the organism represents the sum of those forces which form the metabolism (ac-

tive in the hard element). In the rarefied processes of the metabolism the movement of the life-ether stops, thus bringing about the life of the will. In this way, thinking, feeling and willing arise in man.

The physical projections of these processes, their physical accompaniment, are the nervous system, the arterial and venous blood circulation. Rudolf Steiner adds in this connection that, by way of the in-breathing in the nerve-senses system the earlier karma of the human being enters him and, flowing downwards, builds up in the venous passages and moves the human being to actions in accordance with his karma. However, via the paths of the lymph, which have no life-ether coming from above and must therefore ensure their vitality through that which comes from below, from outside, the human being's emergent, future karma enters; this is not allowed to pass upwards – into the blood –, it remains at the point of transition of the lymph into the blood, forming in the subconscious something like a middle point which the human being bears with him through the portal of death. Between past and future karma is woven the earthly life of man, which represents an “agglomeration” between the two karmas (cf. GA 318, 14.9.1924).

In this way the human being at a certain stage of development, when he has gained control of the breathing-process, becomes an individuality, separates off his own causal connections from the course of development in nature and begins to lead his own independent existence within world-being.

6. “And the Light Shines in the Darkness”

Corresponding to the degree of its complexity, the evolutionary process on the earth ascends from the mineral kingdom to the plant kingdom and on to the animal kingdom. At the summit of the natural ascent the human being appears, who was the last to descend. His incarnation in earthly materiality began in the fourth round of the fourth globe, with the forming of the life-ether and the metabolic-limb-system, into which the will entered. Thus were created the preconditions for the formation of the element “earth”, which is indispensable for the development of thinking ‘I’-consciousness.

Thinking germinated in connection with the condensation of warmth to the state of “air” and its permeation with light-ether. As an outcome of the thinking in the human being a mineral kingdom of his own was formed within which – moving in an opposite direction as compared to the development of nature – he treads his path in a kind of semicircle (cf. Fig. 126, right half). Through moving away from the

world-'I', he arrives at the "nothingness" of thinking in matter and at the threshold of the supersensible world.

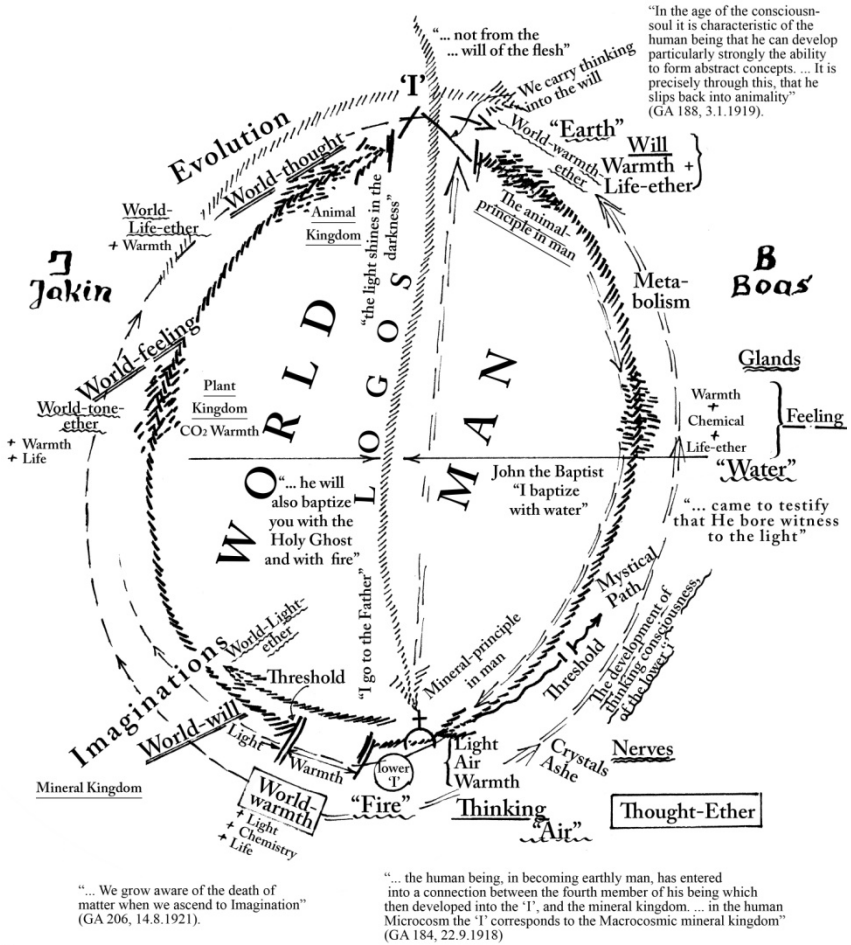


Fig. 126

With conceptual thinking man returns one might say, to his animal, plant and mineral nature. A closed circle arises, that cannot be opened up by philosophical means alone. One can break out of it in other ways; there are two. One way is to look behind the mirror of memories, which we spoke of earlier. Now we can express it as follows: to enter with one's consciousness into what is blocked by the sympathetic nervous system (the theme of Ch. IX). Alternatively, one must bring the will into the thinking, and this means that thinking must stop reflecting. With the elements of cosmic warmth-ether and light-ether one must

unite with the inner chemism; in a feeling of sympathy (whereby one overcomes the antipathy of the cosmos) – i.e. in the astral – one must unite with the etheric, move across into the etheric and still further – without arousing sulphur or salt-processes in oneself – until the encounter with the will that moves together with the outbreathing.

A movement of the kind described is far from simple. Even to grasp it in every detail is by no means easy. But it is extremely fruitful. Light, air and thought, as they unite with the inner will, cross the threshold to the spiritual world and enter the world of Imaginations, where the world-will holds sway, with which the evolution of man began on the mineral level.

When the human being frees his thought from the ash-formation, he prepares his body for the ascent to a level where only the salt-process remains in him. This is what Christ accomplished with the body of Jesus of Nazareth. In the St. John's Gospel it says that God came into being "not from the will of the flesh, and not from human will" (according to Rudolf Steiner's translation). This means that the macro-cosmic 'I' of Christ at the baptism in the Jordan entered primarily into the head-nerve-senses system of Jesus of Nazareth and only gradually (over the course of three years) took control of his entire being.

At the River Jordan, John the Baptist appears as the representative of the human water-organism. In the course of three years the light of Christ shines into the darkness of the feeling and will of Jesus, for even a great initiate is, compared with Christ, a vessel of darkness. Christ transforms in Jesus even the physical-mineral body, as his cosmic thought works etherically in the salt-process, as well as other processes. The transformed physical-mineral (material) body of Jesus Christ after Golgotha was completely dissolved; from it was liberated the will-body in which any human being, if he only follows Christ, can go "to the Father" – that is, to the cosmic will: to begin with, into the world of Imagination, where Christ reveals himself to man today. Christ unites our "tree of Knowledge" once more with the "tree of Life" – he unites us individually with the world-chemism and with the life-ether.

With this chapter we complete our investigation of the problem posed at the end of the first chapter of the 'Philosophie der Freiheit', namely that "the question as to the essential nature of human action presupposes the other question as to the origin of thinking" (GA 4, in Vol. I, p.269 of this book).

Of course, we have by no means dealt exhaustively with all that is said in the books and verbal statements of Rudolf Steiner on this subject. But we hope we have to some extent succeeded in sketching out a more or less cohesive picture of what happens to thinking from the moment of its inception to the transition to the Imaginative level. This task was not one of the easiest, considering that Rudolf Steiner says, for example, of the relation of thinking to the will, that one cannot build up a system here, because “the... one is always at the same time, in a certain sense, the other” (GA 194, 14.12.1919). We had to find our way through a whole labyrinth of problems, each one of which branches off into the others through numerous connections. This is, indeed, a complex organism of knowledge, and anyone who ventures to approach it must ask himself at every step how, in the research into one set of connections, he can avoid – unless it is absolutely necessary – mentioning the others, which would bring with it the danger of an “avalanche-like” growth of the elements of knowledge and the loss of control over them.

In cognitive activity the human being is always forced to reconcile himself with incompleteness. The problem here lies not in the limits of knowledge, but in the ability to organize the cognitive process according to a methodology. But even in its incompleteness knowledge is real if it is held together through a connection of its elements that is free of contradictions. When we have built a house, there stands before us a rigorously organized whole, although it is bound up, through millions of connections, with other wholenesses and represents no more than a grain of dust in the universe.

‘Die Philosophie der Freiheit’

Chapter 9 – (2.) The Idea of Freedom

Two conditions must first be met, if we are to be able to develop the idea of freedom. First, we need to prove that there exists a presupposition-free theory of knowledge. This problem was resolved by Rudolf Steiner in ‘Truth and Science’ and in Part I of the ‘Philosophie der Freiheit’. The second condition is that we demonstrate the existence of *a presupposition-free motive (or driving force) of action*, and this is the theme of the discussions we will now move on to.

Motives and springs of action arise in our soul-nature, and therefore the fruits of the discussions to follow will have a psychic (or soul) character, as was already indicated to us on the title page of the book. Psychic results are always a stage of *realization* of the individual ‘I’ in the overall activity of thought, feeling and expressions of will. The latter were dealt with provisionally in the previous chapters, where they were still held captive by naïve and metaphysical realism. Now we must see them in a development which leads the will to the deed that is free – i.e. subject to the conditioning of neither abstract thinking nor sense-perception.

The task that is resolved in the ‘Philosophie der Freiheit’ is so great that its significance cannot be overestimated. It is absolutely unique. Nowhere and never in the history of civilization has this task been resolved before, and in the contemporary world one may well say that the entire future of the world depends upon its resolution.

Because of the special significance of Chapter 9 in the structure of the whole of the ‘Philosophie der Freiheit’, we will add to its structural analysis an independent chapter with our own commentary. We hope in this way to bring into relief a number of guidelines, and through the highlighting of methodological principles to create more conscious pre-conditions for a spiritual-scientific understanding of the tasks that can be resolved by the human being today, when he has found a relation to the ‘Philosophie der Freiheit’.

A real deepening of our experience of Chapter 9 would actually require many hours of lectures*. In the writing of a book this is of course not possible, but instead another possibility exists – namely, the more precise development and formulation of concepts. Why was it the 9th chapter that was chosen for presentation of the most important discussion? Because it stands doubly under the sign of the antithesis: It is in *Part II* and is the *second* element of its structure. Because – as we have already mentioned – the second Part of the ‘Philosophie der Freiheit’ has the character of the fourth element of the thought-metamorphosis (‘beholding’), Chapter 9 represents in its structure an antithesis (the second element) of such a kind, that it unites within itself the transforming power of two elements, the *second* and the *fourth*. And the chapter needs a force of this kind to achieve the decisive “break-through” in the discussion. The author’s intention has the entire world arrayed against it: all schools of philosophical thought, the data of psychology and biology, religious attitudes, theology, people’s practical (misunderstood, of course) experience, sociology, and even politics.

And in Chapter 9 Rudolf Steiner advances against all this to wage the decisive battle. He has been preparing for this for a long time, thoroughly, weighing up the arguments for and against from various points of view, but now the right moment has come. This or that reader who suffers from false modesty may object here: Wasn’t Dr. Steiner attempting a bit too much? – There is nothing to say to this question. For anyone who can penetrate the content of the ‘Philosophie der Freiheit’ and see the book within the “context” of world development as described by Anthroposophy, it goes without saying, that Rudolf Steiner is taking on a colossal, but *truly necessary* task; he is working in harmony with the contemporary problems of development, is in step with the movement of the age and fulfils humanity’s *most central task* thoroughly, convincingly, concretely, brilliantly.

The reader who is not studying the 9th chapter for the first time experiences how in the soul pictures of different kinds arise: musical, historical – for example, the battle on the field of Kulikovo in Russian history, where the Russians fought the decisive battle against the Mongolians. One can feel how the Genius of Europe has guided the pen in the writing of this book, particularly in the part where it reaches its highest point. All the determinism of the past, overgrown with a maze of prejudices and dogmas, presses down with a leaden weight upon the soul of

* The author had the opportunity to do this during his work on the book in the course of a methodological seminar led by him in the Free Philosophical Association in Switzerland.

each of us and rears up in protest when one tries to take hold of the idea of freedom. This world must now be transformed, step by step, into something new. Its days are over, but this does not mean that it has to be eradicated “root and branch”, immediately. In many parts of the world and for many human beings who have not been able to keep pace with development, this world of thought will remain necessary and justified for a long time to come. But in it we must bid farewell to everything that continues to insist on predetermination even where the conditions for freedom have ripened, where within it a new world of the future is dawning, a world where another wisdom, another beauty will prevail, in which love and freedom flow together into a unity.

The transformation of the existing world into a new condition can be achieved by way of evolution and also of revolution. The ‘*Philosophie der Freiheit*’ suggests the first approach, partly because, in the circumstances of our time, only this can save mankind from chaos and unnecessary pain of development.

But now let us move on to the structural analysis of Chapter 9. We have already shown that the transforming elements (2, 4, 6) represent a kind of “head of Janus” within the seven-membered metamorphosis. Standing next to them is, on the one hand, always something that has come into being (thesis, synthesis), and on the other hand that into which this must be transformed. For this reason, two Cycles are sufficient in both the 2nd and the 9th chapters. However, as these chapters too have to embody a unity, in each of them three Cycles emerge. In this way they are a wholeness, but draw their life from the struggle, the active, inner coming into being of their parts. The all-important rôle of tri-unity must never be lost sight of, nor must it have a formal, artificial character. The general principles have this quality, but they are expressed differently with various Cycles. In Chapter 2, which belongs to the structure of the first Part, the quest took place in the world of the given; in Chapter 9 a solution must be found, which can stand entirely on its own ground.

In Chapter 2 everything essential was expressed in the antithesis of Cycles I and II. In the first of these, light was thrown, with reference to the experience of Goethe, on the psychological sources of the experience of unity and division of the world. In the soul of man a dualism arises, but also a striving to build a bridge between the ‘I’ and the world. The second, a Cycle of unusual structural complexity, in which the whole palette is shown of the main attempts of philosophy to bridge this chasm, stands in opposition both to the thesis of Cycle I and also to the thesis-chapter I. It cancels them, but does not yet, of course, offer the solution to the problem under discussion. We also find something

quite provisional in Cycle III – a kind of succinct psychological consolidation of the position. The most important thing aroused in the reader by Chapter 2 is a spiritual potential, an inner field of tension, which is indispensable for the work on Chapter 3. In Chapter 9 the three Cycles are structured as a mirror-reflection of Chapter 2. This is due to the fact that it also bears within it the character of element 4: this has not only to reflect the entire previous content of the book (this task is provisional in nature here), but it must also carry us across to the other ‘river-bank’ – into the *a posteriori* of reflection. For this reason, Cycles II and III play a decisive rôle in it. In Cycle I, the preparatory or transitional Cycle, the proofs of the opponents of freedom – the philosophers and also the psychologists and physiologists – are considered again. Dominant over everything here is the idea of the intuitive form of thinking or, more indirectly, the reality of presupposition-free theory of knowledge. This is the *thesis* in the chapter. It has absorbed into itself the previous content of the book, where the main emphasis was on cognition – the knowledge, or science, of freedom. The second Cycle – the antithesis – is concerned with the *experience of the coming into being* of freedom in the triune soul. Out of cognition and experience is born the synthesis – Cycle III, in which Rudolf Steiner resolutely advances into battle with the opponents of freedom, and emerges the victor.

Such is the tri-unity of the chapter, but the essential in it is found in Cycles II and III. In Cycle II, with the help of a psychological analysis of the structure of soul-life (which psychosophy can further deepen to an unusual degree, as we will see in our following chapter) it is shown how in it the possibility of free motive and free springs of action unfolds in reality; in Cycle III, from the position arrived at, all possible objections to what has been developed in Cycle II are refuted and, at the same time, all the arguments of the opponents of freedom. This results in a remarkable discovery within the seven-membered thought-structure: *We obtained the most significant thing, the new content, in the element of the antithesis – i.e. the element of transformation suddenly becomes the element of content.*

In the phenomenon of freedom everything is remarkable, including the way its idea manifests itself; everything in it remains extraordinarily mobile. The results of Chapter 9 lie above all in the *method* of transformation of the soul, which frees it from outer conditioning. Knowledge of this only makes sense if it is applied in practice. Then the human being himself becomes the antithesis to the world that has become, and specifically as an ‘I’-being who ascends to freedom in the carrying out of deeds that spring from moral intuitions. Therein consists

the true imitatio Christi for the soul that is typical of the present culture epoch – the “Faustian” soul.

We have already spoken of the fact that ensouled man is a new creation in the universe. Spirit and body have been given to the human being by God and nature. The human personality, the ‘I’-consciousness, ascends to maturity on the basis of the senses, within the system of the sense-perceptions. And the power of judgement in beholding, ideal perception, is in its essential nature yet another sense – the thirteenth. For this reason, in Cycle I of Chapter 9 the thought is dominant, in Cycle III the will, while the overall development in Cycle II is built upon feeling. The feeling with its plastic, transforming power embodies, through its conversion into ‘beholding’, the unusually important *content* of the transmuting elements 2 and 4.

In the dialectical triad of the first Cycle we meet again the fundamental contradiction inherent in the human being – that between the world of percepts and our thoughts about them. In the preceding chapters, however, we have shown that in thought-percepts we have to do with the single, unitary world. We can therefore say: concept – percept – perception of the concept.

CYCLE I

1. For cognition the concept of the tree is conditional upon our perception of the tree. As I confront a given percept I can only draw one quite definite concept out of the general system of concepts. The connection between concept and percept is determined objectively through the mediation of thinking in its encounter with the percept. The union of the percept with its concept is recognized after the act of perception; their belonging together, however, is intrinsic to the elements concerned.
2. The process is seen differently if what we are examining is cognition itself, and the relation arising within it between man and the world. In the previous discussions we attempted to show that light can be thrown on this relation by an observation directed to it in an unprejudiced way. If this observation is properly understood, we are led to the insight that thinking can be directly ‘beheld’ as a self-contained entity. Whoever finds it necessary to explain thinking as such by referring to something else – e.g. physical brain-processes or unconscious spiritual (mental) processes lying behind consciously observed thinking – fails to recognize the evidence arising from an unprejudiced observation of thinking. Anyone who observes thinking is living, during the observation, immediately within a spiritual, self-sustaining weaving of essential being. Indeed, one can say that if one wishes to take hold of the essence of spirit in the form in which it

presents itself *initially* to man, one can do this within the self-contained nature of thinking.

3. In the observation of thinking itself, two elements coincide, which otherwise *have* always to appear separately from one another: concept and percept.

The whole triad has, one could say, been taken from Part I of the book. But back in Chapter 7 everything concluded with metaphysical realism. Let us try briefly, once more, to ‘behold’ the experience it brought us. Here the results of our research hitherto must light up in us straight away: the capacity to perceive *ideally* – i.e. intuitively.

4. Anyone who cannot recognize this will be able to see in concepts arising from our engagement with percepts nothing more than dim echoes of these percepts, and it will be the percepts that provide him with the true reality. He will also construct for himself a metaphysical world after the pattern of the perceived world. Depending on his habits of inner representation, he will call this the atomic realm, the sphere of will, the unconscious world of spirit, etc. And he will be oblivious of the fact that, with all this, he has only constructed for himself a hypothetical metaphysical world after the pattern of *his own* world of percepts.
5. However, anyone who recognizes the true situation with regard to thinking will know that we have in the percept only one part of reality and that its other constituent part, which brings it to manifestation as full reality, is *experienced* by us directly in the penetration of the perceptual world with thinking. He will see, in what appears within consciousness as thinking, not a shadowy after-image of a reality, but spirit in its self-sustaining, essential being. And of this he can say that its presence in his consciousness he owes to the faculty of *intuition*. *Intuition* is the conscious experience, within the element of pure spirit, of a purely spiritual content. Only through an intuition can the essential nature of thinking be grasped.

If we approach, this time too, the text under discussion on the conceptual-content level, we find ourselves forced to admit that elements 4 and 5 provide an insufficient basis for the concept of intuition. But we could also “reproach” Goethe in a similar way, if one ignores his inner spiritual work and merely takes up his final conclusion that every element of the plant is a metamorphosed leaf.

Although the content of the second Part of the ‘Philosophie der Freiheit’ is also given in concepts, we would repeat that all of the elements in it are striving to be ‘beheld’, and the contradictions have an

existential character. Here the idea of freedom is in collision with the idea of unfreedom according to the motto "To be or not to be". And it is worth commenting that in social life this has been the situation for a long time.

The individualization of what is contained in element 5 consists in the suggestion being made to us that we realize it ourselves in practice, in full awareness of the fact that *the idea is real*. In this case we have no choice but to press forward through the entire body-soul organization until we reach the point where it *cancel and preserves* itself. Now we have to set ourselves this task and then bring about the following in Cycle II: *to cancel and preserve oneself as a conceptually thinking 'I'*.

6. Only when one has won through to the recognition, attained in impartial observation, of this truth concerning the intuitive nature of thinking, is it possible to remove the obstacles that stand in the way of a beholding of the human soul-bodily organization. One recognizes that this organization cannot affect the essential nature of thinking in any way. Quite obvious facts would appear to contradict this. In our ordinary experience human thinking arises only in connection with, and through, this organization. This coming into view is so strong in its impact that it can only be understood in its true significance by one who has recognized that no part is played by this organization in the essential nature of thinking.
7. But then it will no longer be possible for such a person not to see how remarkable is the relation of the human organization to thinking. 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.

Thus in Cycle I we have prepared ourselves for that quite special battle which our monism wages against all the varieties of dualism with which we made acquaintance in Chapter 2. We have also prepared ourselves in every respect to devote ourselves fully and entirely to the method of 'beholding' in order to conclude the conceptual discussion with dualism. It is as though the words were sounding towards the dualist – as towards John in the Apocalypse: "Come up hither, and I will show the things which must be hereafter."

The transition to the ontological demonstration of freedom shifts us across from the lower to the upper part of the thought-metamorphosis. Now the most important thing will be what happens there. The light of 'beholding' acquired there will also illumine the lower, dialectical section of the lemniscate which was, in Part I of the book, the point of de-

parture in our striving to press forward into the upper section. Concretely, this all comes to expression in Chapter 9 through the fact that its three Cycles form a dialectical triad, but of such a kind that *Cycles II and III play within it the rôle of elements 4 and 5!* In relation to them, Cycle I is the thesis, in which the *conclusions* of the initial contradictions within the problems we are investigating *reach a synthesis*. In Cycle II there stands over against the conceptual the ‘beholding’ element, in which, however, we remain especially active. This ‘beholding’ is the process of becoming. In Cycle III we will be working with the ideas “after the things”. In Cycle II we have to experience the *manifest nature of what is becoming*. Then our thoughts in Cycle III will have substance in them and it will be necessary to let them display their creative power. This is the way living thinking works (Table 10).

The structure of Cycle II is complicated (as was also the case in Chapter 2 – see Table 2). Up to element 5 a normal metamorphosis takes place; in element 6 it divides into two parallel streams and in element 7 they join together again. The uniting element is a sub-Cycle (Table 10).

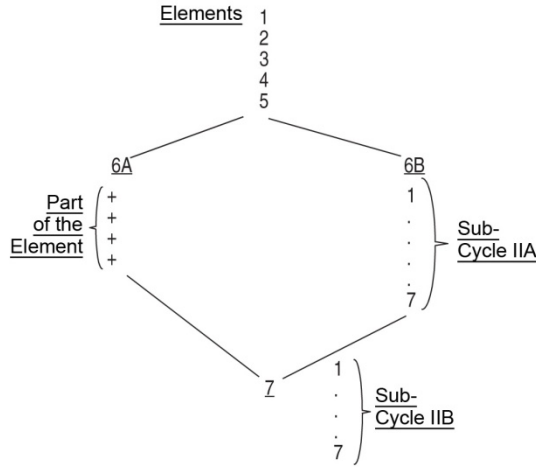


Table 10

The fundamental contradiction on which the dialectical triad of Cycle II is built arises between thinking and man’s bodily organization. It is resolved through the emergence of ‘I’-consciousness. In Cycle I the contradiction was, as we recall, between thinking and perception. It was resolved in the intuitive nature of thinking.

Cycle II

The Cycle does not even begin with a new paragraph; nevertheless we have a real sense that a pause is needed before it begins.

1. The essential being that works within thinking has a twofold task: first, it suppresses the human organization in its own activity, and secondly it puts itself in its place. For, the first task, the suppression of the bodily organization, is also a consequence of the thinking activity, and specifically of that part of it which prepares the ground for the *appearance* of thinking as a phenomenon. One can see from this in what sense thinking finds its counter-image in the bodily organization. Once this has been recognized, one can no longer fail to grasp the significance of this counter-image for thinking. If we walk on soft ground our footprints press down into it. No-one will be tempted to say that the footprints have been formed by forces of the earth working from below. One will not ascribe to these forces any part in the forming of the footprints.

Just as little will anyone who observes impartially the essential being of thinking attribute to this being any rôle in the forming within the bodily organization of traces, which arise through the process whereby through the body thinking prepares the ground for its coming into appearance.*

*The author has shown from various aspects, in publications that followed after this book, how the view presented above comes to expression in psychology, physiology etc. The intention here was simply to describe the results of an unprejudiced observation of thinking itself.

2. But a very important question arises here. If the human organization plays no rôle in the *essence* of thinking, what significance does this organization have within the being of man as a whole?
3. Now, what happens within this organization through thinking has nothing to do with the essential nature of thinking, but it *does* have to do with the emergence of the 'I'-consciousness out of this thinking. Within the intrinsic nature of thinking the real 'I' is found, but not 'I'-consciousness. This fact can be recognized by anyone who observes thinking impartially. The 'I' is to be found within the thinking; the "I-consciousness" emerges through the engraving of the traces of thought-activity in the general consciousness in the way described above. (Thus, the 'I'-consciousness arises through the bodily organization. But this should not be confused with the assertion that the 'I'-consciousness, once it has arisen, remains dependent on the bodily organization. Once it has arisen, it is taken up into thinking and shares, from then on, in its essential spiritual nature.)

The 'I'-consciousness is built upon the human organization. From this flow the deeds of will. In the direction of the discussions hitherto, it will only be possible to gain insight into the connection between thinking, conscious 'I' and deeds of will if one first observes how a deed of will proceeds from the human organization.*

*From p.63 (Addition for 1918 Edition) to this point the material is added or revised for this new edition (1918).

If we compare the two triads in Cycles I and II we come to the conclusion that the contrast between them is that between the higher (true) 'I' and the lower 'I', which can be spoken of as 'I'-consciousness. This contrast is brought about through the existence of the bodily nature. In the soul-life it is represented by the element of will. Through the 'I'-consciousness the unconscious will enters into the 'I'. As this is the lower 'I', the expressions of will within it have the character of "springs of action", which to begin with are not very conscious. Here an influence is at work, which streams from below upwards, from the bodily organization into the soul-nature. But the will also has a higher aspect, and this comes to expression in intuition. Through the working out of the higher 'I', it penetrates deep into the soul, down into its foundations, but nevertheless remains in this process the *motive* of the action. The lower 'I', the 'I'-consciousness of man is, in this way, woven from two sides (cf. Fig.35). In the coming to awareness of this fact, self-observation plays an especially large part. In it is revealed the "atomic structure" of the soul-life. It has three basic components: feeling, willing and thinking (we prepared ourselves for this question in our own chapter XI).

4. For the single act of will two elements must be considered: the motive and the spring of action. The motive is a factor with the character of concept or inner representation. The spring of action is the factor of will that is immediately conditioned within the human organization. The conceptual factor or the motive is that which determines the will in the present moment; the spring of action is that which gives a permanent direction to the individual will. The motive of willing can be a pure concept or a concept with a special relation to perception, in other words, an inner representation. General and individual concepts (inner representations) become motives of will through working in the human individual and prompting him/her to act in a certain direction. A given concept, or a given inner representation, works in a different way on different individuals. They prompt people to different actions. Willing is therefore an experience of, not simply the concept or inner representation, but also the individual make-up of the human being. Let

us call this individual make-up – we can follow Eduard von Hartmann on this point – the characterological disposition. The way in which concept and inner representation work upon a human being's characterological disposition gives his life a certain moral or ethical stamp.

The characterological disposition is constituted by the more or less permanent life-content of our subjective being – that is to say, the content of our inner representations and our feeling. Whether an inner representation that arises in me in the moment prompts me to carry out an action depends on the way it relates to my other inner representations and also to the special qualities of my life of feeling. And, again, the content of my inner representations is determined by the sum of concepts that have, in the course of my life, come into contact with percepts, meaning that they have become inner representations. This, in its turn, depends upon my more or less developed capacity of intuition and upon the scope of my observations, i.e. the subjective and objective factors of experience: determination from within and my spatial standpoint in life. My characterological disposition is affected to a quite special degree by my life of feeling. Whether a given inner representation or a concept gives me pleasure or pain will determine whether I wish, or do not wish, to make it into a motive of my action.

These are the elements to be considered in an act of will. The immediately present inner representation or the concept, which become a motive, determine the goal, the purpose of my willing; my characterological disposition moves me to direct my activity towards this goal. The inner representation (the idea) of going for a walk in the next half-an-hour determines the goal of my action. This idea, however, is raised to a motive of will only if it encounters a suitable characterological disposition – that is, if in my life hitherto inner representations (ideas) have formed of the meaningfulness of taking walks, the value of health, and also if the idea of going for a walk combines with the feeling of pleasure.

‘Beholding’ has shown us the deep division of the soul into two parts, this being the root of the primal dualism – the source of all philosophical dualism:

5. Thus we need to distinguish: 1. the possible subjective tendencies, which are able to make certain inner representations and concepts into motives; and 2. the possible inner representations and concepts, which are able to influence my characterological disposition in such a way that an act of will follows. The former are the *springs of action* and the latter the *goal* of morality.

Spiritual observations are (if they are not supersensible in nature) speculation. They are made by the personality at the stage to which development has brought it, and for this reason its contradictions are very hard to resolve; they are rooted in the dualism of the personality. The process of becoming of the 'I' is a given fact for spiritual observation and one can therefore discover in it the emergence of all consequent aberrations of the spirit (or intellect) and nip them in the bud as they arise. It is precisely this that we will now be experiencing with regard to dualism.

Soul-observations can be carried out with the aid of two methods: 1. natural-scientific, when we have to do with the working of the (lower) 'I'-consciousness, and 2. intuitive, when pure thinking is at work in us. Only in this way do we maintain in the soul the relation between the lower and the higher 'I'. Exclusion of one of these cripples all psychological research.

If we speak of the two methods, we must not forget the third. It consists, in the present case, in the development of the *sevenfold metamorphosis of beholding*, whereby we ascend from sensory to intuitive observation. In this process it is difficult to theorize, as a decisive rôle is played in it by the cognizing subject itself. With respect to the characterological disposition it has the task of setting aside not only the bodily organization, but also the lower 'I', in order to enter, in intuition, into the world of pure (i.e. real) thinking, of the cosmic intelligence. With regard to his grounding in the conceptual realm, the human being has to do with (what is intended to be) the *moral* goal of the higher 'I' which is, to begin with, sunk deep within the non-moral part of the sentient soul, but then rises on the ascending scale of the soul, metamorphosing the unilluminated substances of its characterological disposition. Thus the human being reaches through to the moral intuitions of his higher 'I'. We need, therefore, to look at the two halves of our soul-nature. One of them is permeated, above all, by the life of feeling in all its gradations, from desire all the way to pure love. This is the side of our personal life. It has four levels. On these arise the springs of action which form a kind of ladder, on which the human being ascends to free willing. These stages are the three souls plus the sphere that lies between the consciousness-soul and the Spirit-self. The ascent on them is a process of *individualization*, for which reason element 6 is now indispensable in the Cycle – or, rather, *two* such elements, as element 5 has led us to two realities.

Thus we experienced our own individualization on the path to free willing, which leads through our characterological disposition.

6A. The springs of action in the sphere of morality can be found if we inquire into the elements of which the life of the individual consists. The first stage of individual life is *perception* – more specifically, sense-perception. We stand here within a region of our individual life where perception is immediately followed by an act of will, with no involvement of a feeling or a concept. The human springs of action we are dealing with here, are simply called ‘*drives*’. The satisfaction of our lower, purely animal needs (hunger, sex etc.) comes about in this way. The characteristic feature of the instinctual life is the immediacy with which the single percept sets in motion the active will. This way of determining the active will, which belongs in the first place only to the lower life of the senses, can also be extended to the perceptions of the higher senses. When we perceive some event in our surroundings, we follow this up with an action – as is the case in our conventional exchange with people – without reflecting and without any particular feeling being attached to the percept. The springs of action in such cases are known as *tact* or *moral good taste*. The more often an action is immediately ‘triggered off’ by a percept in this way, the more habitual it will be for the person in question to act purely under the influence of tact; that is to say: tact becomes part of his characterological disposition.

The second sphere of human life is *feeling*. Certain feelings connect on to the perceptions of the world around us. These feelings can become springs of action. If I see a starving person, my compassion for him can become a force that prompts me to act. Such feelings are: shame, pride, honour, humility, compassion, revenge, gratitude, piety, loyalty, love and duty.*

*A complete catalogue of the principles of morality is found (from the standpoint of metaphysical realism) in Eduard von Hartmann’s ‘Phänomenologie des sittlichen Bewusstseins’.

Finally, the third stage of life is *thinking and inner representation*. Through mere reflection an inner representation or a concept can become the motive for an action. Inner representations become motives through the process whereby, in the course of our life, we continually attach certain goals of will to percepts which arise again and again in a more or less modified form. Thus, in people who are not entirely lacking in experience, entering their consciousness together with certain percepts there are always the inner representations of actions they have carried out or seen carried out in a similar case. These inner representations hover before their imagination as a model to be followed in all their subsequent actions; they become a part of their characterological disposition. We can call the springs of action thus described *practical experience*. Practical experience passes over gradually into purely tactful action. This is the case, when typical pictures of actions have

become so firmly connected in our consciousness with inner representations of certain life-situations that we proceed directly from perception to willing, omitting all reflection based on experience.

The highest level of individual life is conceptual thinking without reference to a given content of perception. We determine the content of the concept out of the ideal sphere through pure intuition. A concept of this kind contains within it, to begin with, no reference to particular percepts. When we perform an action under the influence of a concept that points to a percept – i.e. an inner representation – then it is this inner representation that is determining us indirectly via conceptual thinking. When we act under the influence of intuitions, the springs of action in this case are *pure thinking*. As it is customary in philosophy to call the capacity of pure thinking ‘reason’ (Vernunft), we are justified in giving the name of *practical reason* to the springs of action described on this level. Kreyenbühl is the thinker who has dealt most clearly with these springs of action (‘Philosophische Monatshefte’, Bd. XVIII, Heft 3). I regard his article written on this subject as one of the most significant achievements of contemporary philosophy, of ethics in particular. *Kreyenbühl* calls the springs of action we are discussing *practical a priori*, that is to say an impulse to action that flows directly out of my intuition. It is clear that such an impulse cannot be assigned to the realm of characterological disposition in the strict sense of the term, since what is working here as spring of action is no longer something merely individual in me; it is the ideal and therefore universal content of my intuition. As soon as I recognize the justification of this content as the basis and starting-point of an action, I carry it out, whether the concept was living in me already or only entered my consciousness immediately before the action – that is to say, it makes no difference whether it was already present in me as a disposition, or not.

A real act of will only comes about when a momentary impulse to action in the form of a concept or inner representation works upon the characterological disposition. Such an impulse then becomes a motive of will.

It should be no surprise to us that also in the characterological disposition, in its uppermost sphere, we have arrived at springs of action of a thought nature. This is how the ‘beholding’ principle comes to expression in the soul. Our individual life raises itself in us, up to the ideal realm. But how, in this case, can we deny reality to the ideal? The ideal springs of action have the capacity to change our personality more strongly than the life of feeling. But in this case what has the upper hand in us?

The conceptual basis of soul-life is what constitutes, as it were, its second supporting pillar. All the motives of activity which it reveals have a moral colouring. The springs of action are dependent on the condition of the character at the moment. The conceptual basis reflects upon the phenomena confronting it. In it we always feel ourselves in a kind of field of tension where, on the one hand, the lower element in man wishes to make the intellect subservient to it, and we experience, on the other hand, a light, a “voice” of higher reason calling to us to attain moral perfection. It can be said with some justification that the human being is undergoing, in the first place, an evolution in his conceptual basis, for which the levels of the characterological disposition are objects of perception; their metamorphosis is secondary and their *law* is determined by the conceptual basis. For this reason, the individualization of this part of element 6 is given in the form of a sub-Cycle (IIa). The contradiction in it begins with the fact that the motive is always shielded from the will by the springs of action, which often have to overcome the motive. This is the dilemma of head and heart.

6B (Sub-Cycle IIa)

The motives of the moral life are inner representations and concepts. ‡ There are moral philosophers who see also in feelings a motive of morality; they assert, for example, that the goal of moral action is to bring about in the agent the largest possible amount of pleasure. ‡ However, not the pleasure itself, but only an *imagined* pleasure can be a motive. The *inner representation* of the future feeling, but not the feeling itself, can work upon my characterological disposition. The feeling itself is not yet there in the moment of action, but will only be brought about through the carrying out of the action.

However, the *inner representation* of a benefit to be received by oneself or by others, is rightly regarded as a motive of the will.

In ‘beholding’ we move forward stage by stage, parallel to what we passed through in the characterological disposition. And yet the stages are of a different kind. The two lower ones are egocentric; in the realm of thought this is also the sphere of dialectics. On the two upper ones moral progress takes place, and with it comes love for the object of cognition, love for the deed, the capacity to behold the ideas. There is a metamorphosis from direct to indirect egoism, but before this they are the same thing, as also with the springs of action. However, because it is of a thought nature, contained within it is also the power of self-development. *The presence in him of motives distinguishes man from the animal.* Motives are the archetypal phenomenology of the higher ‘I’ in the human being. They are the forms and the ‘I’ is their content. In

sub-Cycle IIa there arises out of ‘beholding’ of the forms (4) the ideal perception of the content (5), which opens up to us the sources of the moral progress of the individuality. True individualization does not emerge before the consciousness-soul stage, where indirect egoism assumes the dimension of the interests of humanity (6). However, the evolution of the conceptual basis only attains to all-unity within the sphere where the motive of morality acquires the character of a conceptual intuition. Then a merging together takes place, of the motive which has advanced to moral intuition and the springs of action which acquire the character of a motive.

The principle of realizing through one’s action the greatest amount (4.) of pleasure for oneself – i.e. of achieving individual happiness – is called *egoism*. Attainment of this happiness is sought, either through a ruthless concentration on one’s own well-being, even at the cost of the happiness of others (pure egoism), or through the fostering of others’ well-being because one expects to benefit indirectly from the prosperity of others, or because one fears that the harming of other individuals will endanger one’s own interests (the morality of prudence). The particular content of the principles of egoistic morality will depend on what inner picture the person in question has, of his own or others’ happiness. The content of his egoistic striving will be determined by whatever he regards as a good thing in life (prosperity, the hopes to achieve happiness, deliverance from various evils etc.).

A further motive is the pure conceptual content of an action. Unlike the inner representation of one’s own pleasure, this content relates, not to a single, isolated action, but to the basing of an action on a system of moral principles. These principles of morality can regulate the moral life in the form of abstract concepts, without the person concerned caring about the concepts’ origin. We then simply experience our subjection to the moral concept, hovering as a command above our action, as moral necessity. We leave the task of explaining the reasons behind this necessity, to whoever demands our moral submission, that is, to the moral authority recognized by us (head of the family, State, social moral code, ecclesiastical authority, Divine revelation). A special instance of these moral principles is where the command is given to us, not by an outer authority, but through our own inner being (moral autonomy). We then hear within ourselves the voice to which we must submit. The expression of this voice is the *conscience*.

It is a mark of moral progress when the human being does not simply (5.) make the command of an outer or inner authority into a motive of his action, but seeks insight into the reasons underlying a maxim of action that is to work in him as a motive. This progress leads us forward from the morality based on authority to action out of moral

insight. On this level of morality the human being will inquire into the needs of the moral life and will let himself be determined in his actions by knowledge of these needs. Examples of these are: 1. the greatest possible good of mankind as a whole for the sake of this good alone; 2. cultural progress or the moral *development* of humanity to ever greater perfection; 3. the practical realization of individual goals of morality that are grasped in pure intuition.

The *greatest possible good of mankind as a whole* will, of course, (6.) be understood by different people in different ways. The above maxim does not relate to a particular inner representation of this good, but implies that each individual who subscribes to this principle will aim to do what in his opinion most furthers the good of mankind as a whole.

Cultural progress is, for the person who derives pleasure from the benefits of culture, a special case of the last-mentioned moral principle. He will simply have to accept the downfall and destruction of many things that also contribute to mankind's well-being. However, someone might see in cultural progress, quite apart from the feeling of pleasure associated with it, a moral necessity. In which case it is a special moral principle to be added to the previous one.

The maxim of the well-being of all and that of cultural progress are (7.) both based on inner representations, that is, on the way the content of moral ideas is brought into relation to certain experiences (percepts). However, the highest conceivable principle of morality is one that does not contain, from the beginning, a relation of this kind, but springs up from the source of pure intuition and only seeks later the relation to the percept (to life itself). The factor determining the direction of our will arises on a different basis than in the cases mentioned previously. Anyone who adheres to the principle of the well-being of all will, in every action he performs, first ask what his ideals contribute to this universal well-being. And anyone who subscribes to the moral principle of cultural progress will do the same. But there is a higher principle which does not, in the individual case, base itself on a single, definite goal of morality, but which ascribes a certain value to all maxims of morality and in a given situation always asks whether the one moral principle or the other is more important. It could well be that someone in a certain situation sees as the right thing the furthering of cultural progress, in another the furthering of the well-being of all, and in a third case that of his own well-being, and makes it into a motive of action. But when all other determining factors play only a secondary rôle, it is conceptual intuition itself which comes to the forefront. The other motives thereby cease to be dominant, and only the ideal content of the action works as the motive behind it.

The identity of conceptual and moral intuition is the crowning element of Cycle II. In its element 7, elements 6A and 6B merge into a unity. The outcome of this is highly significant and real, and has its own seven-membered structure. Through the coincidence of *springs of action* and *motive* the foundation-stone is laid of the monism of the ‘Philosophie der Freiheit’, in which individual willing achieves unity with moral intuition. This is not just a thought-monism, it is also a life-monism. It has to collide again with the moral dualism of the Kantian philosophy. This time we are already faced with the question of “to be, or not to be” of the human individuality. The voice of ethical individualism is beginning to sound – uncompromisingly, and even radically.

(Sub-Cycle IIB)

7. On the ascending scale of the characterological disposition the highest stage was described by us as the one that is active as *pure thinking, practical reason*. On the scale of motives we have now identified as the highest – *conceptual intuition*. Clarifying this still further in our thinking, we discover that on this level of morality springs of action and motive coincide; which is to say, that neither a predetermined characterological disposition nor an external moral principle adopted as a norm, influences our action. The action is therefore not a stereotype that is carried out according to a rule, nor is it one performed automatically in response to a stimulus; – it is an action determined exclusively through its ideal content. (1.)

A precondition for such an action is the ability to have moral intuitions. Whoever is lacking in the ability to experience the special maxim of morality for the individual case, will never advance to truly individual willing. ‡ The direct opposite of this is the Kantian moral ideal: Act in such a way, that the fundamental principle of your action applies to all human beings. ‡ This axiom is the death of all individual impulses to action. The decisive factor for me is not how *all* human beings would act, but what, for me, is to be done in the particular case. (2.) (3.)

‘Beholding’ in the sub-Cycle is very brief. Its object is the opinion of the opponent. In the moral sphere deep layers of the human spirit are active, leading sometimes to wars of religion. The ‘Philosophie der Freiheit’ guides this “material for conflicts” into the only sphere where it rightfully belongs: the individual spirit. Within this sphere, contact with moral determinism does not unleash wars and revolutions. Instead, it releases mighty forces of liberation from outer compulsion and from that arising from forces of the group and of the lower passions.

A superficial judgement might object to these statements as follows: How can an action be individually adapted to the particular case and the particular situation and yet, at the same time, be determined out of intuition on a purely ideal level? ‡ This objection stems from a confusion between the motive of morality and the sense-perceptible content of an action. The latter *can* be the motive, and is so in the case of cultural progress, action out of egoism etc. In action on the basis of pure moral intuition it is *not*. My 'I' directs its gaze to this perceptual content, of course, but does not allow itself to be *determined* by it. This content is only used for the forming of a *cognitive concept*; the *moral concept* belonging to it is not drawn by the 'I' from the object. The cognitive concept drawn from a particular situation confronting me is at the same time a moral concept, only if I am abiding by a given moral principle. If it is my wish to adopt exclusively the moral position of universal cultural development, the path I follow through life is preordained. From every event which I perceive and with which I can concern myself, there arises simultaneously a moral duty: namely, to contribute to the cause of ensuring that the event in question is placed in the service of cultural development. In addition to the concept, which reveals to me how an event or thing is set in its wider context through natural law, the event or thing has also a moral label attached to it, which gives me, the moral being, ethical instructions as to how I must behave. This moral label is justified within its own sphere, but on a higher level it coincides with the idea that rises up in me as I ponder the concrete situation. (4.) (5.)

Monism brings the soul understanding, peace, harmony. But the monism of intuitivism is by no means a simple, and least of all a universal, thing. We have to do here with ethical individualism.

Human beings differ from one another as regards their intuitive capacity. Some people bubble over with ideas; others acquire them with great effort. The situations in which people live and which provide the setting for their actions are no less varied. How a person acts will also depend upon the way his intuitive capacity works vis-à-vis a given situation. The sum of ideas active in us, the real content of our intuitions, constitutes – universal though the ideal world may be – what is individual in every human being. To the extent that this intuitive content is oriented towards action, it is the moral content of the individual. The allowing of free expression to this content is the highest moral spring of action and, at the same time, the highest motive of one who recognizes that all other moral principles are, ultimately, united within this content. This standpoint can be termed *ethical individualism*. (6.)

Finally, we reach the *higher simplicity* of the universal and of unity.

The defining characteristic of an intuitively determined action in (7.) a concrete situation is the discovery of the corresponding, entirely individual intuition. On this level of moral life one can speak of universal concepts of morality (norms, laws) only insofar as they emerge from generalization of the individual impulses. Universal norms always presuppose concrete facts from which they can be derived. However, it is through human deeds that facts are first *created*.

In Cycle III we are given the task of bringing about an unusually difficult synthesis. It can indeed be compared to the synthesis of the ‘Day of Judgement’. It is born of a bitter struggle between two extreme opposites: freedom and unfreedom. The dialectical principle pervades all the elements of the Cycle. The elements of contradiction (i.e. the first and the second) occur eight times as the discussion progresses (Table 11). Thus comes to expression the enhanced dynamic and the living quality of the Cycle.

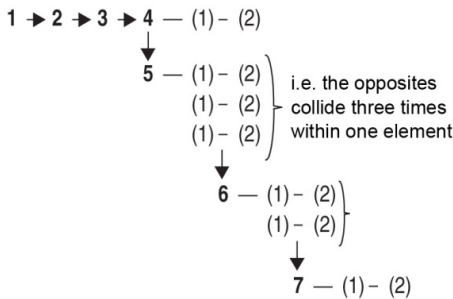


Table 11

In the second Cycle the idea of cognition and the reality given to ‘beholding’ have reached the climax of their development: they have reunited and become spiritual reality. In defending their rights, we are defending, not an opinion or a world-view, but *reality*. Contained within it is the future of the world, the future of Christian humanity. But the old world rejects it. World dualism will from now on condemn human beings, to an ever greater extent, to a retarded development and even divert them from the stream of normal evolution. *The problem of freedom becomes the problem of the eternal life of the soul*. It should not surprise us, therefore, that all the powers of darkness and death rise up in arms against freedom. The unavoidable ferocity of the battle is, for the insightful, strong, self-conscious ‘I’, a blessing, but for the dogmatic and weak spirit it is a serious danger and an insuperable obstacle.

This battle has been raging in the world for a very long time. It is what gave rise to the works of Nietzsche which, in the world of unfreedom, are badly and wrongly understood. The heated breath of this battle pervades the music of Wagner, and this is why the ideologues of human subjection judge it so disparagingly.

‘The Twilight of the Gods’ (Götterdämmerung) sounds in grandiose tones in the third cycle of the ninth chapter, but these “Gods” are not the same as in Wagner; they are merely the ‘Idols of the Cave’ of Francis Bacon. Conquest of them, as the history of human thinking has shown, is not possible for any of the variants of one-sided monism, but only for the monism of ideal-realism. The strong and living thinking of Rudolf Steiner pierces through, like St. George’s lance, these ‘idols’ of the twilight, and the thunder of righteous anger reverberates above them in the caverns of human consciousness: the thunder and the trumpet-calls of the ‘Day of Judgement’. They warn us: *No more cowardly vacillation! Only the free enter the Kingdom of Heaven!*

Parzival, if he were to return in our age, could sing, as an opening aria of the new and latest Mystery (the ‘music of the spheres’ sounds within it), what is contained in the thesis of the third Cycle. The thought in it rings out with clarity and purity, it speaks of love of the deed. This time all the questions have already been asked and the answer has been given; the experience gained from the teaching of Trevrizent (the way to him passes through the three souls with their two basic elements) has been deepened inwardly. The human head itself in its physical-etheric-astral appearance has been recognized as a symbol of the Holy Grail. Up to it from the heart flows the stream of etherized blood. This purifies from the passions which enslave the human being, and is radiant with pure spirit.

CYCLE III

1. If we look for lawful structure (the conceptual element) in the (1.) deeds of individuals, peoples and historical ages, we obtain an ethics, not as a science of moral norms, but as a natural history of morality. Only the laws discovered in this way relate to human action as natural laws relate to a particular phenomenon. But they are absolutely not identical to the impulses on which we base our actions. If one wishes to grasp in what way a person’s action springs from his willing as a *moral* being, one must look first at the relation of this willing to the action. One must focus, to begin with, on those actions in which this relation is the determining factor. If, at a later time, I or another reflect upon this action, it can emerge what maxims of morality apply in this case. While I am acting I am moved by the maxim of morality insofar as it is able to live in me intuitively; it

is connected to the *love* of the object that I wish to realize through my action. I ask neither a person nor a rule of conduct: Shall I perform this action? I carry it out as soon as I have grasped the idea of it. Only in this way is it *my own* action. ‡ When someone acts only because he adheres to certain moral norms, his action is the result of the principles written into his moral code. He is only the instrument. He is a higher automaton. Insert into his consciousness a reason for acting and, at once, the clockwork of his moral principles is set in motion and continues turning according to mechanical law, in order to carry out a Christian, humane, would-be selfless action, or one dedicated to the progress of cultural history. ‡ Only when I am following my love for the object, is it I myself who am acting. ‡ On this level of morality, I act, not because I bow to the wishes of a master who is set above me, nor because I obey external authority or a so-called inner voice. I recognize no outer principle for my action, because I have found within myself the grounds for acting – my love for the deed. I do not inquire with my intellect whether my action is good or bad; I carry it out because I *love* it. ‡ It becomes “good” if my intuition, steeped in love, stands in the right way within the world-context, which should be experienced by me intuitively; it will become “bad” if this is not the case. ‡ Nor do I ask how another person would act in the same situation; I act in the way I, this particular individuality, see myself motivated to act. ‡ I am led directly, not by the dictates of general habit or custom, nor by a universal human maxim or moral norm, but by my love for the deed. I feel no compulsion; neither that of nature, which leads me in my instinctual life, nor that of moral commandments. I have the will simply to carry out what lies within me.

Such is the position of ethical individualism, which is the *new reality of the world*. It is ontological and holistic and, for this reason, element 1 represents the seven-membered cycle of metamorphosis. Content-wise this is, if one may so express it, also the theme of Lohengrin, who enters the “Kingdom of Brabant” of modern civilization. The “Brabantians” do not understand the messenger from Monsalvat:

2. The defenders of general norms of morality might respond in this way to what we have said: If each person is only striving to realize himself and do whatever he likes, then there is no difference between good and criminal acts; any knavish impulse in me has the same right to self-expression as the intention to serve the greatest good of humanity. The decisive thing for me as a moral human being is not the fact that I have had the idea of carrying out an action, but the question whether it is good or *bad*. I will act only in the former case.

But the messengers of the Gods reveal themselves to human beings, not in order proudly to rule over them. The higher inclines itself to the lower in order to raise it upwards. Here, “the last” can be “the first”. It is enough to have the good will to development – and mutual understanding between the human being and God, who descended into our midst to free him in a higher sense, is possible.

The synthesis in Cycle III also tells us that times have changed. This time it will not be possible to thwart the mission of the Guardians of the Grail. *The catechism of materialism, the nominalist-natural-scientific Organon of Bacon gives way to the Organon of spiritual science.* This has its foundation in the logic of ‘beholding’ thinking, in a new *quality* of the individual spirit. Thanks to this, the human being acquires the power to transform everything around him – himself, above all.

3. My reply to this objection which, while understandable, is based (1.) on a mistaken interpretation of what is meant here, is the following: Whoever wishes to gain insight into the essential nature of the human will, must distinguish between the path that leads this will to a certain level of development and the special character which this will assumes as it approaches this goal. On the path to this goal, norms have a justified part to play. The goal consists in the realization of moral purposes grasped in pure intuition. The human being reaches through to such purposes to the extent that he has the capacity, in the first place, to raise himself to the intuitive idea-content of the world. In the willing of the individual, such aims or purposes will generally have other things mixed in with them as springs of action or motives. But in human willing, the intuitive factor can nevertheless play a determining or partially determining rôle. What one *must* do, one does; one provides the setting within which the must (or ought) is translated into action; an action of one’s own, is what one allows to arise from out of oneself. In such a case, the impulse can only be something entirely individual. And, indeed, only an action that springs from intuition can be an individual act of will. ‡ To call the deed of the criminal – evil actions – an expression of the individuality in the same sense as the practical realization of pure intuition, is only possible if blind instincts are viewed as an expression of the human individuality. ‡ But the blind instinct that drives a person to criminal acts does not arise from intuition and belongs, not to what is individual, but to what is most generic in man – to what is present in all individuals in equal measure and which the human being works his way out of through his individuality. ‡ The individual element in me is not my organism with its instincts and feelings; it is the one ideal world which lights up within this organism. My drives, instincts, passions attest to nothing further in me than that I belong to the general species *man*; the (2.) (3.) (4.)

process whereby an ideal element comes to expression in a special way in these drives, instincts and passions is what establishes my individuality. Through my instincts, drives, I am, as a human being, nothing out of the ordinary; through the special form of the idea by virtue of which I refer to myself as 'I' within the general run of humanity, I am an individual. By the criteria of my animal nature, only someone else could distinguish me from other people; through my thinking, that is, through my actively taking hold of the ideal element that comes to expression in my organism, I distinguish myself from others. ‡ One can therefore not say of the deed of the criminal that it stems from the idea. Indeed, the characteristic feature of the criminal act is that it is drawn from the non-ideal elements in human nature. (5.)

An action is felt to be free insofar as the reason behind it has its source in the ideal part of my individual being; any other part of an action – whether it is carried out under the compulsion of nature or through the imposition of a moral norm – is felt to be *unfree*. (6.)

The human being is free, only to the extent that he is able to follow himself at every moment of his life. A moral deed is *his own* deed, only if it can be called free in this sense. We are speaking, at this stage, of the conditions that must be met before a willed action is felt to be free. How this idea of freedom, conceived on the level of pure ethics, realizes itself in practice in the human being, we will show in the discussion that follows.

The deed performed in freedom does not exclude moral laws; it includes them. It simply shows itself to stand on a higher level, as compared to the action dictated by these laws. Why should my action be of less benefit to humanity if I have performed it out of love, than if I have done it for the *sole reason* that I feel duty bound to serve the general good? The mere concept of duty excludes *freedom*, because it is unwilling to recognize what is individual and demands, instead, the subjection of the latter to a general norm. Freedom of action is only conceivable from the standpoint of ethical individualism. (7.)

It was not possible for the antithesis to be a sevenfold cycle, because it is not organic. Its function is simply to stimulate the movement of thoughts. The synthesis is quite a different matter. Within it the organism of the thesis is reborn in the form of a new and stronger organism. Having reached this point in the discussion one could, as the expression so aptly puts it, 'rest upon one's laurels' if a dogmatic argument with the opponents of freedom were to take place. However the task of the 'Philosophie der Freiheit' is *not to win a battle, but to transform*. And it wants to start, not with the "spiritual aristocrats", although it addresses them too, but with the "ordinary folk", who live with everyday concep-

tions of the dogmatic and group character of morality. They are often not acute thinkers, but they have a pictorial way of thinking; they are naïve realists, and are gifted with an innate sense of justice. If one finds a right access (via moral technique) to all their qualities, one can come to a point of mutual understanding with them. No need, in their case, for a lot of theorizing; with them it is better to ‘behold’. So, we will allow them to speak – let them, by all means, bring forward their objections to what we have arrived at in the synthesis, and we will try to behold this – to behold, of course, far more actively than in Part I: with a dialectical beholding.

4. But how can people live together in harmony if everyone is [1.-2.] only trying to assert his own individuality? This objection is typical of a wrongly understood moralism, which believes that a community of human beings is only possible if they are all united by a moral order that has been fixed by common agreement. But this moralism does not understand the oneness of the world of ideas. It does not realize that the ideal world that is active in me is no different from the one in my fellow human beings. This unity is, of course, merely a result of our experience of the world. Only, this *must* be so, for if it should be known otherwise than through observation it would be, not individual experience, but a universal norm that applies within its sphere. Individuality is only possible if each individual being knows of the other only through individual observation. It is not that we live in two quite distinct spiritual worlds, it is the fact that he receives from the ideal world common to us both, other intuitions than my own, that explains the difference between myself and my fellow human being. He wishes to live out *his* intuitions in practical life and I do *mine*. If we are both really drawing from the idea and are not following any external (physical or spiritual) impulses, we cannot but meet in the same striving, the same intentions. A misunderstanding, a collision, on the moral level is out of the question where morally *free* human beings are concerned. Only the morally unfree person who follows a natural instinct or a call to duty which he accepts, rebuffs his fellow human being when the latter does not obey the same instinct and the same command.

To *live* in love of the action, and *let live* in an understanding of the other’s will, is the fundamental maxim of *free human beings*. They know no other “thou shalt” than that with which their will places itself in intuitive harmony; how they are to will in a particular case – this they will be told by their own capacity to live creatively in the world of ideas.

If there did not lie within the human being the ultimate basis for social harmony, it would not be possible to generate it through

laws imposed from without. It is only because human individuals *are* one in spirit that they can live out their various impulses in close proximity to one another. The free person lives confident of the fact that the other free person belongs, with him, to the same spiritual world and will meet with him in his intentions. The free man does not demand agreement from his fellows, but he expects it because it lies in human nature. We are pointing here, not to the need that exists for the setting up of this or that institutional framework, but to the *attitude*, the *mood of soul* through which the human being, in his experience of self in the fellowship of those he values highly, can do fullest justice to the call of human dignity.

In addition to naïve realists there are also many dogmatic philistines in the world. These are the ones in whom the ‘Idols of the Cave’ are sitting – aggressive beings whose goal it is to make humans possessed by them. Christ was compelled to deal with them without compromise, driving them out of human beings and branding those severely, who allowed them to take possession of them (Pharisees and Sadducees). When he encountered them Lohengrin had no choice but to reach for the sword. In our time they are in charge of public morals (replacing these more and more frequently with open immorality), world politics, ideology, information, finance etc. The philosopher of freedom, who is leading the battle against them, is actually fighting it *for* them. And all his time and strength have to be dedicated to this battle, because the further destiny of mankind depends upon its outcome. Either the “Caves” fall in, the “Idols” are smashed, and the free individuality develops a new, highly spiritual culture – or the “Caves” remain, inhabited by human beings, and the “Idols” will engrave above the entrances to the “Caves” the motto that adorns Dante’s gate to Hell: “Abandon hope, all ye who enter here!” If we know this, we will understand the style of the following element and give the appreciation it deserves to the bitterness and outrage with which Rudolf Steiner wages the final battle against human dullness of mind and against false piety in the question that has the most far-reaching implications. Three kinds of opponents challenge him here, and each is cleverer than the last. But element 5 closes with mutual understanding between the representative of freedom and his adversaries. These adversaries all sit *in every human being*, and therefore it is essential, in the work with Cycle III, to summon up the greatest possible degree of inner honesty.

5. Many people will say: The idea of the free human being which (1.-2.) you have outlined is an illusion, it has never been realized in practice. We have to do with real people, and one can only hope

to get morality from them if they obey a moral code, if they regard their moral mission as a duty and do not follow freely their loves and inclinations. ‡ I do not doubt this in the least. One (3.) would have to be blind to do so. But then let us be done with all hypocrisy of morality if this is to be the last word in the matter. Just say, simply: Human nature must be *compelled* in its actions, so long as it is not *free*. ‡ Whether unfreedom is enforced by (4.) physical means or moral laws, whether the human being is unfree because he follows an unbridled sexual drive, or because he is bound in the straitjacket of conventional morality, is from a certain point of view a matter of complete indifference. But let no-one pretend that such a person can rightfully call an action *his own*, when he is driven to it by a force outside. ‡ But there arise (5.) from the realm of compulsion the human beings, the *free spirits*, who find *themselves* in the wilderness of conventional morality, coercion by law, practice of religion etc. They are free in so far as they follow only themselves, *unfree* insofar as they submit to other powers. ‡ Who of us can say that he is really free in all his (6.) actions? But there lives within each of us a deeper essence, in which the free human being comes to expression.

Our life is composed of actions of freedom and unfreedom. But (7.) we cannot think the concept of the human being through to its end without coming to the free spirit as the purest expression of human nature. We are human beings in the true sense, only insofar as we are free.

As we are already aware, element 5 is also a *synthesis*: of dialectic and ‘beholding’. This synthesis arises within us as ideal perception. In the case in question, this was accompanied by an especially intense battle between a *seeing* of the patent obviousness of freedom and the unwillingness to see it.

The sixth element in Cycle III is the most important. Perhaps it is even the most important in the whole book. It is like an egg-cell that has existed for a long time in the womb of the natural world, and now, after receiving the impulse of spiritual fertilization, emerges as the beginning of an entirely *new* life. As the theme of this element unfolds, the mystery of the becoming of the free spirit is laid open in an unusually concentrated form. All that has gone before is superseded and, at the same time, remains, and therefore a new human being arises. *Element 6 is always the birth of something new.*

6. That is an ideal, many people will say. No doubt it is, but it is (1.-2.) an ideal that is working its way to the surface as a real element in our human nature. It is not an ideal that has been thought out or dreamt up, but one that has life in it and heralds its approach

unmistakably even in the most imperfect form of its existence. If man were no more than a natural being, the search for ideals – that is, for ideas which are effecting no change at the moment but which are demanding realization in practice – would be an absurdity. Where the thing in the external world is concerned, the idea is determined by the percept; our task is accomplished when we have recognized the connection between idea and percept. ‡ Where the human being is concerned, this is not so. (3.)

The sum of his existence is not determined without his own involvement; his true concept as *moral* human being (free spirit) is not objectively united in advance with the perceptual image “human being”, in order merely to be confirmed afterwards through cognition. The human being must unite, through his own activity, his concept with the percept “man”. Here, concept and percept only match if the human being himself makes them do so. This is only possible for him, however, if he has found the concept of the free spirit – that is, his own concept. ‡ In the (4.)

objective world, due to our organization, a boundary line is drawn between percept and concept; cognition overcomes this boundary. In our subjective nature this boundary is no less present; the human being overcomes it in the course of his development, by bringing his concept to an unfolding in his own outer manifestation. Thus, both the intellectual and the moral life of the human being lead us to his dual nature: perceiving (immediate experience) and thinking. The intellectual life overcomes the dual nature by means of cognition, the moral life overcomes it through the practical realization of the free spirit. Every being that exists has its own inborn concept (the law of its being and working); but in external things it is inseparably connected with the percept, and only separated from it within our spiritual organism. In the human being himself concept and percept are, to begin with, separate *in fact*, in order to be united by him *in fact*. ‡ The following objection can be made: At every (5.)
[1.-2.] moment of his life there corresponds to our percept of the human being a definite concept, just as is the case with any other object. I can form for myself the concept of a typical, conventional human being and also find one given as a percept; if I add to this the concept of the free spirit, then I have two concepts for the same object.

This thought is one-sided. As an object of perception I am (6.) subject to constant change. As a child I was like this; as a youth I was different, and as a man, different again. Indeed, at every moment my perceptual image is different from what it was the moment before. These changes can occur in such a way that in them always the same (typical, conventional) human being comes to expression, or that they represent an expression of the

free spirit. My action as an object of perception is subject to these changes.

In the perceptual object 'human being' there lies the possibility of transformation, as in the plant-seed there lies the possibility of becoming the fully-developed plant. The plant will be transformed according to the objective laws that lie within it; the human being remains in his undeveloped state if he does not take hold of the material for transformation that lies within him, and transform himself through his own forces. ‡ Nature only (7.) makes man into a natural being; society, into one that acts in accordance with law; only he *himself* can make of himself a *free* being. Nature releases the human being from her shackles at a certain stage of his development; society leads this development further to a certain point; the last, finishing touch can only be given by the human being himself.

The individualization of the victory of the idea of freedom, which has been achieved through creative activity, through the overcoming of erroneous opinions, needs to be reaffirmed – again in an exchange of blows with its opponents. All the stages of the battle have to undergo metamorphosis, those of dialectic and also those of 'beholding'. We are concerned here, let us repeat, not with triumph over our opponents, but with the quest for the truth. Who are our chief opponents on the level of the individualizing of the idea of freedom? – The highly talented dualist philosopher Kant and... our everyday philistine. One must make an effort to reach an agreement with them, too. We must now close with the words of the aristocrat of the spirit (Eduard von Hartmann), and then the Cycle must be led to its all-embracing conclusion.

As the question of freedom has already been resolved in the preceding elements, in element 7 one must bring it into relation with the factors of the life that surrounds the individual. The theme of the thesis sounds through again here. The shadow of the "Giant" – we mean the giant of abstraction and of dualism, different from the one in Goethe's fairy-tale – has disappeared; we have finished with empty reflection. The bridge between the supposed opposites ('I' and world, concept and percept etc.) has been built, and in time all peoples will pass over it into their free and spiritual future. They will be a threat to no-one, as they will be creating with love.

7. The standpoint of free morality does not, therefore, assert that (1.) the free spirit is the only form in which a human being can exist. It sees in free spirituality only the final stage in man's development. ‡ We are thereby not denying that action according to (2.) norms has justification as a stage of development. But it cannot

be acknowledged as an absolute standpoint of morality. ‡ (3.)
The free spirit, however, overcomes the norms in the sense that he not only experiences commandments as motives, but directs his actions according to his own impulses (intuitions).

When Kant says of duty: “Duty! Great and exalted name, (4.)
which bears within it nothing of what we love and thus flatters us, [1.-2.]
but demands submission”, “Duty, you set down a law... before
which all inclinations fall silent, though in secret they may oppose it”, ‡ then the human being replies in the consciousness of (5.)
the free spirit: “Freedom! You kindly, human name, which embraces within it all that I morally love and which my humanity most values, and makes me into no-one’s servant – Freedom! Which does not simply set down a law, but waits to see what my moral love itself will acknowledge as a law, because it feels unfree in the face of any law that has merely been imposed upon it.”

This is the contrast between law-imposed and free morality.

The philistine, who sees in something outwardly fixed the embodiment of morality, may even see in the free spirit a dangerous human being. He does this, however, only because his perspective is limited to a certain epoch of time. If he could look beyond this, he would immediately find that the free spirit needs as little as the philistine himself to overstep the laws of his State, and never needs to place himself in real contradiction with them. For, the laws of the State have all sprung from the intuitions of free spirits, as is the case with all other objective laws of morality. No law is exercised by family authority, which was not once intuitively grasped as such and instituted by an ancestor; even the conventional laws of morality are first instituted by certain people; and the laws of the State always arise in the head of a statesman. These minds have imposed the laws on other human beings, and only that person will become unfree who forgets this origin and makes these into commandments issuing from powers beyond the human being; into moral concepts of duty that are independent of man; or into the commanding voice of his own inner being, to which a false mysticism leads him to ascribe a compelling force. However, anyone who does not overlook the origin, but seeks it in the human being, will recognize it as a part of that same world of ideas, from which he, too, draws his moral intuitions. If he believes that his own are better, he will try to put them in the place of the existing ones; if he sees the latter as justified, he will act according to them, as if they were his own. (6.) [1.-2.]

Let no-one assert that the human being is there in order to realize a moral world order independent of himself. Anyone making this statement would occupy, in relation to the science of the human being, the same standpoint as the natural science which (7.) [1.-2.]

believed that the bull has horns in order to be able to thrust with them. Natural scientists have, fortunately, discarded this concept of purpose. Ethics is finding it harder to get rid of it. But just as the horns are not there *for the sake of* thrusting, but thrusting is there *thanks to* the horns, so the human being is not there *for the sake of* morality, but morality is there *thanks to* the human being. The free human being acts morally because he has a moral idea; he does not act in order that morality may come into being. Human individuals with the moral ideas that are intrinsic to their being are the sine qua non of the moral world order. The human individual is the source of all morality and the central point of earthly life. The State, society, are there only because they arise as a necessary consequence of individual life. That the State and society then work back on individual life is just as understandable as the fact that the gesture of thrusting, which is there thanks to the horns, works back again onto the further development of the bull's horns, which would degenerate if they were not used for a long time. Similarly, the individual would degenerate if he/she were to live an isolated existence outside human society. The reason why the social order comes into being is that it should work back favourably on the individual.

XII The Triune Soul and Free Will

1. The Sentient Soul and the Soul-body

Given a sufficiently attentive study of the way Rudolf Steiner, in the 9th chapter of the ‘Philosophie der Freiheit’, describes the stepwise development of the motive and springs to action in the human subject, we can without too much difficulty make the discovery that he is in reality giving an analysis of the structure of the three-membered soul. In this he highlights two sides, two basic elements, which stand in polar opposition to each other, continually giving rise to contradictions, in the solution of which the soul-life also consists. These basic elements are formed by the feeling and the thinking part of the soul. If he rises upwards on them from below, the human being realizes within himself the higher individual principle. At every stage of this ascent a particular interaction, differing from the other stages, takes place between feeling, thought and will. The will, which in a certain sense forms the “axis” of the soul and, from the experience of percepts and concepts, is stimulated to action by impulses that stem from thinking and feeling, moves onward from the lower expressions of the soul-life to the higher, where the moral intuitions arise.

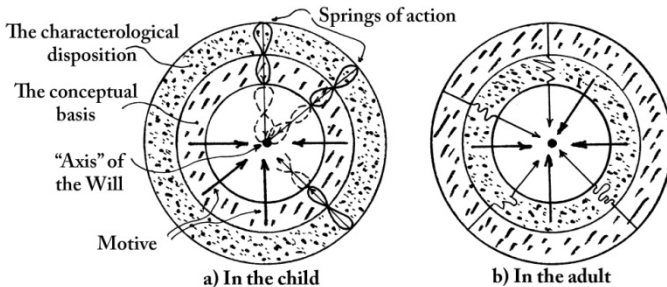


Fig. 127

If we look at each stage of the soul-life, as it were, “from above”, in “cross-section”, then it is no mere convention if we picture them to ourselves in the form of a series of circles, some of which correspond to the characterological disposition (we will be referring to them also as basic elements), and the others to the conceptual basis. The position they occupy and, arising from this, the modes of interaction of the basic

elements change from one soul-stage to the next. Above all, they change in the autogenesis of the personality. The first thing to emerge in the human being as the sense-organs develop further is the characterological disposition, and within this the conceptual basis starts to mature (Fig. 127a). The method of teaching in a Waldorf School is grounded on knowledge of this fact. The influence to which the emerging characterological disposition of the child is exposed determines the development of its intellectual faculties. The attempt to develop these in early childhood cripples the characterological disposition utterly.

With the gradual growth of the child the conceptual basis strengthens and steps beyond the limits of the characterological disposition, subjecting this to it: the power of understanding begins to control the feelings. A wrong development can lead towards their drying out, whereby the soul-life becomes impoverished and colourless (Fig. 127). In real life of soul a complicated interplay of thoughts and feelings takes place, which are continually metamorphosing each other. The outcomes of these play-metamorphoses reach the will in the form of motives and springs to action and bring it into activity. One can therefore describe what is represented in Fig. 127 as being no more than a basic outline of the soul-life; the picture proves to be far more complex where the actual life of the three-membered soul is concerned.

In the 9th chapter of the 'Philosophie der Freiheit' Rudolf Steiner shows the development of the "idea of freedom" in the soul of the adult, the self-conscious personality. The point of departure of his soul-life is at least the activity of the lower 'I' in the sentient soul. This activity is not easily identified and, to bring it into focus, we must imagine, as it were, a vertical section of the soul-life. In it we discover that the working of the characterological disposition in the sentient soul shows itself with elemental force, whereby it is fed by the instinctual life of its infrastructure – the soul-body. The outer, conceptual layer of the soul (the 'I'-consciousness) brings into the person's consciousness

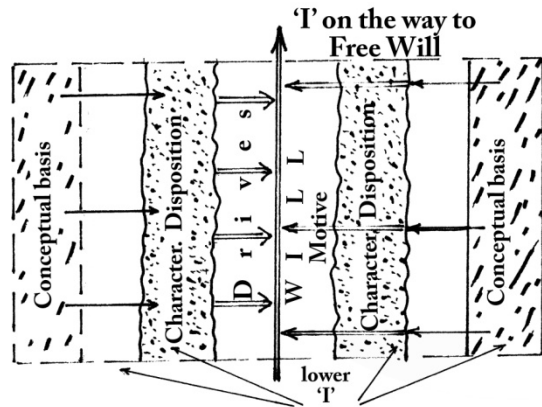


Fig. 128

only springs of action that arise in the characterological disposition and work directly upon the will. But from the “other side” of the soul, so to speak (its cross-section – Fig. 127 – grows more complicated), the conceptual basis makes its motives known more strongly. They play the initial rôle there, also in the sentient soul; the characterological disposition merely modifies them, by opposing or intensifying them (Fig. 128).

Rudolf Steiner examines the phenomenon of the ‘I’ on its path to the free deed as an end result of the motives and springs of action which, in every layer of the soul and in each individual soul possess a different strength and a different content. With rigorous consistency he describes the ingredients of the soul-life which endow the motives and springs of action with a form. Out of these forms is built up a kind of “stairway”, on which one can ascend to the consciousness-soul and to the moral intuitions in which motive and springs of action merge into a unity. In two elements 6 (6a and 6b) of Cycle II of Ch. 9 Rudolf Steiner describes the ingredients of the three souls, each one of which possesses its own conceptual and characterological basis. From their interaction emerges and develops the third, will-centred path of the sentient, intellectual and consciousness-soul.

Will in its original form arises, as we have already stated, in the sphere of complete non-freedom, in the unconscious of the metabolism, where the world-will and all that is active which then presses up to the pituitary gland and opposes the etherization of thinking.

As we recall from the discussions in Ch. IX, the meeting of the physical and soul elements comes about as a result of the polarization of currents that flow to the thymus and pituitary glands. One can say that here the activity of all four members of the human being is drawn together: that of his three bodies and his ‘I’. The outcome of their interaction is three-membered man of body, soul and spirit. In general terms, Rudolf Steiner characterizes him as follows: In the soul we must “distinguish between three members: the sentient soul, the intellectual soul and the consciousness-soul. And just as from below upwards the bodily nature has a narrowing influence on the soul, so does spirituality have a widening effect on it. For, the more the soul fills itself with the true and the good, the wider and more encompassing does the eternal in it become” (GA 9). The content of the two elements 6 of Cycle II in Ch. 9 rests upon this triunity. On his path to free willing the human being passes through the three-membered soul, where freedom is obstructed from below by the body with its natural needs, and from above the spirit overcomes the limits set by the body and the lower instincts, the animal and egocentric expression of the soul. The spirit is, for its

part, also three-membered; its first, lower part is the Spirit-self (Manas). Working within it is the being of the Guardian Angel, the individual guide of the human being. The entire astral body of the Angel is imbued with self-consciousness. The human being is also destined to acquire such an astral body.

The sphere of the Spirit-self is the source of morality. One can only ascend to it with the higher 'I'. If this has the ability to do so, it develops within the being of the Spirit-self its own moral springs of action and goals, which stand in harmony with the higher morality of the world. To understand why such an activity of the 'I' may be described as free, let us compare by way of example the breathing activity of the fish and of man. The fish inbreathes water – it obtains the oxygen it needs from the water and its whole existence is marked and conditioned by this fact. In the same way, the entire existence of the human being is conditioned by the fact that he breathes air and lives in the airy atmosphere. Consequently, the degree of his spiritual freedom is many times greater than in the fish, which represents no more than an element of the general edifice of nature. If the human being learns to “breathe” the “air” of the Spirit-self, he thereby alters once more the entire content of his being and essence, and the degree of freedom becomes incomparably higher. Through the air, man is bound up with the whole atmosphere of the earth and, through the Spirit-self, with the entire astral cosmos and the whole morality of the universe. Then all that “limits” him is that which is limitless and universal. No more than this is needed, to experience oneself as a spiritually free being.

If the human being remains in the lower 'I', he is unable to develop moral springs of action (motives) of his own that harmonize with the higher morality of the world, and he is therefore inspired from above by his Guardian Angel. This takes place in a very complicated way. Rudolf Steiner describes it as follows: “The intellectual element flows from below upwards (from the heart to the pineal gland in the stream of the etherized blood – G.A.B.) in the form of light-effects in the waking human being, and what is of actual moral aesthetic nature streams from above downwards (from the macrocosm to the heart – G.A.B.). And at the moment of waking up and falling asleep the upward and downward-moving streams meet, and then one can judge whether someone is particularly clever and has base principles, in which case a fierce battle takes place near the pineal gland, or whether he has good principles and his intellectuality streams towards us: then a calm expansion within a shimmering glow of light is visible around the pineal gland” (GA 130, 1.10.1911).

The “base principles” are due in the first place to the penetration of his animal nature into his soul-life. It becomes conscious, but is directed by the natural laws that work in the metabolic system. This process approaches the pituitary gland as the unconscious organization of the higher ‘I’, which is identical with the world-will. It confronts the Spirit-self, which illumines the human being, and between them arises the process of the becoming of the individual ‘I’, from its lower to its higher manifestations.

The battle between pituitary and pineal glands, which is determined to begin with by what is external to man (metabolism, rhythmic system and acts of perception as such, independent of their becoming conscious – they merely destroy matter and bring about thereby a meeting together of concept, percept and will), leads to a situation where the substance of all three bodies of man is in part refined and in its refined state merges to a unity, whereby a further form of corporeality arises, – the soul-body. In this way, thanks to the initial orientation of all the processes taking place in him towards the incarnation of the ‘I’, a certain general foundation of the soul-life was created in man before, within the etherized stream, the wall of memories began to form, which screened consciousness off from the inner processes. Thanks to this foundation, our sense-organs opened outwards. But the percept itself already stands above it. Through the working of the soul-body (also known as the body of sensation), we come into contact with the object of perception. The astrality active in this body is sufficiently unconscious to dwell in unity with the world-whole, but on the other hand it is, due to the working of the three bodies and the processes taking place in them, directed towards man’s inner being.

Rudolf Steiner characterizes the soul-body as follows: it is “the finest form elaborated by the bodily nature, but it still belongs to this and is dependent on it” (GA 9). Through the fact that it forms a unity with the physical and etheric bodies it is subject to the law of heredity. It is the bearer of what is handed down as a personal trait of the ancestors. It is the most changeable form of corporeality; “in it comes to expression what is experienced as the external, personal quality of the human being” (ibid.). It changes and grows from incarnation to incarnation, whereby it absorbs into itself the fruits and is therefore closely bound up with the so-called causal body (see GA 95, 25.8.1906).

The soul-body is developed through the life-forces of the surrounding world, but from above, through the processes of perception, of education, which also come to the human being from outside, he is reached by the higher ‘I’. This takes place primarily in the conceptual basis and through its activity reaches through to the characterological basis. It is

in the latter that the individual 'I' is born as 'I'-consciousness and, in its ascent on the stages of the three souls, it metamorphoses gradually into the higher individual 'I' (see Fig. 35). For this reason, the characterological basis forms the personal life of the human being. The conceptual basis is at first less personality-oriented. In it the lower 'I' emerges, as it were, by way of an "induction" carried out by the higher, but not yet individualized 'I'. Then the latter, when it has reached the soul-body, returns, so to speak, "into the heights" and, working through the three souls, draws the lower 'I' to itself.

On the path of its incarnation (its descent) into the three-membered soul, in the process of soul-ontogenesis, the 'I' through a kind of working from above plasticizes and separates out the sentient soul from the substance of the sentient body. In its germination a certain Divine entity is co-active,* a superhuman principle (the Väinämöinen of Finnish mythology). It is developed in soul-ontogenesis via the cultivation of the life of sense-impressions, which takes place from the beginning of a human life. The infant, the child, are formed through the influence of perceptions like soft clay in the hands of the craftsman. The sculptor of the developing human being is his higher 'I'.

One instrument, but also the material of its creative activity, is nature, the organic principle, while the other is – culture. It depends on the upbringing (and education) whether the perfect working of the perceptions in accordance with the laws of the universe is brought into harmony with the process of development of the first, lower layer of the individual soul-life, or whether the ground is laid in it for a future soul-chaos. At this stage of development over-intensity of perceptions, or a poverty of them or lack of interest in them has a negative influence on the possibility of developing a judgement or ideas and inner representations of one's own.

Out of higher worlds, from the astral plane, come impulses that form the soul-body. In the case of the animals, only the astral body is formed by these forces – i.e. through their group-'I'; by contrast, in the human being it is through the Manas that the soul-body is formed, which is open to moral influences; however, these are not rooted in the natural basis, but are conveyed through the cultural process. One can therefore ennoble the animal nature of man through education, taste and moral tact. These are taught from outside, and the resulting springs to action can therefore not be free but, on the contrary, are somewhat automatic in their character.

* Mankind as a species was already endowed with this soul in the aeon of the Old Moon.

The sentient soul is woven of wishes and desires. And it is egocentric. The percepts of the effects of the outer world and of its own wishes it passes on to its individual spirit, that is to say, it acts as mediator between body and spirit. At its historical birth, which took place in the Egypto-Chaldean culture-epoch, it was also able to perceive thoughts as the revelation of spiritual beings. Among perceptions of this kind there was also revealed to man his higher ‘I’, with which he had been endowed by the Spirits of form. But gradually the physical body densified under the influence of desires and wishes; he subjected to its laws the processes in the etheric and astral body – whose own laws it had come to dominate –, and the supersensible perceptions were closed off. The higher ‘I’ became, in part, immanent to the sentient soul, which led gradually to the experience of conscience in the soul. In the sentient soul the conscience works non-conceptually, with elemental force, and the ancient peoples were therefore moral by nature; this is also true of simple folk today, for example, the Russian peasants. Freedom in one’s handling of the conscience came later, when the intellectual soul was developing individually.* Its representatives in the epoch of ancient Greece were the “wily” Odysseus and, later, Oedipus.

If it is educated proficiently, the sentient soul (already in the consciousness-soul period) is free to develop in itself higher sense-perceptions: the senses of the word and thought and the sense for the beautiful and artistic.

It is enough to call to mind the great art of the Renaissance – painting in particular – to recognize how mighty is the potential of the sentient soul. But the following is also true: “Thus we have the ‘I’ dully brooding in the sentient soul; in there, are the waves of joy and sorrow, pleasure and pain; the ‘I’ can hardly be perceived, it is carried off on this surging of emotions and passions, and so on” (GA 59, 5.12.1909).† Of course, it comes into contact with thinking (the percepts draw the concepts to them through the sulphur-process), but thinking in the sentient soul is like a dream, as is the will, too, which becomes conscious in the act of perception as desiring the object of perception. A person who is anchored deeply in the life of the sentient soul, as Rudolf Steiner remarks, likes to pat himself on the stomach when he enjoys a meal.

The conceptual basis of the sentient soul, since it is closely bound up with the desires, receives its expression in the form of egoism. The

* There was also a period when this soul-principle worked on a group level in human beings.

† By way of illustration it is useful to compare the emotional Pavarotti, who forgets himself in singing, with Placido Domingo who never loses himself from consciousness for one moment.

person does not only desire pleasure and shy away from pain, but is also very well aware of the fact. For this reason a small child cannot be an egoist – his motivation is in the nature of perception and imitation. In adults, egoism can reach grandiose proportions, in nationalism, for example.

Righteous anger can serve as a means of ennoblement of the egoistical conceptual basis. When we are filled with anger, says Rudolf Steiner, we are judging some event or other and, by virtue of this anger we become “ever more mature and prepared... for light-filled judgement in the higher soul. ... For, no-one will be led to a more solidly-founded judgement better than one who has so developed on the basis of an old, noble soul-disposition, that he has been able to burn with righteous anger over what the crassest egoism is satisfied with. But so must it be, if the human being is to be able to develop towards freedom” (ibid.). Righteous anger also forms qualities such as impartiality and self-denial; if it undergoes full metamorphosis, it is transformed into mildness and gentleness.

Another means in the battle with egoism in the sentient soul is fear. This is why for educational reasons children are told fairy-tales that inspire fear – not to frighten them, but so that wonder arises in the child’s soul and, in time, reverence for the unknown, the new, grows out of wonder.

The sentient soul is inclined towards beholding, but still on a pre-individual basis, as a phenomenon of group-consciousness. If the human being lives only in this, he does not concentrate on self-consciousness, but remains in living, sensory connection with his surroundings, in part also in its supersensible nature. Such a soul is religious; it has the ability to draw forces from the spiritual world, which deaden the bad instincts of the astral body and free it from passions and egoism. In his commentary on the Sermon on the Mount Rudolf Steiner says: “The human being must develop in such a way, if he wishes little by little to experience in himself the Christ, that in his sentient soul he feels an urge comparable to hunger and thirst.... And when in his sentient soul he fills himself with the Christ-power he can reach the point where he finds within himself the possibility of satisfying his thirst for righteousness” (GA 123, 9.9.1910). But we thirst for righteousness (let us recall Fig.33) because it is the chief virtue of the earthly aeon; it leads to salvation, redemption from original sin, when the power of judgement in beholding is developed and moral intuitions are perceived. It is quite obvious that a development of this kind has to be initiated from the lower member of the soul. Rudolf Steiner says in another lecture: The sentient soul is, by and large, gradually eliminated (in its

lower nature – G.A.B.) as one overcomes the astral body as such, making the interests of the world into one’s own and thereby reaching out more and more beyond one’s own personal feelings; in this way the sentient soul, all one’s inner impulses, inner passions and emotions are transformed into intuitions. And instead of the sentient soul we have the intuitive soul” (GA 145, 29.3.1913) – in the higher sense of initiation, when it is completely filled with the higher ‘I’ in its purity and immediacy. To attain this goal, one must first strive resolutely upwards from the immature sentient soul to free willing, whereby one metamorphoses its negative qualities into positive; above all, direct, narrow egoism must be transformed into indirect egoism, meaning that, in serving others, one serves oneself.

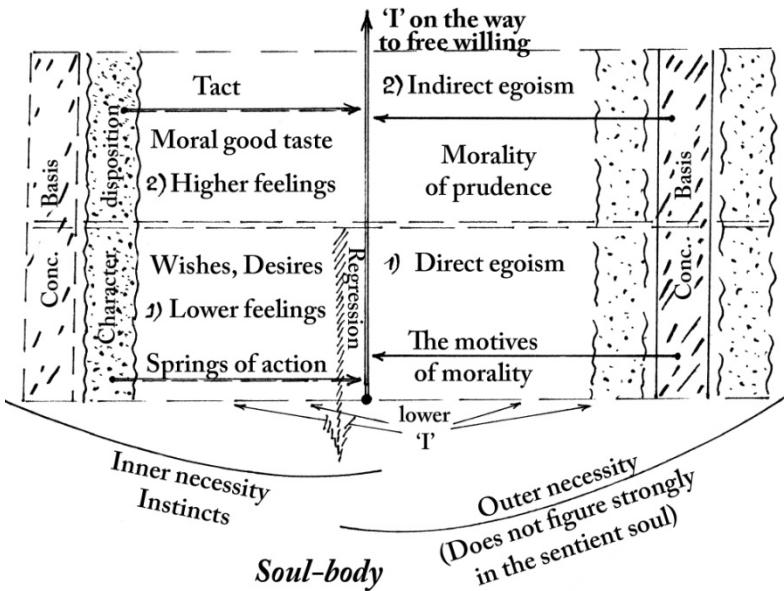


Fig. 129

As to the characterological basis of the sentient soul, its initial springs of action arise from the inner necessity of the soul-body: namely, the sense-perceptions, the instinctive drives, the feeling of well-being or discomfort. We make some progress towards controlling them if, as already mentioned, we develop tact and moral good taste. Direct egoism, which is based on the sense-impressions, is capable of conceiving criminal motives for action. Moral good taste and altruism incline the human being to deeds performed out of love for one’s fellow-man. But in any case, the sentient soul is built on an egocentric foundation. Renunciation of this would mean, not a development but, on the contra-

ry a dissolution of the sentient soul. The human being has an objective right to serve himself, even when, at the same time, he is serving the highest aims of the world. There is no Divinity who would wish the human being, when he serves God, to lose himself as a personality and dissolve as an 'I'-being.

Let us now try to summarize and illumine as a unity the holistic structure of what Rudolf Steiner brings in elements 6B of Cycle II. There we have a description of the movement towards freedom via the sentient soul. Above all, we must point to the fact that the characterological and the conceptual basis merge together, as it were, in this soul. Here, the conceptual basis appears on the left (Fig. 129) in the rôle of a mere background. On the right, however, the characterological basis enters the picture behind the conceptual – as a background, of course, but strongly enough; it forces the conceptual basis to take it into account. Thus, the springs of action are weakly reflected in the sentient soul, and the reflection of the motives arises “in the mass” of sensations and wishes. We begin to experience this acutely when we raise ourselves above the lower by way of indirect egoism.

2. The Intellectual Soul

The lesser 'I' realizes itself to the full in the activity of the intellectual soul, and is even identical with it. Here, the contradiction between thought and feeling, understanding and heart comes to the fore in complete clarity. It is from the intellectual soul that dualistic conceptions of all kinds originate. In its lower part it is still quite strongly caught up in the emotions of the sentient soul, in the upper part it comes into contact with the ideas of the eternally Good. It is in this soul that the human being forms his inner representations; his 'I' brings the experience of perceptions in relation to the concepts, whereby clearly-defined judgments arise; the 'I'-consciousness grows more lucid, and the human being gains the possibility of working upon himself consciously. He begins to understand and to feel that truth, goodness and beauty widen his soul, but going hand in hand with this is the experience of dichotomy.

Rudolf Steiner says: “We call the intellectual soul also mind (Gemüt) soul, because this soul is really a duality, because in human nature ... together with the intellect, the “Gemüt” was also working, the heart could feel what was closed off from the intellect, and that feeling-understanding arose, which one can also call belief, in the Mystery of Golgotha – that is to say, the human soul had inwardly a feeling for the Christ impulse” (GA 148, 21.10.1913). It possesses this thanks to its

being rooted in the substance of the ether-body, and it can therefore be said of the intellectual soul that it is by nature religious and constitutes a unitary whole in religious experiences. However, the ‘I’ that has arisen within the intellectual element can – above all through cognitive activity – , ascend to the spirit, but cognition – because it takes place in the physical body, the nerves – meets up with the antipathy in the world and with evil. Evil, the antipathy of the processes in the nerves, stand in the intellectual soul over against the Good, the sympathy of the processes taking place in the blood.

If it errs in its view of the world (in theory of knowledge) the intellectual soul relativizes the activity of the intellect and places it in the service of antipathy and sensuality. Then the nature of the Ahrimanic doppelgänger gains the upper hand over the human ‘I’. This phenomenon shows itself with particular clarity in the soul of the Russian, in whom the good, “angelic” part of the soul is immediately adjacent to the Ahrimanic, doppelgänger part, whereby the loss of faith and religiosity is enough to transform him from a good-natured person into a beast. We find something similar in the peoples of the East, who seek the path to the spiritualized intellectual soul and turn to radical fundamentalism when they are caught up in a chaos of false religious conceptions. In the people of Europe the doppelgänger that finds no way outwards and does not transform itself inwardly destroys the psyche of the human being.

Such things need to be understood in greater depth, because they originate in the karma of mankind, the karma of its evolution. It was the will of the Gods that man should unite with matter, acquire a thinking consciousness and become an individuality, whereby an urge towards this world arose in him:

*“Two souls, alas, inhabit in my breast....
The one to Earth with primal passionate zest
Through every fibre of its being clings.”*

But the same Gods also planted in the soul’s depths the urge towards the spirit, the wish to return to “the meadows of the Blest”.

To overcome this objective and unavoidable contradiction, the human being needs to practise self-knowledge and summon up the patience and strength to wage the struggle within himself and not project it onto social conditions. Rudolf Steiner says: “The more the human being of today looks into himself and ... wishes honestly to practise self-knowledge, the more he will find that the struggle is in his soul which is a struggle within the intellectual and mind (Gemüt) soul. For,

‘self-knowledge’ in this connection is more difficult today than many people think and will actually progressively grow more difficult. Someone may try to achieve self-knowledge, and even if in many respects he is able outwardly to rein himself in and be a person of character, when the time comes he will often notice how, seething in his innermost being are the most hidden passions and most hidden forces, and how they tear apart what is the region of the intellectual or mind (Gemüt) soul” (GA 144, 6.2.1913). Many people who wish to free themselves from this “seething” direct it outwards. Such creatures are Trotsky, Lenin and numerous others of their ilk. The human being will therefore, if he does not take on from Anthroposophy the methods of schooling and ennoblement of the intellectual soul, plunge himself and the world hopelessly into ruin. The experience of the 20th century is so obvious, that no further proof is needed.

With Anthroposophy a strong and supportive hand is held out to the human being, evidenced already in the way we view the soul: as a triune entity pervaded with a stream of metamorphoses. In them is expressed the movement of the human subject from the lower to the higher ‘I’, from a narrow, conditioned state to free spirituality.

As was the case for the sentient soul, cultural activity is also of great importance for the intellectual soul, and this is why our cultural environment is so subtly destroyed by the opponents of spiritual freedom and the concept of freedom replaced by that of arbitrariness. In this, they exploit to their own advantage the immanent contradictoriness of the development of the intellectual soul. This feature of the intellectual soul found classical expression in the representatives of French culture, in which it manifests as the dominant element. Rudolf Steiner gives the following example: Voltaire is “the dry intellect imbued with ‘Gemüt’”; while Molière is “the ‘Gemüt’ carried by the intellect” (GA 64, 27.11.1914). It is on the hypertrophy and division of these two soul-qualities that the modern sub-culture for the masses is based, which has completely swept aside true culture.

As we pointed out, union of concepts with percepts and work with concepts takes place in the intellectual soul. It rests predominantly on the foundation of the individualized ether-substance that has become conscious. This soul can therefore both deaden and enliven the physical body.

The etheric body is pervaded through and through with rhythms. It was for this reason that the commandments were inculcated into the

Ancient Hebrew people through the rhythm of cultic ritual. The Ancient Greeks trained the philosophers in the spirit of the intellectual soul by teaching them virtue. This was when the phenomenon of the conscience became conscious for the first time. This concept, as Rudolf Steiner noted, was unknown to Aeschylus, but Euripides knew of it. “Conscience belongs to ‘I’-consciousness. It only appears when the ‘I’-consciousness is developing” (GA 61, 1.2.1912), which was actually the case in the Greco-Latin epoch.

The conscience indicates its presence as a dim presentiment already in the sentient soul – in a first experience of justice which the human being himself strives after without reflection. In the intellectual soul conscience is revealed in its full strength in unity with the true, the good and the beautiful. Through it the sensual, passionate characterological basis of the intellectual soul is ennobled.

An important virtue of the intellectual soul is courage. The foundation for it is laid in the sentient soul when in it we feel displeasure at all that is unworthy and repellent. But the true place of this virtue is in the intellectual or mind (Gemüt) soul. (Contained in the word Gemüt is Mut – courage*) The Gemüt-soul is the middle part of soul-life. Here, a transition takes place, transformation of its lower qualities into higher, of sensual into spiritual: “Courage translated into the spiritual is – love” (GA 155, 29.5.1914).

The mobile unity of the three souls can easily be expressed with the help of a lemniscate (Fig. 130). In it the intellectual soul is seen to be, as it were, divided into two parts, one of which is directed inwards, towards sensation, feeling and the abstract, while the other looks outwards to what can be imagined and beheld. In its lower part it narrows egocentrically through the influence of the sentient soul, in its upper part it opens itself wide to the spirit and the outer world.

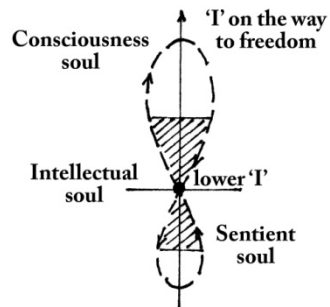


Fig. 130

If we bring the lemniscate of the triune soul in relation to the lemniscate of triune man of head, rhythm and limbs, we see that the intellectual soul rests to a considerable degree on the system of breathing and of the blood circulation. It is therefore not wrong to say that the

* This helps us to understand why fear is promoted throughout the world – as a means of destroying the ‘Gemüt-soul’.

dualism of this soul has its source in the contradiction between nerve and blood. Calm and unity can only be attained by the human 'I' when it ascends to the consciousness-soul.

In the ninth chapter Rudolf Steiner describes the characterological basis of the intellectual soul as consisting of feelings – not of sensations, which arise from sense-impressions. In the course of the life-process there develops in the human being a certain assemblage of feelings which are given an enduring quality by the ether-body. They even unite with the life-processes and can assert themselves against our own will. There are very many of them: feelings of honour, pride, humility, shame, regret, revenge, guilt etc. They arise in us as springs of action and are to a considerable extent automatic. In the process of their coming into being they have been “saturated” with the motives of the conceptual basis, but they have then become independent of this and can even come into contradiction with it. Because of the etheric element underlying them they are more conservative than the motives.

They are all without exception polar in nature and have both a positive and a negative expression: sympathy and antipathy, humility and pride, revenge and the tendency to general forgiveness, love and hate etc. Progress is achieved in this part of the soul through metamorphosis of the negative pole of feeling into the positive. Here, one can work systematically and consciously upon oneself, whereby it should be borne in mind that we are dealing with etherized phenomena which will take years to change. The new ideas that we often experience as a result need to be carried into the sphere of memory-representations so that one can work with the astral upon the etheric body. If a person does not work upon his feelings, he becomes their slave. Even positive but in-born feelings are, on our path to freedom, at best no hindrance. But when, for example, it becomes necessary in beholding to bring about an emptied consciousness, then sympathy stands in the way of this process.

The first impulses towards changing the characterological basis of the intellectual soul are to be sought in its conceptual basis. But there everything begins with the process whereby we think through systematically the motives of indirect egoism and start to give them a firm foundation through a complete system of moral principles and values. We borrow the system from some outer authority – that of State, Church, political party etc. The fundamental rôle here is played by commandments. The highest motivation of the intellectual soul is the voice of

conscience. Its source is extremely lofty. With the emergence of conscience arises the autonomy of soul-life. Rudolf Steiner says that, already in the Lemurian epoch when the Fall into sin occurred and the Elohim waged battle against Lucifer, the fire of Lucifer was instilled by him into the heart of the human being (the passions, including the passionate striving for freedom). But the Elohim gave their gift to the human heart so as to be able to live within it – and this gift was the voice of conscience. Thanks to this, Divine inspirations reach the human being directly and help him to resist the Ahrimanic and Luciferic influences (see GA 266/3). In the element of conscience the European peoples perceived Christ who, as “God is love”, entered their souls from the East.

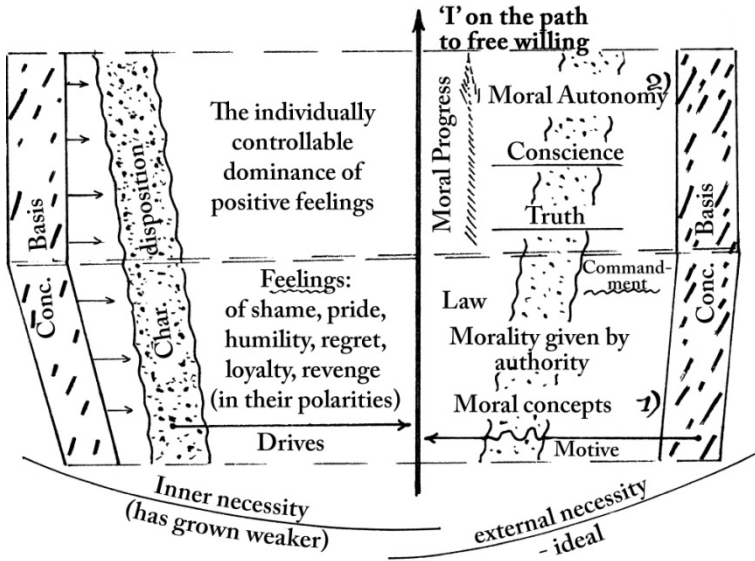


Fig. 131

If we try to show in a diagram the constitution of the intellectual soul, we must highlight two of its main peculiarities. First, a big gap is formed between the two regions of the characterological and conceptual basis. This means on the one hand an increase in the dualism between thought and feeling, and on the other a growth of the autonomy of the ‘I’ and of the strength of self-consciousness. Secondly, the regions of the two bases of the soul begin to change their position; the characterological basis, representing the personal life of the soul, tends gradually, once it has assimilated into itself the qualities of the conceptual basis, to play the determining rôle. In the intellectual soul every-

thing is permeated with reflection and the feelings are individualized (Fig. 131).

3. The Consciousness-Soul

In many respects the consciousness-soul is a sentient soul metamorphosed through the forces of the intellectual soul. Both are rooted in the substances of the physical (not mineral) body and the astral body, but in diametrically opposite ways. In the sentient soul the working of the physical comes to expression in its instinctive-organic nature. In the consciousness-soul the existence of the higher 'I' bases itself on the superseding of the physical body; this, as the physical brain, plays the rôle of a mere instrument that is extremely necessary in the battle to attain beholding thinking, but which one must, in the end, do without. The eternal in the sentient soul lies in its being conditioned by something that stands outside it. As to the eternal in the consciousness-soul, however, Rudolf Steiner writes as follows: "When a person allows what is independently true and good to arise in his inner being, he raises himself above the mere sentient soul. The eternal spirit shines into it. In it a light begins to glow that is imperishable. To the extent that the soul lives in this light, it shares in something of an eternal nature.... That which lights up in the soul as something eternal, let us here call consciousness-soul. ... The central core of the human consciousness, the soul within the soul, is what we mean here by consciousness-soul" (GA 9).

Truth also works in the intellectual soul and is its educator, but there it is still enveloped in the surgings of emotion. In the consciousness-soul it frees itself from all admixture of sympathy and antipathy; love and compassion are its travelling-companions. It leads human beings to unity. The transformed righteous anger of the sentient soul becomes gentleness, mildness, love, what we call a hand of blessing – the capacity to bless another.

The human lower 'I', as it rises to the consciousness-soul and learns to master the method of morphological formative thinking, undergoes metamorphosis to the higher 'I' and becomes aware of itself as a constituent part of the cosmic intelligence. The emergence of the 'I' in the triune soul is the fruit of the creative working of intelligence in the triune body, which leads to the forming of their synthesis – the soul-body, in which universal and natural comes into contact with the individual soul-element. Through the soul of desires the foundation-stone is laid for the return, via the earthly plane, of the pan-Intelligence to itself. It becomes courage and understanding in the intellectual soul, whereby

the sentient soul is illumined with self-consciousness. Following on from this, if the soul develops the sense of thought ever further and grows continually more moral, it gradually attains to reason and wisdom. And all this together ennobles the human individuality and orientates it towards the Good and towards justice. Aristotle called the consciousness-soul “dianoetikon”, by which he understood the highest part of the human “soul”: this part, “which is an intellectual part, is allowed to trickle down from soul-spiritual worlds” (GA 191, 12.10.1919). In the period of the emergence of the intellectual soul, the consciousness-soul was a “visitor” (a “foreigner”, as it says in Plato’s dialogue ‘The Symposium’) from the higher world – the intelligible being. In the present epoch the consciousness-soul develops under the conditions of earthly experience in the process of spiritual evolution, assumes a temporal character and can even be described as the social soul, as it is a product of the purely human kingdom. Its conceptual basis gives birth to the motives of morality which is, in its essence, the indirect egoism of the sentient soul, expanded to include the interests of humanity to a level where he experiences the interests of mankind as his own, and this becomes a part of his personal life, even entering the characterological basis. This will then awaken the motives of morality, in which the striving for justice holds sway in its pure, ideal expression. The Virgin Sophia is referred to as the purified* consciousness-soul. Intrinsic to her is belief in absolute, eternal truths. Love for the deed and for the object of cognition is most perfect in the consciousness-soul because its egocentredness has become world-centredness. The voice of conscience speaks in it purely and continually, accompanied by moral understanding.

Within the general configuration of the consciousness-soul the characterological basis assumes once more, as with the child (cf. Fig. 127a), the outer position relative to the conceptual basis, while remaining, nevertheless, individualized to the highest degree. This is the meaning of the words of Christ: “Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein” (Luke 18, 17). It is on a perceptual basis that the human being grows into the macrocosm, and in early childhood this is what brings him into being. In the adult the system of the twelve senses extends beyond its boundaries, something higher emerges: ideal perceptions of the thought-beings and, before this, of moral intuitions. They are born as a part of the personality that has acquired its macrocosmic hypostasis; but if they are to

* In single cases she can still be tinged with the instinctive principle.

enter the practical life of human beings, a conceptual basis is needed, which develops moral technique.

The consciousness-soul can also succumb to error, especially when it manifests instinctively. For example, its indirect egoism can assume a nationalistic instead of a world-wide character. In this case, one begins to pass off the interests of a single nation as those of humanity in general, as is done in the Anglo-Saxon world and also, over the last hundred years, in Zionism. In such a soul the belief in absolute truths can slip out of control of the 'I'. But if something of this kind happens to a soul, he is described in esotericism as an "inner Sadducee" (cf. GA 266/2). People like this can be very strong-willed and active, but they are shut off from all outer influences. They set the agenda, for example, in the foreign policy of the U.S.A.; their names are known to us all. One should not ascribe to them what is characteristic of those who sin in the intellectual soul, who are referred to as "inner Pharisees" (ibid.). These people are prepared to make out that what they have come to know is universally valid, and on this account sin against the truth, forgetting that truth is always concrete. The principle of the activity of the "inner Pharisee" often boils down to the notorious saying: "the ends justify the means".

To gain a sufficiently clear idea of the consciousness-soul it is helpful to look at the triune totality of the soul. This, Rudolf Steiner did, and he said the following in one of his lectures: Take a rose – it calls up a sensation in us; here the sentient soul is at work. Then we can reflect upon the rose, because we have an intellectual soul. But if I make a bouquet of roses and wish to give someone a pleasant surprise, then I enter the consciousness-soul and enter as a conscious, ethical being into contact with the outer world (see GA 119, 7.3.1910), and with the higher, purely human kingdom of nature. For, in social, cultural relations human, self-conscious ethical beings stand over against one another. The contradictions between them are cancelled out through the understanding of the human being as a free spirit. And this takes place in the consciousness-soul.

The characterological basis of the consciousness-soul transforms conceptual thinking within the configuration of inner representations as "practical experience", into the basis of the individual life. In practical experience the qualities of tact and moral good taste, which have been implanted into the sentient soul from outside by way of upbringing and education, become a trait of character that has become conscious and, thanks to life-experience and one's reflection upon it, is controlled in freedom. These qualities strike roots down into the etheric body. Motive and springs of action become one (Fig. 132).

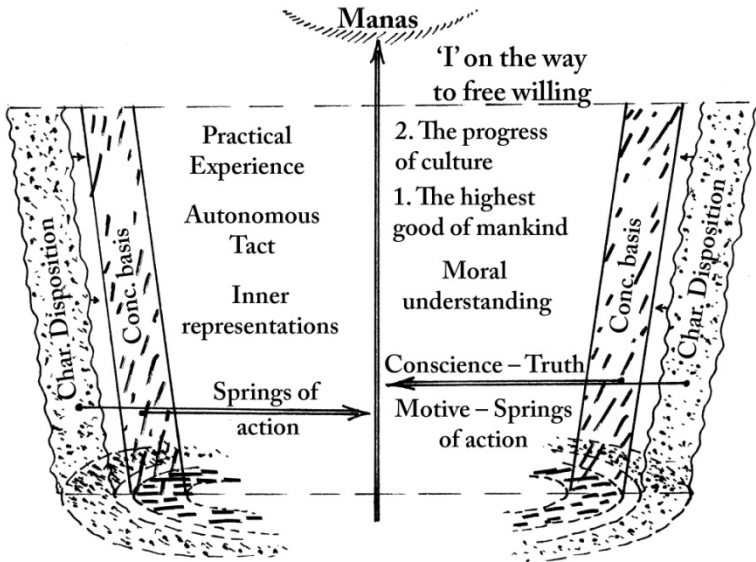


Fig. 132

4. Soul and Spirit-Self

The unity achieved within the consciousness-soul extends beyond the limits of contradictions on the purely soul-level. What is arising in the soul is the unity of 'I' and world. In the consciousness-soul the human being is an ontological monist. In it are reunited consciousness and being. Man begins in cognition to experience himself as a part of the world. This becomes possible through the fact that the 'I' on its newly-attained height begins sensibly-supersensibly to recognize its own being as that which draws the three tri-unities together into a unity. Standing before us now is the ten-membered human being spoken of in the ten-page book of Saint-Martin. Seen in the light of Anthroposophy, this human being appears as in Fig.133.

The structure shown in the diagram provides us with additional insight into triune man of body, soul and spirit. The three-membered soul in him is an original formation of his own, a new element in the universe, which brings about the transformation of the triune body – the fruit of objective evolution – into the individual human spirit. The three Marys in the New Testament embody the three-membered soul. This is also reciprocally connected with triune man of nerves, rhythm and limbs, that is, with the inner planetary system. The soul, therefore, undergoes in the alternation between the states of sleeping and waking a metamorphosis arising from the sphere of sun and rhythm, whereby it

moves across from a connection with the inner planets, which correspond to the waking state – Moon, Mercury, Venus (i.e. the sphere of thinking and breathing, but also the watery organism – Venus has its counterpart in the kidneys; the pineal process) –, to connections with the outer planets: Mars, Jupiter, Saturn (the spheres of the inner organs – lymph, pituitary gland), the state of sleep. Thus, the soul anticipates its journey after death.

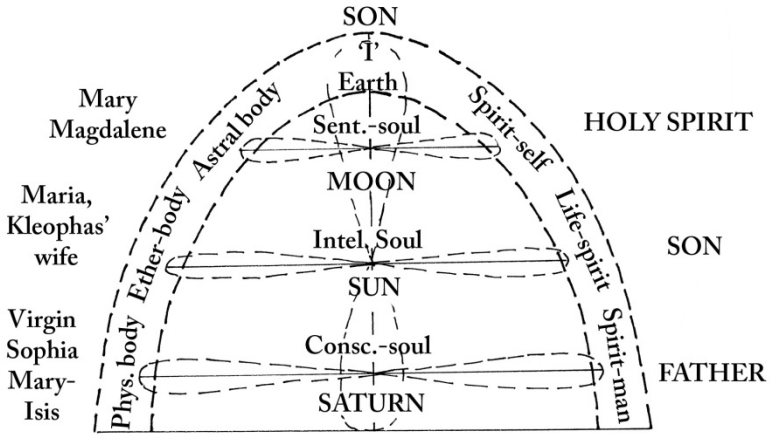


Fig. 133 (See GA 104, 26.6.1908 and GA 100, 20.11.1907)

The teaching of the triune soul in Anthroposophy is exceptionally wide in its scope. We are dealing with it only insofar as it stands in relation to man's attainment of motives for free action. These emerge initially in the sphere in which the consciousness-soul enters into contact with the Spirit-self, when the Spirit-self begins to descend into the consciousness-soul.

Anyone attempting to grasp this phenomenon must at all costs avoid the mistake of identifying man's higher 'I' with Manas. The Spirit-self is, essentially, the 'I' of the Angel. The appearance of the Angel in the soul and the soul itself are by no means one and the same thing. Similarly, the appearance of the Angel and the Angel itself are different from one another. The higher 'I' of the human being develops as the fruit of the perfect development of the triune soul in the combined working of thinking, feeling and will-expression. Going hand in hand with this, is a substantial transformation of the three bodies. It would not be wrong to assume that the body of the 'I' is the higher state of the soul-body, in which the three-membered body is overcome through the perfect activity of the soul. Therefore, the 'I'-consciousness that germinates thanks to the body leads a further existence independent of it. On

the stage that follows, 'I'-consciousness attains mastery of beholding and then imaginative thinking. In an 'I' at this level the individual human Manas begins to work. Through its forces the human being transforms the consciousness-soul to the imaginative soul, the intellectual soul to the inspirative soul, the sentient to the intuitive soul. Taking place at a still higher level is the complete permeation of the astral body by the higher 'I'; it is substantially transformed and becomes the 'I'-Manas of the individual human being. One stage higher, it is then possible to work through the forces of the 'I'-Manas and transform in the inspirative soul the ether-body into the 'I'-Buddhi, and finally, in the intuitive soul to transform the physical body into the 'I'-Atma. Such are the stages of the union of the higher form of consciousness with higher being. A development of this kind represents tasks for the future, but distant as they may be as yet, man must do preparation for them today. But this preparation is mastery of the power of beholding thinking. Especially important here, is the fact that the developmental principle on which the human being relies in his acquisition of beholding thinking is essentially different from that of conceptual thinking – whose support is the physical body and the material universe – , and is retained on the following, still higher stages of development. Through beholding thinking the human being truly embarks on his unbounded future.

The power of judgement in beholding is acquired in a “space” between the consciousness-soul and the Spirit-self. To reach it, the 'I' must unite within itself the parts of all three bodies that have been imbued with 'I'-consciousness. Then a part of the astral body in the head region can withdraw from the physical body in the waking state, and the consciousness part of the ether-body can form there the etheric brain, the “etheric heart” (which we spoke of in the early chapters); the higher involvement of the physical in these processes is expressed in the mysterious processes taking place between pineal and pituitary glands, but also in the spiritualization of the material substance of the body. The consciousness-soul must be prepared in such a way, that those qualities gain the upper hand in it, which are intrinsic to the world of thought-beings: the capacity of self-denial, faithfulness (dedication to the highest), love. Then the Spirit-self begins to shine into the higher 'I' of the human being. But since the Spirit-self leads a universal existence and is spread over the entire macrocosm, the moral intuitions that it brings are also universal. When they enter the 'I' they take on an individualized character. And if the higher 'I' were at this stage the Spirit-self, the human being would in the receiving of moral intuitions simply lose himself in the universal. Rudolf Steiner says the following in his 'Theosophy': “The difference between the 'Spirit-self' and the

‘consciousness-soul’ can be clarified as follows. The consciousness-soul enters into contact with the truth that subsists in itself and is independent of all antipathy and sympathy; the Spirit-self bears within itself the same truth, but absorbed and embraced by the ‘I’; it is individualized by the ‘I’ and received into the independent being of man. Through the fact that the eternal truth is thus made independent and bound together with the ‘I’ to constitute a single being, the ‘I’ itself becomes eternal” (GA 9).

In these words is contained the secret of the free spirit. It is revealed by Rudolf Steiner in the ‘*Philosophie der Freiheit*’. The monism of ideal-realism founded by him represents nothing other than the manifestation within the ‘I’ of the “Zodiac” of world-views, the higher astrality, the appearance of Manas in the unity of world-views: in the unity of the ‘I’ with self-contained truth.

We enter the region between consciousness-soul and Spirit-self thanks to the fact that in our characterological basis – as described in the 9th chapter of the ‘*Philosophie der Freiheit*’ – we advance to pure thinking, “practical reason”, the “practical a priori”. In this situation what arises in the conceptual basis as the highest motive is the conceptual intuition. Springs to action and motive merge into one and lend the will its impulse not from without through thought or perception, but from within, where moral intuitions light up. They have, themselves, the nature of will. Thus, moral intuition and willing are one. (Analogously to this, the perception of thinking and the thinking about this perception were one.) The moral intuition brought into action then permeates the conceptual and characterological basis that has merged into one, thereby subjectivizing it, and finds entry into the outer world. The moral intuition then brings about radical change in the characterological and conceptual basis of the human subject and also in the outer world.

Resting on the support of pure thinking, the human being liberates himself from the characterological basis, in which – if this is to be achieved – the control of the ‘I’ must be strengthened. Then its main task lies in the giving up of all percepts. This means at the same time renunciation of the body, the physical brain as the instrument of thinking, for, “intuition is a pure spiritual content experienced on the purely spiritual plane” (GA 4). The characterological basis then in its coalescence with the conceptual perceives ideally, beholds the world of ideas – “the primal source and the principles of all being” (GA 40).

This is the culmination of the path followed by the ‘I’ from the half-instinctive basis of the sentient soul to the heights of the free spirit, moving, through a series of contradictions, to unity. The main difficulty

on this path was the antithesis between the universal and the particular. We were helped to overcome it through our understanding of the fact that perception, observation “has its essence not in its particularity, but in the conceptual generality. But this universality must be found, in terms of its appearance, in the human subject; as it can be gained by the subject with reference to the object, but cannot be drawn out of the object. The concept cannot borrow its content from experience, since it does not receive into itself the characteristic feature of experience, namely, particularity. All that constitutes the latter is foreign to it. It must, therefore, give itself its content” (GA 1). We have now understood that absolute primal source from which it draws its content. As to the individual life of the human subject, its particularity, rooted in the characterological disposition, ascends to self-existence in the world of conceptual intuitions; the particular in the experience of the higher ‘I’ identifies with the universality of the infinitely expanded conceptual basis of the soul. But since, on the other hand, the conceptual in the soul is not separate from the characterological, the conceptual is able to assume a perceptual character – that is, it can be perceived by a higher sense, and reveal itself in its moral essence. As a whole, the soul ascends to a higher unity in acts of thinking will, in their essential nature religious acts. “In willing,” says Rudolf Steiner, “freedom is practised; in feeling it is livingly experienced; in thinking it is cognized. Only, if this is to be attained, the life in thinking must not be lost” (GA 28).

5. Jakin, Boas, M.

As we followed the movement of the ‘I’ through the three-membered soul on its path to the free spirit we illumined the soul’s remarkable architectural structure. It is not a convention, nor is it merely schematic; it finds its expression in the very structure of the human organism. The reciprocal influence of the two bases of the soul can be viewed as flowing in a lemniscate, whereby the content of the left-hand loop flows across into the right and vice-versa, undergoing a metamorphosis in the process. In each layer of the soul its own lemniscate is at work. If we add together these lemniscates, the two bases of the soul rise up before us in the form of “supports” or “pillars”, standing in contrast and not infrequently in a mutually negating relation to one another. They are rooted in the soul-body, but also in the three other bodies. As a kind of connecting “architrave”, Manas “lies” on the top of both columns. The physiological counterpart of the columns are the arterial and venous systems of the blood-circulation, whose interaction does in fact take place in the form of a lemniscate.

In Biblical esotericism this mutual connection between what is of the physical body, the soul and higher bodies found its expression in the image of two trees – the tree of life and the tree of knowledge – but also in the picture of two pillars: Jakin and Boas.

Let us look a little at the esoteric etymology of these terms. We recall the “Golden Legend” of Christian Rosenkreutz, in which the following is told: When Adam’s son Seth, who had taken the place of the slain Abel, had attained the necessary maturity he was allowed to visit Paradise. There he saw that the tree of life and the tree of knowledge were interweaving with one another. He took from them three seeds and brought them down to the earth. When his father had died he placed these seeds in his mouth and from Adam’s grave sprang a mighty tree. This radiated a fiery glow and a flame, and for those able to see this the flame took on the form of two letters: J and B. These are the first letter of two words, the meaning of which can be translated as follows: “I am he who was; I am he who is; I am he who will be.” The tree divided into three trunks and from them Seth took parts which, as Rudolf Steiner explains, “were used in many different ways in the evolution of the world” (GA 265).

From this tree was made at one time the magical rod of Moses, and at another time the frame surrounding the entrance to Solomon’s Temple. Later, the Levites thoughtlessly threw all three parts of this frame into the pool Bethesda. When it had been retrieved from there, it was laid as a small bridge across the brook of Kedron, over which Christ walked in the last night to the Mount of Olives. The Cross of Golgotha was also hewn from it.

Such is the Rosicrucian legend. As regards its content it is, indeed, inexhaustible. Expressed in it pictorially is the essence of the earthly aeon and the esoteric mystery of man’s becoming. In our own time to gain an understanding of it is one of the main tasks to be fulfilled on the path of the human ‘I’ to freedom.

Thanks to the communications of Rudolf Steiner we now know that the two magical words together contain within them the central core of that which brought God down to the earth when he said: “I am the I AM.” These words sounded for the first time from the supersensible world, to Moses as words of the coming Messiah from the burning bush. In Luther’s text they are translated as: “I shall be who I shall be” (Exodus 3, 14). Rudolf Steiner gives the following German transcription of the Hebrew text: “Ehjah – ascher – Ehjah” (“I am the I”, *ibid.*). In this way Jakin and Boas show the human being pictorially, but also

through their names, his “I am”. * The letter I with which the word “ich” begins is close to the J (pron. Y – Trans.). In various languages we encounter in the word for I this connection between I and j (y): “ya” (“I” in Russian), “ay” (spelt “I” in English). In the double “i” of the Russian for “Jesus” (“Iisus”) there is also the tendency of a transition from “i” to “y”. The word “bin” (am) begins with a B (Boas). In Russian there is the word “bytiye” (being), and one can therefore form in this language an equivalent of “ich bin” with the letters Y and B (“Ya-bytiye”). Thus, the geniuses of the Indo-European languages have introduced the most sacred sound of the Divine name into the name of the highest possession of man, the being of that which is Divine in the human being.

If we experience the “pillars” of the human soul in the light of this analysis, we will also understand the essence of the contradiction between them. The development of the individual ‘I’ begins in man’s red blood, but as it is a hierarchical being (we recall Fig. 35) it is foreign to the otherness-of-being of the sensory universe, and negates it. One can also say that it is similarly negated by otherness-of-being. This is the collision between Cain and Abel. Out of the rejection of the higher ‘I’, its (true) being, arises the lower ‘I’, which is devoid of being; its “am” or “bin” is no more than an act of cognition.

Physiologically, the lower ‘I’ comes into confrontation with the higher via the blue blood, in which the red is “killed”. The antithesis between the lower and higher ‘I’ comes to expression still more deeply in the confrontation of blood and nervous system; in triune man it manifests in the antithesis between cognition and being. This contrast changes in the course of evolution, and therefore the meaning of the Biblical pillars extends from the present into both past and future. This essence which they possess was expressed by the magical rod of Moses, which was nothing other than the staff of Mercury (thus, it is related that through its contact with the rock “water” flowed – the mercury process). The axis of this staff expresses the movement of the ‘I’ towards freedom of the will. It passes through three metamorphoses. We have already seen what they are like in the triune soul. The soul is the mediator between body and spirit. Its metamorphoses are preceded by evolutionary metamorphoses of the three-membered body, and it is approached from above by the metamorphoses of the triune spirit.

The Biblical pillars symbolize the full totality of these processes in the aspect of the ‘I’ that incarnates in the human being in time and

* Through the genius of language, contained within the German word “ich” are the first letters of the name of Jesus Christ.

and nourishment. With the growing complexity of the exchange with the surroundings – owing to their materialization – the system of blood circulation differentiated itself and the system of venous blood was formed. In Biblical myth this condition finds its reflection in the story of the birth of the two sons of Adam – Abel and Cain. Abel is the representative of the human being who appeals to Divine revelation as the motive of his activity; he does not develop his gifts himself, but receives them from above – primarily the gift of clairvoyance. Cain, on the other hand, is the representative of the human being who strives for mastery of sensory reality through development of the powers of cognition. The Cainite is a man of practical skill and of learning; the Abelite is a born priest at the altar, who seeks the kingdom of God within. As an example of a representative of the Cainites, Rudolf Steiner pointed to the engineer Keeley, the inventor of a motor functioning according to the principle of resonance brought about by human speech and also by soul-vibrations. Leo Tolstoy was a typical Abelite.

Abel and Cain stand at the gateway of the birth of earthly humanity. Their polarity has its roots not only in the red and blue blood, but – still deeper – in the antithesis between blood and nerve, world-sympathy and world-antipathy. In a certain sense – of a kind that requires a profound degree of understanding rather than provoking an emotional reaction – Cain is the “stepson” of the Gods. In him, in his earthly thinking activity, the cosmic spirit dies. Mineralization of the earth and of the human body come about “through the fault” of Cain – the smoke of his sacrifice spreads across the earth, as it says in the Bible. The seven vials spoken of in the Apocalypse are the future expression of the “antipathy” of the spirit towards matter. The expression of the highest sympathy in the human being is the stream of etherizing blood flowing from the heart to the head. We can now understand better the task of anger in the education of the conceptual basis of the soul. Rudolf Steiner says: “The opposite of Divine love is called Divine wrath. That is the technical expression. Just as this love was instilled into humanity in the course of the fourth cultural period, growing warmer and warmer (in the sixth and seventh cultural epoch – G.A.B.) ... so, on the other hand, does that increase which hardens matter around it: Divine wrath” (GA 104, 25.6.1908). This is a further expression of world dualism. The material substance that is unable to pass over finally into spirit will be ejected from the normal course of evolution in the Jupiter aeon. A kind of cosmic remnant is formed – the mineralized body accompanying the future Jupiter. Therefore, one of the tasks of earthly man is to infuse thinking with life so that it stops “treading underfoot” what has fallen and remained behind so that thinking could come about.

But, for the present, the blue blood must for the sake of the existence of the human self “kill” the red blood, and thinking must do the same to the nerve. If no venous blood were to form, the human being would lose his individual characteristics and forget his Divine origin. Life is, indeed, rooted in the red blood, but it is illusory because it is physiological in its nature. Jakin is “symbolic of life that flows from out of the Divine Father-spirit...” (GA 112, 7.7.1909). This is the life of nature which is transitory, and if it were to gain the upper hand over the life of the nerves, these would lose their capacity to mediate the process whereby we become conscious of percepts; this would render all thinking impossible. Therefore, the tendency of the red blood stands over against that of the blue; but that is not all: the blue blood ultimately conquers earthly life. Death proves to be stronger; it destroys what would otherwise lose itself within itself. But the destruction of what would otherwise lose itself within itself means the call to resurrection! (ibid.)

Our life in the body is lost because it is the fruit of evolution, where everything comes into being and passes away: either it dies or it undergoes metamorphosis. In the course of world-evolution itself there are no forces of ascent, but this is what must take on a universal character from the middle of the earthly aeon. Working with increasing power in evolution are Luciferic-Ahrimanic spirits who merely densify “Divine wrath”, leading the human being through the nature-process away from the Gods. The Jakin pillar therefore admonishes the human being that, thanks to it, he enters into the life and consciousness of Abel – that is, he remains within the limits of group-consciousness. Through the pillar of Boas the human being has entered into a relation of affinity with death, but he has at the same time acquired the forces needed to pass through “dying and becoming”, cancel himself as a lower ‘I’ and resurrect in the higher “I am”. But the situation overall is as Rudolf Steiner describes it: “Jakin is not life, as it is the transition from the body to the spirit. The balance between them is the essential thing” (GA 265). A balanced interaction between the two pillars in the soul, however, is what man has lost, and that is why he became a dualist. But in the quest for monism there comes to expression the longing for the lost equilibrium, which guarantees the renewed union with God. Before the expulsion from Paradise, within the womb of the Godhead, the Divine world itself was able to “intertwine with one another” those elements which represented there the life and the cognition of man; and “the time will come in the future when the human being, through his expanded consciousness, will have the ability within himself to transform the blue blood into the red; then within man himself will lie the source of the

fact that the tree of the blue blood is a tree of life. ... Thus there lives in this image a look into the past and a look into the future” (ibid.).

In the staff of Mercury (cf. Fig. 134) we were able to concretize this dual perspective by showing all three aspects of the transformations that take place there. If we imagine life as coming to expression through the left side of this staff and cognition as symbolized by the right-hand side, it becomes clear to us that the principles of the two pillars change their significance three times in the Earth aeon. This is what Rudolf Steiner is pointing to, and only a raw amateur will find a contradiction here. The characterological and the conceptual bases of the soul lead, if there is active within them an ‘I’ that is advancing towards freedom, all that the two pillars express to unity, and have as a consequence a transformative effect on the bodily nature – on the organic processes and the material substance. Such are the phenomena that accompany freedom.

In the spiritual world on the astral plane, before the entry into the fourth, physical-etheric globe consisting of seven root-races, man was a unity of the etheric-physical Father-stream of evolution leading from the past into the future, and the astral stream of the Holy Spirit, which moves from the future into the past. The world-encompassing “I AM” of Christ merely illumined him from above. The tree of knowledge was at that time the Paradisal Jakin and the tree of life was the Paradisal Boas (cf. Fig. 134). And they were one as they emerged from eternity; the process of evolution separated them.

So that the past of the world could move into the future and the future might be able to pervade the universal past with self-consciousness, Jakin and Boas had to exchange places in man. The tree of life, Boas, became the tree of death in lower, abstract cognition, and the tree of Divine wisdom, Jakin, became temporal nature-bound soul life; consciousness in man was separated off from world-consciousness, and actually placed in opposition to it. In order not to become an eternal “opponent” of the spirit, the human being began at regular intervals to be born on the earth and to die. There developed in him that complex process which we have examined in detail: the life of perception, of thinking, of the springs to action and motives of activity, the working of conditioned and of free morality, and so on.

As the human being fulfils his evolutionary task he strives not to bear life across to the pillar of Boas. This was brought to life again by Christ when he had passed through death on Golgotha. Since that time

it has been man's task to bring life into the 'I' that thinks according to the laws of beholding. Then he will rise into the world of the Holy Spirit, to the individual Manas, and become conscious of life. He will then be supported in his thinking, not on the physical but on the ether-body; he will taste of the fruits of the life-ether and the chemical (tone) ether. The Logos will sound within him as the life of his 'I'. This is the future constellation of Jakin and Boas. In it their original Paradisal unity

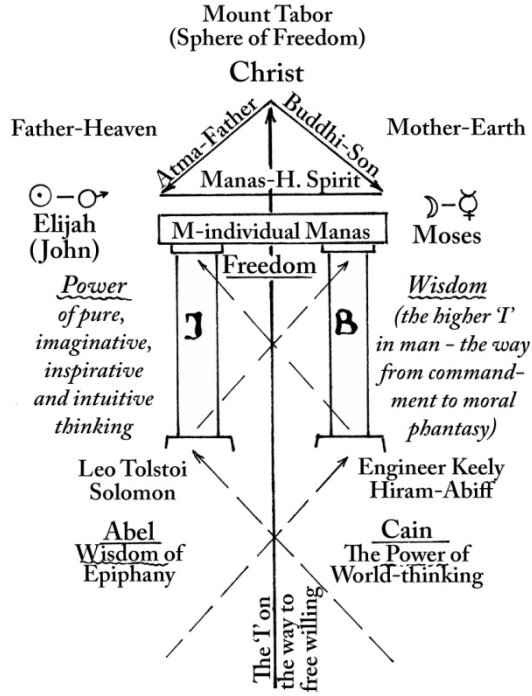


Fig. 135

will be restored, but on an individual basis. In the ancient Lemurian root-race the initial unity of Abel and Cain was realized in the Abelite Seth – the symbol of piety. The entire Old Testament bears the character of this unity. In the New Testament, Christ endows Cain with the power no longer to “kill” Abel, through leading both bases of the soul upward into the world of moral intuitions. Humanity's New Testament constellation was revealed to it on Mount Tabor. Elijah, the principle of strength, stands on the side of Jakin, and Moses, the principle of wisdom, on the side of Boas. Strength refers in the present case to the power of perception, which ascends to ideal perceptions and on to the development of the thirteenth (synthetic, all-encompassing) sense. And then Boas steps into the place of Jakin (cf. Fig. 134, upper section). The wisdom of Moses, which unites with love, raises the conceptual basis to the ability to create out of moral phantasy (the theme of the 12th chapter of the ‘Philosophie der Freiheit’). Thus, spiritual life in Jakin steps into the place of life in Boas. That which is drawn together into one, is the love of God in the human being, Christ, who replaces Seth: Love as the fruit of wisdom that is reborn in the ‘I’ (Fig. 135).

Elijah, says Rudolf Steiner, brought to human beings knowledge of the Jakin pillar as the pillar of strength (GA 104, 26.6.1908). This is the strength (or force) of individual life in the characterological disposition of the three-membered soul. Dominant in it are the forces of the ether-body; from them the “etheric heart” has to be created in the region of the head. Man was endowed with the etheric body in the aeon of the Sun, which in the Earth aeon is represented by Mars. In the third form-condition (globe) – that is, on the astral plane – the Mars forces passed through the earth and saturated it with them, implanting into it the substance of iron – the basis of the red blood. This passage of Mars, says Rudolf Steiner, was still happening in the fourth globe; “... and while it was taking place, the guiding beings extracted from Mars the kama-material (the material of wishes, desires – G.A.B.) necessary for the intellectual soul.... As this has its physical vehicle in the warm blood (in the Ares blood of the warrior)...” (GA 89, 25.11.1905).

In the earthly aeon the Mercury of today represents the aeon of the Old Moon, where cosmic wisdom triumphed in the creation. As the human embodiment of wisdom on the earth we see Moses with the staff of Mercury in his hands. The human being, says Rudolf Steiner, will never settle on Mercury, but since the middle of the Atlantean epoch it has stood in close relation to kama-Manas material in man, with the material of lofty, pure wishes. The guiding beings provide the consciousness-soul with its forces. The water-element, the Mercury process – they are the bearers of these influences, which are preparing the earth for its passage through the ether-sphere of Mercury in the fifth globe, in which it will ascend to the astral plane.

Such are the two pillars on which Jesus Christ stands on Mount Tabor and enacts the mystery of the Transfiguration. In this the process appears, with which the earth-development will be completed, revealing “the Sun, the spiritual Sun of love, the revelation of the earth-mission of love, resting on the support of Sun-Mars and Moon-Mercury, and of Elijah and Moses” (GA 104, 26.6.1908).

A transfiguration was also experienced by John, the seer of Patmos, when in the revelation the “Angel” with a countenance like the sun appeared with a rainbow above his head, standing “upon the sea and on the earth” (cf. photo 4), and handed John a book with which the human being must identify and which he must take into himself as spiritual nourishment when he has become “not I, but Christ in me”. The ‘Philosophie der Freiheit’ is the practical guide that teaches us how we are to accomplish this deed of initiation. It is written in the spirit of the wisdom of Moses-Mercury, which has trodden the path of Cain, Hiram

Abiff; but also contained in it is the transformative power of Elijah-John, which has the ability to change matter into spirit.

In the Mysteries of Hibernia (Ireland), as described by Rudolf Steiner, there appeared to the pupils the pillar of Jakin in the form of the archetype of science, with a masculine quality, surrounded by the planets. Boas, however, appeared as the archetype of art, of phantasy, and displayed a feminine character. The first said: "I am knowledge. But what I am is not being." The second said: "I am phantasy. But what I am has no truth" (GA 232, 7.12.1923).

Contained in these experiences is the mystery of the transition from the present to the future, which is revealed in the 9th chapter of the 'Philosophie der Freiheit'. Through working at the cleansing and individualization of the characterological disposition, the human being attains within himself the victory of the red blood over the blue: through etherization of the blood and development of the "etheric heart" (brain). (This corresponds to the transition from the middle to the upper part of the staff of Mercury; see Fig. 134). Then life enters cognition. Here is the meditative formula for this transformation:

Jakin:

"In pure thought you find
The Self that can hold itself.
If you change the thought into a picture,
You experience creative wisdom."

(This is how the science of the future will become – G.A.B.) (GA 265).

Through working at the conceptual basis, the human being moves from a certain "appearance" of truth as it arises in artistic activity, over into moral phantasy, and draws the motives of his actions from the world of moral intuitions, enters life with cognitive insight; as a transformed Cain – to express it figuratively – he individualizes the priestly group-wisdom of Abel. The meditative formula for this transformation is as follows:

Boas:

"If you condense feeling into light
You reveal formative power.
If you concretize the will into essential being
You work creatively in the being of worlds." (ibid.)

Rudolf Steiner says in his clarification of the meditative formulae he has given, that the formative power (or force) is revealed through the first aphorism, and in the second it becomes magical. The staff of Mercury-Moses is able to strike the “water” of life from the “rock” of the mineralizing body of the human being and spiritualize it. To achieve this, one must learn how to lead the two “pillars” of the soul out of the “inertia” of decay and make them into true Proteuses.

The deepest secret of these transformations is revealed to us in the mystery of the birth of the two Jesus children – of the Solomon (wise) and the Nathan (priestly) line. But this is a great theme in itself in Anthroposophy, although we find in the ‘Philosophie der Freiheit’ the initial steps that lead to an understanding of this, also.

6. The “Nothingness” and the “All”

Rudolf Steiner says of Descartes’ Cogito that only the first part is true: I think. And it would then be true to say: Therefore I do not exist. In reality, if a thought is to be able to enter us something in us must die, emptiness must arise, a particle of the etheric that permeated the physical cell of the nerve must be released, and then the phenomenon of mirror-reflection occurs: the thought-being returns on the lemniscate to itself. The spirit is “reflected back” by nothingness, but not according to the laws of physical action and reaction; it simply returns to itself, quite simply by virtue of the fact that the totality of the spiritual world is only really present where in this form or that the ‘I’ is present. The ‘I’-principle of the mineral-physical kingdom is the highest and most perfect; it is the Atma, the Father of the world. After it has exhausted the life-potential in the evolution of species it returns, borne by the Manas of the human being, to itself. By no means does the idea “leap up” from the matter in us. It accomplishes a metamorphosis which, as it unfolds, is enveloped by this or that phenomenology of the “nothingness”. The peculiar nature of the latter lies in the fact that, without substance, there is reflected back in it the entire path followed by the thought-being through the spheres of being and the evolution of the world.

In human consciousness the world-spirit withdraws from its absolute nature and returns to it again. It is therefore in the “nothingness” of thinking that the future absolute of individual being is grounded. Indeed, this belongs to that category of “nothingness” of which Faust says to Mephistopheles:

In your nothing
I hope to find the All.

Up to the moment when the human being started to pass through death, there took place in the world a cyclic development consisting only of transformations (Fig. 136, shaded circle). With the emergence of nothingness, the movement of the world-spirit (here we will make use of the pictorial language of geometry to express something unsuited to an abstract description) assumes the character of a lemniscate. This means that the process of materialization makes the earlier world-transformations more complicated.

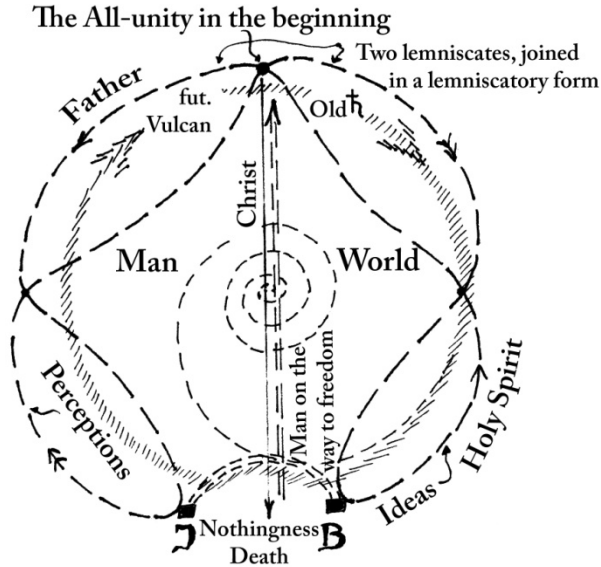


Fig. 136

Once the human being had begun to think, he split apart within himself the unity of the world. He began to experience percepts and concepts separately. Between them, however, in the “emptiness”, developed the movement of his ‘I’ to the free spirit. On the two sides of the “nothingness” stand our pillars, the bases of the soul. As we build up inner representations we create the first conscious interrelation between them. When they merge together into a unity, the human being overcomes original sin and restores the unity of the world that has been torn apart through his misdeed. The lemniscatory – i.e. evolutionary movement of the world must connect together into a circle (this has one centre, and the lemniscate has three) and then, spiritualizing, the world will then ascend in a spiral to the point of the intuitive being of higher Devachan.

It is worth looking once more at the way the unity of the world comes about in man through the stages of the life-forces, the ethers. In

the normal soul-spiritual process, the characterological and conceptual bases stand over against one another as warmth and light-ether (Fig. 137), with death as the result. But as thinking undergoes progressive metamorphosis, the two bases come into an interchange, in which all four ethers are involved in such a way, that life-ether is the inner substance of the first and chemical ether that of the second. Then light-ether becomes the outer substance of the characterological basis, and warmth-ether of the conceptual.

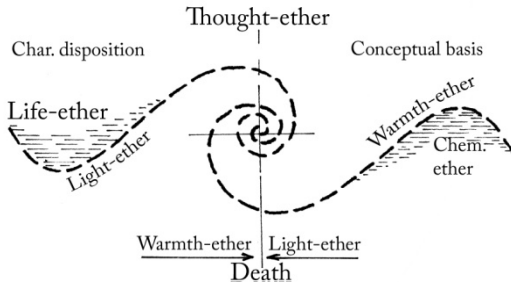


Fig. 137

In this way, a substantial change takes place in the position of Jakin and Boas, leading to a merging together in the human soul, of the tree of life and the tree of knowledge. The final act of this amalgamation is carried out by the thought-ether – the

‘quintessence’ of the alchemists. Rudolf Steiner connects this ether with the substance of the Akasha, which is born in the highest spiritual sphere in the aeon of the Earth (cf. GA 266/1). The pillar of Jakin becomes the “am” in the human being, and Boas the ‘I’. The two spirals of the development we have described stream together, like a spiral nebula, to unity in the three-membered human being of body, soul and spirit. At the point of their greatest proximity there ignites like a spark within the substance of thinking their dynamic reunion: I am.

Chapter 10 – (3.) Freedom Philosophy and Monism

In accordance with the fundamental principles of the metamorphosis of thinking, Chapter 10 is the element of synthesis, as it is the third within the structure of Part II. At the same time, it is qualitatively distinct from Chapter 3, the element of synthesis in Part I. This is for the reason we have discussed before: in Part II the dialectical principle acquires an ontological character. There is a far-reaching difference between the sevenfoldness of the first and that of the second Part. They express two qualitatively different conditions of the thinking spirit. The basis they share is one and the same, namely conceptual, but the character of the thinking is different. We must recall Fig.48, in order to grasp what we have to do with here.

The eighth chapter raises the sevenfoldness of Part I to the octave and shows itself, in this particular sense, to be a *synthesis*. This is already indicated directly in the very first paragraph: “Let us recapitulate what we have arrived at in the previous chapters.” That this is no mechanical repetition is evident from the content of the chapter, which is dialectical in an epistemological sense, but has its basis in a complex (not merely conceptual) constitution of the soul.

In the antithesis of Chapter 8 this constitution comes strongly to the fore. The battle for the superseding of the lower ‘I’ and for the transition to ‘beholding’ takes on here a very vigorous and open character. What previously we were trying in some way to call forth in ourselves without being fully aware of what is meant to happen to us, now stands before us “unveiled”, to use the language of esotericism. In its essential nature, this experience belongs to the sphere of esoteric practice. It is the striving – metamorphosed in accordance with the conditions of our time – of the pupils of the Mysteries, to behold, without the “veil” of external perception and thinking, Isis-Sophia, the universal human Manas on the path of its descent into individual human souls.

As one of the new conditions, the task is given to the human being to cross the threshold to the spiritual world not, initially, in Imagination, but in ideal perception. Such an “adventure of consciousness” is only possible in a consciousness-soul that is developed to some degree

and possesses, therefore, complete insight into the way this transition takes place in our soul.

In Part I of the ‘Philosophie der Freiheit’ we attempted to master ‘beholding’ by using the method of “induction” (as with the corresponding phenomena in physics). We thought conceptually, but according to the laws of living thinking. In Chapter 9 the structure of the ‘beholding’ process stood open before us – as a series of steps carried out in the threefold soul. As we realize this in practice (in the evolution of the soul, which is actively accomplished through the ‘I’), we make the reality of freedom *fully evident* for ourselves, and then we can no longer allow the “Typhon” of abstraction to tear us apart (as Osiris of old) into disconnected elements of the lower ‘I’. Divine Wisdom, Manas and the cosmic Intelligence, with the ongoing development of our own consciousness-soul, give birth in us to the “Virgin Sophia” – the mother of the individual higher ‘I’. Rudolf Steiner says in his commentary to the St. John’s Gospel: “As the consciousness-soul is the principle within which the Spirit-self has developed, it is referred to as the ‘Mother of Christ’ or, in the Mystery schools, the ‘Virgin Sophia’. Through the fertilization of the Virgin Sophia it was possible for the Christ to be born in Jesus of Nazareth” (GA 100, 20.11.1907).

In this way, the development of the consciousness-soul, accomplished through the willing of the individual higher ‘I’, makes it into a “Sophian” soul which stands in relation to Divine Wisdom, the Holy Spirit. As she appears to us in personified ‘beholding’, the new Isis – our own ‘Virgin Sophia’ – integrates the dismembered state of our object-oriented consciousness into the system of the higher ‘I’ and makes us thereby into earthly representatives of the cosmic Intelligence* and to Christophoros beings.

If we bear in mind what has been said about the two preceding chapters, the 10th chapter is their synthesis, which arises as ideal perception – i.e. with the character of the *fifth* element. Nevertheless, the triad of the chapters remains dialectical, but in a higher, Goetheanistic-ontological sense. The ontological principle in the cycle of chapters of Part II continues to grow, simply through developing in accordance with the laws of sevenfold metamorphosis: In Chapter 11 we ‘behold’ what has been arrived at in Chapter 10; Chapter 12 reveals to us ideal perception, etc. The ontological principle manifests in a way that continually escapes the abstract conceptual understanding, which explains why epistemologists have very little time for ontology.

* We would note in passing, that this is the essential nature of the cult of the Virgin Mary. In the mysticism of feeling it merely becomes obscured.

The 10th chapter consists of one Cycle. It is necessarily so, because the organism of Chapter 8 (which also consists of only one Cycle) appears here in a new form, on a higher stage of development. But this organism was a synthesis of Part I, where dualism and monism confronted one another. And now, in Chapter 10, all the conditions are ripe for the transformation of the duality into a unity. Thus the third chapter of Part II (i.e. the tenth) is again a synthesis of Part I, but a higher one than its octave (Chapter 8).

Through examining relationships of this kind, we throw light on the laws according to which the seven-membered unity grows into a twelve and a fourteen-membered unity – i.e. into a unity of two sevenfold metamorphoses. And when a third comes along, we are given in this case, not a mechanical succession of sevenfoldnesses, but growing complexity of the organism-like principle of the spirit.

When we said that Chapter 10 brings the entire preceding discussion to a synthesis, it is also possible for its content to be this alone and not something completely new. The higher inclines itself again to the lower – to the unprejudiced (i.e. honest) naïve realist, in order, after the organic metamorphosing of his inner representational experiences, to show him the true face of monism. One cannot simply pass by the aristocrat of the spirit and the materialistic metaphysician – those with whom we had to do in the previous chapters. As a kind of representative of the characterological disposition, the naïve realist now steps forward with his appeal to perception – an extremely important fact which throws light on the connection between the life of the individual and this primary world-view.

Element 1

The naïve person, who ascribes reality only to what he can see with his eyes and grasp with his hands, also demands for his moral life motives that can be perceived with the senses. He requires a being who conveys to him these motives in a way that can be understood by the senses. He will allow these motives to be dictated to him as moral commandments by a human being he regards as wiser and more powerful than himself, or by one he recognizes for some other reason as a power standing above him. There arise in this way the moral principles previously mentioned – namely, those decreed by family, State, Church, and Divine authority. The simplest person believes another individual human being; one who is more advanced allows his ethical conduct to be dictated by a majority (State, society). It is still sense-perceptible powers that he is relying on. When it finally occurs to someone that these are, after all, just weak human beings like himself, he will seek enlightenment from a higher power – a Divine being whom he endows, however, with sense-perceptible qualities. It is,

again, in a sense-perceptible manner that he lets this being convey to him the conceptual content of his moral life – be it a God who appears in the burning bush, or walks on Earth in a human, bodily form speaking audibly to human beings and telling them what to do and what not to do.

The highest stage of development of naïve realism in the moral sphere is when the commandment (moral idea) is conceived of hypothetically as separate from any other being and living as an absolute force within oneself. What the human being first heard outwardly as the voice of God, he now hears as an independent power in his inner being, and speaks of this inner voice in such a way as to equate it with the voice of conscience.

As we see, the naïve realist has his relation to all three souls. When it has attained a certain highest point, naïve realism changes into metaphysical realism – and thus an unconscious breath of the Spirit-self comes to expression in him. Rudolf Steiner distinguishes two stages only in metaphysical realism, but one must think them through in terms of the conceptual basis of the soul (Table 12).

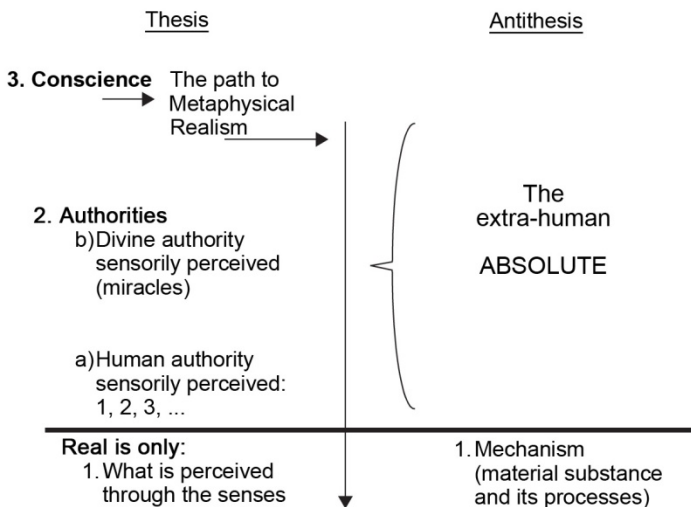


Table 12

Element 2

But now we have already left behind the stage of naïve consciousness and have entered the region where moral laws receive an independent existence as norms. They are now without a bearer and become metaphysical entities which subsist within themselves. They are analogous to the invisible-visible forces of metaphysical realism, which does not seek reality in the human being's participation in this

reality by way of his thinking, but adds it in thought hypothetically to what is directly experienced. Extra-human norms of morality always appear as a parallel phenomenon to this metaphysical realism, which also has to seek the origin of morality within the real that lies outside the human sphere. Different possibilities exist here. If the entity presupposed is conceived as something that is without thought, that works according to purely mechanical laws, as that of materialism is assumed to do, then it will also bring forth from within itself the human being, together with all his attributes, through purely mechanical necessity. Consciousness of freedom can then be only an illusion. For, while I regard myself as the originator of my actions, what is working in me is the matter of which I am composed, and its processes of movement. I think I am free; but all my actions are, in fact, only the outcome of the material processes underlying my bodily and mental organism. We have a feeling of freedom only because we are ignorant of the motives that compel us – so this school of thought believes. “Here we must stress again that this feeling of freedom is due to the absence of motives that are compelling us from without. Our action is subject to the same necessity as our thinking.” (Ziehen, ‘Leitfaden der physiologischen Psychologie’, p.207 f.)*

* Concerning the way we speak of ‘materialism’ here, and our justification in doing so, see the ‘Addition’ at the end of this chapter.

Another possibility is that someone sees in a spiritual being the extra-human Absolute that lies behind the realm of phenomena. Then he will also seek the motives for action in such a spiritual force. He will regard the moral principles that can be found in his reasoning faculty as a manifestation of this ‘Being-in-Itself’, which has its own special intentions with the human being. Moral laws appear to the dualist of this persuasion as being dictated by the Absolute, and the human being has, with his powers of reasoning, simply to find out these wise counsels of the Absolute being and act accordingly. The moral world-order appears to the dualist as a sense-perceptible reflection of a higher order standing behind it. Earthly morality is the outer manifestation of the extra-human world-order. The important thing in this moral order is not the human being, but the extra-human Being-in-Itself. The human being’s *duty* is to carry out what this Being *wills*. *Eduard von Hartmann*, who conceives the Being-in-Itself as a Divinity for whom His own existence is suffering, believes that this Divine being created the world so that, through it, He may be released from His infinite suffering. This philosopher therefore sees the moral development of humanity as a process whose purpose is the salvation of the Godhead. “Only through the building up of a moral world-order by rational, self-conscious individuals can the world process be led towards its goal.... Real existence is the incarnation of the Godhead, the world process is the story of the passion of God incarnate, and at the same time the path of redemption of the One crucified in the flesh; morality, however, is to

contribute to the shortening of this path of suffering and redemption” (Hartmann, ‘Phänomenologie des sittlichen Bewusstseins’, p.871). Here the human being acts, not because he wills, but he is *obliged* to act because God wills to be redeemed.

Can we call these first two elements thesis and antithesis? From a strictly epistemological standpoint we cannot. But from the standpoint of what is, and also of the real being of the soul, the contrast we have here is deeper than the abstract-dialectical. They are one-sided views of the world, but also, in their own way, universal; in the first, one is trying to find the motive of morality in the perceivable world, and, in the second, in the ideal reality which is actually unknowable, though a glimpse of its existence can be caught indirectly in the human soul. Where does it lead us, if, with the will active in the ‘I’, we seek for freedom between these one-sided expressions of the characterological and conceptual basis of the soul? – To unfreedom. This we are told in the synthesis.

Element 3

Just as the materialistic dualist makes the human being into an automaton, whose action is merely the result of purely mechanical law, so does the spiritualistic dualist (i.e. the one who sees the Absolute, the Being-in-itself, in a spiritual realm from which the human being is excluded on the level of conscious experience) make him into a slave of the will of this Absolute. Within both materialism and one-sided spiritualism freedom is out of the question, and altogether so within metaphysical realism, which points by way of inference to an extra-human sphere as the true reality, but does not experience it directly.

The logical consequence of both naïve and metaphysical realism is a denial of freedom, and for one and the same reason – namely, that they see man as a being who implements, or carries through to practical realization, principles that have been imposed upon him by necessity. Naïve realism spells the death of freedom by subjecting man to the authority of a being that can be perceived, or is conceived by analogy to the world of percepts, or, finally, by subjecting him to the abstract inner voice to which he gives the name of “conscience”; the metaphysician who merely infers an extra-human sphere cannot acknowledge freedom because he lets man be determined mechanically or morally by a “being-in-itself”.

An ontological contrast exists between elements 3 and 4. It arises from the fact that what has been *thought through* in element 3 is ‘be-held’ in element 4. This contrast can be deepened from the aspect of content if we ‘behold’, not what has emerged in element 3, but some-

thing else, *which stands in confrontation with it*. We have already met instances of this a number of times. This is also the nature of elements 3 and 4 in Chapter 10. As a major part of the content of the second group of seven chapters consists of psychological experiences which serve as an instrument of cognition, ‘beholding’ too, which we encounter now, represents, as one of these experiences, an attempt to invite the naïve realist to ‘behold’ with us the modernistic *view of life* within the sphere of the motives of human activity. Why the naïve realist especially? Because, as we have already shown, all the arguments of the opponents of freedom, who are unable to interpret the experience of percepts, boil down to naïve realism. The naïve realist inclines very strongly to the idea that the objects are given to us “in the original” in perception.

In element 3 we have wandered again into the cul-de-sac of the dualistic world-views. An escape to freedom is possible if we plant them in the fertile soil of monism, in which the one-sidednesses of naïve and metaphysical realism, lacking a basis for existence, simply die away. From their rational core, however, springs the first – very simple, but genuine – young shoot of the monism of the philosophy of freedom (element 5). It is the synthesis of the conclusion arrived at in element 3, and the ‘beholding’ of element 4. It has, indeed, been helped to grow, like a plant – in the form of our ideal perception.

Element 4

Monism will be obliged to recognize the partial justification of naïve realism, because it recognizes the validity of the world of perception. Whoever lacks the capacity to produce moral ideas through intuition must receive them from others. To the extent that the human being receives his moral principles from outside he is, in fact, unfree. But in addition to perception, monism ascribes an equal significance to the idea. But the idea can come to manifestation in the human individual. Insofar as the human being follows the impulses that come from this side, he has a feeling of freedom. However, monism sees no justification at all in a metaphysics based only on inference and, equally, in the motives originating from so-called “beings-in-themselves”. In the view of monism the human being can act unfreely if he follows an external compulsion that can be perceived; he can act freely if he obeys only himself. An unconscious compulsion lying behind percept and concept, monism cannot acknowledge. If someone claims, of an action performed by a fellow human being, that it was carried out *unfreely*, then he must point, within the perceivable world, to the thing, the person or the institution that has caused the person to act; if in his statement he refers to causes for the action that lie outside the real world of sense and spirit, then monism has to reject such a claim.

Element 5

According to the monistic view, the human being acts in part unfreely and in part freely. He finds himself unfree in the perceptual world, and realizes within himself the *free* spirit.

Here one might ask oneself the question: Why are we led now, after such a bitter struggle and far-reaching conclusions that have already been drawn, to this elementary conclusion to which everything in element 5 (let us recall, for example, element 3 in Cycle III of Chapter 9) was pointing? As we emphasized already, Anthroposophy is not seeking to engage in battle, but strives for creative activity on the path of transformation. It does not reject antitheses, but regards them as forces of growth. In this lies its truly evolutionary nature. The new shoot as it strives upwards struggles with all its might with a tiny stone that presses down upon it, but the aim of its struggle is always, simply, its further growth – and this requires that the structure of the soil should also include the mineral element. In the previous chapters the purpose was, in the struggle of the opposites, to bring to birth and to defend the idea of freedom as one that, in its essential nature, is truly monistic. Now this idea must enter human souls, but also in freedom: out of the understanding and experiencing of its natural conformity with the truth. How far-reaching are the concessions that can be forced out of one's opponent after he has been, so to speak, "laid on the cross"! After a while, however, he will rise up again and, because he feels humiliated, he will hold fast to his old arguments with even greater stubbornness. Real, Christianized dialectics consists in the striving to help (as in the bringing up of a child – Trans.) the truth to grow. In this case it always pursues a moral aim. Thus the truth of the free spirit is also necessary to the human being for the realization of a higher moral activity in the world. For the sake of this, we have arrived at element 6. Shared creative work with the opponent assumes an individualized character.

Element 6

The moral commandments which the metaphysician, through his logical inferences, can only see as expressions of a higher power, are, for the adherent of monism, *thoughts of human beings*; the moral world-order is, for him, not an echo of a purely mechanical natural order or of an extra-human world-order but an entirely free creation of man. The human being has to bring to realization in the world, not the will of a being that lies outside him, but his own will; he fulfils, not the counsels and intentions of another being, but his own. Monism sees, behind the human being engaged in action, not the purposes of a being foreign to him which directs the world and imposes its will on man; but human beings pursue, insofar as they realize intuitive ideas in practice,

only their own, *human* aims. And, moreover, each individual pursues his own particular aims. For, the world of ideas comes to expression, not in a human community, but only in human individuals. Whatever may emerge as the shared goal of a totality of human beings is only the outcome of the single acts of will of individuals – generally of a select few whom the others follow as their authorities. Each one of us is called upon to become a *free spirit*, just as every rose-seed has within it the potential to become a rose.

In element 6 the individualizing of the ideas is achieved through the fact that, instead of monism as a world-view, we make the *monist* the object of our deliberations. To arrive at monism as a theory is only “half the battle”. One can be a monist by conviction and live as if one has no world-view. Only a person can become a monist in the sense of the ‘Philosophie der Freiheit’, in whom there lives the wish to realize within himself the morally free personality, basing this upon an understanding of the universal tasks of development. It is for this reason that in the content of Chapter 10 monism and the monist are so closely interwoven (Fig.138).

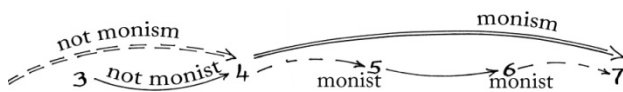


Fig. 138

Element 7 in Chapter 10 is structured; it is itself a thought-cycle. In its dialectical triad the fifth element of the chapter re-emerges. Elements (4) and (5) stand in harmony with the greater element 4. In element (6) there is an echo of elements 1-3. In short, the element does, indeed, lead the whole Cycle to all-unity, crowning it in the final sentence with the simple and all-embracing formula by which the monist lets himself be guided. This is the end-result – a further synthesis, already at the third stage. It includes within it *all* that has gone before. Out of the mass of dialectical syntheses we obtained a synthesis of the sevenfold structure of Part I in the octave of Chapter 8. Now, in the structure of the first three chapters of Part II, that synthesis has taken on a dialectical-ontological character; in it, consciousness becomes the form of being.

Element 7

Monism is therefore, within the realm of truly moral action, *free-* (1.)
dom-philosophy. ‡ Because it is reality-philosophy, it just as much (2.)
 rejects the metaphysical, unreal limitations placed on the free spirit, as
 it acknowledges the physical and historical (naïve-real) limitations of
 the naïve human being. Because it does not regard the human being as

a finished product which brings its essential nature to a full unfolding at every moment of his life, the argument as to whether the human being as such is or is not free seems to it absurd. ‡ It sees in man a developing being and asks whether, on this path of development, the stage of the free spirit can also be attained. ‡ Monism knows that nature does not release the human being from her embrace ready-made as a free spirit, but that she leads him up to a certain stage from which, still as an unfree being, he develops further, until he reaches the point where he finds himself.

Monism recognizes clearly that a being who acts under physical or moral compulsion cannot be truly moral. It regards the transition via automatic action (according to natural drives and instincts) and obedient action (according to moral norms) as necessary preparatory stages of morality; but it recognizes the possibility that both these transitional phases can be overcome by the free spirit. ‡ Monism liberates the truly moral world-view in general from the 'this-worldly' fetters of naïve maxims of morality and from the other-worldly maxims of speculating metaphysicians. It cannot abolish the former, just as it cannot eliminate the person; it rejects the latter, because monism seeks within the world and not outside it all explanatory principles with which to shed light on the world's phenomena. Just as monism refuses to consider, even in thought, other cognitive principles than those for human beings (see Ch.7, Cycle VII), so does it completely reject the idea of other maxims of morality than those for human beings. ‡ Human morality, like human cognition, is a function of human nature. And just as other beings have a quite different understanding of cognition than ours, so do other beings also have a different morality. ‡ For the adherent of monism morality is a specifically human attribute, and *freedom* is the specifically human way of being moral.

Two short Additions are appended to the 10th chapter. The need for them arises from the difficulty involved in not merely realizing in practice, but also understanding what the transition from thinking to 'beholding', from perception to intuition requires. A reader bound to the intellect simply has no idea what to make of the second Part of the 'Philosophie der Freiheit'. And how could he overcome intellectualism if in Part I it has not occurred to him to think in seven-membered Cycles? The pendulum referred to in the first Addition swings between the left and the right-hand loop of the thought-lemniscate. To understand this, one must *experience* it. The second Addition has the character of a warning, whose significance has grown since the writing of the 'Philosophie der Freiheit'. There exist in the world, in fact, only two kinds of monism: ideal-realistic thought-monism, and the materialistic kind. The contrast between them will continue to grow and will shift more and more from the theoretical sphere to the sphere of existence.

From a historical perspective there is no prospect of an end to this state of opposition. And human beings have very strong reasons to pay the greatest attention to this question. Both Additions are seven-membered Cycles – i.e. they are organic wholenesses. They raise the seven elements of the chapter to an octave and build for it the bridge to chapter 11.

1st Addition to the 1918 Edition

- 1.-2. A difficulty in arriving at a judgment of what is said in the last two paragraphs can arise from the sense that one is confronted with a contradiction. On the one hand we are speaking of the experience of thinking, which is felt to have a universal significance, of equal validity for every human consciousness; while on the other we are pointing here to the fact that the ideas which are realized in practice in the moral life and are qualitatively the same as the ideas developed in our thinking, come to expression in an individual way in each human consciousness.
3. Anyone who feels obliged to remain with this contrast in the belief that it is a “contradiction”, and whoever fails to recognize that in the living ‘beholding’ of this *factually existing* contrast something of the essential nature of man is revealed – such a person will be unable to see in the right light either the idea of cognition or that of freedom.
4. For the view of things which regards its concepts as being merely derived (abstracted) from the sense-world, and which fails to give intuition its due, the thought we are claiming here to be a reality remains a “simple contradiction”. For an insight that perceives how ideas are intuitively *experienced* as a self-sustaining essential reality, it becomes clear that, within the realm of the ideal world, man *in cognitive activity* lives his way into an element that is one and the same for all human beings; but that, when he draws from this ideal world the intuitions for his active will, he individualizes a part of this ideal world *through the same activity* as that which he unfolds on a universal human level when he is active in a spiritual-ideal sense in cognition.
5. What appears to be a logical contradiction – the universal character of cognitive ideas and the individual character of moral ideas – becomes, when it is ‘beheld’ in its reality, a living concept. A defining feature of the human being consists in the fact that what has to be grasped intuitively moves back and forth *in him*, as in a living pendulum-swing, between the universally valid cognition and the individual experiencing of this universal element.
6. Whoever cannot see the one swing of the pendulum in its reality,

for him thinking remains no more than a subjective human activity; and whoever cannot grasp the other, to him all the individual life seems to be lost in the thinking activity of the human being.

7. For a thinker of the first kind, cognition, and for the other the life of morality, is an impenetrable fact. They will each bring forward, as an explanation of the one or the other, conceptions that are all inappropriate, because the experiential nature of thinking is either not grasped at all, or it is misinterpreted as a merely abstract activity.

2st Addition to the 1918 Edition

- 1.-2. On p.183 (Element 1 f. of chapter 10) there is a reference to materialism. I am well aware of the fact that there are thinkers – such as T. Ziehen whom we quoted above – who do not speak of themselves as materialists but who, nevertheless, from the point of view represented in this book, have to be described as such.
3. The point is not, whether someone says the world is not bound within the limits of mere material being, and therefore he is not a materialist.
4. The question is whether he develops concepts that are applicable only to material being.
5. Anyone who says: “our action is as necessarily determined as is our thinking” has set before us a concept that is applicable only to material processes, but neither to action nor to being; and if he thought his concept through to the end he would have to think materialistically. That he does not do this, simply follows from the inconsistency which is so often the consequence of thinking that has not been carried to its logical conclusion.
6. Nowadays one hears it often said that 19th century materialism is, scientifically, a thing of the past. However, this is by no means the case. At the present time people often fail to notice that they have no other ideas than those with which they can only approach the material world. Thus materialism is now hidden from view, whereas in the second half of the 19th century it showed itself without disguise.
7. Today’s materialism in disguise is no less intolerant of a spiritual world-view than was the openly avowed materialism of the 19th century. It merely misleads many people into thinking they are entitled to reject a spiritually oriented world-view because science “left materialism behind long ago”.

XIII “Système de la Nature”

1. A Non-organic and an Organic View of the System

In his attempt at a holistic description of nature, Holbach adopted a position between the natural-scientific views of Francis Bacon and those of Goethe, which made his inquiry one-sided but extremely interesting as a symptom of the development of the scientific picture of the world. Holbach was an enthusiast of the ideals of the period of Enlightenment, whose precursor was doubtlessly Bacon, who was the first to formulate its scientific cognitive method which had been freed from the “idols” of metaphysics and conservatism. With firm decisiveness Holbach pronounces judgement on the natural researcher of the old school whom he reproaches for “wishing to be a metaphysician before he became a physicist”.¹⁵¹ Does not Goethe say the same in his letter (of 5th May 1786) to Friedrich Jacobi: “God punished you with metaphysics... and blessed me with physics”?

The same spirit of German idealism and Romanticism pervades both Goethe’s ‘Hymn to nature: “Nature! We are surrounded and embraced by her... She is to be blamed – and commended – for everything”¹⁵² and the concluding note of Holbach’s “Système de la Nature”: “O Nature! O Ruler over all beings, and you, her beloved daughters – virtue, reason, truth!”¹⁵³

But it is not only idealism and the scientific-revolutionary spirit characterizing the emergence of the personality in the consciousness-soul epoch that, to some degree, unite Bacon, Holbach, Goethe, Giordano Bruno, J.G. Fichte, the French Encyclopaedists and botanists, and many others. A single hope ensouled all these spirits: the hope that a unified, monistic view of the world and man could be developed. Ernst Haeckel commented on this very aptly: “The shared, broad foundations of monism are the same in Goethe, Darwin and Lamarck...”; they all point to the same conclusion, that man is subject to a single, unitary law of development. “If we recognize this law, we obtain those all-encompassing cosmic perspectives which raise our spirit above the limits of time and space.”¹⁵⁴

But within the unity of the initial striving of the new epoch was also contained its fundamental contradiction, which divided those who wished to clarify scientifically the basis of monism, into two camps. It

is no exaggeration to say that Goethe and his few – often scarcely-known – followers and successors were opposed by all other scientific tendencies, which had in the course of the 18th to the 20th centuries merged directly or indirectly into a single stream of materialism with its three variants: the naïve, the dialectical and the metaphysical.

One should not see this division as organized in a strict and formal way. The three variants can be mainly recognized in the results of science, if one thinks them through to their logical conclusion. Not until the end of the 19th century did the situation in science begin to shift in favour of Goetheanism.

If we return to Holbach, we can see that his argumentation in the style of “Human beings will always go astray if, for the sake of systems that have been created by means of imagination, they begin to neglect experience. Man exists within nature” – seems to stand in agreement with Goetheanism, but when he goes on to assert that man “cannot even step outside nature in his thought”,¹⁵⁵ then he comes, as it were, to a methodological “crossroads”, where everything depends upon the researcher’s relation to thinking. And here, Holbach sets off in a wrong direction, which leads him away from Goethe. In “Dichtung und Wahrheit” (Poetry and Truth) Goethe says that Holbach, who sees everywhere only matter in movement, knows very little about nature, because “he posts up a number of general concepts, then straight away abandons them, to transform what is higher than nature or manifests as a higher nature within nature, into a nature that is material, heavy, mobile but lacking in direction and form, and looks upon this as a great achievement”.¹⁵⁶

The mistakenness of the methodology chosen by Holbach and of the entire scientific school of thought to which he belongs shows itself in the inability to think holistically, to crystallize out, define and describe the objects of cognition as systems. It is in just this point that a radical division in the sciences really takes place. Standing over against each other are two diametrically opposite views of the world, the “organic” and the “inorganic”, as Nikolai Losky calls them. The adherents of the latter regard any whole whatever as consisting of parts, elements, which can exist independently of one another or independently of the whole. “The elements,” says Losky, “are [in this case] absolute, primal and exist independently of anything whatever. In contrast to this, the whole is derivative, it is relative; it depends fully and entirely upon its elements.”¹⁵⁷ Here, multiplicity is primary, unity is secondary. According to conceptions of this kind, if, for example, a unified totality of atoms is divided, the single atom, no longer subject to external impulses, will move endlessly in a straight line through empty space. That this is

not so even on the level of inorganic nature is proved by e.g. the ongoing process of the radioactivity of the elements, the decay of the atom, which is undoubtedly due to a wholeness of some kind, which atomistic materialism is unable to recognize.

The organic world-view regards the elements as something secondary, which can only come into being and exist within the system of a wholeness. Consequences of key importance arise from this: "No philosophical tendency whatever," Losky continues, "can dispense with the idea of a whole that is prior in origin to its elements...; this idea comes to clear expression in the heights or depths of any world-view. This is, of course, only the starting point; we must now recognize that the idea of such a wholeness implicitly guides any judgement of ours regarding any object whatever. The question whether the world is knowable is dependent on this condition, so that one must accept one of two possibilities: either the world in all its manifestations has a side that corresponds to the principles of the organic world-view, in which case it is knowable, or it does not have such a side, in which case knowledge of it is impossible."¹⁵⁸

The categorical nature of this judgement follows of necessity from a consideration of the connection between the elements within a system. According to Kant this connection is formed by thinking (which brings order into experience), from which we must conclude that the system of nature is the product of the ordering of the chaos of sense-perceptions by the human subject. This is not far removed from the idea of the "superstructure" character of the mind or spirit.

The Goetheanistic world-view, organic in its intrinsic nature, regards the relations between the elements within a system as simultaneously ideal and real. For this reason, Rudolf Steiner begins his demonstration of the reality of freedom with theory of knowledge, the correct posing of the question as to its beginning. We stressed already in our Introduction that one should not imagine that Rudolf Steiner was entirely alone in his epistemological inquiry into Goethe's method and into the possibility of creating a single, unitary methodology of science. Theodor Lipps (1857-1914), who built up his philosophical views and his logic on the basis of immediate psychological experience, tried to demonstrate the immanent nature of the system-object, which is rooted in the qualitative, gradated difference between its wholeness and the connections and elements. His pupil Alfred Brunswig (1877-1927) went still further. In his study "Comparison and Knowledge of Relation" he even argues for the necessity of supersensible experience for perception of the relation between the objects in a system. He says: "recognition of an objective existence of relations, however, evokes a

sense of the uncanny in the thinking that has been corrupted by sensualism. What sort of realities are they supposed to be, then, if they cannot be seen and grasped hold of by the senses? Objectively-existing relations arouse a ghostly impression.”¹⁵⁹

This happens because the modern researcher is assailed by a new onslaught of idols, which Bacon in his time so vigorously dispelled. Not even Lipps is free of them, and the same is true of a whole series of philosophers, who subjectivize reason and therefore also the relations of the elements in a system – whether that of nature or of cognition. Nikolai Losky rightly raises the following objection: “If the relations are a product of the human spirit (or mind), then their presence in objects indicates that spirituality is spread throughout the universe, even in material nature and, puzzling though this may appear, it is necessary for the solution of the problem to venture out into the boundless world, instead of entrenching oneself in the tiny corner of one’s “I” by subjectivizing relations despite all evidence to the contrary.”¹⁶⁰

It will then be possible, with organic thinking and an organic worldview, to embrace and comprehend the organic unity of nature.

2. Science and Religion

In his characterization of Goethe’s method of research Schiller wrote to him as follows (letter of 23rd August 1793): “You seek what is necessary in nature... You take nature as a whole in order to shed light on the single phenomenon; in the totality of its forms of manifestation you seek the basis for an explanation of the individual. You move upwards step by step from the simple organization to the more complex, in order finally to build up genetically from the materials of the whole edifice of nature the most complex of all, the human being.” Goethe was a born ‘system’ person and in all his investigations of nature-phenomena he proceeded from their organic wholeness. They were for him nothing more than transitional moments on the path to an all-embracing understanding of “what is”. As a natural scientist Goethe was an empiricist and an ontologist. In “Sprüche in Prosa” he says: “The true is similar to God; it does not appear directly, we must surmise it from its manifestations.”¹⁶¹ The elements of the system of nature are for Goethe manifestations of the Divine, but the human being is their key element, to whom alone all its relations can disclose themselves, from the simplest (the laws of nature) all the way to the Divine Being. In his opinion we need do no more than peel away its phenomenology like husks. He attempted to do this by developing ideal perception – the power of judgement in beholding. But here he left out of ac-

count the most important thing: The appearance of the idea itself in its metamorphoses. Rudolf Steiner says in this connection: “To inquire in what relation the ideas stand to one another, to see how within the ideal realm the one emerges from the other, these are tasks that begin on the empirical height where Goethe got no further” (GA 6).

For this reason Goethe’s organic view of nature remained incomplete, fragmentary. Exactly one half of the world he virtually left to philosophy, but this was unable to cope with such a task with its traditional means. The fate of that period decided that Goethe should find himself in the middle between two other thinkers of genius: Schiller and Hegel. But it turned out that Schiller was unable to grasp the new quality of Goethe’s thinking spirit – the ability to behold ideas, while Goethe could not understand that Hegel was beholding the elements of his dialectical triads. The really great synthesis of cognition emerging at that time was realized by Rudolf Steiner, who created a unitary methodology of science. He laid the foundation-stone for this through his theory of knowledge, which he regarded as “the science of the determination (or defining) of all other sciences”. He wrote: “It has given us insight into the fact that what has been attained in the individual sciences is the objective ground of world-existence.... It does not wish merely to establish that there is a formal connection between thinking and being (as in Kant – G.A.B.).... It aims to arrive at a positive result” (GA 1). This result consists in the discovery that, “as we achieve mastery of the idea, we (enter) into the central core of the world. ... What we grasp hold of here, is that from which everything proceeds. We become one with this principle; this is the reason why the idea, which is the most objective, appears to us at the same time, as the most subjective. Sensory reality is so puzzling to us because we do not find in it its own centre. It ceases to be puzzling when we recognize that it shares the same centre as the world of thought which comes to manifestation within us. This centre can only be unitary in its character” (ibid.).

Such a view of nature is unequalled, and leads to a synthesis the disparate attempts of pure philosophy, philosophy of nature, philosophy of science. According to it the human being is not merely an organic element within the system of nature but also represents an element of nature on a soul-spiritual level. In this highest rôle that it plays, it expands in cognition the concept of nature to the dimensions of the sensible-supersensible universe. Through understanding of this fact, a new meaning is given, not only to the sciences, but also to religion, ethics, aesthetics: the meaning inherent in the single parts of the whole, the unity that has been found.

At the end of his book “Mysticism at the Dawn of the Modern Spiritual Life” Rudolf Steiner gives a summary of this work, whereby he arrives basically at the same conclusions as in his theory of knowledge; we meet up with the same thoughts in the Credo of his world-view. It is of great importance for us to understand this, as we have to do here with the second indispensable condition for a right approach to study of the ‘Philosophie der Freiheit’ (the first consisted in a mastery of theory of knowledge free of presuppositions). Rudolf Steiner writes: “I experience something higher and more marvellous when I open myself to the revelations of the ‘natural history of creation’ than when I am told the supernatural miracles of the religious faiths. In no ‘sacred’ book do I know of anything that reveals to me so sublime a content as the ‘sober’ fact that every human foetus in the womb of the mother repeats successively in a short space of time those animal forms passed through by his own animal ancestors... If we experience the spirit within ourselves, then we have no need of one out there in nature. In my ‘Philosophie der Freiheit’ I have described my world-view, which does not believe that it eliminates spirit through regarding nature in the way it is regarded by Darwin and Haeckel. A plant and an animal gain nothing for me if I populate them with souls of which my senses tell me nothing... I can only agree with Ernst Haeckel when he prefers the ‘eternal tranquillity of the grave’ to an immortality as taught by many a religion. For, I find it an abasement of the spirit, an odious sin against the spirit to imagine a soul that continues to exist in the manner of a sensory being” (GA 7).

After Rudolf Steiner has warned against too narrow an understanding of the way he imagines reality in its completeness, which arises by way of the union of concepts with percepts, he adds that he does not dispute in any way the possibility of an extension of the perceptual sphere, the existence of supersensible worlds. He is simply speaking in the present context not about the content of the world, but about the method by which the human being in every single case arrives at the full reality, which has been split by him into two parts. In human consciousness the following factors come together into a unity: the centre (the essential being) of the sense-world generally known to us as nature, the centre of world-thinking and the centre of human thinking. The system of nature is a function of this triune centre. The world of its elements is boundless and hierarchically structured, and the same is true of the relations between the elements. The metamorphosis of the elements and of their connections, as a result of which their relations to one another change, forms the natural sequence of the evolution of species and the hierarchy of the natural kingdoms and, in the wider sense

of the word, that of the worlds. The world evolves by virtue of immanent laws, and the forces of nature are forms of the same spirit that works in us. The philosopher and researcher into nature Lorenz Oken (1779-1851) said that the natural kingdoms are “only the fragmented highest animal: the human being”.¹⁶² Which is descended from which, is another question. The important thing is that it draws into a unity the natural evolution of the species.

Mainly on account of the narrowing of the limits of knowledge, religion and science became antagonists, with the consequence that the story of creation was understood, in the one case, as a pure trans-temporal fact and in the other case, as one that is only of the sensory-temporal world. This error darkened, like a shadow, the entire process of the Christianizing of the world, filled it with contradiction and inner conflict and, finally, led it up a blind alley. In its ecclesiastical forms Christianity became the preserver of phantastic conceptions of nature. If an understanding of the nature of cosmic intelligence is lacking, there is no way these views can be overcome.

Science and religion enrich one another and enter into an alliance if it is understood that only in the far-distant past was the world guided by the Divine being. During that phase the laws were really transcendental in their character; the science that spoke of them could only be religion. But gradually (in the course of materialization) a separation took place, of the cosmic reason which revealed itself in creation from its primal source. Today, therefore, the ideal order at work in the starry heavens is that which was embodied in it in the past.

Rudolf Steiner distinguishes four stages in the manifestation of the Divine-spiritual in the cosmos: “1. through its intrinsic essential being; 2. through the revelation of this being; 3. through the effective working, when the being withdraws from the revelation; 4. through the finished work, when in the phenomenal universe the Divine is no longer present, but only its forms” (GA 26). Revealing itself in the first stage is the highest “pre-consciousness” of the Godhead, the condition of everything, the unity without plurality. We have then to do with the world-stages of consciousness, life and form. When it passes through these, human consciousness is located, as it were, on “this” side of them (in otherness-of-being), in forms in which there is nothing of an independent Divine nature: neither being nor consciousness. The Divine can, however, move across to this side when the individual intelligence in the human being is brought into connection with the cosmic intelligence – that is, when it reaches through to moral intuitions. All the forms in the world are, in their origin, Divine. In this sense, nature as a whole is a revelation of the spirit. But in it there is no Divine life. It

begins to germinate in the power of judgement in beholding and, through this, can permeate the whole of nature.

When the human being engages in a phenomenological approach to nature, he can ascend from the appearance, the form, to the revelation of Divine being. But in his consciousness he must begin an act of creation: he must raise himself dialectically from the dead forms of logic to the living beholding of ideas, which is the dynamic of creative thinking. The union of the abstract with the living is guaranteed by the humanization of the Christ, since Christ – we repeat – entered into the ‘I’-man, the world of created beings, with an intelligence “entirely the same as that which once lived in the Divine-spiritual when this was, in its essential being, still forming nature” (ibid.).

In the study of nature the natural-scientific method is inadequate for the simple reason that the understanding faculty has been severed from the primal source of intelligence and has a shadow-like, Ahrimanic character. The products of the spiritual life are even more lamentable when they arise independently of a direct observation of nature.

A fruitful path is one where the individual spirit views nature from a Goetheanistic and Anthroposophical standpoint. Then the possibility gradually arises, to approach – in the language of the Mysteries – the “gateway of nature’s forms”, and to penetrate behind natural laws to the principles of the formation of nature. In his efforts to step beyond the limits of natural law, Goethe in his spiritual morphology was seeking, not for the outer forms, but for what remains hidden, configures itself in the forms and is not revealed to the senses.

Once we have passed through the “gateway of the forms”, we approach the “gateway of life”, where we have to do, not with forms, but with the stages of life, the elements, the ethers. Finally, when we pass through the third “gateway”, there stand before us the seven stages of consciousness (cf. GA 187, 27.12.1918). Thus, by way of Anthroposophical methodology and through extending the Goethean morphology of beholding to the realm where it has its purely ideal and even supersensible source, we gain deeper insight into the evolution of the world, as it was described by Rudolf Steiner (Darwin uncovered only a small fragment of it).

Thus, the system of nature represents an indivisible unity of two sides of reality: the sensible and the supersensible. The first is given in perception as its elements, the second in thinking as the connection of the elements. In the process of evolution the elements and connections change their positions step by step, as shown in Fig. 2: the connections on one stage of consciousness-being become the elements on the next, and so on. For example, the alchemical processes are seen to be con-

nections of the alchemical elements; on the other hand, the elements can be regarded as connections of the ethers with sensory reality and with the human being. Thus, the system of nature acquires one dimension, namely the vertical (the “vertical of the spirit”). Its second dimension is the spatio-temporal. The two dimensions encounter one another in the many-membered being of man. How this takes place is easily seen if, for example, we think-through the inner content of the triune human being of body, soul and spirit as represented by Rudolf Steiner in the Table below (Table 13):

	Past	Present	Future *)
Physical Body	Head-man	Rhythm-man	Limb-man
Soul	Life of ideation	Life of feeling	Life of willing
Spirit	Waking life	Dream life	Sleep life
	<i>Beauty</i>	<i>Wisdom</i>	<i>Strength</i>

*) Past, present and future in their relationship to the course of earthly human life.

Table 13 (GA 202, 27.11.1920)

Such is the human being as system-object of nature, standing at its third “gateway” (which is also the portal of the new initiation).

The conception of the system of nature discussed here is not aiming to overturn the generally-accepted scientific view; its purpose is to point out its limitations as a world-view and defend the rights of objective anthropomorphism in its essential material-spiritual nature.

3. Morality and Natural Law

There exist in science two concepts of nature. According to the first, all that is nature which stands before the human sense-organs; according to the second, the entire cosmos with all its substances, processes and laws is nature. Both conceptions stem from the re-interpretation of the Greek term ‘physis’, made already in the Middle Ages. For the ancient Greeks ‘physis’ was the essence of things, and nature was Divine. It was neither the cosmos nor simply the world of perceptions, but essential being and substance. Modern natural science has no idea of what the physis of Divine nature represented for the man of ancient times. The ancient Greek lived with his soul in close unity with the process and supersensible beings of nature. In his religious ceremonies he followed in living experience its yearly cycle. His states of consciousness changed in harmony with it. In the movement of a lemnis-

cate, he breathed his own self in and out together with the yearly breath of nature. The being underlying these semi-clairvoyant processes experienced by the Greek was Persephone.

Right at the beginning of the Greek culture-epoch (and all the more so in the Egyptian), the entire bodily life of man unfolds in such unity with the spiritual, that he feels how, together with the material, also the spiritual life enters him, sinks down into his body, “purifies itself, becomes spirit as the primordial mother (later she was called Demeter – G.A.B), from whom is born on an elemental level Persephone...” (GA 129, 18.8.1911). Demeter was experienced by the Greek as “the regent ... of the greatest wonders of nature, an archetypal figure of human feeling, thinking and willing...”, and Persephone was her daughter, who represented the stage of human development where the activity of the brain was not so specified as in the epoch of intellectualism and not isolated from the general corporeality of life, when the bodily processing of substances was still closely connected with the spiritual processing of thoughts.

Demeter can also, says Rudolf Steiner, be experienced as the great representative of that mighty, primal force “which today we only refer to with the abstract name of human chastity...” in Demeter this possessed “fruitful reality”, was not ascetic and contained within it, at the same time, “the primal love of humanity”, and “innocent love” (Eros) (ibid.). This was how the Greeks experienced nature.

Active in Demeter as fruitfulness is primordial love, which is of Divine origin. On the side of the human being, in individual love, Eros is at work. Between the one love and the other stands Persephone – the power of higher nature within nature, the nature of the triune soul of the human being. In our own time this soul attains the capacity to ascend to moral intuitions (instead of the old moral laws, which man drew, through Demeter, directly from natural life). On our way to this goal, the early Persephone (man’s old clairvoyant powers) died, buried herself in the subconscious depths of the soul, where she worked at consolidation of the human ‘I’; but in this process the human being acquired nothing but sensory perceptions of nature, and abstract experience of natural laws and of ethics. But the time is approaching when he must return to the spiritual nature of the world, once he has become an autonomous, moral ‘I’-being who is dedicated, not to the power of Eros, but to that of the Christ. And then Persephone is reborn in the human soul as the Goddess of freedom.

It is amazing how far Nikolai Losky came in his understanding of these facts of development where he wrote: “The entire evolution of nature “is “the evolution of love”.¹⁶³ At the same time he is far re-

moved from a naïve idealization of nature, since he understands that love also has a lower component: it gives rise both to lust and to jealousy.

In the mythology of the Grail, Kundry, says Rudolf Steiner, is “the reborn Herodias. She symbolizes the force that is the productive force of nature, and can be both chaste and unchaste, but ungoverned. ... Kundry had to remain a black sorceress until Parzival redeemed her” (GA 97, 29.7.1906). This task of Parzival is also fulfilled by anyone who, in his research into nature, arms himself with Anthroposophical methodology. His opponents (or, rather, antipodes) are materialistic natural scientists and parapsychologists. If they combine together to a single entity, they form the “Klingsor” of the modern age, who subjugates, violates and kills nature.

Nature has two faces. It is spiritual and material, it bears life and death within it. This is how it has become, because the human being who is on the way to self-determination in the ‘I’ has replaced it step by step as the element that determines him. Once he has achieved self-determination in the ‘I’, he will become the creator of future conditions of nature through purifying and ensouling them in the “aeon” of his ‘I’. Then the polarities will unite once more. They arose for the sake of the human being, and it is his task to overcome them. How long will this take? Rudolf Steiner’s answer is: It will take “until the human being has really reached the stage where there is a repetition in his consciousness, of the Divine consciousness” (GA 155, 24.5.1912).

Looked at from the temporal aspect, nature passes through two stages of development. The first of these lasted from the beginning of the earthly aeon to the moment when man acquired thinking ‘I’-consciousness; in the second stage, nature will undergo an evolution together with the individual evolution of the free human being. The laws at work in the two phases are not the same; the principal ones are even diametrically opposed to each other, as can be observed already in the human being of today. The sources of this polarity are to be found, as Rudolf Steiner says, in the fact that in nature (such is its essential being) “law and activity fall apart, the latter appearing to be governed by the former; it is, by contrast, the essence of freedom that the two coincide, whereby the active agent comes to immediate expression in the effect, and what is effected governs itself” (GA 2). A situation of this kind would be impossible in a nature that is pervaded and conditioned by God. For this reason, death entered nature and cleared a space

where man could develop his thoughts. This place became the corpse of nature, but the human being was given the opportunity to form free thoughts within it and, with them, impart impulses to what remains alive but does not enter consciousness – the will – and go on to influence the life of nature.

World-will, the source of all being, stands over against man in two-fold form: as phenomenology of the natural kingdoms (including the human kingdom), and in the form of the nature-forces. The latter constitute the essential core of the world. With a harmony that accords with law they govern the world in all its kingdoms, but they cannot be given to man in sense-perception. They are the connections between the elements of the system of nature and can only reveal themselves to human consciousness. “Thus, it is a part of man’s calling to bring the fundamental laws of the world, which otherwise govern all existence but would never come into existence themselves, into the sphere of manifested reality” (GA 30). We endow with existence, in the full sense of the word, the forces of nature which hold sway as its laws within it, when we grasp them in cognition, and at the same time, in the process of cognizing them, we live our way into the foundations of the world. In this sense one can agree with Schelling’s assertion that, in our coming to know nature, we create it.

The recognized connections (laws) of the elements (phenomena) are different from those that are not known but only observed indirectly. It is hard for the materialist to admit this, but for an organic world-view it is self-evident. The results of cognitive activity change, initially, nature in the human being, but it can only reach its other kingdoms (it is their transformation that is meant here) when consciousness becomes creative – alive and moral.

World-will is active in body and soul of man, and it is possible for him in cognition to unite once more the will at work in him with the central core of the world. As we bring about the union of the world as it has become, with its essential being, we gradually reach through – following the sequence of known laws of the world – to insight into the essence of our own being. This stepwise process is an organic whole. The natural kingdoms are parts of the human being. The ‘I’ of man is the summit of the development of nature. This is why “knowledge of the ‘I’ gives us true knowledge of nature. True knowledge of nature culminates in knowledge of the ‘I’” (GA 36). Knowledge of nature and spiritual knowledge are two sides of a single whole. And when we unite them, their former Divine unity emerges, but on the individual foundation of the human ‘I’ – the idea of freedom, which reveals the laws of

the being of the self-contained personality who finds his meaning within himself.

The human being has the possibility of giving, in free thoughts, impulses to his will, which to begin with is unconscious and therefore remains unfree. However, the thoughts arise in the mineral kingdom, which has become a corpse disconnected from the Gods. Thus, the world-cycle of nature closes in the human spirit. Man descends as a part of the natural whole and forms the mineral kingdom within him. God is not contained in it, and for this reason abstract thinking is entirely unconditioned. As it creates the motives of activity, it takes up into itself the element of the will, especially if it becomes pure. Then the world-spirit begins, through the human being, to come to the Father of the world.

The human being creates natural science when, in his observation of the tapestry of the sense-world, he brings into it his thoughts about the laws of its existence. We draw from our inner being the laws of nature, as thoughts, but thanks to the fact that we observe the sense-world. Between the one and the other there is, within us, a non-perceivable connection. Something enters us from outside; we calculate it. The laws of calculation are given to our intellect, and they correspond to what comes towards us from outside. We bring their connections to realization in soul and spirit, whereby it is possible for us there to reach through to the purely ideal objects of perception – the higher nature within nature.

For the process that takes place in us in this way Rudolf Steiner gives the following explanation: “If we turn our gaze to lifeless nature, we find a world that reveals itself in connections determined by law. We look for these connections and find them as the content of the laws of nature. But we also find that through these laws lifeless nature connects itself to the earth to form a single whole. We can then move on from this earth-relation that prevails in all that is lifeless, to a beholding of the living plant-world. We see how the extra-terrestrial world sends in from the expanses of space the forces that draw forth the living from the ground of the lifeless. In the living one becomes aware of that essential being which frees itself from the relations of mere earth and makes itself into a revealer of that which works downwards upon the earth from the widths of universal space. In the most humble plant we become aware of the essential being of the extra-terrestrial light, just as in the eye we are aware of the illumined body that stands before it. Through this ascent in our observation we can see, in beholding, the difference between the earthly-physical that holds sway in the lifeless,

and the extra-terrestrial-etheric that wields its forces in the living” (GA 26).

As the laws of nature are given to thinking consciousness, their substance and that of thinking consciousness are related. We reflect the thoughts; something similar happens with the laws. Reflection arises, as we now know, thanks to the fact that the world-thoughts in their essential being, when they reach the epicentre of non-being within us, return to themselves, and we capture this return with our astral body. In the working of natural laws a certain “reflection” also takes place, but on a universal scale. The working of the laws of nature, says Rudolf Steiner, can be compared with the light-intensity in relation to the light-source: it decreases by a square of the distance from the earth. Just as the light in the universe radiates out to a certain boundary (sphere) and then returns as spirit, so do the laws of nature, when they are known by man, arrive at a kind of “nothingness” and return to the human being, as “thoughts that are creative of meaning”. That is the “world-ether”. It is not radiated out from the earth, but comes towards it from all directions: “The world-ether is, at the same time a thought-world of formative forces.... The content, the formulation of our natural laws decreases in validity with the square of the distance [from the earth], right up to a certain sphere. Then the laws of nature have altogether ceased to be. Here, they all coalesce and merge together and then return, but now as pictures; they return in formations, in configurations” like imaginations, as thoughts in the etheric – are imaginations (GA 84, 20.4.1923).

When we grasp with pure thinking the principles of the working of freedom, we create them in their existent nature – not immediately, however, but when they are mirrored back from a spiritual sphere and return to us as moral intuitions. This process is expressed in the right-hand lemniscate in Fig. 136. The sphere from which the thought-content of the ‘Philosophie der Freiheit’ is reflected back, whereby we are shown the idea and reality of freedom, is the essence of the world, the Divine Being itself. This is why the human being experiences in the world of imaginations this “reversed action” of the ‘Philosophie der Freiheit’ as intuitive. On the basis of the above-quoted statements of Rudolf Steiner one can make a supposition. The absolute nothingness formed within himself by the human being when he thinks must encircle the entire solar system at a certain distance from its outer boundary. This sphere must work as a materializing influence upon the impulses coming from the sphere of the fixed stars, and overshadow their supersensible character. Its workings, which are purely spiritual in nature, may perhaps materialize themselves only within the limits of the solar system, and nowhere outside of this is there matter in the universe; but

its existence is also due to the starry heavens. The colossal distances between the stars are nothing other than the effect of the mirror-reflection of supersensible reality on the material sphere of the planetary system which, in its material form, is comparable to a gigantic brain. For this reason, every act of beholding which leads the human being out of his physical body must produce a resonance on the scale of the entire solar system.

4 The Evolution of the Species in the System of Nature

In his work “The Justification of the Good” Vladimir Soloviev distinguishes five realms of being: the inorganic, the plant kingdom, the animal kingdom, the human kingdom and the kingdom of God. They all “represent a sequence of clearly-defined and characteristic elevations of being from the standpoint of the moral meaning that is realized in the Divine-material process”.¹⁶⁴ Vladimir Soloviev is one of the few Russian thinkers who can be described as forerunners of Anthroposophy. His positive metaphysics belongs to that tendency in the history of ideas which leads from Goethe to Rudolf Steiner. He continues thus: “From the fact that the higher forms or types of being appear or reveal themselves after the lower, it in no way follows that the former are products of or are created by the lower. *The sequence of what is, is not the same as the sequence of appearance* (emphasis G.A.B.). The higher, fuller and more positive images and conditions of being exist (metaphysically) before the lower, even if they appear or reveal themselves after them. This insight does not mean a rejection of evolution; this cannot be rejected, because it is a fact. But to assert that evolution creates the higher forms entirely out of the lower, i.e. ultimately out of nothing, means to proclaim logical nonsense as a fact. The evolution of the lower types of being cannot, of itself, create the higher, but it lays the material foundations or provides the suitable environment for the revelation or the appearance of the higher type. ... The conditions for the appearance stem from the natural evolution of nature; that which appears – from God.”¹⁶⁵

Although man repeats in his ontogenesis of embryonic development the previous stages of evolution of the animal species, he is nevertheless born a human being. In the distant, primeval past he had three bodies, just like the animals, but that which was of God in these three bodies differed fundamentally from the corresponding element in the three bodies of the animal species. The factors of evolution, in a certain sense, influenced them all in the same way, both the animals and man, but even the similarity, within the species, of individual humans, the

stage of homo sapiens common to them all, showed itself to be secondary in the spiritual ontogenesis of the personality. Just as, starting out in the evolution of the animal species from the existing forms, one cannot predict what the next form will look like, one can also not say in advance what an individual subject will be like when he has become free in his thinking and his activity. On the other hand, it is true to say: However much free individualities may differ from one another, they will have one thing in common: their freedom comes from God and not from nature.

Anthroposophy looks in detail into the emergence of the Divine core of man in the course of evolution, when he is passing through the conditions of consciousness, of life and of form. Man's passage through the form-conditions (globes) led finally to what one describes as natural evolution. Its primal source or foundation consists in the fact that the earlier unity of "what is" and appearance was broken up, and thereby formed a series of descending stages, which became the natural kingdoms. It broke up on the "vertical" of development, extending from the physical plane to the higher Devachan and, in time, from the first to the fifth, today's, root-race. Thus was formed the cross of development, the main object of which is man. Compared to the other kingdoms of nature, he brought this to realization most fully because, descending to the lowest stage of appearance, he here united with his own essential being – his 'I' (Table 14).

	Man	Animal	Plant	Mineral
H. Devachan	-	-	-	'I'
L. Devachan	-	-	'I'	Astral body
Astral World	-	'I'	Astral body	Ether-body
Physical World	'I'	-	-	-
	Astral body	Astral body	-	-
	Ether-body	Ether-body	Ether-body	-
	Physical body	Physical body	Physical body	Physical body

Table 14 (GA 95, 26.8.1906)

The Table shown here illustrates very clearly how the relations between Creator and creation have unfolded up to the present time. Standing at the opposite poles of these relations are man and the mineral kingdom. Both of them have separated to the greatest extent from the Divine, but in such a way, that man also brought his system-forming principle – the 'I' – across to the realm of non-being (here we must

again refer to Fig. 35) and, as an individual human being, became a micro-universe in himself. The mineral kingdom possesses as a system-forming principle the God of the universe: for this reason, it is only a system on the scale of the universe. An intermediate position is occupied by the plant and animal kingdoms. As the human being with his 'I' has descended to the physical-etheric plane, the natural kingdoms, the farther they descend from the spirit and move away from the world-'I', will find their system-forming principle more and more in man.

The world-whole of nature, at which we have now arrived, was described in a particularly incisive way by Rudolf Steiner in his commentaries on the natural-scientific writings of Goethe. We will now bring a lengthy quotation from his commentaries, single parts of which we have used earlier in the book. In this quotation is formulated what we may call the spiritual-scientific view of natural science as a whole, the entire system of nature. Rudolf Steiner says there: "The way in which the concept (the idea) comes to expression in the sense-world is what distinguishes the various kingdoms of nature. If the sense-perceptibly real entity only attains an existence such that it stands entirely outside the concept and, in its changes, is only governed by it as a law, then we call this entity inorganic. All that happens to such an entity is attributable to the influence of another entity; and the way in which the two affect one another can be explained by a law that stands outside them. In this sphere we have to do with phenomena and laws which, if they are primary, can be called "ur" (primary)-phenomena. Thus, in this case, the perceived conceptual element stands outside a perceived multiplicity.

But a sense-perceptible unity can also point beyond itself; it can... oblige us to move on to determinations other than those that are perceptible to us. Then that which can be grasped conceptually appears as a sense-perceptible unity. The two elements, concept and percept, are not identical, but the concept does not appear outside the sensory multiplicity as a law, but within it as a principle. It underlies it as that which pervades it and is no longer sense-perceptible, which we call type. It is with this, that organic natural science has to do.

But here, too, the concept does not yet appear in its own intrinsic form, as concept, but only as type. Where this... emerges in its conceptual form, it appears as consciousness, and here, finally, that comes to manifestation, which on the lower stages is only present in essence. The concept itself here becomes percept. We have to do with the self-conscious human being.

The Plan of World

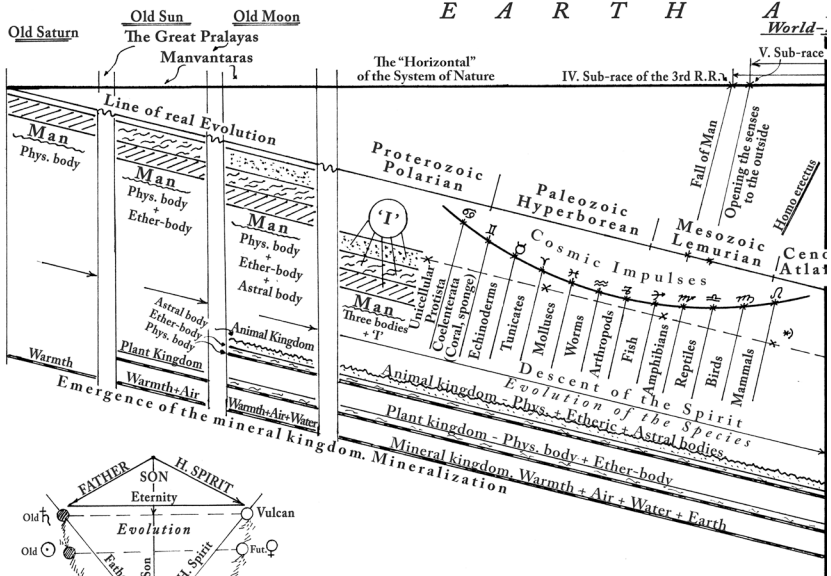


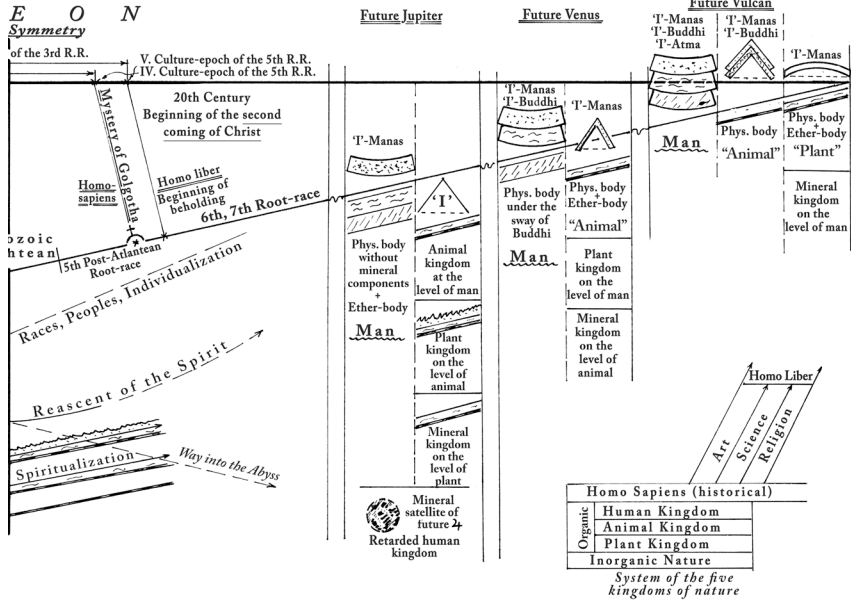
Fig. 139

* (GA 300b) A total of 12 species. Three main groups. They are connected with the zodiac and the three-fold man of head, rhythmic system and limbs.

Natural law, type, concept are the three forms in which the ideal element comes to expression. The law of nature is abstract, stands above sensory multiplicity and dominates inorganic natural science. Here, idea and reality are entirely separate. The type unites the two in a single entity. The spiritual becomes an active entity, but is not yet active as such, it is not there as such but has, if it is to be viewed in terms of its existence, to be beheld as a sensory phenomenon. Thus it is in the realm of organic nature. The concept is present on a perceptual level. In human consciousness the concept itself is the perceptual element. Beholding and idea coincide. It is the ideal that is beheld. It is therefore possible on this stage, for the ideal, existential core of the lower levels of nature to come to manifestation. With human consciousness the possibility is given for that which on the lower stages of existence merely is, but does not appear, now to become manifested reality” (GA 1).

Thus, man unites in the core of his being the essence of the world and of nature. In the human being that which is becomes outwardly manifest – therefore he can become free.

Evolution (to consider together with Table 14)



In its totality the world has 33 levels of being. Ernst Hagemann has brought this into a system, using as guidelines the communications of Rudolf Steiner.¹⁶⁶ Anyone wishing to study this theme more deeply can do so with the help of Hagemann's book. Here, we are focussing on a different task, and confine ourselves to the sevenfoldness of the levels of being (which is fundamental), shown in Table 14, and we will attempt to unfold them in the spirit of the doctrine of evolution of species as represented by Darwin and Haeckel, but on the scale of world-evolution as a whole, extending across seven aeons (Fig.139).

Seen in this perspective, evolution comprises the entire process of the descent of that which is, to manifestation, its birth in the human being, and the ascent of man as a being that is, to God. The multiplicity of manifestations, processes, relationships that this entails cannot be surveyed in a single overview, but they can all be systematized within the structure of basic phenomena and categories, as we have shown in Fig. 139. Let us highlight here just a few of its parts. In the first aeon of the cycle the physical body of man was created. This was "a fine, rarefied etheric warmth-body ... the first, preparatory form of the present physical-mineral human body" (GA 13). It was governed by physical laws which only show themselves in the effects of warmth. In the aeon

of the Earth it ascended to the fourth stage of its perfection, but at the same time entered the lowest stage of sensory existence; it became dense and material and also became subject to the laws of the inorganic world. But its higher being – its phantom – remains a purely spiritual body of forces.

In the aeon of the Old Sun the physical body was permeated by the ether-body, which in the aeon of the Earth stands on the third stage of its perfection. The astral body in the Earth-aeon has the second degree of perfection. On the Earth the human being acquires his individual ‘I’; it is the most spiritual, but also the most imperfect of his members; in it the human being is exposed to the temptations of evil.

The ascent of man on the ladder of evolution goes hand in hand with a remaining-behind of the beings and substances: “... when the Saturn development was over... humanity as a whole had to expel something and retain for itself the finer parts. What had been expelled then became the animals. Through the expulsion, the others could refine themselves and advance a step further” (GA 120, 17.5.1910), and in the aeon of the Sun unite with the ether-substance. The part that remained behind would only have been able to do this in the aeon of the Moon; in the aeon of the Earth it acquired an astral body and became the animal kingdom of today. In this sense, the animals descended from man, etc.

After the aeon of the Earth, what has remained behind will begin to catch up on the development it did not achieve. In the aeon of Jupiter the animal kingdom will acquire an ‘I’, the plant kingdom will receive an astral body and ascend to the level of the animal kingdom; the mineral will become a plant and there will no longer be a mineral kingdom as such. The human being will then possess an individual ‘I’-Manas and rise to the stage of the Angel (Table 15).

Old Saturn	Old Sun	Old Moon	Earth	Future Jupiter
Man	Man	Man	Man	Angel-man Man
	Animal	Animal	Animal	Animal
		Plant	Plant	Plant
			Mineral	

Table 15

This picture is different if we view it from the standpoint of the universally dominant evolution of man. Then we will have to say that in the aeon of Old Saturn the human being stood at the stage of inorganic nature. All that in him which remained behind during that aeon was finally ejected from him; it remained behind more and more in the

course of the following aeons and, on the Earth, became the mineral kingdom. In the aeon of the Sun, man was like the plant; what he ejected from himself in that period became the beginning of today's plant kingdom. In the aeon of the Moon, man stood at the stage of the animal; a part of the plant kingdom which had remained behind in the aeon of the Sun was able, at the end of the Moon aeon, to unite with what man at that time ejected from himself as a retarded element, the germinal beginnings of today's animal kingdom; and that part of the retarded plant-kingdom of the Sun aeon which was unable to raise itself to this level remained plant-kingdom, also in the Moon aeon, but in mineralized form: the mineral-plant-kingdom etc.* (Table 16).

Old Saturn	Old Sun	Old Moon	Earth
			1. 'I'-Man
		Animal-man beginning of Animal kingdom	2. Animal kingdom
	Plant-man beginning of Plant kingdom	Plant	3. Plant kingdom
Mineral-man beginning of Mineral kingdom	Mineral	Mineral	4. Mineral kingdom

Table 16

It is essential to think-through both Tables (15 and 16) together, if one is to grasp the true kernel of the biogenetic laws, whose working extends through the entire evolutionary cycle. Before the earth entered the fourth globe of the fourth life-condition (round), with which its actual development begins, there were repeated in its, let us say, planetary ontogenesis all the previous stages of evolution. In the fourth globe the human being in his this-worldly development was endowed with an 'I' and therefore came into contradiction with this development. This found its expression already at the stage of his descent into material being. In the first root-races of the fourth globe a repetition of the previous aeons took place for the last time. In correspondence to this, the warmth-ether, light-ether and chemical ether began to be active, one after the other. The human being, however, began his descent to earth in the life-ether, into the natural kingdoms that had been incarnated and

* We are following the general and most important principles of development and omit numerous details and special features. Thus, to be more precise, there were for example in the Moon aeon the following kingdoms: the human-animal, the animal-plant and the mineral-plant – i.e. there were no kingdoms in the present sense of the word.

revealed already as far as the initial stages of mineralization (this is what the Bible tells of), and acquired step by step the chemical, light and warmth-ether.

We have already touched upon this question, but will discuss it once more. In one of his articles from the year 1900 Rudolf Steiner says: “A world-view which in its explanations remains with the “before” and derives the “after” from this, is ‘monism’” (GA 30). If we look at Fig. 139, we may be inclined to ask: How can this definition of monism be reconciled with the predetermined nature of the coming world-conditions? – They are predetermined on a very high spiritual level, which lies higher than the spatio-temporal realm. Were this not the case, one would have to regard time as an indispensable constant of all worlds. On the other hand, even the highest revelations insert themselves into temporal development. Then the universal becomes individual and particular, and when this returns to the universal, the universe acquires a new quality. (This is the principle of the triad of elements 5-7.)

Our seven-membered evolutionary cycle is established by the revelation of the triune God. In this sense, the whole cycle arose in the aeon of Saturn completely and simultaneously, but in the higher Devachan. In the process of its temporal development human monads are formed. How many of them were to emerge and how many will attain the aeon of Vulcan, was not pre-determined in the primal revelation. Only in the Atlantean epoch did it become clear how many of these monads had been formed. But whether all of them will reach the aeon of Vulcan depends on their ability to acquire a free spirit.

In a very lofty spiritual sense it is predetermined that human beings are to become free. But for this reason they come, when they incarnate on the earth, into total contradiction with all that has already come into being. Whoever is not involved in such a contradiction, runs the risk of remaining behind.* For this reason, the monism of natural science, of which Rudolf Steiner is speaking in the above quote, is not the monism of the ‘Philosophie der Freiheit’.

To understand freedom, one must understand the change in the quality of development that takes place in the human being when he moves across from the state of creature to that of creator and actually takes upon himself the cross of future evolution. It is not by chance that his moral intuitions, his moral phantasy, spring from the highest spheres of the spirit. In this sense, they are already realized at the moment of their

* The risk also exists where a person is unable to bring this contradiction to a synthesis.

coming into being; their spiritual impulse extended at once to the last moment of its activity and it will illumine from above its realization in space and time, which will, of course, correspond to it only in part. However, at the same time the two aspects, the temporal and the trans-temporal, will constitute a perfect unity. No-one but Rudolf Steiner was able to ask and to resolve this fundamental question of development. He wrote in a letter to Eduard von Hartmann: “All qualities attributed to the transcendent are merely borrowings from the sphere of the immanent world-content. I cannot find the door that leads us from the immanent into the transcendent. Therefore, I seek the elements through which the world is explained, only within the realm of the immanent. And compatible with this epistemological approach is that ethical standpoint alone, which also allows the moral ideals to arise in the sphere of the immanent, that is to say, within the human consciousness. This viewpoint, however, leads of necessity to ethical individualism. For, within the immanent one can only speak of moral ideas as thoughts of the individual consciousness. I therefore have to put in the place of moral insight, moral phantasy” (GA 39). These fundamental ideas of the ‘Philosophie der Freiheit’ must be thought-through thoroughly, if one is not to succumb to “conservative dread” as one reads Ch. 12, where moral phantasy arises on the basis of the “coupling” of Darwinism and free morality. Rudolf Steiner remarks at one point that he can be described as a progressive philosopher in the same sense as one could call Eduard von Hartmann a conservative philosopher.

5. The “Vertical” of the System of Nature

Of decisive importance for us is the fourfold phenomenon of the human ‘I’ as shown in Fig.35. The cross of world-evolution is repeated in the form of the cross of personality, and thus the higher ‘I’ is attained – the basis of freedom and of moral will. The cross of personality, to which the cross of evolution is immanent, has two components. Together, they organize the lemniscate of thinking and, in its full expression, one of them, the horizontal, is also represented in Fig. 139. We will now try to view the vertical component no less completely. If one then takes the two of them as a unity, one arrives at the system of nature in the broadest sense. We carry its full projection in our thinking spirit when we attain to the power of judgement in beholding. Our seven-membered metamorphoses of thinking, which have the form of a gnoseological lemniscate, are, again, organized by the world-cross. On the horizontal axis, in the point of beholding (element 4), the human being passes through the development from the sentient to the con-

sciousness-soul; the three souls are the quintessence of the entire preceding evolution of man. On the vertical axis we move through the stages of the active 'I': elements 2, 4, 6.

In what way the system of nature is organized on the stages of the descent and ascent of the spirit, has already been clarified by us with some degree of completeness in our earlier discussions.* Our remaining task is to systematize these discussions, as this is the precondition for discovery of their unity.

What we call the "horizontal" and "vertical" of nature are so much a unity, that the two are, ultimately, one and the same if viewed from different aspects; but since in the real world everything is real, a change of standpoint reveals, at the same time, a different reality. Even the same laws intrinsic to both, do not have in them the same effects. Let us take by way of example the law of symmetry. In the horizontal of the system the axis of symmetry is connected with time, but in the vertical it is, in addition, the axis of the entire hierarchy of 'I'-phenomena, is projected as such onto the spatio-temporal realm and emerges as phases along the horizontal axis of the world-cross. The horizontal axis is phenomenological, the vertical is 'ur'-phenomenological; the first of the two reveals something, the second explains the revelation. After the Mystery of Golgotha, standing at the centre of the world-cross is the 'I' of God himself, the 'I' of Christ.

The vertical axis of the cross is also the axis of the more complex symmetry. Here, it is the Mercury-Moses staff itself. On an 'ur'-phenomenological level this staff expresses the position of the second Logos between the first and the third Logos. This is the middle hypostasis of the Divine Tri-unity. In the gnoseological lemniscate, by virtue of its activity (in the antithesis) is given the symmetry of thesis and synthesis, which comes to expression, not in a similarity of the elements, but in the unity of their enhancement.† The constructive antithesis negates the one side of appearance (that which has become), in order to metamorphose it into something higher. Something similar takes place in the second triangle of the elements, although in the lemniscate they are, as it were, aligned (but this is a crooked line; three of its points can also be connected with a triangle): 3-4-5. Beholding negates, on the one side, any manifestation of thinking in the 'I', so that thinking appears on the other side (if only in germinal form) as that which is. In the third triangle (5-6-7) the individualized thought-being, as part of

* This question is examined in considerable detail in our book "Triune Man of Body, Soul and Spirit" (not translated into English).

† We have to do here with the principles of the "two serpents" which wind around the staff of Mercury (cf. Fig. 134).

our higher 'I', cancels the real manifestation of the idea as perception of a certain universal element in order, after personifying it, to preserve it within the universality of God: in a similar way, in the aeon of Vulcan, all human 'I's will merge together to a universal unity while each of them will, nevertheless, preserve itself. The universal in the individual is metamorphosed into the individual within the universal. The horizontal axis of the world-cross arises, to begin with, in spiritual heights and descends gradually into evolution. It is precisely through its descent on the stages of the vertical axis that the "chalice" of evolution is formed, which we have already discussed. Through the fact that the Divine Tri-unity reveals itself to the world of the hierarchies, the horizontal axis is formed for the first time. (The initial impulse of the vertical axis arises as an outcome of the primal revelation within the Trinity, when the Son became the basis for the relation between the Father and the Spirit.)

Before the beginning of the evolutionary cycle, and also between the aeons, evolution moves across into the Great Pralaya. Then, the Divine Tri-unity constituted a unity that was turned inwards. One must, in this case, imagine its "inwardization" as a total "Divinization" of the universe, where nothing "external" and no outer manifestation remains. When the revelation of the Tri-unity towards the hierarchies begins, the mediating activity of the Seraphim and Cherubim begins also. Thanks to it (here we must take by way of illustration an example from geometry), the "point" (in the world of intuition), all-being, universal oneness, all-embracing consciousness takes on the form of a circle not, however, as a world-object, but as a principle. In it, the Cherubim represent the axis of consciousness (in man this is the axis of thinking). It extends straight away from the aeon of Saturn to that of Vulcan (cf. Fig. 141, line AB). Through the Cherubim the axis of the World-'I' – the axis of the Son (in man this is the axis of feeling) – is led out of the Divine revelation. At the crossing-point of the axes the World-'I' emerges as the centre of activity of those forces which come from all sides of the infinity that is "equidistant" from it, which we symbolize in the form of a circumference with its mid-point. This is both the Zodiac and the circle of the will.

Further on in evolution a certain "cone" emerges. It begins to move "downwards", from that which is, to manifestation, from spirit to matter, spiralling down through sequences of metamorphoses, reaches the boundary between the sensory and the supersensible world (point C, Fig. 141), and then that boundary of the world which represents reflection. To be more precise, two cones of evolution are formed: one in the world of the hierarchies, and the other, as its mirror-reflection, in the

world of otherness-of-being. In this way, the “horizontal” axis of development (AB) descends to the boundary of non-being (A’B’); from there, evolution (after it has been reflected back) begins to reascend, forms a spiral of counter-movement encompassing, from the beginning, all forms of being, and leads them together into the point of the ‘I’, through the power of which revealed being crosses the Threshold, is spiritualized and then disappears gradually in the world of the Greater Pralaya (see Fig. 78).

Thus, the vertical axis organizes the development that takes place along the horizontal axis of the cross. In the final analysis, the vertical axis is the way of Christ to Golgotha and the Ascension that follows. First, God followed the evolution of the world all the way to its material “ground”; today the world follows God. Such is also the path of man. But the world is, through Divine providence, determined by three substances: the physical, the etheric and the astral. They each and in their totality belong to the vertical axis, and this axis is, in evolution, a “cone”.

As the supersensible world first reveals itself to man in Imagination – that is, in two dimensions – it is possible to represent the cones depicted in Fig. 141 in the form of two acute-angled triangles ACB and A’C’B’. Their apices belong to the “vertical” of development, but only exist within the framework of the triangles. In this way we can form a picture, geometrically, of the mode of activity of the Divine Tri-unity together with the Seraphim, Cherubim and man, who actually forms the basis of the lower triangle (A’B’). Unfolding between the two bases is the activity of the hierarchies in the world of higher revelation and in the world of the natural kingdoms.

The Divine Tri-unity, limitless within itself, gives itself limits in its revelation. Its self-limitation can be seen in the form of three creative rays, which are universal world-regents of the physical, etheric and astral substances offered up by the highest hierarchies, also as a sacrifice, on the altar of creation.

By virtue of its perfect self-sufficiency the world of higher revelation is transcendent to the world of lower becoming; and at the same time it is immanent to it – through its relation to the creation, which in all its manifestations forms the world-unity, which is brought into a unity by what has already been accomplished, as by world-karma; the relation of cause and effect unites them in such a way that, in the process of development, causes and consequences exchange their places: according to the principle of polar inversion.

In evolution any action is only possible, given a counter-action that is equal to it in strength – by virtue of the law of immanentism. For this reason, the world of what is, when it attains existence, mirrors itself back on its “lowest ground”. The higher Tri-unity finds its counter-image in the tri-unity of a kind of anti-world, personified by the three kinds of spirit-beings that have been formed as a result of the retardation of the beings of the third hierarchy. These are the Luciferic, Ahrimanic and Asuric beings. From the standpoint of ethical individualism, of moral intuitions and of moral phantasy, they constitute the world of evil. But in objective world-evolution, especially in its first half, they also have positive and indispensable functions. The beings of the third hierarchy acquired the ‘I’ in the course of our evolutionary cycle, where the development of any given beings takes place at the cost of the retardation of the others. This is what law dictates. In accordance with this, the development of man accounts for the retardation that comes to expression in the form of three kingdoms of nature. But because the world is a unity, good and evil form within it, in a certain sense, an objective unity. Its elements and connections are as follows (Fig. 140).

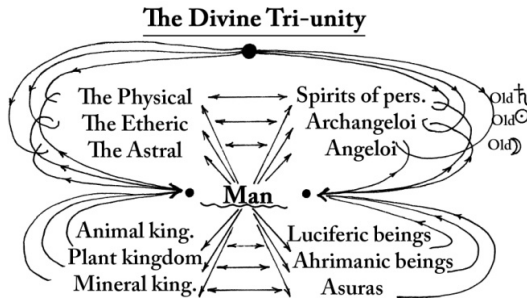


Fig. 140

What is shown in Fig. 140 helps us to see that man also represents the nodal point in the antithesis of good and evil. Through him, world-evil in the context of the evolutionary cycle has “condensed” in the ethical sphere, and through him it can be transformed into Good. Simply to withdraw and leave the world of evil behind is not a possibility for the human being.

In man and also within objective world-evolution the three kinds of retarded beings stand over against God the Spirit, God the Son and God the Father. Here, the particular fact should be pointed out, that there are retarded beings also within the second and the first hierarchy, but they undertook to remain behind voluntarily through a deed of sacrifice in

order, in this way, to come closer to man's evolution and contribute to it more directly. Thus, for example, there are Spirits of movement who remained behind in order to collaborate in the forming of the races of man during the past stages of evolution.

Tradition relates that Christ descended on Easter Saturday into the anti-world of the opposing powers and subdued their excessive influence on human souls. His descent grows particularly relevant in our own times where, with the development of the consciousness-soul, there is present in human beings a growing power of the Asuras, who attack the 'I' directly. Together with the Luciferic and Ahrimanic beings, their goal is to form a similar kind of tri-unity, in which the Ahrimanic and Luciferic impulses, although they are diametrically opposed, do not as foreseen by the laws of evolution mutually extinguish but, on the contrary, mutually strengthen one another. In this situation the position of the human being in incarnation is extremely precarious. Christ has weakened the influence of the Asuras and brought them into a kind of latent state, but the time announced in the Apocalypse will dawn, where limits will no longer be placed on their power. Incomparably greater 'I'-forces will then be required of the human being if he is to resist them. It is therefore advisable to think of strengthening the 'I' while there is still time.

But, however the future spiritual development of the world and mankind may unfold, the victory of evil in the world is an impossibility. As we see in Fig. 141, the Divine Threefoldness, by virtue of the working of the universal law of symmetry, is somehow reflected in the anti-world and even personifies itself there, but in such a way, that it is only a threefold membering that arises and not a tri-unity. The Trinity is in its essential nature four-membered (even the hierarchs of the Orthodox Church sometimes speak of this); its unity is not simply an idea, an abstraction. It is the One God of the universe. He is the principle of the true unity in everything, including in the anti-world. Christ, who descended into Hell on Easter Saturday, revealed this unity there. The abyss is therefore lacking in its own unity and in its personification. For, there is no fourth opposing power (i.e. retarded Spirit of form, or Elohim). Sooner or later, the abyss will light up and merge together with the Divine unity of the world.

The evolutionary process begins in our cycle, from the outset, from both sides: in the highest and also the lowest sphere. The primal substance, their own will, is brought by the Thrones in accordance with

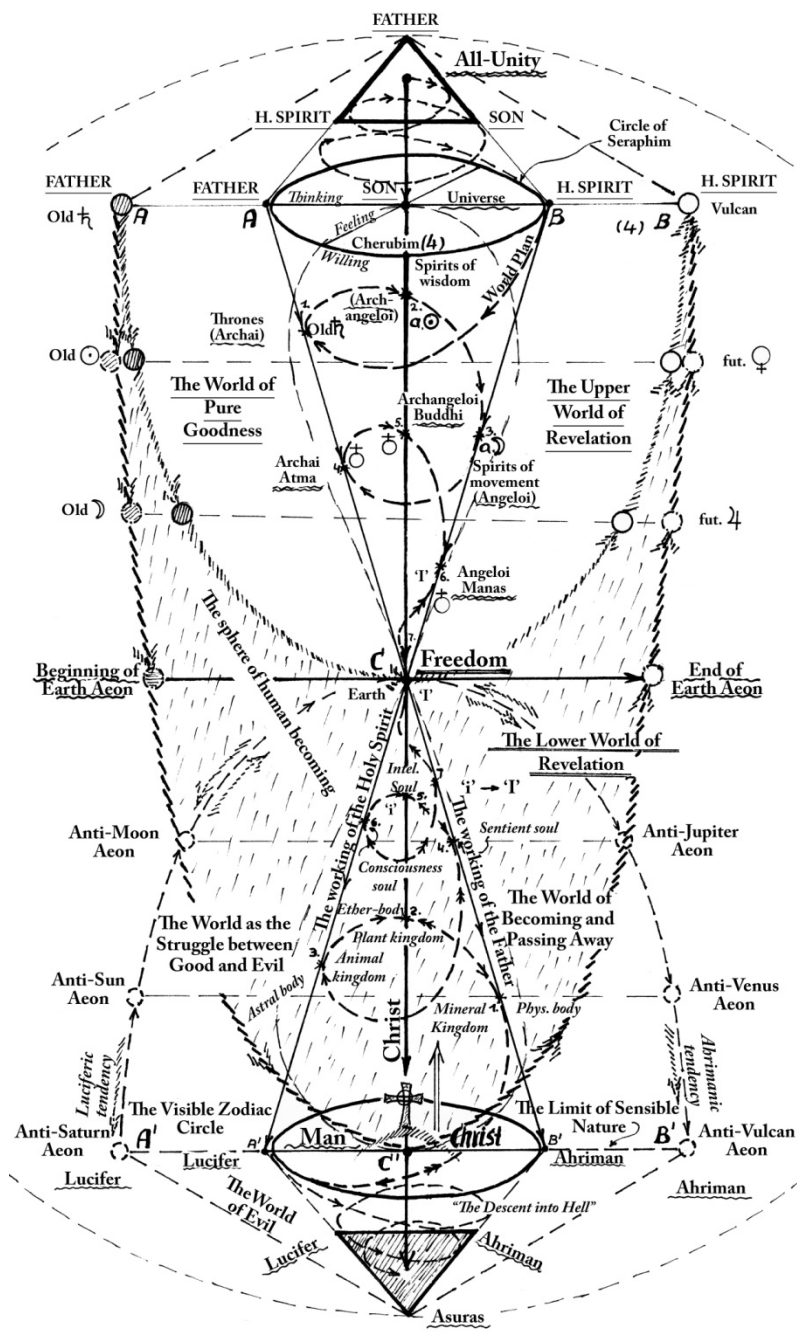


Fig. 141 The "Vertical" of the System of Nature

Divine revelation as a sacrifice on the altar of Creation. With the revelation of the Thrones there emerges in the higher sphere of evolution Spirit-man (Atma), with the intention of some time becoming a possession of man's higher 'I'. The human being himself is born as a phenomenon of otherness-of-being – as an element of warmth, which is guided transcendently by the warmth-ether from the higher sphere. This ether becomes the basis for the relation between the supersensible and the sense-world which is appearing in its very first outlines.

In the aeon of the Old Sun the highest impulse of development proceeded from the Spirits of wisdom (second hierarchy). They endowed the human warmth-monads with an etheric body in the form of warmth and light-ether, whereby they work in the hypostasis of God the Son. Since then, the etheric body has been immanently connected with the physical body. On the heights of evolution appears the Life-spirit, with the intention of becoming in the aeon of Venus an attribute of the higher 'I' of man. Active in the aeon of the Moon are God the Spirit and the Spirits of movement. The human being is endowed with an astral body and in the heights Manas appears.

It should be noted that in the course of the first three aeons the third hierarchy of Divine beings emerges. In the aeon of the Earth they mediate the working of the triune spirit (Atma, Buddhi, Manas) upon the triune body of man. There arises a kind of spiritual field of tension in which the individual human being develops the triune soul (Fig. 141). Two new threefold elements, working from above and below, repeat the path of development of the first three aeons and subject themselves to the same working of the three hypostases. At the point where two worlds meet, or at the centre of the world-cross, the higher individual 'I' of man comes to manifestation. The movement of the three souls to this point (C) is also described in the second Cycle of the ninth chapter of the 'Philosophie der Freiheit'.

What we have described as the descent of the higher impulses of creation within three limits, three world-forces, three substances took place and takes place on the level of being that stands higher than the realms of space and time. There, the beginning and the end of the impulses at work arise simultaneously. In this respect, the future of the world is conditioned by its past, and vice-versa, which can be expressed pictorially in the form of the seven-membered chalice of evolution. It has its counter-image, with which the Luciferic and Ahrimanic spirits have connected their activity. The former always appeal to the past, pulling development back to the Father-principle in its initial revelation; the latter always strive forwards as precipitately as possible and drive evolution overhastily into the future in an immature condition.

The central Christ-forces are opposed by the Asuras. In a certain sense we have to do here with the “upside-down” world of otherness-of-being, a mirror-reflection of the chalice of evolution, the world of ‘ur’-phenomena and archetypes. What in the upper chalice is a descent, represents in the lower an ascent, and vice-versa. The spirit that is materialized does in fact descend; created beings, on the other hand, above all the human being, ascend as a result. But in the second half of the evolutionary cycle there is a fundamental change in the relations between the lower and the higher. In the centre of the world-cross, in the higher ‘I’, the human being must enter the upper chalice of evolution. If he fails to do this, he begins to sink down in the lower chalice into the realm of the opposing powers.

This is the plan of evolution. What happens in reality, where pre-determination is radically corrected, was shown by us in Fig. 141 in the form of a third, synthesizing chalice which represents a unification of the first two, polar opposite chalices. It is of importance, above all, for the evolution of the human being. With regard to the destiny of the natural kingdoms in future aeons, this chalice must be researched separately. In the chalice that embodies a synthesis, the human being descends to the mid-point of the evolutionary cycle. Thereafter he begins, on a path of evolution, but in soul and spirit and freeing himself from nature, to ascend. He is, of course, not able in the aeon of the Earth to ascend fully into the sphere of the hierarchies, of that which is; he will merely approach it more and more and finally merge with it completely in the aeon of Vulcan.

Our discussions are summed up in the form of Fig. 141 which, thanks to its pictorial character, is able to reveal more than we have said. It is a further development of the theme we dealt with in connection with Figs. 78 and 116. And it is the picture of the second (vertical) component of the system of nature.

6. Conclusion

In order to be better prepared for what awaits us in the eleventh and twelfth chapters of the ‘Philosophie der Freiheit’, we need to summarize the considerations made in this chapter.

We know that Rudolf Steiner, on account of a few sentences in the ‘Philosophie der Freiheit’, has even been accused of materialism. The spiritualist, the spiritual researcher, needs a certain courage in cognition if he is to be able to accept things like the following honestly and consciously: Human life has “only the purpose and determination that the human being gives it” (GA 4).

With regard to Rudolf Steiner's views on nature, three especially important aspects should be taken into account. First, he says that God has withdrawn from nature and it is fruitless to seek him there; secondly, that God has poured himself out into nature and is immanent to it; thirdly, Rudolf Steiner developed a mighty doctrine of the spiritual essence of nature, of the spiritual beings that pervade and inhabit it.

Anyone who, remaining honest with himself, wishes to find a relation to the 'Philosophie der Freiheit', has the duty to find the non-contradictory connection between all these three aspects. Whoever is unable to do this can at most heap empty praises on the 'Philosophie der Freiheit' and pretend to understand it, or he will superficially dismiss it.

At the beginning of the chapter we referred to N. Losky's thought that it is impossible to understand the world if one holds to the principles of an "inorganic" world-view. At the beginning of our book we stressed the relevance for our time of the system-method of cognition in Goetheanism, and went on to prove it. Only if we regard nature as a system (containing a multiplicity, a hierarchy of sub-systems) can one bring into harmony with one another the three above-mentioned aspects. The parts that belong to the great totality of nature form a hierarchy of stages of the descent and ascent of the spirit of the universe. Each of the lower stages has its laws as derived from the laws of the higher stages. Therefore, the stage of the sensory being has laws of two kinds: immanent, which are conditioned by its own being and its own movement as a totality; and transcendent, in which its former relation to higher stages comes to expression, and also the possibility of ascending to this once more – though in a new quality – in the future. These two kinds of law can stand in close connection and be, nevertheless, quite different. Such are, for example, the laws of thinking and beholding. Beholding is already present in dialectical thinking, but is not the determining factor in it. Beholding thinking, which is related to imaginative thinking, requires the setting-aside of the reflective 'I'.

The seven form-conditions (globes) form the system of nature in the wider sense. The nature of today in its sense-perceptible form is the central, fourth part of this system. We have shown in Table 14 how the elements (kingdoms) of this part are connected with the whole. This Table reflects, not its emergence, but its givenness at the present stage of development. As regards its emergence, however, there took place in it in the distant, primeval past a direct inworking of supersensible forces on what was coming into being in the sense-world. In what way the supersensible gradually withdrew from the sense-world can, again, be gathered with the help of Table 14, as one follows it from the human to

the mineral kingdom. Here, the mineral kingdom is the one that has been abandoned by God to the greatest extent. In the human being the real transcendent presence of God was preserved in the life of soul and spirit. Only through them can this presence enter transcendently into relation with the other natural kingdoms. Thanks to this, the fifth natural kingdom is evolving (V. Soloviev) and we say that knowledge of the world is an important fact for the world.

That God has withdrawn from the sense-world has a concrete significance for each kingdom of nature. Thus, he has withdrawn from the mineral kingdom in three respects: etherically, astrally and in the 'I'; from the animal kingdom, only in the 'I'. For this reason, the natural laws reflect a certain status quo, in keeping with each kingdom, of the former transcendent working of God within it. In these different "status quo" God is now immanent to nature. In the mineral kingdom they have the character of laws and 'ur'-phenomena of nature; in the plant and animal kingdoms, that of laws and types. The immanence of the Divine presence is of many different kinds. As to the world of the elemental spirits and, particularly, the group-'I's of the natural kingdoms, they show themselves to be the most genuine reality of all that we perceive in nature with our senses. It is in them that is rooted the Divine status quo, and not in the invented atoms of matter. One can of course speak of a difference between the material appearance of a stone and that of a flower, but it would be far more productive for natural science to speak of a difference between the working of the elemental spirits through whose being the appearance of the stone arises, and the working of those who give rise to the phenomenon of the plant. Above all, we must avoid the erroneous conclusion that materially-revealed nature is one thing and the world of the nature-spirits is something different, transcendent.

As to the human being, God has descended with him into sensory being within his 'I' and has therefore become in him, if one may express it so, nothing of a constant nature. The transcendent God is immanently and dynamically present in the human 'I'. But this is the higher 'I'. The basis of the maturing and ascent of the human being to the free spirit consists in the fact that, with the immanentism of his personality, his lower 'I', he enters the transcendent and remains there. The rest of the natural world moves like a self-winding mechanism. But, of course, this is not a perpetuum mobile. We should not forget that the essential nature of a system lies in the fact that the whole is greater than the sum of its parts. The created world – let us not be afraid to express it thus – compels the Divine to reproduce for a certain length of time the cycles of metamorphoses as they were once brought

forth by the hierarchies and are since sustained by the group-'I's. Now, it is precisely this self-reproducing interrelation of the hierarchies, the group-'I's (souls), the elemental spirits of nature, the elements, ethers, processes, which embodies an interconnected whole and outside the limits of which nothing further exists, that constitutes the immanence of God in the world. If at this stage God were to interfere as it were "from above" in the process of being, and wish to change its laws in contradiction to the way they were formed, he would come, with a transcendental action of this kind, into contradiction with himself.

But is it possible, then, for the world to exist eternally as it is today? It is developing continually its higher conditions. All of its interrelations are involved in this. Where is the prime mover of these changes? In God himself, who is immanent to nature. The elements (forms) that accumulate being through the process of the metamorphosis of forms, are gradually "exhausted", and the being of the purely ideal grows – that of the laws, the connections between the elements. They begin to free themselves from the phenomena and lead an existence independently of them. This process culminates in the thinking consciousness of man, when this sets itself aside and nevertheless persists as pure actuality. The process whereby the latter is brought into an immanent relation to God acts according to the principle: "Not I, but Christ in me." This is the source of progress in the world.

The immanent laws of nature will continue to bring about an evolution of species. But this evolution is self-contained. Within it, in addition to the existing species others can appear, just as in thinking one can produce new ideas ad infinitum – there will only be an increase in numbers. The situation is different with the self-conscious 'I' of man, which is oriented towards knowledge of the laws of nature and of thinking. It becomes a system-forming principle in the world and, as a consequence, its mover. If this quality is to have no limits, God must come to life in it and, with him, the laws of the fifth kingdom of nature must occupy a commanding position: the laws of love, of beauty, of truth, of the Good, of freedom. Through these laws the world will be helped forward to its higher condition.

‘Die Philosophie der Freiheit’

Chapter 11 – (4.) World Purpose and Life Purpose (The Aim of Human Existence)

The 11th chapter in Part II of the ‘Philosophie der Freiheit’ has the same rôle to play as the fourth in Part I. It forms the transition from the first three to the last three chapters. As we work with Chapter 11 all the symmetrical constructions are repeated, which we arrived at in our study of Chapter 4.

Why this should be only one, and not seven, Cycles is not difficult to understand. In Part I the reader had to go through many thought-exercises in order to learn how to rise from dialectical to ‘beholding’ thinking. What took place there was *the building up, in theory and practice, of ‘beholding’ thinking*. In Part II *everything* rests upon the ‘beholding’ principle. In order to establish the *reciprocal structural relations* that are needed, it is sufficient to have, instead of seven Cycles, a system of seven *elements*.

As in Chapter 4, so also in Chapter 11 the middle, fourth, element is especially interesting. It is the *central point* of the whole second Part and with regard to ‘beholding’, “cognition at one stroke”, it is its *beginning*. To understand this, we must turn to the great meaning-relationships in the structure of the ‘Philosophie der Freiheit’ in its entirety. In Chapter 9 we were shown that freedom and morality are connected with one another in the closest possible way: the free motive (spring of action) is a moral intuition. At the beginning of Chapter 1, D. F. Strauss was quoted as saying that “the moral evaluation of human deeds and attitudes” does not depend upon our views regarding freedom of choice which, so he postulates, is non-existent. We have to do here with two fundamentally different positions, the second of which is even taken by Hamerling. In this contrast, three factors are interwoven: freedom of will, morality and the designation of a goal. On the interpretation of these depends our insight into the mission of man’s existence, and the goal, the meaning and value of this life. These questions are of supreme and primal importance; it is in order to resolve them that the ‘Philosophie der Freiheit’ was written. And they cannot be resolved by way of theory alone; here the “Reality of Freedom” has to be pointed

out. However, it is Hamerling who expresses what is opposed to it in the most elemental and immediate way. In Part I, whose aim was to develop the “scientific basis for freedom”, there figured, so we may recall, as the primary element the description in element 4 of Cycle 4 of chapter 4 of how the percepts with their increasing complexity influence the world-picture developed by man. There grew out of this seed one of the fundamental ideas of the book: that of the special quality of the perception of thinking, the emergence of thinking as an object of perception. In Part II we were led to an *experience* of the intuitive character of the ideal percepts, with which are connected the freedom of the spirit and, following from this, the free determination of his aims that is characteristic of the human being.

Is man able to set himself primary, autonomously determined goals? – It is with this question that Part II of the ‘Philosophie der Freiheit’ *begins*, if we experience its structure “spherically”, in pure ‘beholding’. The “rays” of its solution stream in both directions: to the beginning of the first chapter, and to the end of the third Part, in which “The Consequences of Monism” are presented. Let us therefore begin with the fourth element, with a clear statement of the position of “militant” naïve realism.

Element 4

Exponents of the concept of purpose believe that, with this, they would have to abandon all order and wholeness in the world. Let us hear, for example, what *Robert Hamerling* says (*Atomistik des Willens*, Vol. II, p.201): “So long as there are *drives* in nature, only folly can deny *purposes* in it.

Just as the formation of a part of the human body is not determined and conditioned by an idea of it which floats in the air, but by the connection with the greater whole, the body to which the part belongs, so is the formation of any natural being, whether plant, animal or human, not determined and conditioned by an airily floating idea of it, but by the formative principle of the greater whole of nature, which lives and unfolds the forms within it in accordance with a purpose.” And on p.191 of the same volume: “The theory of purpose maintains only that, *despite* the thousand inconveniences and torments of this life of created beings, a lofty conformity with purpose and plan is unmistakably present in the forms and the developments of nature – a conformity with plan and purpose, however, which is only realized within the bounds of natural law, and cannot have as its goal the world of idleness in luxury, in which life has no death and becoming has no passing away standing over against us, with all the more or less unpleasant, but absolutely unavoidable stages in between.

When opponents of the concept of purpose contrast a laboriously

assembled rubbish-heap of half or entire, alleged or real purposelessnesses with a world of miracles of purposefulness as it is manifested in nature wherever we look, then I find it just as comical.”

That this beginning is then developed consistently to the end of the chapter, of this no proof is needed. But a logically consistent connection of thought-forms also occurs in the movement from the middle of the chapter to its beginning:

Element 4: Observation of the world proves conclusively that it is imbued with purpose.

Element 3: (But) purpose is a concept, and only the human being has ideas.

Element 2: (Only) the naïve consciousness tries to carry the perceptual across to a realm where the ideal alone can be recognized.

Element 1: it follows that the concept of purpose is legitimately present only in human actions.

In this reverse movement of thought we arrive at the synthesis in Element 1, which then assumes the rôle of the fourth Element and thus represents the object of ‘beholding’. This is the ontological movement of thinking. Its result is something clearly apparent. Such a thought-process cannot become formal.

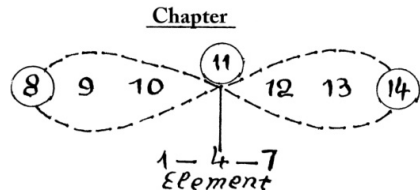


Fig. 142

Starting out from the middle of Chapter 11 as the beginning of Part II, one can follow further its meaning-relationships right up to its beginning and end (Fig.142).

The theme of Chapter 8 is the philosophy of feeling (mysticism), whose adherents wish to *experience* what has to be *known*. The philosophy of will is also not satisfied with the permeation of the world with thought. Both of these world-views stemmed from a mistaken understanding of purposefulness. This leads to the inability to overcome the dualism of the generic and the individual (the theme of Chapter 14). The setting of goals as a generic principle excludes the right of the human being to individualization etc. Conceptions of a different kind, which are also holistic, are represented in other series of thought-forms in Part II, built up according to the principle of symmetry.

One can follow the reverse order of the logical development of thoughts by moving from the middle of Chapter 11 to Chapter 8, and only considering the essential core of the chapters’ contents. Then,

from the thought that, for a purposeful activity, a roundabout route via the forming of an inner representation is necessary, we arrive at the thought in Chapter 10 that the setting of a goal in the human being is partly determined by a world that is external to his 'I', and partly free. In Chapter 9 we will follow what occurs, when a purpose has been decided, in the process of the movement of the will-impulse between the two bases of the threefold soul. In the sphere of moral intuitions we advance towards a setting of an aim, which is subject to the conditioning of nothing that stands outside our 'I'.

Earlier on, as we were moving in the reverse direction, we followed the polemical exchange with the opponents of freedom, who merely absolutize the concept of purpose in human actions. This reverse movement comes to an end in Chapter 8, where the question is asked (and that is the world that is "external" vis-à-vis the 'Philosophie der Freiheit'), why people tend so stubbornly towards the dualism of naïve and metaphysical realism, towards a belief in other-worldly purposes of existence – i.e. what amounts to eternal non-freedom.

But let us turn to the proper order of the thought-development in Chapter 11. Its thesis is formulated from the position of a monistic judgment of the relationships whereby concept and percept are connected with one another. Here, methodological principles are at work, which were established earlier, and are now entering the sphere of a new theme for investigation. The element of the thesis is long and has unquestionably a sevenfold structure. As one experiences the structure, one can sense very clearly the emergence of the idea, its development and completion, and thus find, infallibly, the beginning of the antithesis.

Element 1

Among the many different streams in the spiritual life of humanity, there is one that can be followed which we may refer to as the overcoming of the concept of purpose in areas where it does not belong. ‡ *Conformity with a purpose* is one way in which phenomena can follow each other in sequence. Conformity with a purpose is really genuine only when, in contrast to the relation of cause and effect, where an earlier event determines a later, the reverse is the case and the later event has a determining influence on the earlier. For the present, this is only true of human action. The human being carries out an action which he *previously* imagines, and lets himself be determined by this mental image in his performing of the action. The later factor, the action, works with the help of the mental image (inner representation) upon the earlier, the acting human being. This indirect route via the inner representation is, however, absolutely necessary for the relation of conformity with purpose.

Within the process that divides into cause and effect one must distinguish the percept from the concept. The percept of the cause precedes the percept of the effect. Cause and effect would simply remain juxtaposed in our consciousness if we could not join them together through the concepts to which they correspond. The percept of the effect can only follow the percept of the cause. If the effect is to have a real influence on the cause, this can only be via the conceptual factor. For, the perceptual factor of the effect simply does not exist before that of the cause. Anyone who maintains that the bloom is the purpose of the root, meaning that the former has an influence on the latter, can only maintain this of that factor in the bloom which he discovers in it by means of his thinking. The perceptual factor of the bloom is non-existent at the time of the emergence of the root. ‡ For a purpose-directed connection, however, not only is the connection on the level of idea and natural law necessary as between the later and the earlier, but the concept (law) of the effect must influence the cause in reality, by way of a perceptible process. ‡ A perceivable influence exerted on something else by the concept can, however, only be observed in human actions. ‡ Only here, therefore, is the concept of purpose applicable.

In the antithesis, the “naïve consciousness” with its claim to the absolutism of perceiving, is allowed to speak.

Element 2

Naïve consciousness, which only acknowledges what can be perceived, tries – as we have stated many times – to put a perceivable element where we only have knowledge of the idea. In a perceivable process it seeks for perceivable connections or, when it cannot find them, *dreams up* their presence in it. The concept of purpose, valid in the sphere of subjective (human) action, is an element that invites a dreaming-up of connections in this way. The naïve person knows how he causes something to happen and infers from this that nature will do likewise. He sees in the pure ideal relationships of nature, not only invisible forces but also real purposes which cannot be perceived. The human being constructs his tools to suit a purpose; the naïve realist lets the creator build up natural organisms according to the same principle. It is only very gradually that this false concept of purpose is disappearing from the sciences. Still today, it is causing considerable mischief in philosophy, where one inquires into the other-worldly purpose of the world, the extra-human calling (and hence the purpose) of the human being etc.

It would be premature to declare already in the thesis that our position with regard to the setting of goals or purposes is a monistic one.

But now that the antithesis has revealed its straightforwardly dualistic character, the synthesis cannot but prompt us to turn towards monism.

Element 3

Monism rejects the concept of purpose in all spheres, with the sole exception of human action. It seeks for laws, but not purposes, of nature. *Purposes of nature* are arbitrary assumptions on a par with the non-perceivable forces (see p.351 Vol.2, Ch.7, Cycle IV, elements 5,6). But purposes in life which the human being does not set himself are also unjustified assumptions, from the standpoint of monism. Only what the human being has made to be so is purposeful, because conformity with a purpose arises only through the practical realization of an idea. But it is only in the human being that the idea becomes effective in a realistic sense. Thus a human life only has the purpose and the direction that the human being himself gives it. In response to the question: What is the human being's task in life? – monism can only answer: the one that he sets himself. My mission in the world is not something preordained, it is whatever I choose for myself. I do not set out on my life's path with a fixed itinerary.

It is only through the human being that ideas are brought to realization in accordance with a purpose. It is therefore not permissible to speak of the embodiment of ideas in history. Turns of phrase such as: "history is man's development towards freedom", or the practical realization of the moral world order etc. are untenable from the viewpoint of monism.

Element 5 emerges so directly from the 'beholding' of Hamerling's views, that no commentary from our side is needed here. "Putting right the form of expression" amounts in fact to changing one's view of the rôle of perception and of thinking in the question of conformity with purpose.

Element 5

What is meant here by conformity with purpose? The harmonious interplay of percepts to create a whole. But as all percepts have underlying laws (ideas) which we discover through our thinking, so is the harmonious interplay of the parts of a perceptual whole in accordance with a plan, the ideal harmonious interworking of the parts of an ideal wholeness contained within this perceptual whole. When the animal or the human being is said not to be determined by *an idea floating in the air*, the formulation is incorrect, and the view that is under criticism loses, of itself, its absurd character when the form of expression has been put right.

In the element of individualization the question of the setting of the goal or purpose is treated in a similar way to the question of freedom of will (long quote from a letter of Spinoza etc.) in Chapter 1. And here we have to do with things that stand in a reciprocal relation to one another: denial of freedom, due to a failure to distinguish between a blind and a conscious motive; and the assertion that there are purposes in nature. And conversely, to distinguish the conscious motive from the unconscious means to understand the difference between the way causes work in nature and in the human being.

Element 6

The animal is determined, not by an idea floating in the air, but by an idea which is innate in it and embodies its lawfully constituted nature. It is for the very reason that the idea is not outside the thing, but works within it as its essential being, that one cannot speak of conformity with purpose. The person who denies that a natural being is determined from without (whether by an idea floating in the air or by one that exists *outside* the creature in the mind of a world creator, makes no difference in this connection) must admit that this being is determined, not from without in accordance with a purpose and plan, but, causally and in accordance with natural law, from within. I construct a machine in conformity with a purpose, when I bring the parts into a connection which by nature they do not have. My construction's conformity with purpose lies in the fact that I have embodied in the machine its way of functioning, as its idea. The machine has thereby become a perceptual object with its corresponding idea. The beings of nature are also entities of this kind. Anyone who calls a thing concordant with purpose because it is built according to laws, could well say the same of beings of nature. This conformity with law, however, must not be confused with that of the actions of the human subject. Purpose absolutely requires that the active cause is a concept, namely that of the effect. But in nature, concepts can nowhere be identified as causes; the concept is always simply the ideal connection of cause and effect. Causes are present in nature only in the form of percepts.

We know the rôle played by thinking in human activity. In it, world-thinking, which created nature and identified with it in the form of natural laws, returns to itself. For this reason the motives of activity can arise in thinking consciousness as a free and original setting of goals or purposes. The 'ur'-phenomenon of man, i.e. his true being, descends into him from above in acts of free and moral determination of his life's goals. This means that man as an 'I'-being descends fully into earthly incarnation, whereby the latter's meaning is fulfilled and the task now lies in the ascent to the spirit, liberation from the physical plane. Right

up to this moment, the tasks of incarnation and liberation from it combine and interweave in a complicated way in man's earthly life.

Element 7

Dualism can speak of purposes of the world and nature. Where for our perception a connection of cause and effect arises as an expression of natural law, the dualist can surmise that we are seeing only the echo of a connection in which the absolute World-Being is realizing its aims. For monism, when we discard the absolute world-being which cannot be experienced, but is only hypothetically inferred, we need no longer to assume the existence of world and nature purposes.

We would note in addition that the second half of Chapter 11 reminds us, in its style, of Cycle III of Chapter 9 – it is existentially polemical. In it the attempt is made to help the reader to metamorphose himself, to experience himself as a free spirit. Thus is revealed to us in practice, that the human subject of cognition is an integral part of the methodology of Anthroposophy.

The general character of the chapter as the fourth stage of the thought-cycle also comes to expression in its content. A setting of the goal which springs from the higher 'I' is born out of the 'beholding', which is *inner representation cancelled and set aside*.

A short addition to the chapter has the aim of indicating the connection of the 'Philosophie der Freiheit' with the general content of Anthroposophy and with esotericism.

Addition to the 1918 Edition

- 1.-2. If the content of our discussion is thought through without prejudice, it will not be possible to conclude that the author, with his rejection of the concept of purpose for extra-human facts, takes the position of those thinkers who, through rejecting this concept, create for themselves the possibility of rejecting everything apart from human action – and then this action itself – as only a process of nature.
3. The fact that in this book the thought-process is characterized as purely spiritual should make the author immune to this criticism.
4. If the idea of purpose is also rejected here for the *spiritual* world lying outside human action,
5. then this is because in that world a *higher* element comes to expression than the purpose that is realized in the human sphere.

6. And if we speak of a purpose-guided mission of the human race, conceived on the model of human purposefulness, as an erroneous idea, what is meant is, that the human individual sets himself goals or purposes, and these combine together to form, as an end-result, the total activity of mankind.
7. This end-result is then something *higher* than the parts, the human purposes, of which it is composed.

XIV The Higher, Spiritual World of Nature

1. The Four Archangels in the Cycle of the Year

Not only physically, but also to a certain degree spiritually, the human being is a product of nature. But it (she) too is spirit. That spirit which created nature – the primal, original spirit – has also brought forth as its crowning achievement: the thinking spirit of the human being.

The World-spirit ‘in itself’, which has become the World-spirit ‘for itself’, created nature. In it (her) the World-spirit will again become, thanks to human consciousness, the spirit ‘in itself’. This is the principle of earthly evolution, whereby a total inwardization of nature through the organically thinking spirit of man is accomplished (or begun). For this reason it is the task of the human being to deepen his connection with nature and to begin to retrace its stages in a reverse order, but this time consciously. The nature of conceptually thinking consciousness must unite with nature ‘for itself’, i.e. with the *life* of nature. In this way man will find a relation to the future of the world.

The first step on the path – now grown conscious – to the life of nature must be taken by the human being through experience of her yearly cycle. For it is from this that human self-consciousness has been crystallized out: from the yearly rhythm of the life of the earth and its cosmic surroundings. *The coming-into-being of the yearly cycles of nature was an expression of the movement of the World-spirit towards the goal of its immanence in the world. All the genuinely religious festivals of the year admonish us to rise to an understanding of this fact.* It was in their ‘cradle’ that the individual thinking spirit of the human being was nourished. Right up to the present day he bears within himself the memory of this fact; in his whole structure he continues to resonate with the yearly rhythm in its central spiritual essence, which illumines and spiritualizes the purely natural principle. The path of the spirit to the supersensible leads through the “gateway of form”, and in this case knowledge of nature unites with religion through taking up into itself the concepts of the supersensible.

What does it mean for the human being, Rudolf Steiner asks, to possess an individual spirit? The pantheistic spirit of which the philosophers speak will always remain for the human being a spirit that is

graspable by his understanding, but to whose existence no echo resounds in his soul. Only the spirit which reveals itself to us in all the concrete details of life and brings us true joy and comfort, “the living spirit which speaks to us in nature”; only this is able to fill and elevate our soul-being (GA 223, 1.10.1923).

The soul was born out of the world of stars. For this reason it was “out of the stars...that human beings drew the forces they needed to found festivals which have inner human validity” (ibid. 1.4.1923). The highest of these forces came to expression in the process whereby God Himself became man, which *took place in strict harmony with the course of nature, which brings to birth the individual in man*. Christ “fulfilled” the laws of the spirit of nature and gave them a new direction in that he raised the spiritually thinking human being above the course of nature. From that time onwards the festivals founded from the starry worlds – a gift of the Divine world to the earth – serve as a reminder to the human being that he must now gradually take upon himself the work formerly carried out by the Divine, and bring it into harmony with the being of nature outside and within himself. For all the main festivals of the year the command of Christ is, according to Rudolf Steiner, decisive, namely: “Do this in remembrance of me” (Luke 22, 19). It is, of course, not the historical memory that is meant, but that of which the Anthroposophical Foundation Stone Meditation speaks:

“Practise Spirit-recollection
In depths of soul,
Where in the sway
Of World-creator Being
One’s own I comes to being
Within the I of God;
And you will truly live
In Man-World-Being.”

The “own being” of man was and remains within the “I of God”, but in order to become conscious of this the human being had to experience the contrast between his lesser ‘I’ and the world, nature. This nature was “projected out into the world by the Gods as their mirror...” (ibid. 27.9.1923). The “mirror of nature” in the human being is the higher nervous system. It is the instrument of reflection. Therefore our ‘I’, which beholds itself in this “mirror”, is reproducing the activity of the Divine ‘I’ in its relation to nature. But in this case the obvious question arises: How is it possible in the knowledge of nature to reach through to knowledge of the spirit? In our answer to this question we have to start

with a study of the rhythms. The entire being of nature and man is subject to the laws of rhythm. Breath and blood circulation, the alternation of waking and sleeping etc. take place rhythmically. All these processes occur also in the life of the earth. Her breathing is so deep, that it brings about the death and rebirth of the plant kingdom, and causes part of the animal world to go into hibernation and awake from it again.

In his natural organic being man has emancipated himself to a considerable degree from the rhythm of the life of nature, yet this continues to exert a powerful influence on the finer breath of the life of human perception and thinking.

We have already mentioned that the soul of the earth together with the hosts of elemental beings ascends to the heavenly heights in spring, 'drawing' with it the plants out of the earth, while the opposite happens in autumn. In his self-consciousness the average human being ignores this rhythm and is therefore subject to it in his subconscious nature. Alternatively, he lives with it but in the process surrenders his self-consciousness. Both the one and the other situation is harmful for the human being. We need to experience the rhythm of nature, using the support of the rhythm of one's own spirit. Then, when for example we

'die' with nature in the autumn, we will experience a heightened wakefulness of spirit; in spring, as we 'put forth shoots' together with her, we will experience an enhancement of the capacity of 'beholding' in thinking (Anschauung). As we learn to think in sevenfold cycles we do no other than to imitate the life of nature, but the spiritual 'organics' of this process must become a true nourishment for our spirit, and here we can be helped by the 'spiritual nourishment', which is provided by the nature-cycle. This task is also fulfilled by the great festivals of the year.

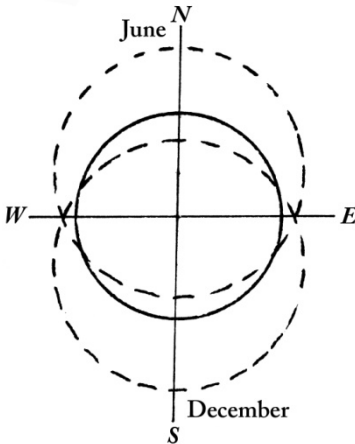


Fig. 143

The yearly rhythmic movement of the earth's aura takes place in two directions – northwards and southwards. Between these extremes two intermediary positions arise. Thus the cycle of the year has four parts (Fig.143).

The human being did not by any means become instantly aware of this fourfoldness. There was a time when, for example in India, only

three seasons were experienced: the hot season (April to June), the moist season (August to November) and the cold season (December to March). The state of the human spirit at that time was still weakly individualized, but was imbued with the tendency to observe the archetypal threefoldness in all nature's weaving and working.

It was ultimately these experiences which also prepared that which, from the 5th to the 4th centuries before Christ, arose as the dialectical form of thinking in the souls of the most advanced Greeks. From our time onwards the laws of dialectics come to expression in the human being like the laws of the inorganic world. In order to fill them with life, to lead dialectics (in its quality) back to the age of Socrates and Plato, we must rediscover a living connection with the yearly rhythm and, as we follow this, we must learn to experience "how the spiritual and the physical-material life exists as a duality, and the rhythmic interweaving of the two is the third factor..." (ibid. 2.4.1923).

In the human being there is also a dualism of a different kind: Over against the trinity of his higher spirit there stands the fourfoldness of his earthly nature (here we would refer again to the esoteric meaning of the Lord's Prayer). This dualism is overcome through the fact that, as we recall, the higher trinity works within the fourfoldness. It was for this reason that the cultures moved into those regions where the cycle of the year began to be experienced as fourfold.

Rudolf Steiner calls the number four 'secondary'. On a higher level its secondary character was expressed in the secondary working of the four Cherubim in relation to the Divine Trinity. This entire higher totality became, on the lower levels, the sevenfold law of development. But on these levels there is also revealed indirectly the working of the higher three and fourfoldness. Thus the four Archangels, at a stage when the solar system had already fully emerged, took over the 'ur'-phenomenal work of the Cherubim, in order to assist the growth of soul-man out of nature-man. "Four mighty, sublime figures" – so Rudolf Steiner describes them – "stand in cosmic space, one in each of the four directions. In this way they form the cosmic cross. They guide and direct the processes in the world and are the servants of the One, who is the life of the Sun. During each cosmic day (i.e. a year, G.A.B.) they are inspired in sequence by the Sun-spirit. They are the archetypal forces reflected in the three forces of thinking, feeling and willing in the cosmos and in the human soul. The one who is the mightiest comprises within himself the forces of the three others. He is the most perfect; only through him can the others be seen and understood. He is the direct servant of the great Sun-spirit (Christ) and guides the future so that it may become present" (GA 265). His name is Michael.

Michael's activity is revealed to imaginative vision as coming from the East. From there his working is poured over the earthly world with a rosy glow shot through with gold and brings the light of knowledge to human souls. To Michael's right, in the North, is revealed Uriel in a bluish glow. In the West Raphael manifests his power in a golden glow. From the South Gabriel appears in a silvery light.

Earthly humanity has passed through three life-conditions and is now passing through the fourth. Here he is in the fourth form-condition, which is characterized by the development of seven 'root-races', as they are called. The present, fifth, post-Atlantean root-race consists of seven cultural epochs. Within these the Archangels are the guardians of the universal laws of sevenfold metamorphosis: inversion, intensification, symmetry, dialectics etc.

As the laws of development on the lower stages of being are a projection of the laws on the higher stages, the four Archangels bring in a certain way the cultural-historical process into connection with the first four life-conditions (rounds) of the earthly aeon. The Archangel Michael corresponds in his working to the fourth, present round, whereby the human 'I' brings under its control the expressions of thought, feeling and will and draws them into a unity. Thus the foundation-stone is laid for the metamorphosis of the threefold soul into the threefold individualized spirit. These, together with other threefoldnesses (e.g. the three bodies), were prepared 'in potentia' in the evolution undergone by man in the first three life-conditions; the activity of the three other Archangels reaches back to these stages.

The Archangels are also referred to as the 'Angels of the beginning'. They preserve the earlier for the later, and are present at the beginning of this or the other stage in development, for example when a single people arises from a multiplicity of tribes, or when nations appear on the stage of history. The Archangels determine the process of the emancipation of man from nature; they are active in the transition of man from a nature-being to a cultural-social being and see to it that this transition does not lead to a soul-spiritual severing of man from nature, from the cosmos.

The natural element in man is his three bodies. It is on their foundation that the threefoldness of metabolic system, rhythm and nerves and senses has developed. Both threefoldnesses are the fruit of evolution; they stem from the triune God. Through the first the human being is connected with the Zodiac, through the second with the planetary sphere, and for this reason the transition from the one trinity to the other means a descent from the world of the fixed stars into the solar system. In the passage from one incarnation to the next, the transition is

determined by the Cherubim who stands behind the constellation of Aquarius. In the Earthly aeon this position is occupied by Michael. It is the position of the higher 'I', which the human being learns to master. By virtue of this 'I' even the three bodies were so metamorphosed in the Earth aeon, that the life-processes within them and the sense-perceptions were adapted to the development of the individual spirit. The natural development of man was determined, at every moment of his present, by the tasks of his future individual spiritual becoming. But this was not predetermination. Thus is expressed the working together in evolution of the Holy Spirit and God the Father, where in the middle the hypostasis of the Son appears, mediated by the Archangels. Here future and past are reunited, and they influence one another to the same degree, although both are dominated by the reality of the *present*, above all by that of soul and spirit. Thus we touch upon another side of the Divine immanence (immanentism).

The evolution of species originated from man, but in his macrocosmic being. When man descended to the earth, he himself underwent an 'evolution of species'. This immanent evolution united him with the laws of spirit as a fully individual being. "Man in general", universal man, became the concrete human 'I'-being. Hence it is said of Christ in the St. John's Gospel (when it is rightly translated): "To man as an 'I'-being He came" (John 1, 11). In the constellation of the four Archangels present, past and future of the human 'I'-being appears as follows (Fig.144).

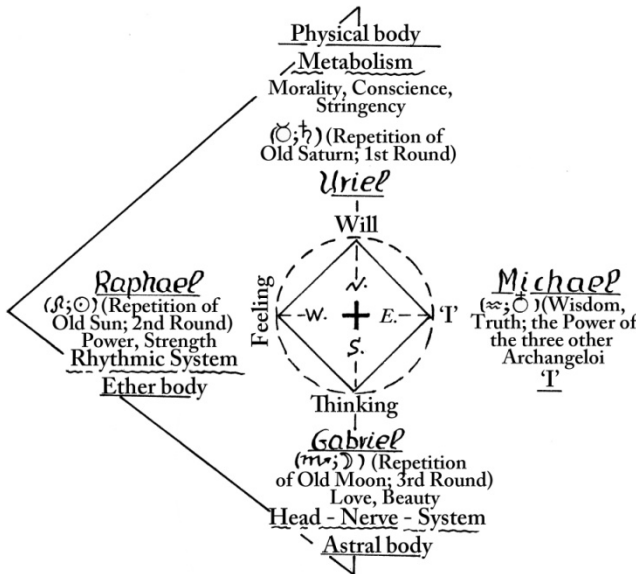


Fig. 144 (See GA 265, p.336-340)

In the system shown in the diagram the Archangels are connected, not with the emergence of the two natural trinities in man, but with their fundamental transformation, which is oriented towards the free 'I'-activity of the human being. While man was undergoing the evolution of species, the Archangels were working with special intensity within the astral stream of forces which act from the future into the development of nature, unite in accordance with law with the etheric-physical stream and work in the natural trinities of the human being, in his laws of inheritance. But as an intensive process of materialization was taking place in evolution and retarded spirits were working within it, Michael had waged since distant times a battle with the Luciferic-Ahrimanic dragon, lest the human being whose will it is to give birth to the law of the free spirit in the sphere of 'otherness' (Anderssein) and in himself, should become an instrument of this dragon. It is for this reason that the permeation of evolution with the moral principle is of such significance, not separate from nature, but in close connection with it.

In conformity with the tasks of human evolution enumerated above, the historic centre of civilization in the fifth cultural epoch shifts to that region where the four seasons of the year are clearly distinguishable from one another. They were sanctified by Christ, who became the spirit of the earth after his resurrection, and this found its expression in the Christian festivals. The connections are as follows:

Winter	–	Gabriel	–	Christmas
Spring	–	Raphael	–	Easter
Summer	–	Uriel	–	St. John's (24 th June)
Autumn	–	Michael	–	Michaelmas (29th Sep.)

These festivals existed before the coming of Christ, but at that time they served as a *preparation* of man for His coming. They had different names and corresponded to that stage in man's development when he was connected much more closely than he is now with the natural cycle, as he lived in a group-consciousness. Rudolf Steiner says: "In Baldu, the God who succumbs to death and cannot resurrect, we see in the North (Europe) the precursor of the Christ, who...can resurrect" (GA 228, 10.9.1923). In the Chaldaean and the Egyptian Mysteries the future Christ was observed in the sunlight reflected back by the moon. The Christmas festival was celebrated in the Mysteries of Mithras, where it helped to draw attention to the connection of the human etheric body with the elemental world of nature (see GA 169, 6.6.1916), etc.

After the Mystery of Golgotha these ancient festivals received a new content and consequently their form was also changed. God united with

the realms of the earth, after he had passed through his earthly incarnation. That is to say, He united with them *in our world*. He rose into the aura of the earth, and the earthly substances became, from then onwards, the body and blood of Christ. He also united Himself with the inner being of man, whereby He sanctified man's individual relation to nature, which comes to expression most clearly in the Michael festival. Unfortunately the Churches have only an extremely vague conception of this festival. Rudolf Steiner said the following regarding its true nature: "The human being must find the strength to illumine his idea-world and experience it as illumined even when he does not have the support of the benumbing sense-world. From this experience of the autonomous idea-world, which is illumined through in its autonomy, the feeling will awaken of one's belonging to the extraterrestrial cosmos. From this will arise the foundation for the Michael festival" (GA 26). If as a complement to what is said here we bear in mind that Michael is the countenance of Christ, we will feel how deep is the significance of this festival, and yet how far removed Christians still are from an understanding of the true nature of Christianity.

2. The Three Levels of World-Being

Countless transformations have taken place in the cosmos since the Thrones, on the world-cross revealed by the four Cherubim at the beginning of all time, made the first sacrifice. In the Earthly aeon the sacrifice assumed a fourfold character; as the 'ur'-phenomenon of numerous earthly-cosmic manifestations it has since then been represented imaginatively by the four Archangels who work inwards from the four quarters of the world.

The entire journey from the first sacrifice to the earthly human being includes a number of key stages, and during the final stage there arises a unique, many-membered unity of man with God (Table 17). This represents a fivefoldness (such is the higher 'ur'-phenomenon of man on the level of Nirvana), which develops into a thirteen-foldness, consisting of four threefoldnesses together with the general principle of unity.

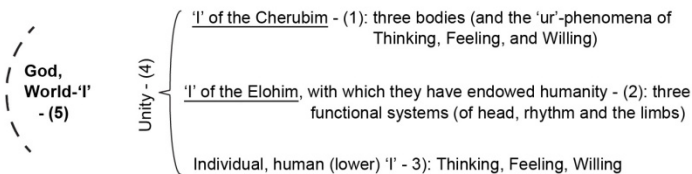


Table 17

The fulness of the thirteen-foldness is comprised within the system of the Zodiac. From this proceeded the first impulses towards the emergence of the planetary system. In the aeon of the Earth changes occurred in the Zodiac which, figuratively speaking, are expressed in the fact that the original cross of the creation was, so to speak, 'subjectivized' – it

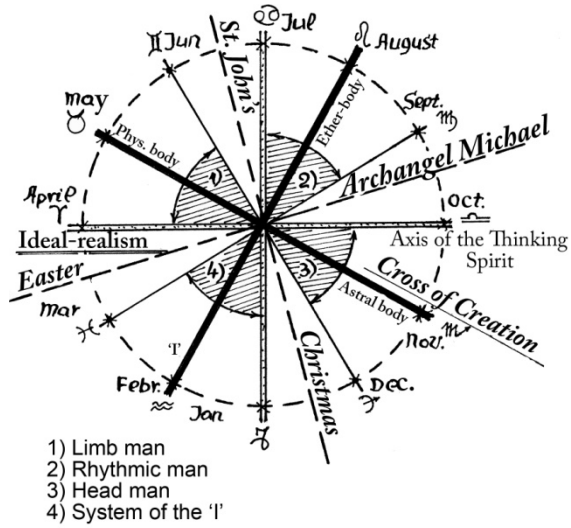


Fig. 145

turned, or rather 'evolved' thirty degrees to the right and became the 'ur'-phenomenon of the fourfold nature of man (Fig.145). The reciprocal connection and the unity of the former and the new constellation of the cross were upheld through the fact that the human being in the planetary system developed into a threefold being of limbs, rhythm and head. As this threefoldness returns, as it were, to the Zodiac of world-forces it creates, thanks to the fact that it is endowed with an 'I', the basis for the connection between the soul-spiritual (thought, feeling, will) and the organic in the microcosm of the human being. But what, at the same time, leads the functional threefoldness (rhythm-head-extremities) to a unity within the Zodiac (and on the Earth in the yearly cycle of nature), is the cross of the four festivals of the year.

The three actual crosses of the Zodiac were once in a state of becoming. The beings of the Hierarchies worked at their development. Now one can regard them as complete, and the Hierarchies are immanent within them. Through the establishing of the Christian festivals the foundation was laid for the individual evolution of the human being, who moves from the earth back towards the heavens and draws with him all the kingdoms of nature. This has the appearance of a world-spiral, in which the kingdoms of nature with all their constituents first follow the human being right down to the physical-etheric plane, but then begin to ascend to individualization. It is with this movement, whose guiding force must be the human being, that the Christ has also united.

If the Zodiac is projected onto the earthly plane, this projection is not very firmly anchored in the festivals of the year. The dates on which the Easter festival is celebrated fluctuate quite considerably within a certain temporal framework, and yet the year begins at Easter and from it are derived the dates of two other important festivals which lead us to St John's: Ascension and Whitsun. The other three of the four yearly festivals also do not coincide exactly with the constellations of the three world-crosses. Through these differences the preparation is made cosmically for the liberation of man from the 'status quo' of nature, if one may be permitted the expression.

The human being descended from spiritual heights into earthly nature. This descent comprises three fundamental stages, through which the human being is destined to pass during his reascent. On Fig.141 they have all been represented in great detail, but one aspect was omitted there.

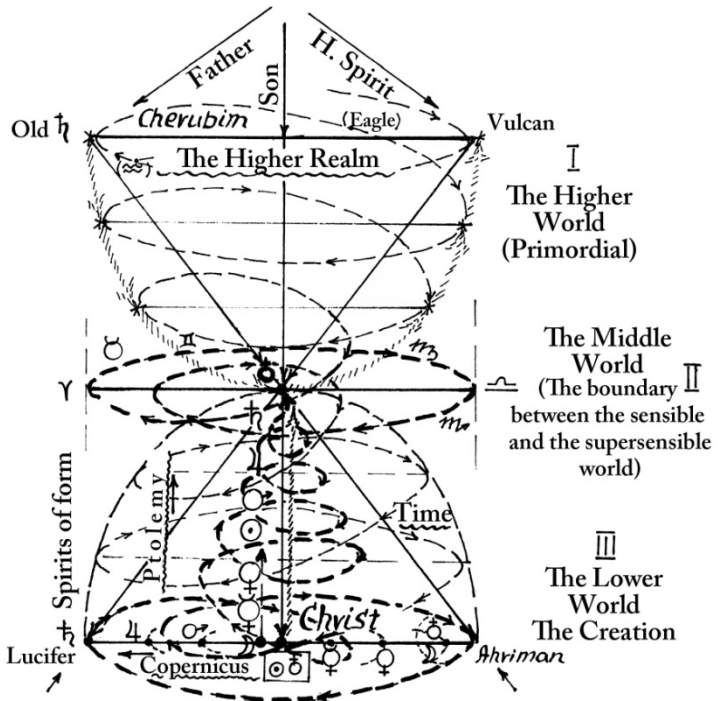


Fig. 146

The 'Primal Circle of the World' (Zodiac) revealed in the course of time the totality of the forces of the twelve 'I'-Beings. For this reason we have to do in actual fact, not with a circle, but with a descending spiral. But this is at the same time the vertical of the system of nature and also its horizontal. In it there are three tendencies at work: the horizontal, the descending and the ascending. The outcome of these forces' interplay has the chalice form of evolution. The horizontal tendency takes on periodically an expression in space and time. The Ptolemaic solar system can be brought into connection with the vertical tendency. Through it the human being is 'pulled away' towards the spirit. This is the path he follows whenever an earthly incarnation has been completed. The cycle of nature which has come to manifestation in the realm of 'otherness' (the Copernican system) keeps the human being imprisoned within the law of 'eternal return'.

If Fig. 146 is looked at carefully, one will be able to imagine what a colossal force is reflected back from the sense-perceptible universe and with what force the world of material being is negated. The full power of this negation has been placed in the human being by the Christ. This is why the small child on the shoulders of Christophorus, the Christ-bearer, is so enormously heavy. His weight is not material. But in Christ negation means individualization. It occurs in the second, fourth and sixth element of the (sevenfold – Trans.) thought-cycle, but especially in the sixth.

One can say figuratively of the 'thickness' of the sense-world, that it is nil. What we regard as the third dimension is the movement carried out by the planets in a closed circle. With our astral body we follow the 'I', and the 'I' follows the astral body. This is the character of the process of perception and thinking, which takes its course in us with nature-like necessity. Here we need only to bring our 'I' into activity and pass over into pure thinking – and we begin to leave sense-reality behind. There is a correspondence between the sevenfold cycle of thinking and the sevenfold hierarchy of the Ptolemaic planetary system. Just as beyond Saturn the transition begins to the world of the fixed stars, the world of imaginations opens up behind the 'power of judgement in beholding' (*anschauende Urteilskraft*). The human being enters the two-dimensionality of imaginative consciousness and later arrives at the one-dimensional and the dimensionless (point) world of inspirations and intuitions. He joins together within him the three levels of world-being to form a unity.

3. The Fivefoldness in the Sevenfold Cycle of the Year

The Anthroposophy of Rudolf Steiner, in all its impulses – scientific, artistic, religious – is imbued with new rhythms from the supersensible world, which can give rise to moral phantasy. These rhythms live in harmony with the activity of those spirits in nature who come to expression in the great festivals of the year. For this reason an identification with Anthroposophy means that we do not merely have knowledge (of the rhythms), but also a heightening of our conscious connection with the being of the world.

In accordance with the anthropocentric position the human being constitutes the central point of the planetary system, which one can imagine in the form of a triangle with its point downwards. But originally the planetary system had its central point in God; and this one can represent by means of a triangle – but this time pointing upwards. Both principles are contained in Fig.146. Concerning the spiral of development which we have arrived at there, Rudolf Steiner says the following: The outer aspect of a planet is created by the Spirits of form. The life within the planet is regulated by beings whom we call the Spirits of movement. As it is, so to speak, a being, the planet as a whole also possesses a consciousness, and this is regulated by the Spirits of wisdom. It is similar to the consciousness of the human being in the astral body – the subconsciousness. “That which guides the planet through space...that corresponds to the Spirits of will.... This harmonizing of the movements of one planet with another...corresponds to the activity of the Cherubim.” The planetary system, which is subject to the guidance of the Cherubim, engages in a conversation with the neighbouring systems regarding its significance and its place in universal space. “From fixed star to fixed star mutual understanding prevails. Only in this way does the cosmos come into being. That which the planetary systems speak to one another across universal space in order to become a cosmos, this is regulated by those spirits which we call the Seraphim” (GA 136, 7.4.1912).

Such is the supersensible reality of the system of nature, which represents the deeds and the relationships of the lofty cosmic intelligences, the Divine hierarchies. From them arose the third hierarchy of similar beings. By them the Archangels were assigned the task of representing the cosmic intelligence directly within the solar system, which represents the human stage of evolution. From the solar system the human being is incarnated again and again as a microcosm on the earth. His earthly and his planetary being remain, however, two hypostases of a single whole. Whilst the human being is dwelling in one of them, he

seeks a relation to the other, in order at some point in the future to encompass both fully with a unitary self-consciousness.

The self-consciousness of the human being must become cosmic and perceptual in nature. Attainment of this goal is only possible if he unites his consciousness with the cosmic intelligence. The human being can find a relation to his planetary being through the Archangels of the planets, but he lacks the degree of self-consciousness that this requires. Under earthly conditions he acquires self-consciousness, but its nature is to reflect the impulses of intelligence. The spiritual rhythms of nature can come to his aid, and these receive their impulse from the four Archangels, who mediate the world-working of the Cherubim.

In his ascent from the four Archangels to the seven Archangels of the planets (i.e. to a consciousness of his existence before birth and after death), the human being who follows the cycle of the yearly festivals does not sever his connection with nature, but leads it on to a higher level. The four Archangels have a decisive rôle to play, because they represent, under the conditions of earthly development, the all-determining world-cross. With the help of cultural work they place, as they bring new impulses to the cultural-historical process, the cross of world-evolution upon the human being when he begins to move consciously towards his own future.

In the cycle of the year this is accomplished in the most comprehensive way. Through the impulses proceeding from the Archangels the organic functions in man, together with his life of soul and spirit, are brought into a special interplay. In the course of the year the working of the Archangels reaches the human being first from spiritual heights and then from the other side of the earth. Then the natural-cosmic becomes weaker in its impulses as it passes through the earth. For example, at St John's Tide the Archangel Uriel works in the heights. In all that, through him, streams down from the cosmos into the clouds, the rain, the growth of the plants etc., Divine wisdom wishes to reveal itself to man. It points to his conscience, to that which stands above the kingdoms of nature and must be brought into his thinking. In the winter Uriel's working comes to a standstill in the human head. Then the summer 'judgement' passed upon us by nature makes us into citizens of the cosmos; the cosmos is reflected back in our heads, and we come into possession of human wisdom.

The Archangel of the Christmas festival, Gabriel, works in the cosmos in the winter, but in summer he carries to the human being the forces of nourishment drawn from the cosmos. As Michaelmas approaches, Gabriel begins to lead his impulses into the system of the breath, the human rhythmic system, where the Archangel Gabriel holds

sway, who in autumn stands at (on) the side of the human being; then the force of nourishment in man becomes the force of healing (see GA 229, 13.10.1923). The Christ impulse also moves in accordance with this mutual interplay of the Archangels. Thus he is the healer; he saves – heals – from the sickness of sin, the source of bodily infirmity.

Michael works in autumn in the nature-cosmic element; with his active, directing gaze he urges human beings to look upon the world around them and think about it. And when he carries autumn into the constellation of the spring, Michael, who works through the earth in harmony with Raphael, lives in human movement, in the will; he transforms into will (by means of the cosmic iron from which his sword is fashioned) the force of thinking drawn from Uriel. Raphael remains in the heights during this time. With deeply thoughtful gaze he looks down to the human being, holding in his hand the staff of Mercury, which “has now in the air become something like a fiery serpent, like a serpent glowing in fire.” Raphael is supported, during this time, not on the earth, but uses the powers of the air. “All that there is in the cosmos by way of fire, water, earth” he mixes together, as it were, “in order to transform it into healing forces, which work and weave in the cosmos”. He instructs the human being from out of the cosmos as a world-healer. “And then down below, Michael approaching the human being...with his gaze...which as it were points into the world.... Michael in the spring, as a complement to the working of Raphael, stands close to the human being” (ibid.).

Working in this way Michael revealed himself also in the pre-Christian era, when he was the countenance of Jahve. In that period he moderated the influence of the ‘I’ of the Spirits of form on the human being, by bringing his impulses to bear in such a way that the cultural-historical process was separated out from the natural being of man. For this reason we speak, in relation to later periods, no longer of sub-races, but of cultural epochs.

The planetary system ruled over by the seven Archangels is projected, from a certain moment onwards, under the leadership of the solar pan-intelligence whose regent is Michael, onto the cultural-historical life of humanity. This began already at the time of the Persian culture of Zarathustra, but came to expression with particular intensity in the fourth and the fifth cultural epochs. Here the influence of the Archangels in temporal sequence relates as follows to cultural development:

200 B.C.	Michael (then in the constellation ☉ - ☽)
200 B.C – 150 A.D	Oriphiel (♃)
150 – 500	Anael (♀)
500 – 850	Zachariel (♃)
850 – 1190	Raphael (♀)
1190 – 1510	Samael (♂)
1510 – 1879	Gabriel (☽) (we have already spoken of his latest gift to mankind)
1879 – 2300 (2400)	Michael (☉)
	After this the Oriphiel epoch returns (♃)

Table 18

In his lectures Rudolf Steiner describes on a number of occasions how the character of the Archangels who rule in different epochs influences in manifold ways the spiritual, social, and even the political life of human beings. Here a special rôle is played by the relations between the planetary intelligences themselves. One should not omit to mention the significant order in which the Archangels exercise their earthly rulership: this (expressed in planetary terms) is in the opposite sequence to that of the aeons. This means that it receives impulses from the Holy Spirit and is of a primarily astral nature. For this reason only a conscious human being can participate in the cultural-historical process. In the cycle of the weeks, in empirical time, the Archangels also work on the astral body of man.

We can also say that Christianity has, thanks to the metahistorical guidance of the Archangels, united with the historical course of human development. An especially prominent rôle in this process is played by the Archangel Michael. Religions with no connection to him are no more than a protest against history.

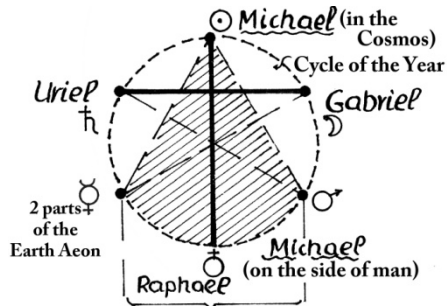


Fig. 147

Christianity brings the human being into a deeper relation to nature, and on an individual-spiritual basis. The cycle of the main Christian yearly festivals merged with the yearly metamorphoses in nature and became the expression of a new, Christian nature-worship.

If one wishes to follow exactly how the fourfoldness of the festivals becomes a sevenfoldness, one needs to recall that the Earthly aeon is

directed by two planets: Mars and Mercury. In addition one must bear in mind the decisive rôle of Michael in the forming of connections between the human being and Christ. For, Michael is the regent of the pan-intelligence and had already in pre-Christian times a relation to human 'I'-consciousness; in modern times he endows the human being with individual, spiritualized intelligence. All this provides us with a basis for seeing the cross of creation in a new constellation, which corresponds to the epoch of the consciousness-soul and the coming epoch of the Spirit-self. This cross is borne by the microcosm, and it is therefore important to know how one can enter into a new relation to this cross. Fig.147 shows how this process can be viewed.

Michael, who stands beside the human being, is the guide to the Christ. At the time of His coming Michael stood at the side of Jesus of Nazareth – that human being who had attained in himself to the highest degree the unity of life and consciousness on the path to a full reception of the Christ into himself. Thus there stand on the world-cross the words: “Lo! This is Man”, the pentagram of the microcosm which bears within itself the World-‘I’. In order that in the future every human being may partake in the destiny of Jesus, God also brought His Mystery into the cycle of the year, in that this was sanctified by Him. Every part of it expresses a stage in the uniting of Christ with the Earth and also with man. As the human being enters in a living way into the yearly festivals, experiencing them together with the nature-processes outside and within him, he overcomes the old Adam in himself and gives birth to the new – the Christ. Christ is born in the soul of the human being (Fig.148).

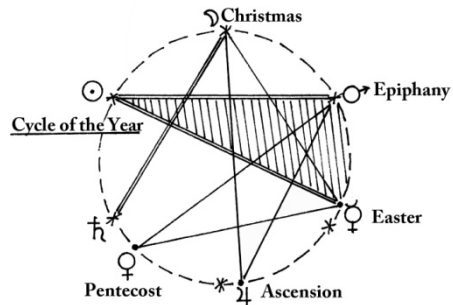


Fig. 148

He is born twice: in time and in eternity. In the first case the human being represents the pentagram in which the head is connected with the moon. This is the human being who comes to abstract thinking, but into whom there flows from the cosmos an etheric stream which brings his ether-body into connection with the etheric forces of the planetary system.

Of this we have already spoken. As such a human being follows the course of nature, he does not die, of course, and is not born again every year, but under the influence of the natural processes of the breathing of

the Earth's aura his relation to his own sheaths is basically altered, and at the same time the character of his thinking, feeling and willing (Fig.149).

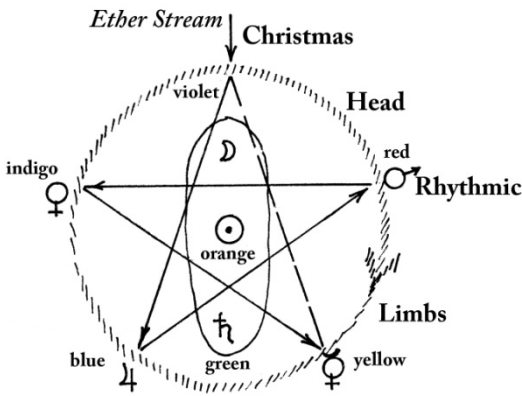


Fig. 149

the pentagram is enclosed, forms a regular colour sequence, a spectrum. All the planets have, according to Rudolf Steiner, an auric colour of their own. The interplay of their colours forms a spectrum only when their sequence is organized by the pentagram of the microcosm. Thus Saturn, which is green, stands between yellow and blue, and it is through the mixture of these colours that green arises. So we see how deeply the human being is determined by nature.

In eternity, or eternally, Christ is born in the human being at Easter. Working at the head of this microcosm is Mercury – that planet which determines the second half of the Earthly aeon, where ‘thinking in beholding’ (das anschauende Denken) will predominate. In this connection the task arises for the human being to develop in himself his own etheric stream, which unites the planetary system through the individual will of the higher ‘I’. And this stream already pervades the human being: it flows in pentagram form through the ether-body from the ‘I’-point into the forehead (where the two-petalled lotus flower is located), into both legs, and from there crosses over into both arms and thence from the one arm through the heart to the other arm. The movement of this stream is not dependent on the position of the body; the colour constellation is also different here (Fig.150).

This constellation of the planets also gives rise to a difference in the character of the movement of the ethers in the microcosm. From the point of the ‘I’ which has attained to ‘beholding in thinking’ there proceed the life-ether (1) and the thought-ether (2). They then undergo

The planets which are connected in the vertical within this microcosm express the trinity of head, rhythm and limbs, which were laid as a seed in all human beings from the very earliest ages.

It is also interesting to observe that the relation between the planets which has emerged when one views them in the circle within which

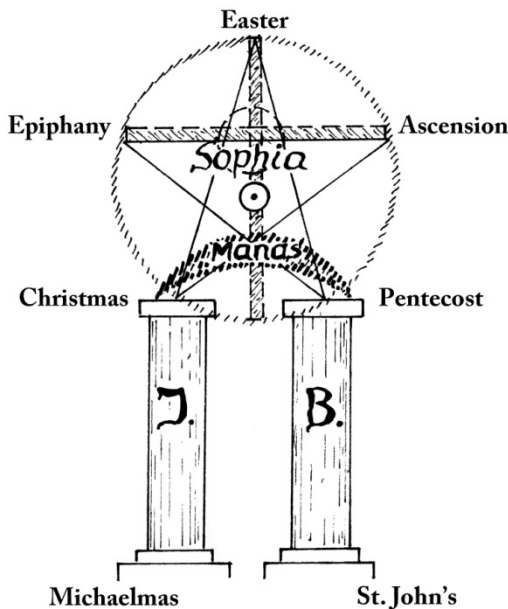


Fig. 151

In the spirit of the mission of John the Baptist and of the earthy-cosmic activity of Uriel one can experience in the soul the ascent into the world of moral intuitions. Working in the spirit of the mission of Michael, we endow the world of moral intuitions in us with an individual expression in accordance with the needs of earthly development.

4. The Law of the Free Human Being

The Archangels administer the planetary intelligences and are themselves cosmic intelligences. As they identify with the rhythms of nature they work upon the 'I'-consciousness of man and lead it to that boundary, on the other side of which it can determine itself – i.e. in freedom – with the help of moral intuitions. The Archangels and the planetary spheres form together an organically complete system, which is at once supersensible and spatio-temporal. Its macrocosmic being is reflected in the weekly cycle of earthly being. This cycle offers human beings the opportunity of differentiating the course of the yearly cycle, and lending it 52 qualitative nuances (four times thirteen – thirteen weeks for each season), which makes for considerably easier access to it in thinking, feeling and willing, and also to the cosmic intelligence as a

whole, because the year accomplishes its cycle within the working of the twelve forces of the Zodiac.

The sevenfoldness of the life of a year has, as we have already recognized, only a spiritual expression. This is the higher nature within nature – is her fifth kingdom. This is where the Archangels of the planets are active. Rudolf Steiner has shed light on these Archangels and their activity from the most varied aspects. Within the framework of the present study we will focus only on those aspects which have special significance for the self-knowledge of man.

Gabriel, Archangel of the moon, has to do with the phenomena occurring in the sphere of Maya-matter, where there is a holding fast, a retarding, rigidifying influence. All this is repeated in those processes of the physical body which arise as a result of abstract thinking, this being, in its turn, the effect of the working of the astral body in the physical body.

Samael (Mars) represents consciousness, courage; the process whereby we are led into the life of the senses through the red blood. In this way the 'I' given by the Spirits of form united with humanity in the course of evolution. For this reason Samael appears as the Archangel of baptism, the descent of the world-'I' into the human being.

Raphael (Mercury) expresses the principle of Divine intelligence; he leads it out of the life of the senses through the power of the Holy Spirit. He brings to man knowledge of the Mystery of Golgotha.

Zachariel (Jupiter) is the power through which the 'I' is freed; here God the Father comes to expression. "I go to the Father" – this is the meaning of the feast of the Ascension. Nature is the creation of the Father; as Christ ascends to heaven, he becomes the Spirit of the Earth. He goes to the Father through his creation and with the creation. This is the path that must also be trodden by man.

Anael (Venus): He makes possible the transition from God to man and inspires self-surrender in pure love. God – the Son. Anael prepares in advance the aeon of the future Venus. This is Buddhi. Christ brought about the resurrection of the body of Jesus of Nazareth in the Life-spirit. Whitsun expresses the descent of Manas to the human being. This is the festival of all three hypostases of the Divine.

Oriphiel (Saturn) (Uriel): He expresses spiritually the principle of Saturn - both the aeon and the present planet – in the physical foundation of the human being. For this reason there stands at the centre of the St. John's Festival the human being – one with the capacity to be a witness of the appearance of God on earth, and His forerunner. Through the Archangel Uriel that part of his nature which is Divine comes to

manifestation. The Divine can enter into every human being, but only in certain circumstances.

Through their working in this way in the human being, the Archangels in the yearly cycle are also brought to a unity through the sevenfold nature of man, which is an expression of the sevenfoldness of our evolutionary cycle. But the unity of the Archangels is also a cosmic fact, it is the aeon of Vulcan which raises the sevenfold sequence of the evolutionary cycle to the octave, since the aeon of the earth has divided itself into two parts or, as it were, into two aeons – the aeon of Mars and that of Mercury. Mars, in this case, expresses the unity of the first three aeons which have passed, and Mercury that of the three aeons to come. So ‘tightly-knit’, if we may use this expression, is the evolution of the world through the methodology of number.

In the cycle of the yearly festivals the eighth element is purely esoteric and exists in a number of variants, In one of these it is a kind of ‘eighth sphere’ of the year – an anticipation of the year to come. But in the first place it is the presence of the real Christ in the seven festivals of the year.

The transition to the eighth element of the cycle is, so it seems to us, concealed in the peculiarity of the St John’s festival: in the fact that two Archangels – Uriel and Orphiel – are active in it, and the human being stands between them. Uriel has no connection with a particular planet. He is, so to speak, super-planetary and reveals himself solely as the Archangel of that Mystery of Midsummer through which the cosmic conscience speaks to man. But the most important element in this Mystery consists in the fact that it reveals how the Son is born to the Earth Mother and the heavenly Father. Ultimately three festivals are combined on St John’s Day: Christmas, Epiphany and Easter. This is a kind of ‘reverse Whitsun’ – the celebration, not of the descent of the Holy Spirit to man, but the ascent of man to the Holy Spirit.

Thus the cycle of the year is the Mystery of man and God, in which the sevenfold human being, the intelligences of the solar system and the spatio-temporal development of the kingdoms of nature undergo a cyclic metamorphosis (Fig.152). The basic element of the cycle is the world-cross, represented by the four Archangels together with the fourfold human being as the ‘fruit’ of creation. The cross is founded on predestination; the sevenfoldness of the festivals gives man the possibility of metamorphosing this predestination into self-determination. But this requires tremendous effort on the part of the ‘I’.

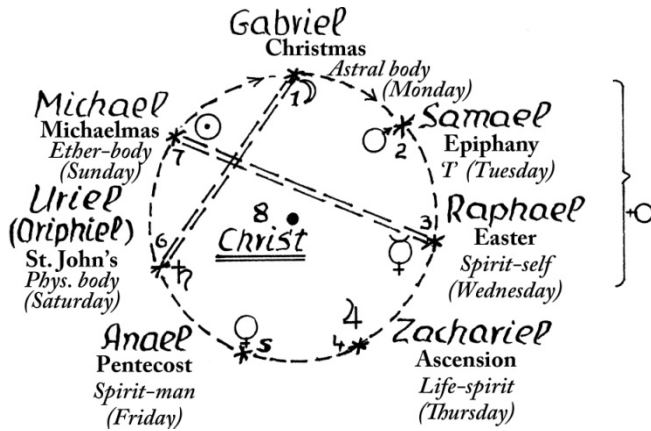


Fig. 152

4

Sublime as the elements and interconnections within the yearly cycle of nature and man may be, they all represent, if approached in a formal way, something that “has become” and therefore stands in contradiction with what has to be brought into being through the individual evolution of man, but which nevertheless has its roots in them. This contradiction has a ‘world’ character, and thus its resolution has ‘world’-consequences.

The human being is the product of natural development, but in the course of this he has arrived at the possibility and the necessity of ‘cancelling and preserving’ (aufheben) the all-determining influence of nature. If one tries to build up, in the concepts of planetary being and the evolution of the world, an overall pictorial conception of what Rudolf Steiner describes in his *Philosophy as ‘The Reality of Freedom’*, then this can be done with the help of a further diagram (Fig. 153^{*}): Here the yearly cycle of the earth and its festivals are brought into relation with the Ptolemaic planetary system, i.e. with the spiritual aspect of the solar system. The heptagram inside the circle shows the evolutionary sequence of the aeons, which is reflected in every week in empirical time. The diagram as a whole is oriented towards the human consciousness which is imbued with the will to ascend.

^{*} The fifth festival (in Russian: pyatidesyatnitsa) is celebrated on the fiftieth day after Easter, while the fourth, Ascension, falls on the fortieth day after Easter.

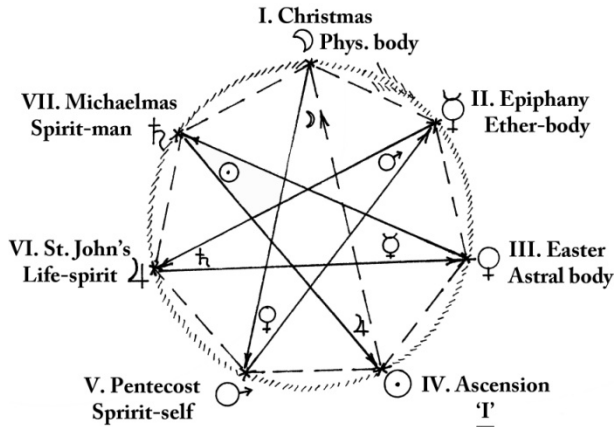


Fig. 153*

The human being gives a direction to the yearly festivals through bringing them into connection with the ascending steps of his spirit, on which he is accustomed to rise when he is developing between two incarnations. In a single incarnation it is the path of initiation of the thinking will and also the religion of the thinking will. The sevenfoldness of the circle shown in Fig.153 expresses the law of man's free spirit, his own law, in accordance with which, from out of himself, he draws together the macro-phenomena of the planetary system into a unity. In so doing he ascends in knowledge and in his living experience of nature, in religious ardour the stages of the Mystery of God and man, as on the steps of the planetary intelligences, and as he attains their outer limit, the sphere of Saturn, he reaches through at the same time, in the system of his microcosmic sevenfoldness, i.e. with his whole being, to the pan-intelligence of Michael, the sphere of the spiritual Sun. This twofold movement is held together in a unity through the higher 'I' of the human being. The lemniscatory metamorphoses are the instrument of its activity. God and man are its two aspects, and for this reason anthropomorphism is merely another form of theomorphism. This is the subjectivity of the World-subject within the human being.

The heptagram of the yearly festivals, with which the sevenfold man identifies as he experiences them, is astrosophical in all its parts. It is pervaded entirely by the principle of threefoldness, which is repeated in it seven times (three times in the gnoseological [epistemological] lemniscate). Let us attempt now to give an extremely condensed description of all these tri-unities.

The first of them is formed by the triad of Christmas, Whitsun and Ascension (I-V-IV). Working here in joint activity are the physical body, the Spirit-self and the higher, not yet individualized 'I' (in contrast to the 'I' which stands in the centre of the circle), thereby forming a unity. Everything in this triangle is oriented towards the development of 'I'-consciousness, which has its beginning in reflective thinking, whose existence we owe to the physical brain. As it develops further, this 'I'-consciousness rises into the sphere of moral intuitions – that of the Spirit-self. So that he may fulfil this task the human being is, as it were, born anew every year.

In the second tri-unity the human being experiences Epiphany in its complete fulness, when he calls to mind the festivals of John the Baptist and Whitsun (II-VI-V). Here there is an interplay between ether-body, Life-spirit and the Spirit-self. This creates the possibility, through the power of pure thinking (the conceptual intuitions) and also of the moral intuitions, to lead the 'I'-consciousness into the ether-body, to create within it the etheric brain, whereby the foundation is laid for the development of the Life-spirit. Epiphany is the day of the sanctification of the ether-body by the Life-spirit. Then the Holy Spirit can be poured out upon men. At Whitsun the apostles have their 'Jordan' experience.

In the third tri-unity (III-VII-VI) three world substances unite: the astral, the physical and the etheric. Through the receiving of the astral body by the human being in the Moon aeon, he reconciled the antithesis between physical and ether-body, which still exists on the level of Atma and Buddhi. In that period the human being became an autonomous, self-moving monad – man-animal. The Easter festival shows man the path to the overcoming of this higher antithesis, a path which is expressed in man's receiving of the body of resurrection. Spirit-man resurrects in Life-spirit; however, the beginning of this process is rooted in the astral body, thanks to which the lower 'I' came into being and guided the human being in the direction of the Divine 'I'. It is from the astral body that the 'springs of action' arise, which create the basis for the life of soul.

The fourth tri-unity (IV-I-VII) points the way for the movement of the human 'I' through the course of the yearly metamorphosis. As 'spirit-child' – a part of the higher 'I' which has entered the lower – his journey begins at Christmas. It cherishes its loftiest hope in the Ascension of Christ to the 'I' of the Father. It experiences as a serious and difficult task the "tomb" of the body, into which it returns from spirit-heights at autumn and which it must conquer through its transformation into Spirit-self. This 'upthrust' (Auftrieb), if one may use the expression, can be given to the soul through the feast of Christ's Ascension.

Moving on to the fifth tri-unity (V-II-I), we again meet the three substances which constitute the world. But these are now seen from a different standpoint to that in the third triad. Our gaze is now directed from above downwards. From the Spirit-self which descends at Whitsun the human being now surveys his life-foundation, into which the being of Christ entered at the Jordan and raised it to the Divine. The Holy Spirit here revealed His world-task to man: to give back to the Father His first revelation, with which the cycle of evolution began. This is the feast of the Holy Trinity.

The sixth tri-unity raises the fifth a stage higher for the human being. St John's Day is the "reverse Whitsun".

Now we discover yet another important aspect of the spiritual rhythm of the year, but in order to grasp it fully we must interrupt our consideration of the tri-unities of the festivals. We recall that the development of the cosmos takes its course in an alternation between Manvantaras and Pralayas. The impulse of development descends from spiritual heights and returns to them enriched with new qualities. This is the breathing of the cosmos. It also breathes in the rhythm of the yearly festivals, and we are thus justified in saying that they stand in a reciprocal relation with the laws of nature, but at the same time draw these laws upward to the level of the individual spirit – into the fifth kingdom of nature.

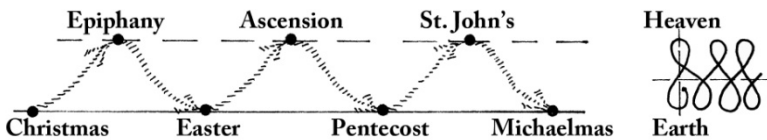


Fig. 154

The cycle of the festivals begins with the festival of Christmas, the most earthly of them all. Epiphany comes from the heights. This is the festival of the universal 'I', whose sacrificial descent to the Earth is experienced by John the Baptist. Easter receives its meaning unquestionably in connection with the fact of Christ's resurrection on the Earth in the physical body. The Ascension of Christ is directed from the Earth to the spirit. This festival is a kind of 'reverse Epiphany'. Human beings again behold the spirit, but this time there are twelve. At Whitsun the spirit turns again towards the Earth – to these twelve. The festival of St. John is celebrated in spiritual heights, from whence the 'I' of the universe descended at Epiphany. Now John – or the single individual – ascends to these heights. At Michaelmas this single individual

returns to the Earth. In this way the festivals offer the following rhythmic picture (Fig.154).

Since a great number of transformations take place in the course of the festivals and their chief significance lies in the fact that a development occurs in the cycle of the year, their rhythm also is a series of lemniscates. Thus we are working, when we think in accordance with the method which lay behind the writing of the 'Philosophie der Freiheit', in harmony with the laws of development of nature and spirit.

The sevenfold nature of man is incorporated into the rhythm of the yearly festivals. 'Ur'-phenomenally he was born at the beginning of the Earthly aeon as a fourfold being on the world-cross, which had been sanctified by the Divine Trinity. Consequently the human being also bears in the structure of his essential nature the three Logoi, and thanks

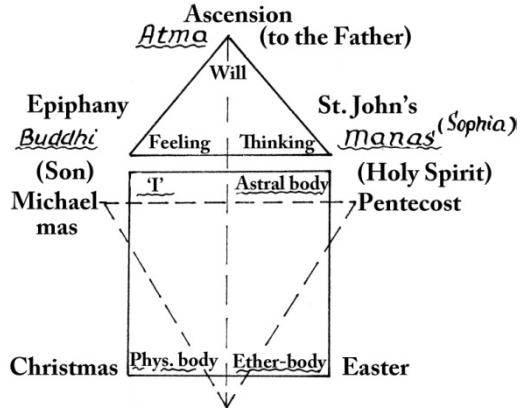


Fig. 155

to this fact he will become in the future a being from within the world of the Hierarchies. The primal phenomenon of man has undergone a certain development in the Zodiac, as we see in Fig.145. The cross of the four yearly festivals occupied a position in the "intervals" between the human elements of limbs, rhythm, head and the 'I'. All this was projected onto the earthly plane. A metamorphosis of all the elements of the primal phenomenon took place, and finally the present sevenfold human being emerged, with the fourfold earthly structure and the triune higher spirit, which is already a component of man, but remains on the whole unconscious. This full sevenfold structure is expressed in the Lord's Prayer. A consideration of the festivals enables us to deepen our understanding of its religious-creative meaning (Fig.155).

As we see from the diagram, the triune spirit of man is connected with the three 'upper' festivals, as we may call them, and the fourfold man with the 'lower' festivals. Between the members (elements) of the latter the upper tri-unity is active in the form of connections or moving principles. Between Christmas and Easter there works the Spirit-man, who prepares the Mystery of the resurrection in the physical and etheric body of man to the extent that he repays his "debts" to evolution. Be-

tween Easter and Whitsun the gifts of the Holy Spirit are ripening, whose first expression is the perception of the idea. Christmas and Michaelmas are connected by the principle of the Life-spirit. Michael is the countenance of God and the regent of living, etherized thinking in the human being. The connection of his astral body with the higher 'I' must be realized by the human being himself, through work done in the triune soul with the lower 'I'. This is the sphere where freedom is born. Freedom has two mighty protectors: The Divine universal wisdom Sophia and the Archangel Michael.

Let us return once more to the sixth tri-unity. John, who baptized in the Jordan, was a participant in the initiation of Lazarus-John, which was carried out by God Himself, and through him was spiritually present at the Cross of Golgotha, where Lazarus-John, faithful to the Lord's command, took Maria-Sophia "to himself". This "taking to himself" of Sophia also forms the central part of the festival of John the Baptist, where together with the elemental spirits of the Earth we have to soar up to the heights of our own consciousness and experience the inspirative working of the imaginations of Uriel.

Finally the human being experiences in the *seventh* tri-unity (VII-IV-III) how in autumn, thanks to the death of Christ, which led to the resurrection, he can lay himself tranquilly into the "grave" of the earth of winter, as we too will experience a resurrection. At Christmas we awaken in our thinking spirit, through which the foundation is created for our future Ascension. We have brought a small part of the Divine Ascension with us. It works within our body and transforms it into Spirit-man. The Divine will hold sway in us and the "Gates of Hell" (Ahriman) will not overcome us. If the human being follows the principle "Not I, but Christ in me", he identifies gradually with Atma. Thus the planet Earth, which first arose in the aeon of Old Saturn, will become a star, a sun. This is the meaning of the Michael festival. As the human being in his earthly experience draws together the single intelligences of the planets, he raises them in the 'I' to the octave of the pan-intelligence. This begins then to prevail in the sevenfoldness of the great festivals of the year.

Chapter 12 – (5.) Moral Phantasy (Darwinism and Morality)

The monism of the ‘*Philosophie der Freiheit*’ (Chapter 10) enables us to understand the purpose of the world and find a relation to the calling of the human being (Chapter 11). To achieve this on a purely theoretical, abstract level is – where the free motive of activity is concerned – a sheer impossibility, as the universal only becomes real here in the form of ethical individualism, with its capacity to bring forth motives of activity out of moral phantasy, which has its roots in the sphere of moral intuitions: in that universal element which manifests exclusively in individual expression. The difficulty involved in grasping this fact explains the need for the first Addition to Chapter 10.

The further content of the ‘*Philosophie der Freiheit*’ can best be taken hold of if we again seek the help of esotericism – with the encouragement provided in this direction by the Addition to chapter 11. Anthroposophy agrees with the theory of the evolution of species developed by Darwin and Haeckel, but regards it as only a small fragment in the structure of the universal teaching of the spiritual-material development of the world and man. As main factors in this development we can point to two impulses, one of which works in the flow of time, while the other guides evolution from the spirit into matter and leads

development to ever greater materialization (see Figs. 139, 141, 156). Thanks to the working of these impulses the human being (like the animals) underwent a development as a species – i.e. within the context of mankind as a whole. In this phase he developed three bodies. The universal spiritual element was for him the higher ‘I’ of humanity.

But from the middle of

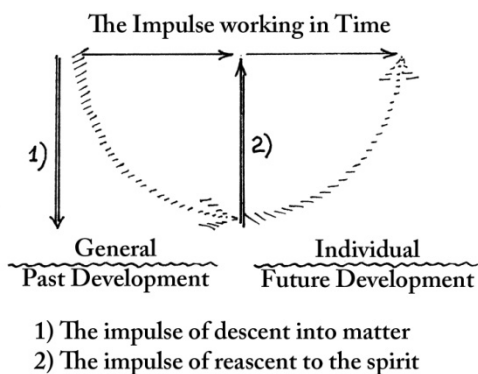


Fig. 156

the Atlantean root-race a transformation began to emerge in the development of the human race (reaching its culmination at the end of Kali Yuga). The *individual* human being in his *soul-spiritual* evolution becomes a species in his own right. It is evolution, the gradual development of the whole structure of the personality, and not a leap into another world, that leads the human being into this new state of being in which, *proceeding from the 'I', he can direct his own development*. He will also be able to do this after death, as soon as his soul has found a connection to the moral intuitions. Work with the 'Philosophie der Freiheit' will bear even richer fruit after death than in one's lifetime on earth.

The structure of Chapter 12 is composed of three Cycles. This is due first of all to the fact that the whole structure of the book gradually returns, in Part II, from the sevenfoldness to a threefoldness, consisting of the two Parts and the 'Consequences of Monism'. Secondly, 12 chapters of the book (3x4) constitute a whole, and the idea of Chapter 12 proves, in this chapter, to be decisive and conclusive. This is the idea of 'moral phantasy' – which amounts to the key idea in the threefold structure of the book.

The content of the chapter arises as an ideal perception of what we have 'beheld' in Chapter 11. There, in our quest for the source of the setting of a goal or purpose, we identified with the various stages of being. As a result of this, the question had to grow conscious in our souls: If the setting of a goal is an idea, what is it like in the case of the free spirit? Chapter 12 gives us the answer to this question. It is developed in accordance with the dialectical method, but within the sphere of ontological comprehension. In the first thought-cycle we unite with the concept of moral phantasy and lead it into the spiritual structure of our personality, which has already changed, thanks to the work already done with the 'Philosophie der Freiheit'. In the second Cycle this concept is brought into relation with the dominant theory of development in the world, where we have to do, in fact, with the chief opponents of ethics. In the third Cycle we experience how the idea of freedom can be reconciled with natural necessity. For this, it is essential to overcome the narrowness of the Darwinian approach to the study of nature – so that the limits of natural science are overcome and ethics is given access to evolutionary theory.

From the beginning of Part II, and even earlier, a certain "accumulation" has occurred, of the contradiction between the individual element and the natural, generic, which with its powerful working seems not to leave room for anything unconditioned, even in the spiritual sphere of the human being. Mutual negation of the individual and the natural is

unfruitful. This is one of the aspects of the world-dualism, in which man experiences the world as an antithesis to himself. When we form inner representations we arrive at a unity between the perceptually-given world and our 'I'. But this is only the cognizable. How does it stand with the other factors of life (Chapter 8)? An answer to this question requires that we think-through the evolutionary theory in its holistic character, as a system. Then in a natural way it is crowned with morality and freedom. It is precisely this that we come to recognize in Chapter 12.

The style of discussion characteristic of Chapter 12 reminds us of Cycle III in Chapter 9. Chapter 12 is built up entirely on the clash of contradictions, which may seem surprising, because the fifth element of the Cycle is ideal perception. But we must bear in mind that the whole of Part II stands under the sign of the *creative antithesis*: the idea of freedom conquers a space for itself in opposition to what has become, to what is conditioned. For this reason, we also 'behold' the opposites in this Part, and perceive them ideally. We have here characterized them as dialectical-ontological.

The sevenfoldness of Part II of the 'Philosophie der Freiheit' and the sevenfold Cycle of Part I form two stages of the emergence of a unity, in the course of which a polar inversion of the following kind occurs. In the first sevenfoldness the lower part of the lemniscate (chapters 1-3) was, as we recall, dialectical, while the upper part was of a 'beholding' character. In the second sevenfoldness the lower part (chapters 8-10) was dialectical-beholding in character, but *as we move into its upper part (chapters 12-14) we notice again a growth of the dialectical principle*. But here we must be attentive: this is the dialectic of that which is, in the existence of the individual soul. Here dialectic, 'beholding' and the psychical results of thought-filled contemplation merge into one. Now that we have crossed the middle point of Part II, we step into the outer world with the fruits of the work already accomplished: we engage in discussion, we strengthen again the power of conceptual thinking, but this is now the thinking of the ethical individualist who is working with moral technique and moral phantasy. Who is this thinker, then? Is he an epistemologist, an ontologist? – Both of these, and, thirdly, something new: a philosopher of freedom. *He works simultaneously with the ideas "before the things", "in the things" and "after the things" – i.e. not with the shadow of cosmic intelligence, but with this intelligence itself, although in its earthly manifestation*. Nothing of this kind was known before, to the history of human thought on its esoteric path, and this is why it is so difficult to find access to the 'Philosophie der Freiheit'. The philosopher of freedom is

under an obligation to understand everyone and he must be prepared for the discovery that he himself is understood only with the very greatest effort.

In the dialectical triad of the first Cycle Rudolf Steiner unveils the secret of the free deed, its primary source. It is moral phantasy – an unusually complex phenomenon in the life of the individual spirit who has attained the capacity of intuitive observation. As here an appeal is being made to the will in the thinking and, methodologically speaking, we are solving an ontological problem with the help of dialectics, the birth of the first dialectical triad appears complicated. We are presented with a graphic example of the way the abstract dialectical is metamorphosed into a dialectical-ontological principle. Thesis and antithesis plasticize, in the manner of a sculptor, a synthesis, as they approach it from different sides, exchanging signs and rôles, and bring about the synthesis through *saturating* it with content.

Initially, in Cycle I, thesis and antithesis stand in opposition in the usual way; not, however, in the form of two ideas but of two subjects of activity.

CYCLE I

1. The *free spirit* acts according to its impulses, these being intuitions selected by thinking out of the totality of its world of ideas.
2. For the *unfree spirit*, the reason why it draws out of its ideal world a particular intuition as the basis for an action lies in the world of perception given to it, that is to say, in its previous experiences. Such a person, before making a decision, recalls what someone did, or said was the right thing to do, in a similar situation, or what God commanded in such a case, and so on; and he acts accordingly.

Now, instead of the synthesis, the thesis appears again, but already in the rôle of antithesis 1'; the rôle of the thesis begins to be played by the earlier antithesis 2. Thus we take again element 2 as thesis and set over against it element 1', which, after it has absorbed into itself element 2, has changed and expanded its content.

- 1'. For the free spirit these preconditions are not the only impulses for action. He makes a *first*, absolutely original, decision. In so doing he cares as little what others have done, as what they have commanded to do in such a case. He has purely ideal reasons which prompt him to draw out one particular concept from the sum of his concepts and translate it into action. His action will, however, belong to sense-perceptible reality. What he carries out will be identical with one quite definite perceptual content.

Now the possibility has arisen, to find a *provisional* unity for the two active subjects. We are taking it from Cycle I of the sixth chapter, and it consists in their uniting in the inner representation; only, the free spirit proceeds in its formation from idea to percept, while the unfree spirit goes the opposite way.

- 3'. The mediating element between concept and percept is the inner representation.

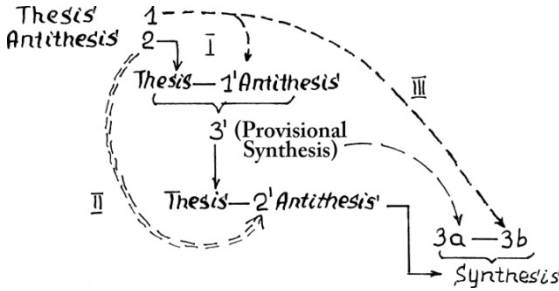


Fig. 157

In the phase that follows, the provisional synthesis 3' is used as a thesis, and the earlier antithesis 2', now modified, stands over against it. After this, the possibility arises of formulating a conclusive synthesis. It must absorb

into itself two things: a) the theme that emerges for our contemplation from the provisional synthesis 3', and b) the superseded thesis 1. Thus the metamorphosis of the elements sometimes takes place in a truly amazing manner when the dialectical method is at work in the sphere of ontology. To clarify what we have said, a diagram is included (Fig.157).

Provisional synthesis 3' is therefore used as a thesis and the modified antithesis is set over against it.

- 2'. This intermediary element is given to the unfree spirit from the outset. The motives are, from the very beginning, present in his consciousness as inner representations. When he wants to carry out an action, he does it as he has seen it done or as he has been instructed to act in the particular case. Thus authority works best by means of *examples*, i.e. through handing down to the consciousness of the unfree spirit (descriptions of) quite definite individual actions. The Christian is guided in his actions less by the Saviour's teachings than by his *example*. Precepts have less value for positive action than for the abstention from certain actions. Laws take on the form of general concepts only when they forbid actions, and not when we are being ordered to carry them out. Laws regarding what he has to do, need to be given to the unfree spirit in a quite concrete form: Clean the street in front of your gate! Pay this amount of taxes due at office X of the Tax Authority!, and so on.

The laws to prevent action have a conceptual form: Thou shalt *not* steal! Thou shalt *not* commit adultery! However, these laws work in the unfree spirit, again, only by pointing to a concrete inner representation – for example, that of the corresponding temporal punishment, or of the pangs of conscience, or of eternal damnation, etc.

3a As soon as the impulse to an action is present in the form of a general concept (e.g. You must do good to your fellow-men! You must live in such a way as to further your own health and well-being!), then we have still to find in each individual case the concrete inner representation of the action (the relation of the concept to a perceptual content).

1” In the case of the *free spirit*, who is driven neither by an example nor by fear of punishment, this translation of the concept into an inner representation is always necessary.

3b It is, at first, through the power of phantasy that the human being produces concrete inner representations out of the sum of his ideas. What the free spirit needs, therefore, to realize his ideas in practice, to have an effect in the world, is *moral phantasy*. This is the source from which flows the action of the free spirit. For this reason, only people with moral phantasy are morally productive. Mere preachers of morality – that is to say, those who think up moral laws without being able to concretize them into inner representations – are morally unproductive. They are like the critics who can cleverly explain what qualities a work of art needs to have, but who cannot create anything whatever, themselves.

The special feature of this synthesis lies in the fact that it cannot be inferred in its entirety by means of the logical method. In order to arrive at it, one must make the transition from what is thought to what is ideally perceived. We have often done this in the earlier stages. What is new in this case is that we draw the ideal perceptions not from the external world, but *from out of ourselves*. In this way we posit the beginning of our freedom and of individual spiritual evolution. Such are the fruits of thinking about thinking.

It is obvious that we should now go on to behold the fruits obtained by homo liber as opposed to homo sapiens. As both of these have their roots in the same species – the human being – we must extend Haeckel’s evolutionary theory to the genesis of the individual spirit, which represents a species in its own right. The concept of ‘moral phantasy’ rings out like the decisive word for the whole content of the book, reminding us of the events in Goethe’s ‘Fairy Tale’. Now the

bridge has been built between the two sides of any antithesis whatever. And it is *methodological*.

4. Moral phantasy, in order to realize in practice its inner representation, must reach down into a specific perceptual region. Human action does not create percepts; it modifies the percepts that are already there and imbues them with a new form. To be able to transform a given object of perception or a sum of them, in accordance with a moral representation, one must first have understood the law (the way it has worked hitherto, to which one wishes to give a new form or a new direction) underlying this perceptual element. In addition, one must find a way in which this functioning according to law can be transformed into another. This aspect of moral activity depends upon knowledge of the world of phenomena one is dealing with. It must therefore be sought in a branch of scientific knowledge. Thus, a precondition for moral action is, in addition to the capacity to produce moral ideas*, and in addition to moral phantasy, the ability to transform the world of percepts without destroying the relation that binds them by natural law. This ability is *moral technique*. It can be learnt in the same way as any science can be learnt. Generally speaking, people are better able to find the concepts for the world of finished objects than to determine productively out of their phantasy actions of the future that have not yet been performed. It can very well happen, therefore, that people lacking in moral phantasy receive moral representations from others and incorporate them skilfully into reality. The reverse can also be the case, whereby people with moral phantasy are lacking in technical skill and have to make use of others in order to bring their ideas to practical realization.

*Only superficiality could see in the use of the word 'capacity' here and elsewhere in this book a relapse into the old psychological doctrine of soul capacities. The connection with what is said on [p. 217-221, Cycles VI and VII of Chapter 5 in Vol.2 of the present work] shows the precise meaning of the word.

The moment has now come, to grasp the nature of the true, moral *a posteriori*. It arises according to a principle that is intrinsic to the evolution of species, and for this reason both transcendentalism and the metaphysics of dualism are foreign to it. In acts of moral phantasy the individual creates forms of selfhood as a species-like reality. This is an absolutely new truth, upon which is built the future of mankind.

After this act of 'beholding' it will no longer surprise us to find in element 5 features of universality – of element 7. In the ontological discussions the metamorphosis of thought-forms with which we worked in Part I moves, so to speak, at an accelerated pace, which is

also an expression of the fact that it can be ‘beheld’ to a heightened degree.

5. To the extent that moral activity requires knowledge of the objects of our sphere of action, our action is based on this knowledge. What we are involved with here, is *natural law*. We have to do with natural science, not ethics.

Moral phantasy and the ability to produce moral ideas can only become an object of knowledge *after* the individual has brought them into being. By this time, however, they are no longer regulating life, but have already done so. They are to be regarded as effective causes just like any other (only for the human subject are they purposes or aims). We deal with them as with a *natural history of moral conceptions*.

The fifth element marked the end of the whole preceding discussion in Cycle I, but it arose out of ‘beholding’ and not as the result of speculative confrontation. This accounts for a certain hiatus in meaning as between elements 4 and 5. However, the connection between elements 5 and 6 is close and is most immediate: the idea born of ‘beholding’ strives at once towards individualization. But on the way, it encounters the opposition of generic concepts of morality. We continually meet up with the chief peculiarity of Part II, which is the antithesis to Part I.

The new idea is undoubtedly a thought-being. To speak with the words of the Gospel, it must increase, while the idea of normative ethics must decrease. This principle lies at the foundation of true Christian ethics. The thought-form we have arrived at goes on to individualize itself in the spirit of Christianity.

6. There cannot be, in addition to this, an ethics as a normative science. The attempt has been made to retain the normative character of moral laws at least to the extent of regarding ethics in the sense of dietetics, which draws general rules from the life-conditions of the organism in order, on this basis, to influence the body in particular (Paulsen, ‘System der Ethik’). The analogy is incorrect, because our moral life cannot be compared to the life of the organism. The activity of the organism is there without our involvement; we find these laws existing already in the world, and we can therefore look for them and then apply what we have discovered. The moral laws, however, are first *created* by us. We cannot apply them until they have been created. The mistake is due to the fact that the content of the laws is not created anew at every moment, but is passed down to later generations. The laws handed down to us from our ancestors seem then to be simply a given fact like the natural laws of the organism. But it is not at all justified for a later generation to apply

them in the same way as it does dietary principles. Because they refer back to the individual and not, as with a law of nature, to the member of a species.

The concluding element of the Cycle raises the biogenetic law into the sphere of human morality. We are now standing, therefore, on the opposite “shore” of being, in the realm of freedom. Here we must first look around and then declare ourselves according to the new axiom, which is the metamorphosis of the old, universal axiom.

7. As an organism I am one such member of the species, and I will live in harmony with nature if I apply the natural laws of the species in my particular case; but as a moral being I am an individual and have laws of my own.*

* When Paulsen (on p.15 of the same book) says: “Different natural dispositions and life circumstances require their own bodily and also their own, specific, spiritual moral diet”, then he comes very close to the correct insight, but fails, all the same, to recognize the decisive point. Insofar as I am an individual I need no diet. Dietetics is the art of bringing the particular specimen into harmony with the general laws of the species. As an individual, however, I am not a member of the species.

One should not cherish the hope that the new idea – the new thesis of the moral cosmos of the human individuality – will immediately be positively received in the old world of the “will o’ wisps” and that millions of free human beings, accompanied by the Chorale from Beethoven’s Ninth Symphony, will be straight away crossing the bridge that has just been built. No, here there is work for humanity to accomplish, which will require centuries if not millennia. The first of the opponents of this new “transition” is the old “revolutionary”, the evolutionary theorist. He himself does not wish to enter the new reality and he prevents others from doing so by blocking their path with “barricades” of “scientific rigour”. One cannot simply tear down these barricades completely. They contain a rational core within them. But one must take them apart very carefully stone by stone and use them for the construction of something new. This is the character of Cycle II, which forms the antithesis to Cycle I. The dialectical triad in it is built up in such a way, that it begins at once with the antithesis, while the thesis is the entire Cycle or at least its element 7, this being expressed in a very short phrase.

CYCLE II Thesis: Element 7 of Cycle I or:

1. The view put forward here

2. appears to stand in contradiction to the fundamental doctrine of modern natural science, known as the *theory of evolution*.

The synthesis emerges in a fluid, organic way out of the work done in common with the old evolutionary theorists. This work is, admittedly, very hard indeed for them owing to a certain disorientation in the world of mirror-reflections. In one of his lectures Rudolf Steiner describes something that really happened once to Ernst Mach. He got onto a bus, saw a gentleman getting on from the other side and thought to himself: How repulsive this person looks! The next moment, he realized that there was a mirror in front of him, hanging at the entrance of the bus, and that the person he thought was another passenger was nothing other than his own reflection in the mirror. All that the evolutionary theorist needs to do is to adopt a different attitude to the results of his own research, and new horizons of development will immediately open up for him.

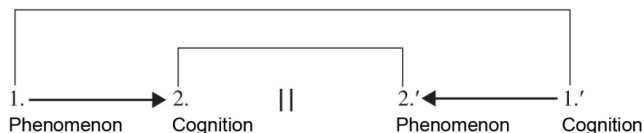
3. But it only *seems* to do so. By development (or evolution) we understand the *real* emergence of the later out of the earlier in accordance with natural law. By development in the organic world one understands the fact that the later (more perfect) organic forms are real descendants of the earlier (imperfect) ones, and have emerged from them in accordance with natural law. The adherents of the organic evolutionary theory should actually imagine that there was once an epoch on the Earth, when a being could have followed with his own eyes the gradual emergence of the reptiles from the proto-amnions, assuming he could have been present as an observer and been given a life of sufficient duration. Similarly, the evolutionary theorists would have to imagine that a being could have observed the emergence of the solar system out of the primal nebula of the Kant-Laplace theory, if it had been able to remain freely suspended at an appropriate place in the cosmic ether. That, given such a mental representation, the essential nature of both proto-amnions and primal nebula of Kant-Laplace would need to be conceived in a way that differs from the view of the materialistic thinkers, need not be considered here. However, it should not occur to any evolutionary theorist to maintain that he can derive from his concept of the proto-amniotic creature that of the reptile with all its characteristics, even if he has never seen a reptile. One can, just as little, derive the solar system from the concept of the Kant-Laplace primal nebula, if this concept is thought of as having direct application only to the percept of the primal nebula. In other words, the evolutionary theorist must, if he thinks consistently, assert that later phases of development really emerge out of the earlier and that, if we are given the concept of the imperfect and the perfect stages, we can see the con-

nection; on no account, however, should he allow that the concept obtained from the earlier is sufficient for the later to be developed from it. The consequence of this for the ethical researcher is that, while he can see the connection of the later with earlier moral concepts, not a single new moral idea can be derived from earlier ones. As a moral being, the individual produces his own content.

The ‘beholding’ element in the Cycle is filled with inner tension and, like nearly all the other elements, bipolar. A characteristic feature of Chapter 12 is that its *ideal perceptions* are obliged immediately to enter into a debate with the intellect-bound thesis of evolutionary theorists.

4. This generated content is, for the ethical researcher, just as much a given element as the reptiles are a given fact for the natural scientist. The reptiles emerged from the proto-amniotes; but the natural scientist cannot derive the reptiles from the concept of the proto-amniotes. Later moral ideas developed out of the earlier; but the ethicist cannot derive the moral concepts of a later from those of an earlier cultural period. The confusion is due to the fact that, as natural scientists, we already have the facts before us and then study them in our quest for knowledge; while in the case of moral action we ourselves first create the facts which we subsequently penetrate with our knowledge. In the evolutionary process of the moral world-order we carry out what nature carries out on a lower level: we transform a perceptual element.

‘Beholding’ reveals to us once more something we are already familiar with. Approaching from two opposite sides of the world, two polarities come into contact. These are not essential being and its mirror-reflection, but two realities coming here in symmetrical opposition to one another.



Out of the intellectual-beholding synthesis of these two realities arises element 5.

5. Thus, the ethical norm cannot, initially, be *cognized* like a law of nature; it must be created. Only when it is there can it become an object of cognition.

The individualization of the thought-form must be experienced by the reader within himself. The element of all-unity consists in reunion with the evolutionist of the Haeckelian type, once he lets go of self-limitation in cognition.

6. But cannot the old be used as a measure of the new? Will not every human being be obliged to measure what he has produced through his moral phantasy by the yardstick of time-worn teachings? For whatever is meant to reveal itself as morally productive this is as absurd as if one wanted to measure a new natural form by comparing it with the old, and said: Because the reptiles do not correspond to the proto-amniotes they are, as a form, without justification (i.e. pathological).
7. Ethical individualism does not, therefore, stand in opposition to a rightly understood evolutionary theory; it follows from it directly. It ought to be possible to follow the Haeckelian phylogenetic tree from the primeval animals to man as an organic being, with no violation of natural law and without interruption of uniform development, all the way to the individual as a moral being in the sense we have indicated. It would never be possible, however, to derive from the *essential nature* of an ancestor species the *essential nature* of a species descended from it. Just as it is true that the moral ideas of the individual have, in a perceptible manner, emerged from those of his ancestors, so it is equally true that the individual is morally unfruitful if he himself does not have moral ideas.

The third Cycle consists in the working-out of a mutual understanding (synthesis) between ethical individualism with its moral phantasy, which is the fruit of a properly constructed theory of knowledge, and traditional evolutionary theory. Rudolf Steiner says that if he had, from the beginning, followed only the latter path, he would have arrived at the same results as those he came to, following his own. He made once an, albeit only partial, attempt in this direction with a long article written in defence of Haeckel. It was published in 1899 under the heading "Haeckel and his Opponents" (GA 30, p.152-201). The article has, to this day, not lost its relevance for anyone striving to understand the idea of freedom developed by Rudolf Steiner. It would be highly instructive to take this article as an Appendix to Cycle II.

The dialogue with the evolutionary theorists is taken so seriously by Rudolf Steiner, that he adopts their standpoint almost without reservation. Hence, thesis and antithesis in the synthetic Cycle are engaged in bringing the standpoints into mutual harmony. The reaching of agreement in the quest for truth is, after all, the goal of a true dialectic.

CYCLE III

- 1.-2. The same ethical individualism as that which I have developed on the basis of the viewpoints indicated above, could also be derived from evolutionary theory. The conviction arrived at in the end would be the same; only the path followed would be a different one.

The emergence of entirely new moral ideas from moral phantasy is as little surprising for evolutionary theory as the emergence of a new animal species from another. It is simply that this theory, springing from the monistic world-view, has to reject, in the moral life as well as in that of nature, any merely inferred, other-worldly (metaphysical) influence which cannot be ideally experienced. Here it is following the principle by which it is impelled when it seeks the causes behind new organic forms but does not appeal to the intervention of an other-worldly being who calls forth each new species through supernatural influence, according to a new creative idea. Just as monism cannot cite a supernatural creative thought as an explanation of a living entity, so is it also unable to derive the moral world order from causes that do not lie within the experienceable world. It does not accept that the essential, moral character of an act of will can be fully explained in terms of a continuous supernatural influence on the moral life (Divine dispensation from without) or of a special, temporal revelation (the Ten Commandments) or of God's appearance on earth (Christ). Whatever happens through all this to and in the human being only becomes moral when, within human experience, it becomes something entirely individual. Moral processes are, for monism, products of the world itself, like everything else that exists, and their causes must be sought *in* the world – which means that, because the human being is the bearer of morality, they must be sought in man.

In the case at hand, the synthesis arises in correspondence with the type of element 5. The force of agreement-reconciliation in Cycle III works similarly to the power of reflection in the speculative triad. However, it acquires an especially living character through the religious principle, which comes to expression in the spirit of esoteric Christianity. For when Christ says that the task of the human being is to take upon himself and bear his cross, He is referring to the two directions/strivings embodied in the cross of evolution: the one that at first gives the human being an orientation from above downwards in incarnation, and then from below upwards – from matter to spirit; and the one in the horizontal, which has to do with the evolution of species, but then also of the 'I'-species. To be a true Christian, one must take upon

oneself the “cross” in its two directions, and this requires the application of all one’s forces to the task, and also sustained activity of spirit.

3. Ethical individualism is therefore the crowning point of the structure which Darwin and Haeckel strove to build for natural science. It is evolutionary theory, spiritualized and applied to moral life.

The element of ‘beholding’ in Cycle III is, with respect to style and content, similar to element 4 in Cycle II. But it arises after the fifth stage, so to speak, and has a bipolar, personalistic character. Facing each other here, are two old opponents who have been making their journey through the whole book. They must compare the ways in which they relate to observation – this is how they can reach a mutual understanding

4. Anyone who, from the outset, places, in an arbitrary fashion, too narrow limits on what is of *nature*, can easily come to find no room in it for free, individual action. The evolutionary theorist who proceeds consistently cannot succumb to this kind of narrow-mindedness. He cannot conclude the natural course of evolution with the ape and ascribe to the human being a “supernatural” origin; he must, even while he is seeking for the natural forerunners of man, look for the spirit in nature; he cannot limit his research to the bodily organs of man and only find these ‘natural’; he must also regard the free moral life as a spiritual continuation of the organic.

The evolutionary theorist, in accordance with his fundamental outlook, can only maintain that the moral action of our time arises out of world-processes of other kinds; the characteristic feature of the action – namely, its determination as *free* – he must leave to an *immediate observation* of the action. Also, he says no more than that human beings have evolved from pre-human ancestors. Only through observation of human beings themselves can one establish what are their defining qualities.

The results of this observation cannot come into contradiction with a rightly-viewed evolutionary history. Only the assertion that the results are of such a kind as to exclude a natural world-order, could not be brought into harmony with the more recent direction of natural science.*

* That we describe thoughts (ethical ideas) as objects of observation is fully justified. For, even if the elements of thinking do not enter the field of observation during thought-activity, they can afterwards become objects of observation. And it is by means of this approach that we have arrived at our characterization of action.

The fifth element is a wonderful example of the way element 3, as it follows the path through ‘beholding’, rises onto a higher level. Its formulations are simple, exceptionally clear and straightforward.

5. Ethical individualism has nothing to fear from a natural science that understands itself: observation shows *freedom* to be a characteristic of the perfect form of human action. This freedom must be ascribed to the human will, to the extent that the latter brings purely ideal intuitions to practical realization. For, these do not result from a necessity that works upon them from without; they stand independently on their own ground. If the human being finds that an action is the earthly counterpart of such an ideal intuition, then he experiences it as *free*. It is in this central characteristic of an action that freedom lies.

And now the old opponents reappear. They will keep us busy for a long time yet, as our concern is not to achieve victory over them but to attain insight that will save the human being. But mutual understanding is arrived at only with great difficulty, and this lends a particularly poignant form to what has been gained in the struggle of element 5.

6. How are we now to view, from this standpoint, the distinction mentioned above (Chapter 1, Cycle III, element 4) between the two statements: To be free means to be able to *do* what one wills, and: to be able arbitrarily to desire or not to desire is the actual meaning of the dogma of free will? *Hamerling* basis his view of free will on this distinction, declaring the first to be correct and the second to be an absurd tautology. He says: I can *do* what I will. But to say: I can will what I will (want), is an empty tautology. Whether I can do, i.e. translate into reality, what I will – namely what I propose to carry out as the idea of my action – depends upon outer circumstances and upon my technical skill (Chapter 12, Cycle I, elements 4, 5). To be free means to be able, independently, to determine the inner representations (impulses for action) by means of moral phantasy. Freedom is impossible if something outside me (a mechanical process or a merely inferred other-worldly God) determines my moral representations. Thus I am only free if I myself produce these inner representations, and not if I *am able* to carry out the impulses (intentions) placed into me by another being. A free being is one who can *will* what he himself considers right. Anyone who does something different from what he wills must have been driven to this act by motives that do not lie within him. Such a person acts unfreely. To be able arbitrarily to will what one considers right or not right means, therefore: to be able, arbitrarily, to be free or not free. This is, of course, just as absurd as seeing freedom in the ability to do what one is obliged to will.

But the latter is what *Hamerling* asserts when he says: It is perfectly

true that the will is always determined by motives; but it is absurd to say that, for this reason, it is unfree, as one can neither wish nor conceive for it a greater freedom than that which enables it to realize itself to the extent of its own strength and determination.

The striving of ideas to all-unity is also their striving towards God. Confronting this striving as an external obstacle is theology, which only has a poor grasp of its object of study. Here one recalls the statement of D. F. Strauss quoted at the beginning of Chapter 1, according to which: “The moral value attached to human actions” remains unaffected by the question of the freedom of will. – We see here that it is very much affected by it! And in a most decisive way!

We would also note that at the end of Chapter 12 we undertook a review of the main theses of Part I, which took us back to the very beginning of the book and gave us the answers to questions posed there. Thus, in the lemniscate of Part II we have descended from the ‘beholding loop’ of thinking into the dialectical without crossing over into abstraction.

7. But yes, indeed: there is a greater freedom to be wished for, and only this is the true one. It is the freedom to determine for oneself the reasons for one’s willing.

In certain circumstances the human being can be persuaded not to do what he wills (wants) to do. To have it dictated to him what he *must* do – i.e. to will what another and not he himself believes is right – is possible, but only to the extent that he does not feel *free*.

Powers external to me can prevent me from doing what I will (want). Then they are simply condemning me to inaction or to unfreedom. Only when they seek to enslave my spirit, drive my motives out of my head and replace them with their own, is it their intention to make me unfree. For this reason, the Church is opposed not merely to actions, but particularly to impure thoughts – that is to say, the motives of my action. The Church makes me unfree when any motive that it does not prescribe appears to it impure. A church or other community creates unfreedom when its priests or teachers make themselves into rulers of consciences, that is, when the faithful are obliged to receive from them the motives for their action.

If the human being breaks with the will of the group and starts to will individually, there is the risk that he will make mistakes. This is, basically, what the opponents of freedom are afraid of. But they fail to understand the spiritual ontogenesis of the personality and its attainment of the intuitive mode of perception, which demands a thorough

striving for moral perfection. To explain this to them once more, is also the aim of the short Addition to the chapter.

Addition to the 1918 Edition

1. In these discussions of the human will we have shown what the human being can experience in his actions so that, through this experience, he can come to the following awareness: My will is free.
2. It is especially important to recognize that one is justified in calling an act free, only when one has the experience: in the active will an ideal intuition is being realized in practice. This *can only* be a result of observation; but it *is* this in the sense in which human willing observes itself in a stream of development whose goal is attainment of this possibility of a willing that is carried by purely ideal intuition. It can be attained, because there is working in ideal intuition nothing but its own self-supporting essential being.
3. If such an intuition is present in human consciousness, it has not developed from out of the processes of the organism (Chapter 9, Cycle I element 5), but the organic activity has withdrawn to make way for the ideal activity.
4. If I observe an act of will that is an outer image of intuition, then from this willing, too, the organically necessary activity has drawn back.
5. The willing is free. This freedom of the will cannot be observed by one who is unable to see how free willing consists in the process whereby the necessary working of the human organism is *first* weakened and suppressed, and its place is then filled with the spiritual activity of the idea-imbued will.
6. Only one who is unable to make *this* observation of the twofold aspect of free willing can believe in the unfree nature of *every* active will. Whoever can make the observation is rewarded in his effort by the insight that the human being, to the extent that he is unable to bring to its completion the process of suppression of the organic activity, is unfree; but that this unfreedom is striving towards freedom and this freedom is by no means an abstract ideal, but a directive force that lies within the essential nature of the human being.
7. The human being is free to the extent that he is able to realize in his willing the same mood of soul that lives in him when he is conscious in the activity of developing purely ideal (spiritual) intuitions.

As the structure of the 'Philosophie der Freiheit' is built up on the law of number, a certain fulness is attained with the completion of a total of 12 chapters. This receives confirmation in the Addition to the twelfth chapter. One can say that the content of the book is exhausted in these 12 chapters. We have assimilated *knowledge* of the idea and reality of freedom. And now, within the twelvefold circle of this knowledge, its human subject steps right into the centre in the course of the work on Chapter 13, with the decisive question in his soul: Does a mastery of moral intuitions enhance the real value of my life experientially? The dualism of cognition comes to meet us again, but this time already from the other side – within the soul itself. Just like the dualism in philosophical reflection it excludes (this time on an existential level) the possibility of freedom. We will see in due course that both one-sided optimism and one-sided pessimism (two basic factors which determine the value – but not the aim and meaning – of life) rob us of any possibility of being free.

In the other structural connections, Part II of the book continues to develop as a seven-membered metamorphosis, and in so doing approaches the boundary of the outer world, with which it is necessary to enter, in a new way, into a productive mutual relation, carrying within oneself the fruits of knowledge and of feeling. This is the task of Chapter 14.

XV The ‘Solomon’ and the ‘Nathan’ Christianity in the Mystery of the Year

Rudolf Steiner revealed to the world one of the greatest mysteries of Christianity when he spoke of the two Jesus children, one of whom was led by his genealogy back to King Solomon and whose descent is given in the St. Mathew’s Gospel, while the second, whose genealogy is given in the St. Luke’s Gospel, descended from the priestly line of Nathan. In the Solomon child, who was born a few months earlier than the Nathan child, had been incarnated one of the greatest initiates of humanity, under whose guidance the second cultural epoch, that of Ancient Persia, had unfolded. He later incarnated again under the same name and entered history as Zarathustra, since the Ancient Persian culture (5th-4th. millennium BC) was prehistoric. But in the Nathan child there had been incarnated for the first time on earth that portion of the soul of humanity which was free of sin, having been kept apart from the Fall into sin and from earthly incarnation. It was preserved by the hierarchies in the super-earthly spiritual spheres and mediated the working of the Christ-impulse, which had already borne earthly fruit before He became man.

At the age of twelve years the ‘I’ of Zarathustra entered the Nathan Jesus-child who, because he had no earthly experience, also possessed no developed individual ‘I’. Thus, the purest of all souls united with the most mature human ‘I’, because Zarathustra had passed through an especially great number of incarnations.*

In this way, there were united in Jesus of Nazareth, who came to John the Baptist at the River Jordan, the two principles of the development of world and man: the Father-principle, which had been active for three and a half aeons, and that which comes from above – the path of the Son. Through the Mystery of Christ they were brought together; thus, the cross of evolution was imprinted into world-history and has since then moved along with it. This is also reflected, as we have seen,

* We do not wish to enter into the details of this remarkable story. It is related by Rudolf Steiner so wonderfully and in such esoteric depth, that a second-hand account cannot do it justice. There are quite a few paintings, and even sculptures, based on the theme of the two Jesus children; which means that the Mystery was already known to some people in the past.

in the character of the Christian festivals – in their fourfoldness and their sevenfoldness. It is in an understanding of these processes that is rooted the esoteric foundation of human freedom – just as its epistemological foundation is to be sought in “Truth and Science” and in the “Philosophy of Freedom”.

1. The Breathing of the Earth and of Man

One can see the factual beginnings of the history in which man steps forward as the subject of the socio-cultural process, as coinciding with the moment of the emergence of the intellectual soul, which is identical with the earthly, everyday ‘I’. Once it has come into the human being’s possession, it becomes the active centre of the transformations that take place on a lemniscate in the three-membered human body, in the three-fold membering of the physical body and in the three-membered soul. It is for this reason closely bound up with the rhythmic system and with the etheric body. This helps us to understand why Rudolf Steiner says that, at the Baptism in the Jordan, Christ entered the etheric body of Jesus of Nazareth and, since that time, has made His working effective in the human being from that side “where the intellectual soul is active right into the ether-body” (GA 116, 25.10.1909).

Only thanks to the Christ does the human being become a soul in the true sense of the word – a soul that lives and thinks. The soul that desires perceptions (the sentient soul), that is not developed through the higher demands of the spirit, and not ennobled through aesthetic and ethical good taste – is not yet fully human and is still too dependent upon the body. The soul that gives birth to moral intuitions (the consciousness-soul) participates in God and Spirit, in order to receive from him knowledge of the Christ.

The impulses that enter the intellectual soul from the lower and higher soul bring about in it a dichotomy, a crisis, without which, however, no transformation can take place. When the human being dies as he thinks in his nervous system, the rhythm of change inherent in the phenomena of life can be instilled into the dualism of life and death. When man thinks, he dies because he loses the connection with rhythm and remains caught up in the nerve-senses system alone. But the intellectual soul is connected with the rhythmic system. And the soul of the earth – a real spiritual being – lives out in the whole yearly cycle nothing other than this problem of the rhythm of human soul and thinking. As though in a cradle, the soul of man was nurtured by the rhythm of the earth.

The Earth carries out in the course of the year an inbreathing and an outbreathing, and it breathes together with myriads of elementary nature-spirits. When it breathes out it holds its breath and fills itself to saturation with the forces of the higher spirits; when it breathes in, it holds its breath in the depths of winter and transforms these forces into those for earthly growth, blossoming and – most importantly – into a possession of the human spirit when it is able to participate in this process. The organic in nature is experienced by the human being as something unavoidable; the spiritual in nature approaches him through the great festivals.

The Earth breathes out its aura from Christmas to St. John's and breathes in from St. John's to Christmas. These festivals themselves correspond to the holding of the breath. The Easter and Michaelmas festivals correspond to the mobile, active phases of the breathing. Thus is formed the fourfold beat of the yearly cycle. Its natural side shows itself with special intensity in three-membered man of head, rhythm and extremities; the spiritual side is oriented towards the three-membered soul – thinking, feeling and willing –, into whose activity the factor of freedom needs to be brought. It is for this purpose that the activity of the triune God is incorporated into the cycle of the year. In the summer period of the St. John's festival the system of the metabolism is especially strong in man. Then, the working of the Father-principle in him increases. At Christmastime the nerve-senses system and the activity of the Holy Spirit are activated. Easter and Michaelmas are connected to the rhythmic system. These are the festivals of the Son.

From Christmas to St. John's Tide there takes place in man the movement, on one hand, from the lower to the higher 'I' and, on the other, from the consciousness-soul to the sentient soul. The former movement proceeds, in a certain sense, on a supra-personal level, the latter is entirely up to the initiative of the human being. The seasons are of immense importance for the individualizing of 'I'-consciousness. As they take their course, the human spirit alternates from being fettered to the forces of intellect (at Christmas), which call forth an intensified experience of the lower 'I', to being enfolded within the Spirit-self (at St. John's). But the process in nature and in man move on opposite paths, which leads the human being to emancipation from the nature-forces.

We should recall that the breath is the "mother" of all secretion, individualization. This was, at that stage, of an extremely rarefied nature. One can compare it with our perception with the sense-organs today, but thanks to it the basis was laid for development of the processes of breathing and nutrition. The latter took on, in the aeon of the Moon, a

more defined material character and, moreover, as two separate processes, which led to the emergence of soul-functions in the human monads. On the earth the human being developed his life of soul to the stage of a fine breathing with the organs of external sense-perception and, as a consequence, an individual 'I' also began to form in him.

Within the system of the entire cycle of evolution the earthly aeon functions as a kind of "respiratory system". It "breathes" the past "in", metamorphoses it and "breathes out" the future. This process also travels in the opposite direction. In the first case, the earth "breathes" the forms "out" and, in the second case, consciousness. It holds life back for itself. When the human being breathes, he oscillates between life and consciousness and holds back the form for himself, be it that of the body, the soul or the spirit. Through learning to think in beholding, man begins consciously to breathe-in perceptions, both sensory and ideal – that is, forms –, and breathe-out consciousness – that is, to move into his future as an increasingly conscious being (and already on a supersensible level). Then he will begin to hold back the life for himself. He will become a creator of living thought-forms, which will be parts of his higher 'I' – that is, he will begin to create his own spirit.

As the earth breathes, it mediates a connection between past and future aeons and this is also bound up with the festivals of the year. Through the Christmas and St. John's festivals a relation is formed between the Old Moon and the future Jupiter. Christmas, one can say, is the most earthly festival of the year "The Earth is to the highest degree Earth in the depth of winter; then, it is entirely itself" (GA 229, 6.10.1923). It receives its soul-element fully and entirely into itself,* which reminds us of the human being who has breathed in and is then holding his breath. At this time the salty and the mercurial, which are mingled together in summer, separate. The salt deposit below the earth's surface grows more consolidated and thus more pervious to the spiritual. In winter the earth is permeated with the spiritual; the moon-forces that remained behind after the separation of the moon, become particularly strong. Water has the tendency in winter to grow spherical in form, and therefore the earth not only rigidifies in the salt-element and is pervaded with spirit, but leads this spiritually-imbued material substance over into the living element, unfolding life below its surface. Active in this life are, also, primarily the moon-forces. The sulphur-process as such comes to a complete standstill in winter, and all that is left of it is the product of combustion that has fallen into the earth – the

* In the northern hemisphere. What happens at this time in the southern hemisphere cannot be dealt with here.

ash. Thanks to this ash the Earth assumes the tendency to transform the lunar into the earthly, and unfold life, not in a lunar, but in an earthly manner.

At the high point of summer, during St. John's Tide, the aura of the Earth has been breathed out to the highest degree and woven together with the forces of the cosmos. Uriel, who is revealed in the heights, harmonizes the "natural with the moral", bringing about a condition that man will experience to a full extent in the aeon of the future Jupiter.

At Christmastime it is given to the human being to experience with particular acuteness his earthly independence, which unavoidably goes hand in hand with an intensification of his antithesis to the universe. If something like this had happened in the aeon of the Moon, says Rudolf Steiner, the human being would have been consumed with shame because at that time he felt himself in complete harmony with the universe. Certainly, the human being of today experiences at times very painfully how much, on account of his egocentricity, he sins against the harmony, the beauty and the morality of the universe. But in return, through becoming independent, he has acquired as one of his main virtues the ability to support himself on his thinking 'I'-consciousness. Acquisition of this virtue does, of course, entail the risk – which increases particularly in winter – of falling away from world-being. Man, says Rudolf Steiner, experiences "temptation by evil", "the temptation of all" (GA 223, 8.4.1923). Therefore, the appeal sounds towards him at this time from the wisdom of the Mysteries: "Be on your guard against evil!" The intellect creates the illusion of self-sufficiency, gives rise to self-complacency; active in him, as we said before, is the earthly-lunar and the ash element.

From such experiences arises in man the striving to transform the inheritance of the Earth received from the Old Moon, into a quality characteristic of the future Jupiter. For this, one needs at Christmas to practise mindfulness and careful deliberation; then this will, up to St. John's Tide, be transformed into a moral impulse, and self-awareness will grow. When the moral impulse in the human being unites with the natural, it can, already under earthly conditions, come close to the Spirit-self. But to attain this, at Christmas one must not yield to the temptations of hyper-egoism, and at St. John's one must not lose oneself in the outer world, be caught up in nature, be dissolved in ecstasy. Then the human being, at the high point of summer, will hear the call that sounds down to him from the higher sphere of Sophia "Receive the light!" (ibid.)

The vertical of the human spirit connects in the course of the year the Christmas and the St. John's festivals. If we live with the yearly cycle, we attain its extreme points as we move, so to speak, in a circle and experience within ourselves a sequence of metamorphoses. But this vertical is always present in the human spirit in the form of a certain tension between the poles of the lower and higher 'I'. It is, in effect, through this axis that are held our epistemological and ontological lemniscates. Thus, they too are integrated into the cycle of the year. Serving as the horizontal axis of these lemniscates (which is also the horizontal of the system of nature) is the relation in which Easter and the festival of the Archangel Michael stand to one another. On this axis the Earth, as the "respiratory organ" of the cycle of evolution, mediates the relation between the aeons of the Old Sun and the future Venus.

This is the plane of the Life-spirit, Buddhi. It is towards this, that the development of man's three-membered soul is striving.

It should be no surprise that, standing in a special relation to the Easter festival, is the sentient soul, which is to become, one day, the soul of intuition. Christ descended into the whole human being, even into his lower members; this is why he says that in the kingdom of heaven there will be more rejoicing over a repentant sinner than over the good deeds of a virtuous man. The one who is strong moves of himself to the spirit. He is not the prodigal son who is lost, but has remained faithful to the Father. But the person who is weak needs our support.

The festival of the consciousness-soul is Michaelmas. It is the state sought by us, in which we hope to unite love harmoniously with freedom.

Thus we have arrived at an understanding of how the system of nature is bound up with the human being on his path to the higher 'I' and to freedom. The fourfold cycle of the year, guided by the four Archangels, who mediate in the Earth's aura the Devachanic 'ur'-phenomenon of man which is born in the sphere of the Cherubim, emancipates our soul and spirit harmoniously from natural law, metamorphoses the laws of nature into the laws of development, the activity of the free individuality. It provides triune man with a support, a kind of spiritual "skeleton" that enables him to live his way into the seven-membered metamorphosis of the yearly festivals. Then, his consciousness begins to live in accordance with the laws of life. The individual spirit is endowed with a new form in which the globe receives into itself the laws of the next round – the next life-condition –, which has its effect on the preparation for the coming aeons.

We will convey with the help of an illustration (Fig. 158) a synthesizing picture of this development. It represents the metamorphosis of what was shown in Fig. 144.

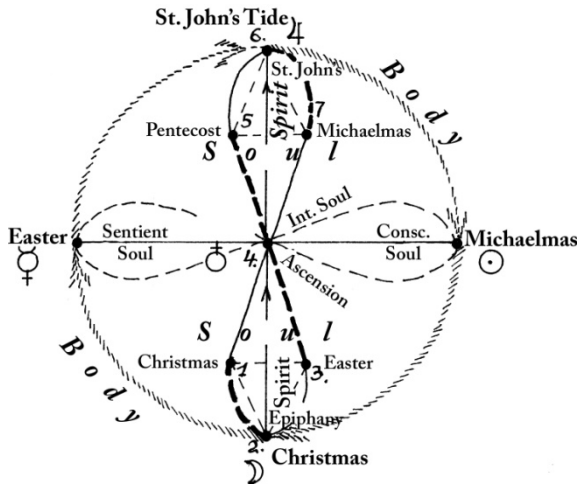


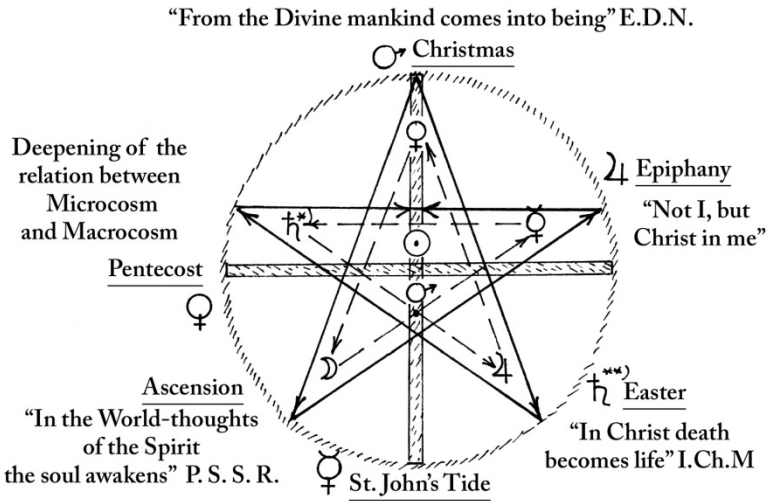
Fig. 158

2. "A Woman, Clothed with the Sun"

In the festivals of the year the human being possesses the means to overcome natural and spiritual necessity, conditioning of whatever kind, on the path to freedom of spirit. With regard to its type, this activity is similar to the organic, but in its essential nature it is purely spiritual. Just as the functions of the physical organs in the structure of the organism are multifarious, equally so is the interplay of macro and microcosmic factors in the building-up of the spiritual organism within the totality of nature.

To corroborate our thoughts we will look briefly at a further aspect of human activity in the cycle (or, rather, the spiralling movement) of the year. Let us combine what we showed in Fig. 151 with the pentagram of the five ethers of the human etheric body (cf. Fig. 150). With the formation of the thought-ether, the human being begins intensively to individualize his etheric body. This process is simultaneously evolutionary, religious and philosophical-alchemical. All these three aspects merge into a unity if one experiences the yearly cycle as a Mystery, a path of initiation on which the religion of 'thinking will' plays a decisive rôle – i.e. the direction that leads from the 'I' to Buddhi. The point of departure of the pupil as the subject of this Mystery is shown in Fig. 159. Within the many-membered being of man a hierarchy of processes

emerges, from the physiological to the highly spiritual. The position of the higher 'I' which dominates them all, is expressed in the unity of the five principles.



*) The signs inside the circle correspond to GA 264, p.190

**) The signs outside the circle correspond to those given by Agrippa

Fig. 159

The initial oneness of the human being has its roots in the first half of the earthly aeon. He renews this every time he comes down to the Earth. He is born out of God, from the entire fullness of the solar system, which at the beginning of the aeon was not yet differentiated. Man's birth on the Earth places him before the dilemma of death and resurrection. The beginning of its resolution is marked by the Epiphany-Whitsun connection (see Fig.). At Epiphany we offer up, as in an act of beholding, the lower, earthly 'I' in sacrifice, in the hope that the 'I' of Christ will arise in us. This is why it says in the Gospel that Christ baptizes with the Holy Spirit. The fruits of our efforts have an influence on Whitsun. In moral intuitions the Holy Spirit descends to us in the sheath of our higher 'I'. This is the meaning of Whitsun for the philosopher of freedom. For him, it comes with the forming of the thought-ether and the etheric brain.

Man is in many respects a dual being. Above all, he is an earthly-cosmic being. It is this duality that is reflected in the Christmas and St. John's festivals. At Christmas the earth absorbs into itself everything of a soul-spiritual nature: "Resting deep in the earth's interior all that lies

which the earth has unfolded during the summer, in order to open it up to stimulus from the cosmos” (GA 223, 1.4.1923). It then becomes particularly receptive to the activity within it, of the moon-forces. The nature of this earthly constellation was revealed in antiquity to pupils of the Chthonic Mysteries; they were also called “subterranean”. In Christian times a similar Mystery lasts from Christmas to Easter. It contains within it Epiphany – the Mystery of God becoming man – as seen from its macrocosmic side. The path travelled on this Mystery – for Jesus Christ it lasted thirty-three years – is full of dangers. These come to expression in the image of King Herod, the Temptation in the Wilderness, the Sanhedrin of Pharisees and Sadducees. Ahriman and Lucifer threaten the unpurified soul at every step if it intends on this “subterranean” path to give birth to a child of the spirit. But it is from the depths of earth and of winter that the human being – and with him the kingdoms of nature – must orient himself towards an ascending development. This is why God unites with man in the winter.

Let us call to mind Fig. 141, where the vertical principle of the system of nature comes to expression. Point C’ corresponds fully to the constellation of man during the Christmas period. From there, the ascent to the light begins, even though the sun is turning northwards; in the course of evolution this is how the path to the future Jupiter begins. The things that obstruct the human being in his movement from earthly darkness to the light of resurrection are, above all, the forces of heredity, everything of a generic, group nature, – in short, all that Christ Jesus so forcefully opposed in the years of His wanderings on the earth. The hereditary forces have their root in intellectualism. To overcome them, one has to appeal to those forces which stand higher than the moon. “All that lives on this earth, “says Rudolf Steiner, “acquired its being through the fact that first the sun and then the moon separated off, and that these two celestial bodies entered into an outer relationship to our Earth. And in this relationship lies the mystery of the direct correspondence of the human spirit and the spirit of the whole universe... the Logos, ... who embraces simultaneously the sun, the moon and the Earth” (GA 54, 14.2.1905).

That which in the human soul ascends through the forces of the Logos, leads what was received by the human being thanks to the moon onto a higher level, the level of the sun. This comes to expression in the fifth Apocalyptic seal, on which appeared “a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars” (Revelation 12,1) (cf. Photographs 5,6). At some time in the future, the whole Earth will be transformed and made ready for reunion with the sun. Thus “the Christ as the spiritual Sun (working out of the

totality, the fullness, of the six Sun-Elohim, known as Pleroma – G.A.B.), has given the impulse for the Earth and sun to join together again into a single body” (GA 105, 12.8.1908). It is by virtue of this impulse that the etherization of the blood takes place in the human being, and also the individualization of the etheric body in proportion as he acquires the power of judgement in beholding. It is from such human ether-bodies which no longer dissolve after death, that around the Earth the sphere is formed for the reunion of the Earth with the sun.

The spiritual cycle of the year contributes to the forming of such a sphere if the human being livingly experiences it and fills his intellect with the content of that higher soul and that higher spirit from which he was born, as from the unity of sun, Earth and moon.

Rudolf Steiner gives a description (see sketch) of the Christmas imagination. This was experienced by Raphael when he painted the “Sistine Madonna” (of course without the additional symbols). In this imagination the head of Mary “conveys something heavenly in its whole expression”, ‘a starry radiance’. In the chest-region, where the process of breathing dominates, we experience the sun-like being, the child, forming itself from out of the clouds, which have the rays of the sun streaming through them in the atmosphere. And further down we have what is determined by the lunar and formative salt-element, which one brings to expression outwardly through placing the limbs in the dynamics of the earthly and letting them rise up out of the formative salt-lunar element of the earth” (GA 229, 6.10.1923).

If we bring this imagination into connection with Figs. 144 and 158, we can give it an astrological expression within the cycle of the year (Fig. 160).

In this illustration we have shown the earth in the four positions which it occupies during the four seasons as it revolves around the sun. We must imagine the Christmas imagination as emerging in the heav-

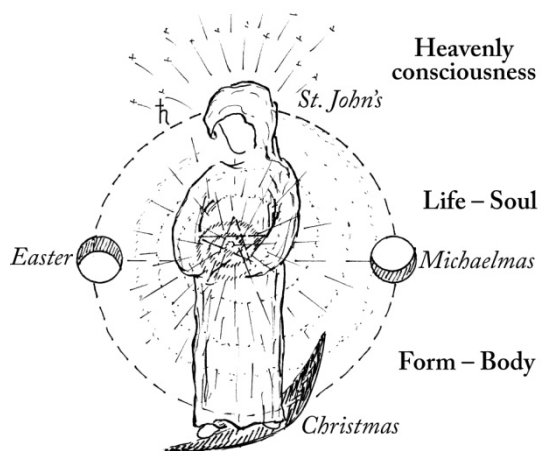


Fig. 160

only heights of St. John's Tide. It is here that is revealed to man the head of Maria-Sophia, it comes towards us also at Christmas. Only, man's attitude towards it changes.

If the human being could look supersensibly into his own head, he would "see starry constellations shining forth" there (GA 216, 17.9.1922). This is the world of Divine thoughts with which the "cosmic primal nebula" of the Earthly aeon was created. In it there was life, and this became the sun. Form was given to the Divine consciousness and to life by the Earth and the moon.

In his head the human being bears the heritage of the three past aeons; in his limbs is contained the point of departure for the three to come. The rhythmic system belongs entirely to the Earth (see GA 202, 26.11.1920). And, as such, man is woven into the cycle of the year. Through the sphere of Saturn the starry intelligence of the Christmas festival enters the planetary system. The child in the arms of the Divine mother is the personified sun, cosmic life. In order to receive it, the feminine in the human being must in a certain way become a moon, and endow the solar content with a crystallizing form. The Grail as the spiritual power of the sun resting within the visible sickle moon, is an image that can be beheld on a sensory level, of this earthly-heavenly Mystery, which conceals within it the mystery of the earthly and spiritual birth of man. With his soul he descended once and for all onto the earth at the moment of the birth of the Nathan Jesus-child. After it has received into itself the moon-principle, the earthly soul of man began to think; when it brings forth living, beholding thinking, it is "clothed with the sun".

3. The Cycle of the Human Being within Nature

The forces from the sun fructify earthly life; that which endows life with form comes from the moon. In a particular interplay between life and form, human consciousness arose, and the starry intelligence acquired a shadowy existence. In this respect earthly man represents something opposite in nature to the Christmas imagination. He is born from below – and from experience of the earth he raises himself upwards to cosmic consciousness. His birth, "Christmas", must be pictured differently. In the process of the emergence of the solar system, says Rudolf Steiner, "the moon-forces" irradiated "the human being, approaching first his limbs, his feet and legs, and then flowing through him from below upwards. Since the separation of the moon from the earth, the moon forces work in an opposite direction, from the head of the human being downwards" (GA 233A, 21.4.1924). Its old way of

working is also preserved in man. It was and it remains the stimulus to reproduction in the physical body (cf. GA 180, 8.1.1918). In the new situation the moon works upon the ether-body, its outer and inner structure. It mediates the working of the other planets upon man, endowing his ether-body with a certain configuration when he incarnates on Earth. For example, through the connection of the moon with Mars, the human being acquires the gift of speech, which is rooted in the etheric body; through the connection of the moon with Mercury the capacity for movement is concentrated in the etheric body; the connection of the moon with Venus gives rise to beauty of soul, that with Jupiter to wisdom and that with Saturn to soul-warmth. The moon shields man's ether-body from the direct influence of the sun, thereby allowing him to be a self-contained 'I'-being.

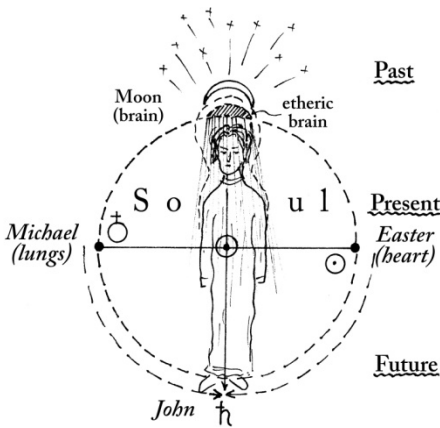


Fig. 161

The moon (sickle moon) represents in a certain way the chalice of the Grail turned upside down above the human being and pouring beneficial forces into his soul (Fig. 161). But, to experience them consciously he must, through the power of the sun in him, form within himself in the "chalice" of his brain the etheric "heart", the etheric brain. In this way hu-

man beings become "knights of the Grail" who esoterically – i.e. undergoing transformation of the entire structure of their being – can travel from Christmas, the birth of the Lord, and by way of Golgotha to the Resurrection at Easter. But in the resolution of this task the human being encounters, above all, the contradiction between his physical-physiological and his soul-nature.

Through the inworking of the planetary forces man's inner organs are formed. Among these, the leading rôle in the building up of the physical instrument for the 'I' is played by the heart, the lungs and the brain. This shows us once more the fundamental significance of the trinity of sun, earth and moon, since it is through their working that these organs are created. Rudolf Steiner says that the sun is, as it were, divided in a cruciform manner into four parts (Fig. 162). Flowing from

its first part is a stream of spiritual beings who imbue the earth with solar life and return to the sun, to its third part. A second stream of beings permeates the moon. Then there are beings of another kind who, while the beings of the second kind go to the moon, leave the sun and return to it again. Represented in this imagination is the ‘ur’-phenomenon of man, as all the streams of beings described, together with their working, are also repeated in man, in his greater and lesser blood circulation. All this was brought to material expression through the interference of Lucifer and Ahriman.

The organic principle in the human being is gradually transformed, thanks to the Christian yearly festivals, into a cosmic-spiritual principle. And, altogether, man finds himself in such a remarkable constellation that, as a product and crowning-point of nature, he establishes within it his own purely human, soul-spiritual kingdom.

Through the moon-forces the stage was reached where the human being himself inherits intellectual, rational capacities. But we need to overcome these very moon-forces and unfold our own individual evolution, where everything is built up on the creation of our own etheric thought-forms. In this sense, the future of man lies hidden in his extremities, which extend spiritually beyond the sphere of Saturn. But it is through Saturn, says Rudolf Steiner, that the highest

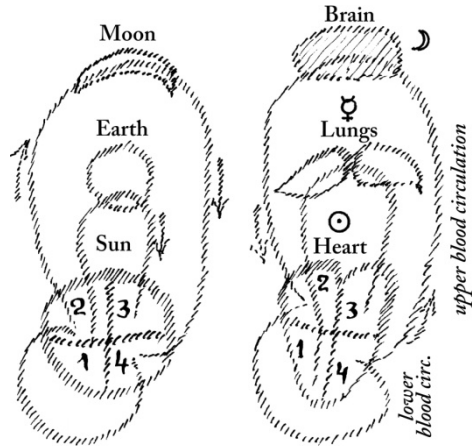


Fig. 162 (GA 286)

cosmic-moral forces reach the earth. “And the greatest compensatory influence relative to all earthly events is Saturn.... the Saturn-forces have to do with that in our human life which lives in karma, and moves from incarnation to incarnation” (GA 228, 2.9.1923).

The forces of Saturn work upon the human being, bypassing his consciousness, through the will, the limb-metabolic system.*

But already through the working of the yearly cycle, both natural and spiritual, the human being is prompted to seek a conscious relation

* We recall that there is yet another aspect of Saturn’s influence on man, namely, upon his nerve-sense system.

to his extremities and to Saturn-forces. Then the constellation of man in the solar system begins to take on the aspect of the Christmas imagination. The prospect awaits every human being in the future, to “step onto” the sickle moon, to transform the forces of physical reproduction into those of spiritual reproduction, to give birth in the chest-region to a spirit-child, and extend with his head into the world of the fixed stars, the sphere of Manas, and still further. This path is trodden by man as he develops the power of judgement in beholding, forms the etheric heart above his head, then the etheric centre in the region of the physical heart, and so on.

In the cycle of the year man comes into movement with his entire three-membered being. A planetary movement of his own takes place in him. As he completes, together with the Earth, a quarter of the yearly cycle – from Christmas to Easter – he arrives inwardly at a position in which the moon, that was active in his head in the wintertime, sinks down into the rhythmic system. We refer, of course, to the working of the moon-forces. In contrast, the sun rises out of the rhythmic system upwards into the head-system, and the limbs in their orientation towards the Michaelmas festival in autumn begin to find their support in the spiritual working of the Earth; they “step down” upon the Earth.

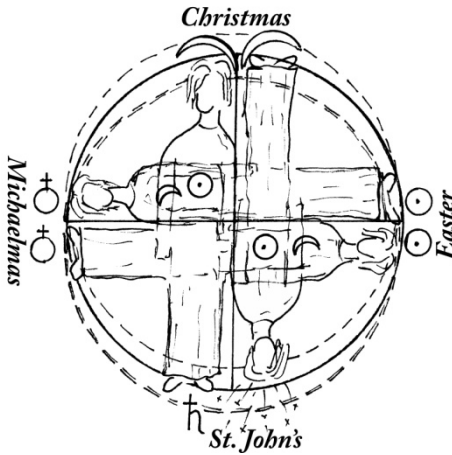


Fig. 163

After a further quarter of the cycle, at St. John's, the head-system reaches out into the distance, to the sphere of Saturn; the sun sinks down into the rhythmic system and the extremities find their support on the moon – that is to say, the moon descends from the rhythmic system into the metabolic-limb system. Finally, at Michaelmas, thinking has the tendency to become pure will, and the Earth the inclination to be reunited with the sun.

In this way, the head of the human being undergoes in the course of the year a complicated evolution, passing from the moon to the sun, on to Saturn and then back to the Earth (Fig. 163). But this is man's path from one incarnation to the next. We accomplish in advance this mighty evolution every year.

It is a deeply significant fact that the Earth, in the course of the yearly interactions with the planets and adhering faithfully to the laws of evolution, spurs the human being on to free himself from unconscious subjection to the influence of the planets and learn to master their forces as his own. If we work rightly with the ‘Philosophie der Freiheit’, we move towards this mode of activity of soul and spirit of the planetary system. We lay the sevenfoldness of thinking upon the sevenfoldness of the great Christian festivals, in the hope that we will, in this way, open the “gateway of nature” and enter the spiritual world.

4. Zarathustra and the Nathan Soul

For earthly man the cycle of the year represents the sphere in which his body, his soul and spirit (‘I’) live; on a lofty, macrocosmic level, the year is the total expression of the working of Manas, Buddhi and Atma. If the human being comes to the higher ‘I’ in Christ, he gains the possibility of drawing together the two triads into a unity and becoming a seven-membered being who, on the basis of an unbounded expansion of his self-consciousness, reaches through into the future evolution of the world.

When Christ descended to the earth from the heights and the earth came to meet him on the path of evolution, the necessity arose for two boy-children to personalize the union of Christ with earthly humanity. Thus the above-mentioned task confronting every human being, namely, to reunite the triads, was accomplished by God, and it was accomplished with the help of man.

The Solomon Jesus-child, in whom the most mature ‘I’ of humanity was incarnated, the ‘I’ of the great initiate Zarathustra, was (as we stated at the beginning of the chapter) born a few months before the Nathan child, whose birth we celebrate on the 25th. December. This communication of Rudolf Steiner (see GA 114, 18.9.1909) gives us reason to suppose that Zarathustra came into the world at the festival of the Archangel Michael. This assumption grows all the more credible the more we penetrate in thought the research already done into the yearly festivals and the character of their connection with the world and man. We regard the assumption as necessary, even, and full of profound significance. We can, thanks to it, come a step closer to an understanding of the Mystery of God becoming man.

Beginning in the far-distant past, Zarathustra connected with the initiated guidance of human evolution, whose goal was the development of an individual ‘I’. Rudolf Steiner says that Zarathustra had been initiated by Christ Himself into the Mysteries of the sun. As a consequence

of this, he stood in a special relation to the pan-intelligence of the sun. As early as five to six millennia before the Mystery of Golgotha, this intelligence revealed itself to him from without as the sun-God Ahura Mazdao, and in him he beheld the coming Christ. This enabled him to prepare the impulse that was to bring Christ to the earth. In this mission Zarathustra became, as it were, the teacher of the key figures of pre-Christian development Hermes, Moses, Pythagoras. He instilled into the pupil of his who later reincarnated as Hermes, the power of judgment that operated in the sciences (cf. GA 266/1; GA 109, 15.2.1909). Another pupil, who became Moses in a later incarnation, received from Zarathustra the doctrine of the principle of development, which comes about by way of the collision of opposites (between what is past and what is of the present); the insight that standing opposed to the solar element is the dense earthly, the earthly wisdom which, though it originates from sun-wisdom, stands in a certain contradiction to it. But the spirit who in initiation united with the ether-body of Moses, was the Archangel Michael (cf. GA 265).

In his incarnations at the time of the Babylonian-Chaldean culture Zarathustra was a direct servant of Michael, who was known then in the Mysteries under the name of Marduk and was held to be the son of the Sophia. During the reign of King Cyrus the Second (6th Century B.C.) Zarathustra, who at that time bore the name Nazaratos, was the teacher of Pythagoras, who made the final preparations for the appearance of Christ (cf. GA 266.1). In Pythagoras the teaching of Zarathustra reached the physical body, in Moses the ether-body, in Hermes the astral body. Finally, the 'I' of Zarathustra united with the sinless part of the soul of humanity, which had come into the world as the Nathan Jesus-child and had previously, from the sun, from the central point of the pan-intelligence, been permeated by the Christ.

At the time of the Ancient Persian culture-epoch it became known to Zarathustra that the aura of the sun was met on the earth with fierce opposition from Ahriman, the spirit of darkness and matter. In other words, he was the first to become aware of the battle of Michael with the Dragon which, in the cycle of the year in our time, becomes especially acute in autumn, on Michaelmas day.

We are justified in concluding from what we have described above that Zarathustra had been, from the most distant past, an earthly servant of Michael of a quite special kind. He carried out his service to Michael in the spirit of the mission of Michael in our time.

Thanks to the indications of Rudolf Steiner we know of the Nathan soul that, already from the time of the Fall into sin in Paradise, Christ entered into a particular relation to it and then, with its help "corrected"

a number of times, from spiritual heights, the process of individualization of earthly man, coming to his aid in moments of evolutionary crisis in prehistoric ages.

One can say that Christ himself prepared the Nathan soul for His union with it on the earth. The Archangel Michael led earthly humanity to the encounter with the God who was descending to meet it, and guided it through the development of earthly individuality and intellectuality. Zarathustra was the initiate of Christ and of Michael, the countenance of God, and had passed through a great number of earthly incarnations. Michael prepared him for the service of Christ on behalf of humanity, so to speak, from below in the realm of space and time. And for Zarathustra's service of Christ the most favourable moment to incarnate was in the constellation of the Michaelmas festival, in its orientation towards the Easter festival and, generally, in the whole complex of qualities that characterize this festival of the human individuality. And on the other hand it is hard to imagine an immensely important incarnation of a great individuality taking place in the absence of a special constellation of the Earth, the planets, the stars, or occurring under an unsuitable constellation – say, in November, dominated by the forces of the Scorpion.

In the Nathan Jesus child there was not actually any 'I' at all in the earthly sense of this word, as this soul could not look back on any experience of an earthly life.

It was the embodiment of morality and love; but the conceptual sphere was entirely foreign to it. Consequently, the physical body of the Nathan Jesus did not undergo any of the disturbances otherwise brought about in a body through an evolution working towards the development of the lower 'I'.

We have in mind here the process of ash-formation, to which all human bodies are subject. Already at the time of the Mystery of Golgotha it had advanced so far, that it began to harm the physical body in its Divine essence,* the Phantom of the physical body, as it is referred to by Rudolf Steiner. A Phantom is the pure, non-materialized physical body, as it was until the earthly Fall into sin. After the Fall, the Phantom developed "a strong attraction to the ash components ... and as a result, instead of accompanying man's ether-body, it now went along with products of decay The human Phantom, according to the way it had structured itself through the Saturn, Sun and Moon periods, should actually have an attraction only for the dissolving salt components so that it follows a path of dissolution in proportion as the salt

* The Apostle Paul speaks of this as a sickness that he bore within himself.

components dissolve” (GA 131, 12.10.1911). Such was the Phantom of Jesus when his body was taken down from the cross – it had no connection at all with the substances of the earth. And when the body was embalmed, “what happened was that the material substances after the burial quickly dissolved, passed over rapidly into the elements” (ibid.). That which arose from the tomb was a pure Phantom.

The spiritual physical body of Jesus, the Phantom, revealed itself in its immortal splendour as Resurrection body – the Life-spirit of Christ.

Not any given human sheath was suited to such a Mystery. Therefore the ancient Hebrew people prepared through 42 generations two special physical bodies for it. The hierarchies preserved the sinless soul in spiritual heights, and Michael prepared the most mature ‘I’. To combine all this in one body at its birth was impossible, as this entailed a union of the earthly with the most heavenly. This required a special process of development, which lasted until the 12th year of the two Jesus-children.

At this point in our study we must add a cautionary remark. The Mystery of God become man is so immense, profound and inexhaustible that, in our research into Rudolf Steiner’s indications on this subject, our aim is to be as brief as possible and stay within the remit of the theme formulated in the title page of the book.

The principle of living thinking is rooted in the etheric body, and the further evolution of the human individuality is conditional on its development. The primal revelation proceeded from the original Father-principle – it was the Son, the Logos, it was Life. In the human being the Father-element became death and thinking consciousness. It is essential that this consciousness should be united with life. To this end, God the Son had to become man. He awakened the physical body within his own sphere, in the Life-spirit. In the “chalice of evolution” this sphere extends from the aeon of the Old Sun to the aeon of Venus. It is upwards to this sphere that Christ wishes to lead the “horizontal” of the human soul. As its representative before Christ, Zarathustra therefore had the task of bringing to humanity all that the mature soul is capable of. In Zarathustra it had many capacities: in him it had developed to the stage of growing consciousness of the individual Life-spirit. It was therefore possible for the ether-body of Jesus of Nazareth, worked through by the ‘I’ of Zarathustra from the age of 12 to 30, to identify with the ‘I’-Life-spirit of Christ.

Zarathustra, says Rudolf Steiner in another lecture, was a Bodhi-sattva; and this is how one refers to a human being “who has received into himself to a sufficient degree Bodhi, the Buddhi of the Earth Only when one has taken up into oneself the entire knowledge of the

Earth in order to be able to create (substantially – G.A.B.), is one a *Bodhisattva*” (GA 93a, 1.10.1905). He realizes within himself in this way the synthesis of the higher ‘I’ with the ether-body.

One can say of Zarathustra that he transformed the intellectual soul into the soul of inspiration, whereby he anticipated the goal of others, which still lies in the future, namely, the sending downwards of the ether centre of beholding from the brain – or, more precisely, from the region above the head – into the realm of the heart. This soul-development was also required of the Nathan Jesus, as the Christ-impulse is especially active in the intellectual soul. And this was done for the Nathan soul by Zarathustra.

In the cycle of the yearly festivals the intellectual soul works along the axis connecting Michaelmas with the Easter festival. This is the constellation Leo-Aquarius, which comes to expression in the human being in the connection of the ‘I’ with the rhythmic system. Zarathustra actually brought this whole connection – in the Nathan Jesus, with whom in his 12th year he united with his ‘I’ – to the meeting with the Christ at the Jordan.

What we considered earlier, as the vertical axis of the cross of evolution, the cross of the system of nature, is represented, within the Mystery of Christ’s becoming man, by the Nathan soul. It is characteristic of the help given to humanity through this soul by Christ before his descent to earth, that it did not arise from the evolutionary process, but came from above, directly from the spirit, and only then united with evolution and began to work within it. We have to do here with the universal vertical of the spirit, which, as the world’s axis of symmetry, determines every moment of its present, and where the past is transformed into future. Through its working, that which has become is continually cancelled and set aside, so that it can ascend a stage higher to what is individual. It is on this axis that the human being rises to moral intuitions. And this is the axis of the birth of the new. And what was born in that Holy Night from the 24th to the 25th December was completely new, a soul that had never descended to the Earth. For thirty years Christ descended along this axis into Jesus of Nazareth. In this respect Christmas and Epiphany form a unity. It is along this axis that, at the time of St. John’s, the human being ascends into the heavenly heights of the Sophia.

Whereas the horizontal axis of the cross of evolution, on which Zarathustra moves, consists of seven-membered metamorphoses, the vertical axis, the vertical of the spirit, revealed through Christ’s deeds of sacrifice, is three times three-membered. In this nine-membered totality the principle organizing it, the tenth member (we recall the ten-

page book), is Christ himself. He accomplished his first three sacrificial deeds through the mediation of the sinless part of the soul of humanity at the time of the Lemurian and Atlantean root-race.*

The fourth deed of sacrifice – in itself three-membered – was the Mystery of Golgotha; in it, Christmas and Epiphany form one act, death and resurrection the second act, and Ascension the third (Fig. 164). Finally, Christ at his second coming will reveal himself on the levels of imagination, inspiration and intuition – i.e. three times.

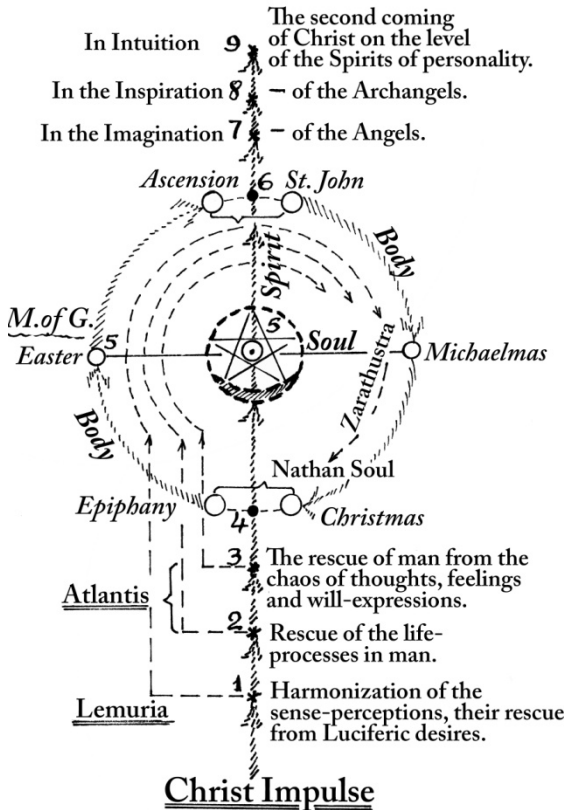


Fig. 164

Thus we have established the unity of the cross of world evolution, which is at the same time the cross of the system of nature, and the cross of the spiritual-natural cycle. Standing in direct connection with them is the structure of the triune soul – resting on a twofold basis –, as described in the second Cycle of the ninth chapter of the 'Philosophie

* For more details see GA152, 6.3.1914; GA 149, 30. and 31.12.1913.

der Freiheit'. Here, the characterological disposition is the "horizontal" of the soul, represented in the yearly cycle in Fig. 164. Beyond the limits of the consciousness-soul but not yet within the sphere of the Spirit-self, it reaches through eventually to conscious experience of pure spiritual content: the conceptual intuitions which emerge in the moral springs of action as "practical reason".

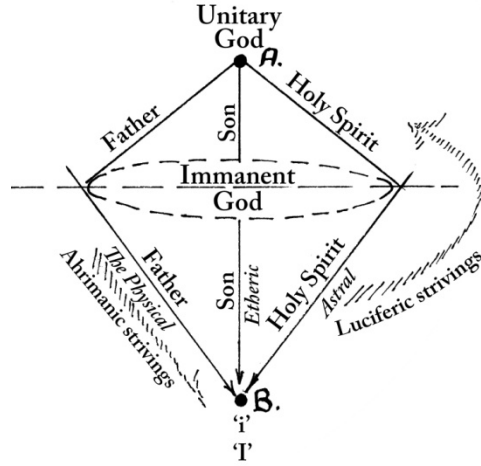
In them the human being lives as in his own, real higher 'I'. The objective and the subjective of the world merge together in him into a unity, without cancelling each other out – a higher unity. The "vertical" of the Spirit corresponds to the conceptual basis which is formed through the levels of consciousness that ascend from reflection to ideal perception, from isolation in the egocentricity of dialectic, to forgetting of self in the love for the object of cognition, to conceptual intuitions in which moral phantasy comes to an unfolding.

Thus, the 'Philosophie der Freiheit' is possibly the most Christian of all books of humanity, today and in the future. The principle of the sinless Nathan soul of humanity leads us to mastery of the method of intuitive moral observation. It is the path of Zarathustra and the Solomon Jesus that we follow in our development of the triune soul, our individual life which is also able to remain active in the heights of pure thinking. In the latter case we ascend to the Life-spirit of Christ, and in the former to the Spirit-self. In our higher 'I' they merge together into a unity of living consciousness. A mature 'I' and an innocent soul – these are, ultimately, the two things that are needed for attainment of a free spirit, which will in time lead our flesh to resurrection.

5. The Immanence of God in the World

Through the Mystery of Golgotha, God became immanent once and for all in the world and all its phenomena, including the soul-spiritual life of man. This means that attainment of the final goals of our evolutionary cycle depends on the development of the human being. In the course of time the whole universe of nature must pass through the point of his 'I'. The first step on this path is taken as the human being, in his production of moral intuitions, begins to lead over the already existing four kingdoms of nature into the fifth – the purely human kingdom. And as he himself ascends higher, the lower kingdoms of nature will, one by one, rise to his present position. Let us again turn to a diagram to illustrate our line of thought (Fig. 165). It is not actually new to us; only the angle is new from which the matter is considered.

We said that the unitary God of the universe revealed himself from out of a certain “point-quality”, which is the symbol of All-Unity. His revelation took place in the form of three hypostases – three mighty, creative, substantial rays of the universe, which organize the structure of the world-edifice, the life and the activity of its beings. They are the rays of Divine power, love and wisdom. They bestow the gift of being, out of pure love of the deed. Such is the moral phantasy of God. Through the activity



A. Origination of the world
B. The future unity of the world.

Fig. 165

of the first hierarchy the gift-bestowing love of God was concentrated on the birth of new ‘I’-beings. Thus arose a new centre of the unity of the three Divine rays (point B, Fig. 165). Love moved across into otherness-of-being, and here its first expression was the lower human ‘I’. This is initially weak, but a stream of forces of the universe flows towards it. It is precisely in this point of the (lower) ‘I’ that the future unity of the world grows to maturity. Flowing across into this point is the complete fullness of Divine revelation. At the end of the Vulcan aeon God will, figuratively speaking, not return to the unity in Point A. To do this, he would need to cancel all that he has created up to then. This is what Lucifer wishes for, hoping that, when the world is “wound back” into its starting-point, he, Lucifer, can then rule over it. Realization of this wish of Lucifer is promoted by all those human beings who want simply to return to the womb of the Godhead and leave behind this sin-infested world.

God moves on into his future unity together with the totality of all his creatures. There, they will all become like him – in their universe-encompassing ‘I’s – and, without surrendering their individual nature, merge together into a unity with God, who will thereby acquire a new quality. This cannot be described in rational terms, but to express it in a picture one can imagine the original unity (A) as colourless, and the

future unity (B) as a shimmering multiplicity of colour-shades which has been brought into it by the newly-created 'I's.

It goes without saying, that both points of the All-Unity are, in the last resort, one and the same point, but seen from the evolutionary position they are two. Otherwise, development would be an impossibility.

Ahriman wages a bitter struggle over the point of the future unity, whereby his striving is to consolidate the law of egocentricity. In reality, however, a process of inwardization must take place in him by way of the identification that is achieved through love. Love can be limitless, if the human being in his striving becomes one with God, who poured himself into the world, identified with it and is also, as it were, "on the path" – which one must, of course, not take in a trivial sense, since God Himself stands higher than His revelation.

'Die Philosophie der Freiheit'

Chapter 13 – (6) The Value of Life (Pessimism and Optimism)

The moment has now come, to address the fact that many chapters in the second Part of the 'Philosophie der Freiheit' have subtitles. As there is nothing accidental in this book, a meaning must be contained in the subtitles. What is it, then?

We noticed long ago that the third Part of the book consists, not of seven parts like the first two, but of no more than a single chapter. In a certain sense one could well imagine doing without it altogether; the thoughtful reader could himself take the place of this chapter. In him, the first and second Parts of the book have to reach a synthesis. But, of course, no-one is equal to this task, at least for the present. It is also the case that the book has, in accordance with the fundamental law of seven-membered metamorphosis, to grow out of threefoldness and return to it again. In the structure of the book as a whole, this law has a complex character. Its basic threefoldness is constituted by the physical, etheric and astral bodies of man, which contain hidden within them the entire past evolution of the world, as it was willed by the Divine Trinity. The three-membered nature with whose help the 'I'-consciousness carries out the work of transformation of the triune bodily nature on the path of individual evolution, is formed by thinking, feeling and willing. The third three-membered structure, within which the first two penetrate one another, is formed by body, soul and spirit. All the three types of three-membered structure we have mentioned work within the structure of the 'Philosophie der Freiheit'. Its first Part deals with the body of man in its highest expression: the ability to serve thinking consciousness. However, in our evolutionary cycle consciousness is seven-membered. Its stages find their reflection in the human subject, in the seven elements of the metamorphosis of thinking.

Part II of the 'Philosophie der Freiheit' is concerned with the individual life of the human being, his soul, in which the lower 'I' is born and raises itself to the higher 'I'. The soul reacts in a seven-membered fashion to the seven-membered metamorphosis of thinking. In our discussions we have illumined this process from the aspect of epistemology and ontology. Today, to an ever-growing extent, the individual spirit of the human being shows that, within it, the higher 'I' is working. Hence, the growth and development of its unity of being, which is the

foundation of all the unities to which the human being attains. In the future, this spirit will also form the unity of man's three-membered spirit, bestowed upon him by world-evolution and consisting of Manas, Buddhi and Atma. The 'I' in man is the universal, system-building principle of his entire being. The 'I'-spirit of the human being comes to expression in Part III of the 'Philosophie der Freiheit'. But it is also at work in the other two Parts according to the principle of the setting of his own goal by the human being, whereby the future is able to influence the cause that leads to it. We will have a clear understanding of this if we give sufficient attention to the principle of "knowledge at one stroke" upon which the "spherical" structures of thought depend, which we studied at an earlier stage. It is the working of the 'I'-spirit which gives rise in Part I, to that phenomenon of thinking through whose influence the elements of content (1, 3, 5, 7) in the structure of the chapter's seven Cycles formed their seven-membered structures (they are shown in the corresponding Tables). The 'I'-spirit produces seven-membered unities. However, it tends, itself, to tri-unity, as its archetypal phenomenon is rooted directly in the Divine Trinity. This aspect of its nature also comes to expression in the double titles of Part II. In Part I we find only simple titles. This is the thesis part. Part II is the antithesis, and in it all the titles have two aspects. Even the ninth chapter could be given another heading: "The Triune Soul and the Idea of Freedom". In science, titles with two aspects give evidence of the intention to resolve a problem dialectically.

Let us take Chapter 10 as an example. Already its title "Freedom Philosophy and Monism" points to two possible consequences: either to the unity of the two concepts mentioned, or to their opposition. Such is the problem and it requires a solution. To be sure, it is not new. We have already grappled with it and have come very close to a solution. But this time we cannot say with certainty right at the beginning of the chapter, to what conclusion we will come at its end. One could also call the chapter differently – for example, "The Monism of Freedom". In this case, its content would have to assume a dogmatic character.

But if in Part II of the 'Philosophie der Freiheit' the principle of the antithesis were alone to prevail, and not only that, but in a purely dialectical expression, this would make it necessary to develop the third Part, also, in seven chapters, thereby weakening the reader's activity in his work with the book. A way out of this situation can be found that is the best imaginable and harmonizes with the structural law of the book: because of its ontological character Part II makes the reader's rôle more important; he becomes an object of and a participant in the ontological-dialectical considerations. For this reason man's purpose in life is also

examined in chapter 11, and this corresponds to the spirit of Part III with its “ultimate questions” and its “Consequences of Monism”, but the answer to the question is sought in the essential contrast between world purpose and the goals of human life. In this contrast is hidden the polarity between the individual and the generic, whose synthesis takes place in the ‘I’-spirit. In Chapter 12 the unitary idea of the ‘I’-spirit is expressed in the main heading “Moral Phantasy”. However, this does not arise without the help of the contrast between Darwinism and morality. The same applies to the “Value of Life” (Chapter 13) – this can only be found in the ‘I’-spirit, which oscillates between one-sided experiences (in Part II we have to do with the soul of man) of pessimism and optimism. Thus, the third Part resonates inaudibly in the second, and is preparing the reader to ascend organically and without contradiction from theory of knowledge to the ontology of being – from seven-membered metamorphosis to tri-unity of essential being, to the ‘I’.

The dual aspect, the ontological dialectic of the Chapters in Part II, begins with Chapter 9. Let us recall in what creative tension the ‘I’-spirit had to work as it strove upwards between the characterological disposition and the conceptual basis to the free motive of activity. In this case, the six chapters of Part II form, together with the “Consequences of Monism”, a special seven-membered structure, which unites Chapter 8 – the fifteenth element in the structure of the book – with the sevenfoldness of the first Part. The content of the chapter merely points to the principle which effects the metamorphosis of the first seven chapters into the following seven (if we include the “Consequences of Monism”). And this principle is *the lower ‘I’ of man*. Thus the human subject of cognition is integrated as a component part into the structure of the book and into the methodology of Anthroposophy. Part III of the ‘Philosophie der Freiheit’, taken by itself, joins the first two Parts to a unity under the signature of *the higher ‘I’*.

The thirteenth chapter, seen from the standpoint of the seven-membered cycle of thinking, corresponds to its sixth element, in which the principle of individualization predominates. And what could be closer to the individual soul than the thought-experience of pessimism and optimism? It is the most existential of all philosophies – the philosophy of the soul. But anyone who does not yet value sufficiently the act of ‘beholding’ may well find the chapter unnecessarily long-drawn-out. Approaching it intellectually, it is simply impossible to read it through to the end. The situation is quite different if we understand that in this

chapter ‘beholding’ is dialectical and has the task, as a synthesis, of showing the *self-evident nature* of certain things – i.e. *of influencing the world-view by means of the experience of the soul*.

We recognize the self-evidence of certain conclusions when we shift our consciousness from the fourth to the fifth element. This time no metamorphosis of consciousness is required of us, as ‘beholding’ is purely phenomenologically given; in it, thought and feeling must work together in the close unity that the ‘I’ can give them. In this case consciousness carries with it a therapeutic effect. This explains the length of the chapter. In it we take on the task of applying monism to *heal* dualism, the division of the soul that has been brought about by all the possible theories of two worlds, which has become a mood pervading people’s lives. The duration of the course of therapy is measured by different criteria than the length of the theoretical discussion. From this standpoint, the chapter is as long as it needs to be to free the soul from the demons of split personality and melancholia and enable it to understand the true value of life.

The chapter can be seen as a healthy antithesis to psychoanalysis. In it we begin to experience in a very pronounced way how the crisis of cognition, with which the struggle was fought in Part one of the book, can all too easily lead to a life-crisis. Dualism and unknowability produce, if we leave the sphere of philosophy as such, depressions in the soul from which there is no transcendent or metaphysical exit. Only a properly constructed science of freedom is able to overcome the oppressive mood and the philosophy of pessimism, and also the superficiality of optimism – not, however, with the abstract but the cognitive-therapeutic method.

Regarding the content just discussed, an answer is given in Chapter 13 to the following question, which arises unavoidably in the age of relativism: Very well, so we have received the moral intuitions, but how do we benefit from their realization in practice? Suffering is bound up with any activity, but joy can also arise from it. Are these joys and sufferings not more real than any conceivable goal of striving? – In the present case, this is the position of the same naïve realism that holds fast to the world of perception.

The question as to the “real” value of life subjects human freedom to a serious test. In the inner contradiction of its nature it confronts us with the same elementary force as the question with which the first chapter begins. If we enter the soul-life with the idea of freedom, we have in a certain sense to start again from the beginning all the cognitive work we have already done. It is therefore not by chance that Chapter 13 to some extent reminds us of Chapter 1. Both have five Cy-

cles – the microcosm in them is very strongly noticeable. Also on the level of content – particularly of Cycle I – Chapter 13 recalls Chapter 1.

All these parallels are not accidental; they are expressions of a lawful structure. They are inherent in the nature of the number 13, which expresses the unity of the twelve, but also marks a new beginning. Starting out from Chapter 1, one could think it through within a circle of twelve zodiacal world-views. *One must think-through Chapter 13 within the twelve preceding chapters by placing it first in the centre of the circle.*

In the first chapter the individual principle appeared on the cognitive level; in Chapter 13 this great thesis-subject of cognition reappears, now with the task of becoming the subject of a life in freedom. In order to properly experience Chapter 13 one must try once more in retrospect to experience oneself as a centralizing, system-forming principle within the totality of the twelve preceding chapters, in which we came to know the science of freedom, but its reality only in part. This task is already pointed out to us at the beginning of Chapter 13. Here, we meet up with an altogether unique dialectical construction. In a certain sense it is turned inside out. It begins straight away with the synthesis, and its thesis and antithesis have remained in the preceding discussions. In addition, the beginning of this chapter even has the character of the fifth element, which emerges out of the ‘beholding’ of what arises as a memory of all that was discussed previously. This is anything but an abstract posing of a question.

CYCLE I

3. A counterpart to the question as to the aim or purpose of life (see Chapter 11) is that concerning its value.

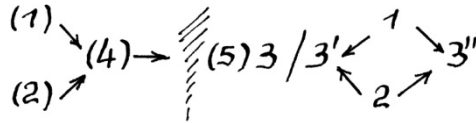
The question regarding the value of life must appear in our ideal perception of what stood before us earlier as insight into the possibility of freedom.

It is only with respect to content, and not to structure, that the beginning of Chapter 13 reminds us of that of Chapter 1. The structure is due to the fact that the human subject of cognition now experiences himself occupying the position of the ideal-realist. Once he has understood in what the idea of freedom consists, he must ask himself: Does it then enhance the value of my life? For, after all, it is only an idea, even if it is correct. With it, one must step once more into the centre of the zodiacal circle of world-views (see Fig.168) and see whether this idea is able to endow it with *a new value* by virtue of the value of the free life of the individual spirit. A culmination of this kind, which is at the

same time the positing of a new beginning, explains the complicated construction of the dialectical triad of the first Cycle of the chapter. Its thesis is, basically, the synthesis of what has evolved earlier, in the other chapters. The outcome of these discussions even appears, to some extent, in the form of ideal perception (see diagram). Then the beginning of the Cycle assumes a different aspect, orienting it towards the content to come: the synthesis-thesis (3) metamorphoses itself (3'), and then follow the usual thesis and antithesis. Thus the dialectical triad is turned inside out; but the thesis (1) and antithesis (2) are also “Janus-headed”, and form on the other side another synthesis (3''), which is the actual beginning of Cycle I.

Diagram:

Chapter 13



CYCLE I

- (5.)3. A counterpart to the question as to the aim or purpose of life (see Chapter 11) is that concerning its value.
- 3'. We find in this connection two opposite viewpoints, and any number of attempts to mediate between them.
1. One viewpoint says: The world is the best that can possibly exist, and to live and act in it is a benefit of incalculable value. Everything is revealed to us as a harmonious and purposeful interplay of forces and is worthy of our admiration. Even what appears to be wicked and evil can, from a higher standpoint, be seen to be good, as it represents a healthy antithesis to the good; we can value this all the more when it is seen in contrast to what is bad. And the bad is, moreover, not real in a true sense; we simply feel a lesser degree of good as being bad. The bad is absence of good, and not something that has any significance in itself.
2. The other viewpoint is the one that asserts: Life is full of torment and misery; everywhere there is more pain than pleasure, more unhappiness than happiness. Existence is a burden and in all circumstances non-being would be preferable to being.
- 3''. Shaftesbury and Leibniz are to be regarded as representatives of optimism, the first viewpoint, and Schopenhauer and Eduard von Hartmann of pessimism, the second.

Synthesis 3'-3" is extremely simple in comparison to synthesis 3. It is easy to see why. In one case a ripe fruit is literally falling into our lap, while in the other we are standing before a new beginning, and this is about to lead us onto the path we traversed in Chapter 1. We are again confronting the "free-unfree" dilemma, but we will resolve it through 'beholding' the phenomenology of, not so much the spirit, as the *soul* of the eminent philosophers. Only our 'beholding', in Chapter 1, of Spinoza's viewpoint reminds us of the work we now venture upon in element 4. It is a lengthy passage, containing both attitudes to the new problem.

4. Leibniz believes that the world is the best that there can be. A better world is impossible. For, God is good and wise. A good God *wills* to create the best of all worlds; a wise God *knows* what it is; he can distinguish it from all other possible, inferior, worlds. Only an evil or unwise God could create anything less than the best of all possible worlds.

Whoever takes this point of view will easily be able to indicate to human action the direction it must follow if it is to make its contribution to the very best in the world. The human being will need only to inquire into the wise counsels of God and behave accordingly. When he knows the intentions God has for the world and the human race, he will also do what is right. And he will feel happiness in adding his own to all the other good in the world. From the optimistic standpoint, therefore, life is worth living. It can only encourage our active participation.

Schopenhauer sees the matter differently. He thinks of the ultimate ground of the world, not as a universally wise and good Being, but as blind urge or will. Eternal striving, ceaseless yearning for a satisfaction that can never be attained, is the central characteristic of all willing. For, once a goal we have striven after has been reached, a new need arises, and so forth. Satisfaction can only be of minimal duration. The remaining content of our life is unsatisfied craving, that is to say, dissatisfaction, suffering. If the blind urge is finally dulled, then all content has gone from our life; our existence is filled with infinite boredom. Therefore, the best we can do in these circumstances is to stifle all our wishes and needs and deaden the will. Schopenhauer's pessimism leads to inaction, its ethical goal is *universal idleness*.

Hartmann tries in an altogether different way to give a rational foundation to pessimism and apply it in the sphere of ethics. In accordance with a much-favoured striving of our time, Hartmann attempts to base his world-view on *experience*. From his *observation* of life he wishes to answer the question, whether there is more pleasure or pain

in the world. He passes in review before the tribunal of reason all that human beings regard as good or satisfying, in order to show that, on closer examination, all imagined satisfaction proves to be an *illusion*. It is an illusion if we believe that we have in: health, youth, freedom, a reasonably comfortable existence, love (sexual pleasure), compassion, friendship, family life, pride, honours, fame, power, religious uplift, activity in the sciences and arts, hope of life after death, benefits from cultural progress – sources of happiness and satisfaction.

Sober consideration shows that enjoyment, of whatever kind, brings far more evil and misery than pleasure into the world. *The discomfort of a hangover is always greater than the comfort provided by intoxication*. Pain predominates by far in the world. No human being, even the happiest, relatively speaking, would, if asked, wish to live through this miserable life a second time. However, as Hartmann does not deny the presence of the ideal (i.e. of wisdom) in the world, but allows it to play as important a rôle as blind urge (or will), he can only ascribe the creation of the world to his primordial Being, if he lets the pain of the world culminate in a wise, universal purpose. The suffering of the beings of the world – says Hartmann – are none other than the sufferings of the Divine itself, since the life of the world as a whole is identical with the life of God. An all-wise Being, however, can only see its goal in liberation from suffering, and, as all existence is suffering, in liberation from existence. To lead being over into the far preferable state of non-being, is the aim of world-creation. The world-process is a continuous struggle to assuage God's suffering, culminating in the annihilation of all existence. The moral life of human beings will therefore be: to play their part in the annihilation of existence. God created the world so that, through it, he might free himself from his infinite pain. This "can be viewed as something like an irritating rash on the skin of the Absolute", through which its unconscious healing power frees it from an inner sickness, "or, alternatively, as a painful blistering plaster which the All-one Being applies to itself in order, first, to divert an inner torment outwards, and then to eliminate it entirely". Human beings are integral parts of the world. God suffers in them. He created them in order to atomize his infinite pain. The pain suffered by each one of us is only a drop in the infinite ocean of Divine pain (Hartmann, 'Phänomenologie des sittlichen Bewusstseins', p.866 ff.).

The human being must imbue himself with the insight that the restless pursuit of individual satisfaction (egoism) is folly, and he must let himself be guided solely by the task of working selflessly within the world-process of the redemption of God. In contrast to that of Schopenhauer, the pessimism of Hartmann leads us to activity performed in dedication to a sublime task.

Let us recall once more: The chapter aims to produce in us a therapeutic effect; the rhythm in it is quite specific. If we are to unite with it, inner calm is needed, and this is why our intellect is burdened to a minimal degree. In synthesis 3'-3" this consisted in the mere registering of a fact: the problem exists – in philosophy there are optimists and pessimists. One can imagine the reader in the practice of a skilled and highly experienced psychotherapist (and here the whole of humanity is in need of treatment, unquestionably). The therapist tries to burden as little as possible the patient's understanding, which is drained of its forces by intellectualism, and bring about in his soul a healing effect which strengthens the 'I' to the greatest possible degree.

It may seem to us that element 4 is no more than an expanded formulation of elements 1 and 2. But this is not the case. Those two elements were necessary for us, to initiate a process of cognition whose *object* is two feelings that are extremely simple in their immediacy: major and minor. They needed to be brought cognitively into the focus of our attention. And then we were told: One must turn to Leibniz, Hartmann etc., not to speculate on their world-views, but to try to identify with and experience them. This we do in element 4. Out of a 'beholding' of its content there arises, again as something very simple, as in the synthesis 3'-3", the question:

5. But how do things stand with regard to their basis in experience?

The question was maturing within us individually, and its metamorphosis, its individualization, consists, as it were, in a "revised beholding" of element 4. That is to say, we will try again to unite with it, but this time by shifting it across into our soul in the way it is personally affected by the problem. Under the guidance of the therapist/thinker we come to an emphatic experience of what famous philosophers have arrived at, and compare it with our own experience; in so doing, *we find a way out of the impasse*. At this point we cannot help but be reminded of that period in Rudolf Steiner's life when he undertook the education of two psychically disturbed children and, by the use of pedagogical methods, made of them healthy human beings. Later, he said of this work that he had had to spend a lot of time preparing the lessons, as intellectual effort sustained over a long period would have been impossible for the children, and he had to find out with what means and in what form he could convey the necessary knowledge in the space of a short lesson.

6. To strive for satisfaction means to reach out in one's activity in life,

beyond this life's present content. A creature is hungry – that is, it seeks to be satisfied – when its organic functions, in order to continue, require new life-content in the form of nourishment. The striving for honour arises when the human being sees his doing or refraining from doing as having value, only if he receives recognition for it from outside. The striving for knowledge comes about when the human being, in addition to the world that he can see, hear etc., is lacking in something so long as he has not understood it. Fulfilment of a striving brings pleasure to the striving individual, and non-fulfilment causes displeasure. Here, it is important to observe that pleasure or displeasure are only dependent upon the satisfaction or non-satisfaction of my striving. The striving itself cannot in any way be counted as suffering. Thus, if it turns out that, at the moment a striving is fulfilled, a new one immediately appears, I cannot say the joy has caused me suffering because enjoyment invariably gives rise to a desire for its repetition or for a new pleasure. Only if this desire is faced with the impossibility of fulfilment can I speak of displeasure or suffering. Even if a pleasure I have experienced arouses in me the desire for a greater or more refined pleasure, I can speak of pain that has been produced by the first pleasure only if I lack the means to obtain the greater or more refined pleasure. Only if, as a natural and unavoidable consequence of enjoyment, pain occurs, as in the case of a woman's sexual pleasure being followed by the pains of labour and the exertions of parenthood, can I regard the pleasure as the cause of the pain. If striving as such caused suffering, the elimination of striving would have, always, to be accompanied by pleasure. But the opposite is the case. An absence of striving in our life gives rise to boredom and this is bound up with suffering. But as it lies in the nature of things that striving can continue for a long time before it attains fulfilment and is satisfied, together with the hope for it, it must be acknowledged that suffering has nothing whatever to do with the striving as such, but only with its non-fulfilment. Schopenhauer, therefore, is entirely wrong to consider desire or striving (the will) as such, the source of pain. In reality, the opposite is true. Striving (desire) in itself gives us pleasure. Who has not experienced the pleasure that comes to us from the hope for a distant but deeply desired goal? This joy is the accompaniment of work whose fruits will only be achieved in the future. This pleasure is quite independent of the attainment of the goal. When the goal has then been reached there is added to the joy of striving the pleasure of fulfilment, as something new. To anyone who would say: In addition to the pain due to non-attainment of a goal there comes the pain due to the frustrated hope and this finally makes the suffering caused by non-fulfilment greater than the joy of fulfilment would have been, we would reply as follows: The opposite can also happen; to look back at the pleasure we had in the period of unfulfilled desire will, just as often, have a soothing effect on the pain arising from non-fulfilment.

Whoever in the moment of shattered hopes exclaims: “I did my best” – is living proof of the truth of this statement. The blessed feeling of having done the best that was in one’s power is overlooked by those who assert, whenever a desire is not fulfilled, that not only has the joy of fulfilment failed to materialize, but the pleasure of the desire itself has been destroyed. Fulfilment of a desire brings pleasure and non-fulfilment brings displeasure. One should not conclude from this: joy is satisfaction of a desire and suffering is its non-satisfaction. Both joy and suffering can arise without being a consequence of a desire. Sickness is suffering that is not preceded by a desire. If someone were to say: sickness is an unfulfilled desire for health, he would be making the mistake of regarding the natural and unconscious wish not to fall ill as a positive desire. If someone receives an inheritance from a rich relative he had no idea existed, then this fact fills him with pleasure, without a desire preceding it.

The outcome of this Cycle has led us to an intellectual conclusion, but we have not noticed how it came about – how the calmly beholding soul itself asked the intellect for advice.

7. Thus, anyone who wants to establish whether a surplus is to be found on the side of pleasure or pain must include in his calculation: the pleasure of desiring, the pleasure in the fulfilment of the desire, and that which comes to us unsought. On the other side of our accounts we will enter: the suffering of boredom, the displeasure of unfulfilled striving and, finally, that which comes independently of our desire. In the last category we should include the pain caused by work that has been imposed on us and which we have not chosen ourselves.

In the following Cycle we have no alternative but to weave into our ‘beholding’ a certain intellectual overload. Rudolf Steiner suggests, not without a dash of humour, that we engage in the “statistics of feeling” in the spirit of naïve realism.

The second Cycle forms the antithesis to Cycle I. It is archetypal in character. This is the contrast between heart and intellect; from it springs the antithesis of percept and concept, which is one of the *fundamental* themes of the ‘Philosophie der Freiheit’. In this way, the *whole* question central to the book is actively present in our “therapeutic” course of cognition. Anticipating a little our later discussions, we would point out here that Rudolf Steiner, in the position he adopts, continually appeals to the characterological basis of the soul, while his opponents appeal to the conceptual. The position of the ‘Philosophie der Freiheit’ in the question as to life’s value leads us finally to the point

where the individual element, which is born as *desire* (spring of action) and engenders a *striving*, arrives at *perception* of (the higher) moral intuitions from which the free will also draws the *motive* of activity. Thus we see in the end the monism of the ‘Philosophie der Freiheit’ reaching through to the very essence of being.

The dialectical triad of the Cycle is, despite the simplicity of its content, more complicated than in Cycle I. This is again dictated by the task of bringing the understanding capacity into activity without overburdening it intellectually, and of reorienting it as quickly as possible towards ‘beholding’. This task is also dictated by the nature of the content of the chapter, in which the question is resolved: Is it possible to “test harmony by means of algebra”?

The dialectical triad in the Cycle *begins* with the synthesis. It has the character of the question and extends the sevenfoldness of Cycle I to an octave – i.e. it is a synthesis of the second, higher kind, of which we spoke earlier.

CYCLE II

(8.)3. Now the question arises: what is the correct way to obtain the balance of these debits and credits?

Thesis and antithesis in this “reversed” triad are provided by a contradiction in the world-view of Eduard von Hartmann.

1. Eduard von Hartmann believes that it is by means of the calculating reason.
2. He says (‘Philosophie des Unbewussten’ 7th Edition, Vol. II, p.290): “Pain and pleasure only exist insofar as they are felt.” ‡ *It* (1.) *follows from this, that for pleasure there is no other criterion than that of feeling. I need to feel* whether the sum of my feelings of pain set over against my feelings of pleasure result for me in a surplus of joy or suffering.

If this triad were to be constructed in a traditional manner in a straightforward sequence, it could be formulated as follows: Hartmann believes that one can calculate, by means of reason, whether we have more of pleasure or pain. But he also says that we can only take hold of them by way of feeling. *Synthesis*: how can one set up a correct balance here? The main problem with the triad of this kind is that the sevenfoldness of Cycle I would remain without an octave in this case. The connection between the two Cycles would be a purely formal one.

But let us move on. The antithesis from Hartmann is taken as a new thesis and there is placed over against this, again from Hartmann's world-view, another antithesis 2'.

- 2'. In spite of this, Hartmann states: "Although ... the value of the life of each (sentient) being can only be estimated according to its own subjective criteria ... this is not to say, by any means, that every being draws the *correct* algebraic sum from all the subjective experiences he has had in his life; or, in other words, that his *overall judgement* of his own life with respect to his subjective experiences is correct." ‡ Here, once more, the *rational judgment* of (2.) feeling is put forward as the criterion of value.*

We have already noted that in elements 2 and 2' Rudolf Steiner adds his own commentary to Hartmann's conclusions. Thanks to them, there arises, parallel to the juxtaposition of different ideas of Hartmann, a further dialectical sequence, in which Rudolf Steiner himself polemicalizes with Hartmann. His position is built up in three steps: 1.) "It follows from this...." 2.) "Here, once more...." And finally the climax comes, though it is given in a Footnote.

‡ * Whoever wishes to *calculate* whether the total amount of (3.) pleasure or pain is the greater, ignores the fact that he is making a calculation of something that is never experienced. Feeling does not do calculations, and for the real estimation of life's value only our real experience is relevant, and not the result of a purely imaginary calculation.

A reader who approaches Chapter 13 with the intellect alone must say to himself when he comes upon this Footnote: So, here the question is made completely clear, and I don't see why it is necessary to carry the chapter any further. And indeed, the Footnote seems, prematurely and in advance, to draw a line under the whole polemical exchange with the adherents of pessimism and optimism. One can bring forward two explanations for this, at first sight, "strange" phenomenon. The first is methodological-logical. This time, Rudolf Steiner does not create a space for the opponents of his ideas to the extent that he allowed himself to do before. After letting them express their ideas, he gives them a "total" response straight away, but does not weigh in too strongly into the main text, so as not to disturb its 'beholding' character.

The second explanation points out that, because the chapter is meant to have a therapeutic effect, the Footnote is given to the reader as a tonic, so to speak, before he plunges more deeply into the, in their own

way, strong thought-experiences of the exponents of pessimism and soul-dualism, and identifies with them. The reader needs to emerge from these ‘beholding’ experiences with a strengthened soul-life, but he must, himself, bring about the process of strengthening.

Thus arises a further, natural synthesis of Cycle II, through which the latter’s content is directly determined, though in our soul we will carry with us a complicated structure of thought-experiences. As we experience the contradictory statements of the pessimists, we retain beneath the surface the main objection

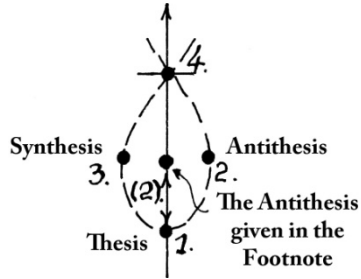


Fig. 166

against them as expressed in the Footnote (Fig.166). And thus we guide our cognitive process, freely and in ‘beholding’, along the vertical into the sphere of ‘beholding’.

3’. Whoever follows more or less exactly the direction taken by such thinkers as Eduard von Hartmann, may well believe that, in order to come to a right assessment of the value of life, he must eliminate those factors which falsify our *judgement* as to the balance of pleasure and pain. He can try to achieve this in two ways. *Firstly*, by showing that our desire (drive, will) acts in such a way as to disturb our sober assessment of the value of our feelings. While we would have to say, for example, that sexual pleasure is a source of evil, the fact that the sexual drive in us is a powerful one misleads us into imagining a pleasure to come, that is out of proportion to what it really is. We want to indulge in the pleasure, and for this reason do not admit to ourselves that the pleasure causes us to suffer. *Secondly*, by subjecting feelings to critical judgement and trying to show that the objects to which our feelings attach themselves prove to be illusions when exposed to rational inquiry, and that *they are dissolved the moment our continually-growing intelligence pierces through the illusions.*

4. He can consider the matter in the following way. If an ambitious person (Ehrgeiz = greed for fame and glory – Trans.) wishes to find out whether, up to the moment when he begins his investigation, pleasure or pain has played a greater part in his life, then he needs to free himself of two sources of error in his judgement. Because he is ambitious, this central trait of his character will show him the joys over recognition of his achievements through a magnifying glass and the insult he has felt at being slighted, through a diminishing glass. At the time when he experienced the slights, he felt humiliation because of his ambitious nature; in recollection they appear less

harsh, while the joys over recognition, for which he is so susceptible, make all the deeper an impression. For the ambitious person it is a real boon that this is so. Illusion diminishes his feeling of displeasure in the moment of self-observation. And yet his judgement is incorrect. The sufferings, which he now sees as through a veil, he really had to experience in their full intensity, and he is therefore entering them incorrectly in his life's book of accounts. If he is to come to a right judgement the ambitious person would need to lay aside his ambition in the moment of his investigation. He would need to review the life he has lived so far, with no lenses before his mind's eye. Otherwise he is like a merchant who, when he is closing his accounts, enters his businessman's zeal on the income side.

But he can go still further. He can say to himself: The ambitious person will also come to realize that the recognition he strives for is something without value. He will, himself, come to the insight, or be helped to it by others, that a rational man cannot be affected by people's recognition of him, since one can always swear by the fact that "in all matters that are not key questions of life and development, or have even been finally resolved by science, the majority is wrong and the minority is right". "Anyone who makes ambition his guiding star is placing his life's happiness in the hands of such a judgement" ('*Philosophie des Unbewussten*' Vol. II, p.332). If the ambitious person says all this to himself, then he must describe as an illusion the things that his ambition has imagined as a reality, and, in consequence, also the feelings connected with the corresponding illusions born of his ambition. For this reason one could also say: We must strike off the balance sheet of the value of life all those feelings of pleasure which arise from illusions; what is left would represent the total of illusion-free pleasure in our life, and this would be so small compared to the total of pain, that life would be unenjoyable, and it would be better 'not to be' than 'to be'.

But while there is no question that the illusion arising from interference of the ambitious striving produces a wrong result when we set up our pleasure/pain accounts, we must nevertheless challenge what has been said about knowledge of the illusory nature of the objects of pleasure. Were we to remove from the pleasure/pain balance sheet of life all the feelings of pleasure connected with genuine or alleged illusions, this would actually falsify the accounts. For, the ambitious man really took pleasure in the applause of the crowd, regardless of whether he himself at a later time, or someone else, recognizes this acknowledgement as an illusion. The pleasurable feeling he has enjoyed is not, thereby, lessened in the slightest degree. The striking out from our life's balance sheet of all such "illusory" feelings does not put right our judgement of feelings, but erases from our life feelings that really exist.

And why should these feelings be removed? Whoever has them,

obtains pleasure from them; whoever has overcome them receives from this experience (not through the self-satisfied feeling: What an amazing person I am! – but through the objective sources of pleasure that lie in the process of overcoming) an albeit spiritualized, but no less significant pleasure. If feelings are struck out of the pleasure/pain balance sheet because they attach to objects that prove later to be illusions, then the value of life is being made dependent, not on the quantity of pleasure but on the quality of the pleasure, and this is made dependent upon the value of the things that produce the pleasure. But if, from the outset, I wish to determine the value of life according to the amount of pleasure or pain it brings me, then I must not presuppose something else through which I determine the positive or negative value of the pleasure. If I say: I will compare the amount of pleasure with the amount of pain and see which is greater, then I must include in my calculation all the pleasure and pain in their true quantities, whether or not they are based on an illusion. Anyone who ascribes a lesser value for life to a pleasure based on an illusion than to one that can be rationally justified, is making the value of life dependent on factors other than pleasure.

Whoever assigns a lesser value to pleasure because it attaches to a worthless object, is like a merchant who makes a significant profit from the manufacture of toys, but enters only a quarter of its value in his accounts because his factory has been producing nothing more than baubles for children.

As every other Cycle is an antithesis, it has a more polemical character. But in the present Cycle it is mainly the feelings that are engaged in “discussion”, while the ideas are meant to be ‘beheld’. What sort of ideas are they, in this case? We are standing on the fluctuating ground of the subjectivity, and one must experience it in self-observation, in such a way that it would be possible to draw from a false subjectivity both the concept and the experience of the objective value of life. And now, as we ‘beheld’ in element 4 the arguments of one-sided feelings, we were able to experience how solid a basis is given in the decisive antithesis set up in the Footnote. It safeguards us in our identification with the subjectivity of feelings. Also in the second Cycle the fifth element leads us to very modest results. In the dialectic of ontology it is not the elements of content (1, 3, 5, 7) that are especially productive, but the metamorphosing elements: 2, 4, 6. They form their own, higher, creative *triad*, in whose central point the higher ‘I’ is active.

5. If the important thing is simply to compare with one another the quantities of pleasure and pain, then the illusory character of the objects of certain pleasurable feelings must be left entirely out of account.

The individualizing of the ideas proceeds in close connection with the content of the normal antithesis of the Cycle, which is projected onto the content of element 4. Thus we complete the triad which has the metamorphosing effect (2-4-6). It has shown to us the fruits of the combined working of feeling and intellect. Element 7 then leads all this together to a unity – to the unity of ‘beholding’ cognition.

6. Hartmann’s recommended path of rational inquiry into the amount of pleasure and pain life brings us has led us, so far, to the point where we know how the accounts have to be set up, what we have to enter on the one side of our ledger and what on the other. But how is the reckoning to be carried out? Is reason also in a position to determine the final balance?

The merchant will have made an error in his reckoning if the *calculated* profit does not coincide with the gains the business has actually made or those it will make in the future. The philosopher, too, will have definitely made an error in his calculations if he cannot show that the surplus of pleasure or pain he has worked out in his mind really exists in the realm of feeling.

7. For the present, I will not check the calculation of the pessimists who base their view on a rational approach to the world; but anyone who is to decide whether or not he should carry on with the business of life will first demand proof of where the calculated surplus of suffering is to be found.

The seventh element of the Cycle has a content of a kind that easily re-unites with the thesis of the following Cycle, whereby the sevenfoldness of Cycle II is raised to an octave and Cycle III becomes quite organically the synthesis of the two preceding Cycles. Its synthesizing rôle consists in the fact that, finally, an inner representation of the value of life is forming. Attempts to attain clarity in this question through the mere understanding (statistically) or through a simple appeal to the experience of feeling have brought us no further. Though they have prepared the ground for the possibility of resolving the problem of life’s value in terms of that universal method with the help of which we seek a *holistic reality*.

The thesis of Cycle III is, as is true of the two preceding Cycles, also a synthesis and, indeed, the higher kind of synthesis – the octave. Structurally it represents the – in terms of Anthroposophical methodology, classical – triad, consisting of concept, percept and inner representation.

CYCLE III

- (8.)3. We have now arrived at the point where reason is *not* in a position to determine from itself alone the surplus of pleasure or pain, but where this surplus must show itself in life, as percept. The real is attainable by the human being, not in the concept alone but in the interpenetration of concept and percept, as mediated by thinking (and feeling is percept). (See Cycles 3 and 4 of Chapter 5.)

Then follow, fused together into a unity through a polemical argument that moves forward in stages, thesis and antithesis of the original synthesis.

- 1.-2. The merchant will only abandon his business if the losses calculated by his accountant are confirmed by the facts. If this is not the case, he will get the accountant to make the calculation again. The human being standing in real life will go about things in exactly the same way. If the philosopher wishes to demonstrate to him that pain is far greater than pleasure, but the merchant's feelings tell him otherwise, he will say: You have made a mistake in your deliberations – think the whole question through again. If, however, at a certain point in time there really are losses so great that there is no longer sufficient credit available to satisfy the creditors, then bankruptcy will follow if the merchant fails to bring clarity into his affairs through proper book-keeping. Similarly, if the amount of suffering that befalls a person grows so intolerable at a certain point that no hope (credit) of future pleasure can help him through the pain, this would lead invariably to bankruptcy of the business of life.

But the people who commit suicide are relatively few as compared with those who bravely continue their lives. Only a tiny minority of human beings bring the business of life to an end because of the suffering it entails.

Thesis and antithesis, as in the preceding Cycles, have a “second face”. This is oriented towards the future, and finds its next expression in the following synthesis (3’).

- 3’. What conclusion should we draw from this? Either that it is not correct to say that the amount of pain is greater than the amount of pleasure, or that we do not make the continuance of our life dependent on the amount of pleasure or pain we feel.

The mistake of pessimists such as Eduard von Hartmann in their assessment of the value of life lies in the fact that they try to arrive at it

only by way of concepts. This grows particularly clear when we examine von Hartmann's position.

4. Eduard von Hartmann's pessimism comes in a quite remarkable way to the point where it declares life to be worthless because of the dominance in it of pain, and asserts, all the same, that it is necessary to carry on living. This necessity lies in the fact that the cosmic purpose described above (Cycle I, element 4) can only be fulfilled through the unremitting, dedicated work of human beings. However, so long as people seek the satisfaction of their own egoistic desires they are unsuited for work of so selfless a nature. Only when their experience and their reason have convinced them that the pleasures of life striven for by egoism are unattainable do they devote themselves to their actual task. In this way the pessimistic conviction is considered to be the source of selflessness. An education on the basis of pessimism would, according to this view, eradicate egoism by showing it the impossibility of its fulfilment.

Thus, from the standpoint of this philosophy, the striving for pleasure is rooted as a primal urge in human nature. It is only through recognition of the fact that it cannot be fulfilled that this striving is renounced in favour of higher tasks of humanity.

It cannot be said of the moral world-view that bases on adherence to pessimism its hope for dedication to unselfish aims in life, that, in the true sense of the word, it overcomes egoism. It believes that moral ideals are not strong enough to take hold of the will, until the human being has understood that the selfish striving for pleasure cannot lead to satisfaction. The human being, whose selfish instinct desires the grapes of pleasure, finds them sour because he cannot reach them: he leaves them behind and dedicates himself to a selfless way of life. Moral ideals are, in the pessimist's opinion, not strong enough to overcome egoism; but they set up their authority on the ground that has been prepared for them beforehand by insight into the futility of selfishness.

If human beings according to their natural disposition strove for pleasure but were unable to attain it, then annihilation of existence and salvation through non-being would be the only rational goal to pursue. And if one believes that the actual bearer of cosmic pain is God, then human beings would have to make it their task to bring about God's salvation. Suicide of the individual does not further the attainment of this goal, but hinders it. From a rational standpoint, God can only have created human beings so that, through their actions, they might bring about his salvation. Otherwise the creation would be pointless. And it is extra-human purposes that such a world-view thinks of. Each individual must carry out his special task within the universal work of salvation.

If he withdraws from this by committing suicide, the work as-

signed to him must be done by someone else. Instead of him, this being must bear the torment of existence. And as, in every being, God is present as the actual bearer of pain, the person who takes his own life has not lessened the pain of the Divinity in the slightest degree. On the contrary, he has burdened him with the new difficulty of finding a replacement.

Eduard von Hartmann resolves the dilemma of life's value through the understanding – that is, entirely in the sphere of the intellectual soul, in its conceptual basis (here we must call to mind again Cycle II in Chapter 9). Admittedly, he also tries to shift the dialectic into the *characterological* basis of the soul, and there prevails here, instead of a conceptual contradiction, the ambivalence of the feelings, and the decisive rôle is played by sympathy and antipathy. He attempts to reconcile their polarities with the help of the *moral imperative*, which he draws from the *conceptual* basis of the intellectual soul. Thus Hartmann tries to raise human morality above the sphere of egoism, to overcome self-love and desire by philosophical/theological means and to find a higher mission for human life. When we 'behold' his argumentation, there are two things that we ideally perceive within us: the wish to shift Hartmann's proofs, either upwards into the consciousness-soul and see what happens to them there, or downwards into the sentient soul. To begin with, it is better to go downwards – the best way to start anything is with the simplest elements. This is the way Rudolf Steiner proceeds.

5. All of this presupposes that pleasure is a criterion of the value of life. Life comes to expression by way of a sum of drives (needs). If the value of life depends on whether it brings more pleasure or pain, the drive that brings its bearer an excess of the latter must be characterized as worthless.

We have set ourselves a goal of research. We have adopted the rôle of Hartmann's opponent, but our dialogue with him – i.e. our purely *personal* affair – can follow the method that enabled us to grasp the philosopher's views in element 4. Thus element 6 takes on the character of personified intellectualized 'beholding'. Where the purely intellectual means are concerned, we confine ourselves here to the statistical method that was applied before. In other words, we are working in the unity of sentient and intellectual souls, whereby we gradually draw the pessimist out of the darkness into the light and free his soul from the surrogate of the kind suggested by von Hartmann. As we are involved in a therapy here, the element proves to be a very extended one.

6. Let us examine drive and pleasure, to see whether the first can be measured by the second. So as not to be suspected of letting life begin only in the sphere of “spiritual aristocracy”, we will start with a “purely animal” need, hunger.

Hunger arises when our organs cannot continue to function as they should, without a new supply of substance. What the hungry person is striving for in the first place is for the hunger to be stilled. As soon as the supply of nourishment has been sufficient to bring the hunger to an end, everything has been achieved that the nutritive instinct was striving for. The enjoyment connected with the stilling of the hunger consists initially in the removal of the pain that hunger causes. A further need is added to the mere nutritive instinct. Through the taking in of food, the human being wishes not only to restore the disturbed functioning of his organs to normality, or assuage the pangs of hunger: he tries to bring this about with the accompaniment of pleasurable sensations of taste. He can even, when he is hungry and there is half-an-hour to go before a tasty meal, avoid spoiling his appetite for the better meal by eating inferior food that could have stilled his hunger sooner. He needs the hunger in order to have the full enjoyment of his meal. The hunger thereby becomes, at the same time, the originator of pleasure. If all the hunger in the world could be stilled then this would result in the full amount of enjoyment attributable to the need for nourishment. One would also need to add to this the special enjoyment attained by gourmets through a greater than normal refinement of their taste-buds.

This quantity of pleasure would have the highest conceivable value if no single need directed to the variety of enjoyment in question were to remain unsatisfied, and if one did not have to accept into the bargain a certain amount of pain together with the pleasure.

Modern science is of the opinion that nature engenders more life than it can sustain – that is, also produces more hunger than it can satisfy. The surplus of life that is engendered has, in pain and suffering, to be destroyed in the struggle for existence. Even admitting that the needs of life are, at every moment of the world-process, greater than the available means of fulfilment, and the enjoyment of life is thus restricted, the pleasure of life that really exists is not lessened in the smallest degree. Where satisfaction of desire occurs the corresponding amount of pleasure is present, even if in the one experiencing the desire, or in others, there is in addition an abundance of unsatisfied drives. What, however, is diminished, is the *value* of the enjoyment. If only one part of the needs of a living being finds fulfilment, the being has a corresponding pleasure. This has a lesser value, the smaller it is relative to life’s overall demand within the realm of the desires in question. One can imagine this value represented by a fraction, whose numerator is the enjoyment that actually exists and whose denominator is the sum total of desires. The fraction has the

value 1 when numerator and denominator are the same – that is, when all the needs are satisfied. It is greater than 1 when more pleasure is present in a living being than its desires require; and it is less than 1 when the amount of pleasure is less than the sum of desires. The fraction can, however, never be zero so long as the numerator has even the tiniest value. If a person before his death made the closing account and imagined the amount of pleasure accruing to a specific drive (hunger, for example) spread out over his entire life together with all the demands made by this drive, the pleasure enjoyed might perhaps have a minimal value; however, it can never be entirely without value. Given a constant quantity of pleasure, as a living being's needs increase, so does the value of the enjoyment of life decline. The same applies to the sum of all life in nature. The larger the number of living beings is, relative to the number of those who can find total fulfilment of their drives, the lower is the average value of life's pleasure. The bills of exchange for enjoyment of life issued to us in our drives, grow cheaper if one cannot hope to cash them in for the full amount. If for three days I have enough to eat and then have to starve for the next three days, my enjoyment on the days with food does not decline as a result. But I need to think of it spread over six days, whereby its *value* for my nutritive instinct is reduced to a half. The same holds true of the quantity of my pleasure relative to the *extent* of my need. If I am hungry for two slices of bread and butter and can only get one, the enjoyment gained from the one slice has only half the value it would have if I were satisfied at the end of the meal.

The general tenor of the Cycle has led us to an important conclusion, which harmonizes with the idea of freedom: The content of life, its value, are rooted completely in the human subject. The intellectual soul makes judgements on what is going on in the sentient soul. In the latter, desires, wishes, needs are born. They are, in some sense, *theses of the soul*; the pleasures and sufferings are syntheses. The syntheses find their highest realization in the 'I'.

7. This is the way the *value* of a pleasure is determined in life. It is calculated by the measure of our life's needs. Our desires are the yardstick; enjoyment is what is being measured. Our pleasure in having eaten sufficient only acquires a value from the presence of hunger; and it gains a value of a given quantity through the relation in which it stands to the extent of the hunger that is actually felt.

Despite extended experiences of 'beholding', despite the appeal to one's own soul-experience, we have so far theorized a great deal and worked within the conceptual basis of our soul. Our personal life, how-

ever, is rooted – as we know – to a considerable degree in our characterological disposition. And now the time has come to dive into this sphere, and to ‘behold’ from various angles, within the Cycle as a whole, what really happens in our personal life, where the pleasures and sufferings are so real for us.

So long as the human being remains within the sphere of sense-perceptions, the sphere of the sentient soul, his experience of the life-process is a sequence of facts which do not demand judgement by the intellect. It is not joys and sufferings that give rise to dualism in the soul, but *feeling and our reflection upon it*. This is something the pessimist does not grasp. (We do not speak of the optimist here, because he is a born monist; joy in life fills him completely; he is a monist of feeling.)

CYCLE IV

1. Demands of life which remain unfulfilled cast their shadow also (1.)
 on satisfied desires and lessen the *value* of pleasurable moments. ‡ (2.)
 But one can also speak of the *present value* of a feeling of pleasure.
 This value diminishes, the less pleasure we are experiencing relative (3.)
 to the duration and intensity of our desire. ‡ We derive full value (3.)
 from a quantity of pleasure that exactly corresponds in duration and
 degree to our desire. A lesser amount of pleasure relative to our
 desire lowers the value of the pleasure; a greater amount gives rise
 to an unsolicited surplus, which is experienced as pleasure for only
 so long as we are able to intensify our desire while the pleasure is
 being enjoyed. ‡ If we are not able to keep pace in the intensification (4.)
 of our desire, with the increasing pleasure, then the pleasure turns
 into its opposite. The object which would otherwise give us satisfac- (5.)
 tion assails us and causes us suffering. ‡ This is proof of the fact that (5.)
 pleasure only has value for us for as long as we can measure it
 against our desire. An excess of pleasurable feeling turns into pain.
 ‡ We can observe this in people with a limited desire for a certain (6.)
 kind of pleasure. Food easily becomes an object of disgust for peo- (6.)
 ple with a jaded appetite. ‡ This, again, is evidence of the fact that (7.)
 desire is the criterion of the value of pleasure. (7.)

2. Pessimism can now say: The nutritive instinct, if unsatisfied,
 brings not only displeasure at the enjoyment missed, but actual pain,
 torment and misery into the world. Here, the pessimist can point to
 the unspeakable misery of those who are undernourished; to the sum
 of pain afflicting such people indirectly owing to the lack of food.
 And if he wishes to include the extra-human natural world in his
 assertion, he can point to the suffering of the animals that die of
 starvation at certain seasons of the year. Of these ills the pessimist
 claims that they outweigh by far the pleasure available in the world

thanks to the nutritive instinct.

As the synthesis in the Cycle we find that antithesis which was given in the Footnote in Cycle II. We have now arrived at its proof. The characterological and the conceptual basis are two sovereign realms in the life of the soul. They can work upon one another, but one must *not* confuse the being of the one with the being of the other. This is something that neither Kant nor all the theology in the world was able to understand. The synthesis of feeling and thought takes place in the 'I' in the realization of the motives and springs of action. Only in the 'I' is the human being able to experience himself as a unity – a dynamic unity. However, for the life of the 'I' real feelings and real thoughts are needed, just as concepts and percepts are indispensable for the forming of inner representations. With the help of algebra one can test harmony, but this is of no concern whatever to harmony itself.

3. It is undoubtedly the case that one can compare pleasure and pain with one another, and determine the surplus of the one or the other, just as we do with *profit* and *loss*. When the pessimist believes, however, that a surplus arises on the side of pain, and that he can infer from this the worthlessness of life, he is mistaken in that he is making a calculation that is never made in real life.

The life of our feelings possesses a unique wisdom of its own. Through this, it works upon the conceptual basis. From this it follows that the lower 'I', which germinates in the characterological basis, has its own nature and reality. It is united *via feeling* to the will-life of the soul. This is what we learn indirectly from the content of elements 4 and 5. And this is a great achievement in the process of strengthening the individual soul-life.

4. In any given case, our desire is directed to a definite object. The value of the pleasure obtained in its satisfaction will be, as we have seen, the greater, the greater the quantity of pleasure is relative to the intensity of our desire.* ‡ But it also depends upon the degree of our desire, how great is the amount of pain we are willing to accept in order to attain the pleasure. ‡ We compare the amount of pain, not with the amount of pleasure, but with the intensity of our desire. ‡ Whoever enjoys eating will, because of the enjoyment in better times, tide himself over a period of hunger more easily than someone who does not experience this pleasure in the satisfaction of his nutritive instinct. The woman who wishes to have a child does not compare the pleasure gained from its possession with the quantities of pain arising from pregnancy, childbirth, child care etc., but with

her desire to possess the child.

What we strive for is never an abstract pleasure of a given quantity, but concrete satisfaction in a quite particular form. If we are striving for a pleasure that needs to be satisfied by means of a definite object or a definite sensation, we cannot attain satisfaction by being given a different object or a different sensation that provides us with the same amount of pleasure. ‡ If a person wishes to appease his hunger, one cannot substitute the pleasure this will bring him, with the same amount of pleasure that he will obtain by going for a walk. If our desire strove in a quite general way for a given quantity of pleasure, it would capitulate immediately if this pleasure could not be obtained without a still greater amount of pain being incurred. But as the satisfaction is being striven for in a particular way, the pleasure comes with the fulfilment even when, at the same time, pain that exceeds it in quantity has to be accepted. ‡ The fact that the drives of living beings move in a definite direction and aim towards a concrete goal, makes it impossible to bring into the calculation as a factor of equal importance the quantity of pain that presents itself as an obstacle on the path towards this goal. Provided the desire is strong enough to still be there in some degree, after the pain – however great this may be in absolute terms – has been surmounted, the pleasure in fulfilment can still be enjoyed to its full extent.

5. Thus, desire brings the pain into relation with the pleasure attained, not directly but indirectly, by establishing a quantitative relation between itself and the pain. ‡ The question is not, whether the pleasure or pain to be had is the greater, but whether the desire for the goal striven after or the resistance of the pain standing in the way is the greater. If this resistance is greater than the desire, then the latter yields to the inevitable, slackens and strives no further. ‡ Through the fact that satisfaction of a particular kind is striven for, ‡ the pleasure connected with it acquires a significance that makes it possible for us, after the attainment of satisfaction, to register the necessary quantity of pain in our accounts, only to the extent that it has reduced the intensity of our desire. ‡ If I am a passionate enthusiast of panoramic views, I never calculate how much pleasure I get from the view from a mountain peak, as compared directly with the pain of the arduous ascent and descent. What I weigh up is: whether, after the difficulties have been overcome, my desire for the panoramic view will still be strong enough. ‡ Only indirectly via the intensity of the desire can pleasure and pain together deliver a result. Thus the question to be asked is not whether there is an excess of pleasure or pain, but whether the desire for the pleasure is strong enough to outweigh the pain.

*Leaving aside, here, the case where an excessive heightening of

pleasure turns this into pain.

As we see, a ‘calculating’ of the feelings is an extremely strange thing, which merely deepens still further the contrast between heart and intellect. The “life placed at our disposal” is a factor sufficient unto itself and more primal in its origin than our thoughts about it. And this is the *objective factor of universal life*.

The life of feelings is no less strong than the life of the organism. It wishes, and is able, to assert itself and it strives for development, strives to grow more complex. The value of life is therefore unique in its character. It is the task of consciousness to acquire the existential nature of the feelings, and not the feelings’ task to accept and subject themselves to the proofs of the cold understanding. But subjection is one thing and rational guidance is another. Of a person with uncontrolled feelings it could be said: Give him a will and the demands of his sensual nature will know no bounds. Thus the problem lies in the *education* of the feelings, whereby a mutual enrichment, a harmonious interplay of heart and intellect is attained. Then the real experience of life’s value is strengthened and intensified.

6. Proof of the correctness of this statement lies in the fact that the value of pleasure is rated more highly if it has to be attained by dint of great suffering, than if it falls, as it were, into our lap like a gift from heaven. If pain and torment has dulled our desire, and then the goal is reached all the same, the pleasure *relative to* the remaining quantity of desire is all the *greater*. But this relation, as I have shown, represents the *value* of the pleasure (see element 6, Cycle III). A further proof is given in the fact that living beings (including man) give expression to their instinctual drives for as long as they are able to bear the pain and suffering that stand in their way. And the struggle for existence is only the consequence of this fact. The life that exists strives to unfold itself, and only that part of it abandons the struggle, whose desires are stifled by the weight of the mounting difficulties. Every living creature seeks for nourishment until the lack of it brings its life to an end. And, moreover, the human being only takes his own life if (rightly or wrongly) he believes himself unable to realize the aims he considers worth striving for. But so long as he still believes in the possibility of attaining what he regards as worth striving for, he struggles with whatever pain and suffering he encounters. Philosophy would have first to teach the human being that it only makes sense to exercise one’s will if there is more pleasure than pain; according to his nature he wills to attain the objects of his desire if he can bear the necessary pain, however great this may be. Yet such a philosophy would be mistaken, because it makes (1.-2.)

human willing dependent upon a circumstance (surplus of pleasure over pain) that is essentially foreign to the human being. ‡ (3.)
 The primary criterion of willing is desire, and this asserts itself as long as it can. One can compare the calculation made by life – and not by a merely intellectual philosophy – where pleasure and pain are involved in the satisfaction of a desire, with the following. ‡ If, when I am buying a certain quantity of apples, I am (4.)
 obliged to take with me twice as many bad apples as good ones (because the fruiterer wants to make space on his stall), I will have no qualms at all about taking the bad apples with me, if I can rate the value for me of the smaller quantity of good ones so highly, that I am willing to pay, in addition to the purchasing price, the cost of disposal of the unwanted goods. ‡ This example (5.)
 illustrates the relation between the amounts of pleasure and pain arising from an instinctual drive. ‡ I determine the value of the (6.)
 good apples, not by subtracting the sum of these from the sum of the bad ones, but according to whether the former, despite the presence of the latter, still have a value. ‡ Just as, when I am (7.)
 enjoying the good apples, I ignore the bad ones, so do I give myself over to the satisfaction of a desire after I have shaken off the unavoidable pain.

7. Even if pessimism were right in its claim that there is more pain than pleasure in the world, this would not influence the will at all, because living beings still strive for the pleasure that remains. Empirical proof of the theory that pain outweighs pleasure would, if successful, show the futility of that direction in philosophy which sees the value of life in the surplus of pleasure (eu-daemonism), but it would not show that willing as such is irrational; for the will seeks to obtain, not a surplus of pleasure, but the amount of pleasure that remains after deduction of the pain. This still appeals to us as something worth striving for.

The fifth Cycle is the ascent to the consciousness-soul, and beyond – on to the sphere that lies between the consciousness-soul and Spirit-self, where one can receive moral intuitions. To ascend to such heights in a fruitful way is possible, not by means of intellectual speculation, but only in ideal perception, after one has passed through the stage of ‘beholding’. The fifth stage in the metamorphosing of thinking does not mean the individualizing of the ideas, but the human subject of thinking, who unites within his ‘I’ the totality of the five Cycles, is unquestionably individual and, as such, crosses over into the consciousness-soul, seeking in it a definition of the value of life.

Before rising to the consciousness-soul and higher, we must again pay the tribute that is due to the intellectual and the sentient soul. In

addition to this we must draw from them sufficient spiritual potential, strengthen the will in thinking, take a kind of “run-up”, so that the leap upwards to new qualities of the spirit, to moral phantasy, to intuitive observation, is possible.

Rudolf Steiner achieves this by creating a *sequence* of dialectical steps. They are recognizable not only by their content, but also by the repetition of key words. Thus with our soul strengthened through the therapeutic consideration of the foregoing Cycles, we now begin the dialectical “shaking awake” of the spirit.

CYCLE V

1st Step

1. The attempt has been made to refute pessimism by asserting that it is impossible to calculate the surplus of pleasure or pain in the world. A calculation of any kind is possible only if the things to be calculated are comparable to one another in terms of their magnitude.
2. Now every pain and every pleasure has a certain magnitude (intensity, duration). Even pleasurable sensations of different kinds can be compared with one another, if only approximately, as to their magnitude. We know whether we get more pleasure from a good cigar or a good joke.
3. Hence, there is no objection that can be raised against the comparison of different kinds of pleasure and pain, in terms of their magnitude. And the researcher who sets himself the task of determining the surplus of pleasure or pain in the world, is proceeding from a standpoint that is entirely justified.

2nd Step

1. One can assert that the results arrived at by pessimism are mistaken, but there is no room for doubt as to the possibility of a scientific estimate of the quantities of pleasure and pain and, based on this, the determining of the balance between them.
2. It is not correct, however, to assert that for human willing anything follows from the result of this calculation. The cases where we really make the value of our activity dependent on whether pleasure or pain shows a surplus, are those in which the objects towards which our action is directed are a matter of indifference. If it is only a question of treating myself to a game or some light entertainment when my work is finished and it makes no difference to me at all what choice I make in such a case, then I ask myself: What brings me the greater surplus of pleasure? And I avoid without question an activity where the scale inclines in the non-pleasurable direction. When we are about to buy a

toy for a child and are making a choice, we ask ourselves what will please him the most. In all other cases we do not base our decision exclusively on the balance of pain and pleasure.

3. When, therefore, the ethicists of pessimism believe that, through showing that there is a greater amount of pain than of pleasure they are laying the ground for selfless dedication to cultural work, they fail to recognize that human willing, according to its very nature, does not let itself be influenced by this knowledge. The striving of human beings is directed towards whatever satisfaction is possible after the overcoming of all difficulties. The hope for this satisfaction is the basic motivation of human activity. The labour of each individual and cultural work as a whole are born of this hope.

3rd Step

1. The ethics of pessimism thinks that it has to portray to man the quest for happiness as futile, if he is to dedicate himself to his real moral tasks.
2. But these moral tasks are nothing other than the concrete natural and spiritual impulses, and fulfilment of them is striven for despite the suffering this entails.
3. The quest for happiness, which pessimism wishes to eradicate, is therefore non-existent. But the tasks which the human being has to fulfil, he carries out because he wishes to carry them out by virtue of his own nature, once he has really grasped them in their essential nature.

4th Step

1. The ethics of pessimism maintains that the human being can only devote himself to what he recognizes as his life's task, when he has given up the striving for pleasure.
2. However, no ethical system can ever conjure up in thought other tasks in life than the realization of the satisfactions demanded by human desires, and the fulfilment of his moral ideals.
3. No ethical system can take from him the pleasure he gets from the fulfilment of what he desires.

5th Step

1. When the pessimist says: Do not strive for pleasure, as it is unattainable; strive for what you recognize as your task,
2. then we must reply: That is human nature, and it is the invention of a

philosophy that has lost its way, when the assertion is made that the human being only strives for happiness.

3. He strives for satisfaction of what his nature desires, and he sets his sights on the concrete objects of this striving, not on an abstract “happiness”, and fulfilment is a pleasure for him.

6th Step

1. When the ethics of pessimism demands: Do not strive for pleasure, but for the fulfilment of what you recognize as your life’s task,
2. it is pointing to what the human being in his true nature actually wants.
3. The human being does not need first to be reshaped by philosophy, he does not need to set aside his own nature in order to be moral. Morality lies in the striving towards a goal that has been recognized as justified; to follow it lies in the nature of the human being, so long as pain connected with it does not weaken the desire for it. And this is the nature of all real willing. Ethics does not depend upon the eradication of all striving for pleasure so that bloodless, abstract ideas can set up their dominion unopposed by any intense yearning for enjoyment in life. Its basis lies, rather, in *strong willing* borne by ideal intuition; a willing that attains its goal, even when the path to it is a thorny one.

Let us summarize the process of the “run-up”.

1. Pleasure and pain can be compared as to their magnitude.
2. But this comparison has no influence on human willing. (This means that here a barrier exists in us between the intellectual and consciousness-soul.)
3. No pursuit of happiness. The human being *wills* to accomplish his tasks. (In him the intellectual soul is dominant.)
4. No arguments of ethics can rob the human being of the pleasure he gets from the fulfilment of his wishes. (The intellectual soul cannot immobilize the sentient soul.)
5. The realization of concrete strivings brings pleasure. (This means that the human being lives in the unity of the three souls: sentient, intellectual and consciousness-soul.)
6. True ethics is based on a willing that is borne by *ideal intuition*. (From the harmonious interplay of the three souls – on which depends the health, the healthy striving of the human being as an organic wholeness – arises the strength that enables us to ascend to the moral intuitions.)

When we ‘behold’ the sphere of moral intuitions we have to do with moral phantasy. To give in the present chapter the concrete content of this ‘beholding’ would be to wipe out the fruits of all the foregoing discussions. One can do no more than point to this content.

4. Moral ideals spring from the moral phantasy of the human being.

Out of the ‘beholding’ of moral phantasy arise perceptions of the motives (springs) of action, which bring the will into movement. The fruits of this ‘beholding’ are different in each individual case, but they have something in common.

5. Their realization in practice depends upon their being desired so strongly by the human being, that pain and suffering are overcome. They are *his* intuitions, the springs tensed by his spirit in readiness for action; he *wills* them because their realization is his highest pleasure. He does not need ethics to first forbid him to strive for pleasure so that he can then be told what it is his *duty* to strive for. He will strive for moral ideals when his moral phantasy is strong enough to provide him with intuitions that give his willing the strength to overcome all the forms of resistance lying in his organization, which include the inevitable pain.

Whoever strives for great and sublime ideals does so, because they are the content of his own nature, and practical realization of them will be for him a pleasure compared to which the delights had by souls from the satisfaction of everyday drives are a trivial thing. Idealists *luxuriate* spiritually in the translation of their ideals into reality.

Individualization of the universal principles of action that springs from moral phantasy runs into all the difficulties referred to in the preceding Cycles, but it has the strength to overcome them. This strength does not appear suddenly; time is needed for its development – time for the transformation, purification of the triune soul.

6. Whoever wishes to eradicate pleasure in the satisfaction of human desires must first make the human being into a slave who acts not because it is his will but because it is his duty. For, the attainment of what is willed brings pleasure. What we call the *good* is not what the human being *must* do, but what he *wills* to do when he brings to an unfolding his full and true human nature. Anyone who does not recognize this must first drive out of the human being what he wills, and then prescribe to him *from without* the content that he must give to his will.

The human being endows the fulfilment of a desire with value because it springs from his own essential nature. The goal attained has

its value because it has been willed. If one denies its value to the goal, as such, of human willing, then one must take the goals that have value, from something not willed by the human being.

The ethics built up on the basis of pessimism spring from a failure to appreciate moral phantasy. Only the person who regards the individual human spirit as incapable of giving itself the content of its striving can seek the sum of human willing in the yearning for pleasure. The man without phantasy gives birth to no moral ideas. They have to be given to him. The fact that he strives for the satisfaction of his lower desires is something that is taken care of by physical nature. But if the *whole* human being is to be brought to an unfolding, the desires originating in the spirit must also be included. Only if one believes that the human being has no such desires can one assert that he must accept them from without. Then one is also entitled to say that it is his duty to do something that he does not will to do. Any system of ethics which demands of the human being that he suppress his own will in order to fulfil tasks that he does not will is considering, not the *whole* human being, but one that is lacking in the capacity for spiritual desire. For the harmoniously developed man, what we speak of as the ideas of the good lie not *outside* but *within* the sphere of his own being. Moral action consists, not in the eradication of a one-sided personal will, but in the full unfolding of human nature. Whoever believes that moral ideals are only attainable if the human being mortifies his individual will fails to realize that these ideals are willed by the human being just as is the satisfaction of the so-called animal desires.

The overall message of, not just the Cycle, but the whole chapter is that the human being himself endows his life with a value. If he is not aware of this, he seeks the value outside himself and, if he does not find it there, he easily succumbs to pessimism. Only a free spirit is able to endow his life with a real value.

7. It cannot be denied that the views thus characterized are easily misunderstood. People who lack maturity and are without moral phantasy like to view the instincts of their semi-nature as the full content of what humanity is, and reject all moral ideals that they have not created themselves, so that they can “live out” their impulses undisturbed. It is obvious that what applies to the fully-developed man is not true for half-developed human nature. If a person still needs to be brought by education to the point where his moral nature breaks through the shell of his lower passions, one cannot expect of him what applies to the mature human being, but it was our intention here to indicate, not what needs to be impressed upon the undeveloped human being but what lies in the nature of the man who has attained maturity. For, evidence was to be given of the possibility of freedom; this, however,

manifests, not in actions performed out of the necessity of the sense or soul worlds, but in those that are borne by spiritual intuitions.

This matured human being gives himself his own value. He does not strive for the pleasure that comes to him as a gift of grace from nature or from the Creator; nor does he fulfil the abstract duty which he recognizes as such after he has renounced the striving for pleasure. He acts as he wills to, that is, in accordance with his ethical intuitions, and he experiences the attainment of what he wills, as his true enjoyment in life. He determines the value of life according to the relation between what has been attained and what is being striven for. The ethical system which sets in the place of willing a mere “thou shalt” and, in the place of personal inclination, mere duty, is consistent in determining the value of the human being according to the relation between what duty demands and what he fulfils. It measures the human being according to a criterion that lies outside his essential nature. – The view developed here refers the human being back to himself. It recognizes as the true value of life, only what the individual regards as such according to the dictates of his own will. It cares as little for a value of life not recognized by the individual, as for a purpose in life that has not sprung from the individual. It sees in the individual who is understood in full transparency and self-contained in his essential nature, his own master and the arbiter of his own value.

Whoever is caught up in the contradiction between the life of thought and the life of feeling will misunderstand the content of the chapter, as he has not grasped what it means to bring the will into the thinking and transform it into pure will. He has not understood the core of ethical individualism, which rests on ethical intuitions. A short Addition to the chapter provides an explanation of this fact.

Addition to the 1918 Edition

1. One can misunderstand what is stated in this section
2. if one insists on the seeming objection: Man’s willing as such is irrational; this irrationality needs to be pointed out to him, then he will realize that the goal of ethical striving is to be freed at last from the will. A pseudo-objection of this kind has been directed at me from a highly qualified source, telling me that it is the philosopher’s task to make up for what the thoughtlessness of animals and most people fails to do – namely, to draw up a proper balance of life’s values.
3. But whoever makes this objection has not seen the main point: that if freedom is to be realized, the willing in human nature needs to be carried by intuitive thinking;
4. at the same time it is evident that a willing can also be determined by

other factors than intuition,

5. and only in the free realization of intuition flowing from the human being do the moral element and its value arise.
6. Ethical individualism is able to portray morality in its full dignity, since it is of the opinion that the truly moral is not something that brings about, in an external fashion, agreement of an act of will with a norm, but what arises out of the human being when he brings to an unfolding in himself moral willing as an integral part of his own total nature,
7. so that to do what is immoral appears to him as a stunting, a crippling, of his true being.

XVI The Social and Metahistorical Aspect of the 'Philosophie der Freiheit' (Completion of Chapter X – The Cosmic Intelligence)

1. The Cosmos of World-Views.

The 'Philosophie der Freiheit' plays a key rôle in the battle that is fought to give back the cosmic intelligence to the Archangel Michael. The idea, therefore, that this book has no relation to today's social problems is quite misguided. The preconditions for the writing of the book have been steadily maturing in history and culture over the last two and a half millennia at least, since the entire complex destiny of mankind, the beginning of which was marked by the emergence of the first Greek philosophers is, in the last resort, nothing other than the outcome of man's struggle, filled with tragedy, for the acquisition of personal intelligence. Human beings, and also the Gods, are engaged in this battle. History and metahistory of humanity are entwined together within it to the utmost degree. The nature of the social-historical process as a whole throughout the epoch of time in question is determined by the views held by human beings about thinking. Dominant in these views in some periods was the religious-dogmatic principle – and then wars of religion raged in the world –, and in others the materialistic principle, and then people fought for economic reasons. But whenever a pure ideology gained the upper hand in these views, people started wars for pseudo-religious reasons – one example of this being the Second World War. What is happening in the world today is, at bottom, nothing other than the contrast, expanded into a conflict, between the rationalism of the West, based upon the hypertrophy of the lower 'I', and the group-consciousness of the East. When no hot wars are raging in the world, they rage in the souls of human beings. Moreover, the ultimate source of outer wars has its root in human souls and when they can no longer bear the war of world-views within themselves they project them outwards.

Ultimately, the human being is the product of, not social but spiritual-cosmic relations. During a certain stage of these relations the entire cosmic intelligence was oriented towards beginning the passage through the "needle's eye" of human intelligence. As a result, anthropocentrism asserted its rights, and with it the danger also grew, of Ahrimanization of the intellect. This obliged the human being to under-

take a radical change of orientation in the world. Rudolf Steiner says in this connection: “The danger of falling into Ahriman’s realm became strongest around the year 333 before the Mystery of Golgotha. That is the time of transition to the mere intellect, mere logic. ... And from the year 333 after the Mystery of Golgotha begins the time where the human being must strive towards the realm of the higher hierarchies” (GA 205, 17.7.1921).

Some time later, in the 8th, 9th, and 10th centuries, the cosmic intelligence began to descend from the world of the hierarchies to man, and this is why his new orientation towards the hierarchies has become necessary. He has to develop his anthropocentrism in accordance with the law of the working of the World-spirit. The impulses and substances that proceed like rays from the One God have the peculiarity that each one of their movements in one direction is accompanied by a counter-movement inherent within it. It was therefore man’s task, with the growth of egocentricity, the orientation towards the lower ‘I’, to develop in his personality a counter-movement towards the hierarchies.

The human being as a microcosm can be compared to a circle. In the centre he feels himself as an ‘I’, but working at the periphery are the intelligences of the planets. Under the guidance of Michael, they radiate into the centre of the human self-consciousness. “To administer cosmic intellectuality,” says Rudolf Steiner, “is his (Michael’s) task. He would like further progress to take place in his sphere. And this can only consist in the process whereby that which works throughout the cosmos as intelligence is later concentrated in the human individuality” (GA 26).

The cosmos is governed by the old intelligence, which has become immanent to the world; a new intelligence is emerging in the soul-spiritual stream of humanity in order, one day, to guide the renewed cosmos.

That which over the course of time has taken on the form of human views on life and the world is, despite its shadowy character, the complete projection of the intelligible world-structure upon the intelligence of the microcosm, on his thinking consciousness. This projection represents, in accordance with the law of metamorphosis, the turning inside out (outside in) of this world structure into the interior of the microcosm and its reaching across via his sense-organs into the interior of the entire sensory universe.

This took place as a result of the transition in evolution from the third, astral, globe into the fourth, the etheric-physical; it was at this time that the universe configured itself in the form of sensory reality. It is also in this form that the human being gains knowledge of it with the

help of his sense-organs and intellect. These have been immanent to the universe from the beginning, but with their help one can find an indirect relation to its spiritual primal phenomenon, the cosmic intelligence, because their immanence also extends, as it were, “from without” into the thinking consciousness of man and to the being as a whole of the fourth globe. One can illumine by means of a diagram the nature of this phenomenon, which is of immense importance for knowledge (Fig. 167).

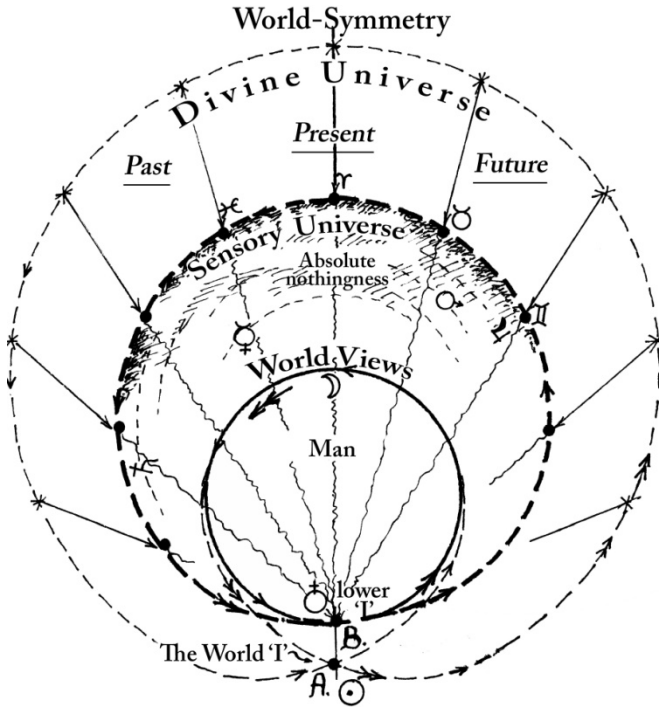


Fig. 167 (cf. Fig. 7)

There takes place at the beginning of the evolution of the solar system a certain inwardization of the macrocosmic spiritual forces. This is still the third globe, the astral plane (point A). Then, as a result of this inwardizing, materialization begins, together with the “shedding” of the natural kingdoms. With the emergence of man, the inner part of the world-lemniscate begins to form within the point of his ‘I’ (point B) its (sensorily) external part. This is for us the universe that is observable by means of the sense-organs. Materialization took place there only within the boundaries of the solar system. As to the world of the fixed stars, this remains in essence supersensible. On the sensory level we experience no more than the effect of the stars’ working upon the sys-

tem in which the laws of the fourth globe hold sway, the laws of materialization. This means that beyond the limits of the solar system there must be an “absolute nothingness” (this hypothesis is not based on statements of Rudolf Steiner), which needs to be understood not merely in a Hegelian sense but also esoterically.

We bear this nothingness within us at the boundary between idea and percept. This is the world of the lower ‘I’ and of reflection. It is also the point of transition from one loop of the lemniscate into the other. While it is possible, once the (lower) ‘I’ has been set aside, to cross over into the world of the supersensible universe, it is not merely “possible” but unavoidable, if one has reached a certain limit – surrounding the solar system – to the working of the laws of materialization, that one should advance beyond the boundaries of the spatio-temporal world. Rudolf Steiner says that the sunlight expands to a certain limit and then returns spiritually. Here, we have to do with a process that is similar to our thought-process; it is probable that this sphere of the world-nothingness reflects the sunlight, and this returns, after it has undergone a metamorphosis, back to itself on the lemniscate: into the point of the world-‘I’ expressed by the solar star which is the regent of the cosmic intelligence.

We will not speculate on the kind of physical phenomena the human being would experience if he ventured sufficiently far beyond the limits of the solar system. Maybe he would then experience dematerialization, or he would discover that from a certain moment onwards he was mysteriously returning without having changed direction. But one thing can be said with certainty: The human being can undertake “journeys” of this kind without leaving the confines of his study, if he practises meditation and accompanies this with the metamorphosis of thinking. For, in order to step out into the imaginative world one must leave behind the entire sense-perceptible universe. The universe has no limits. There are merely limits to the working of this or that set of laws, beyond which these undergo radical metamorphosis. According to current conceptions, we are separated from the stars by millions, or even trillions, of light-years. This is nothing more than an extrapolation of earthly conditions onto the heavenly. There is, instead of these distances, a nodal point of metamorphosis which conjures forth a certain sensory illusion. If, for example, spectral analysis confirms the existence on Sirius of elements known on the earth – say, potassium –, this simply means that there exists on the star a spiritual substance, the principle of potassium which, on the “surface” of the “world-nothingness” that is reached by the sunlight, comes to expression in sensory form.

The supersensible reality which, in the course of a spiralling movement, densifies towards sensory reality, reveals itself in a twelvefold manner. This is the Zodiac. The second time, the Zodiacal projection of the world-spirit reaches the sphere of “nothingness” of the human thinking spirit. At the surface of this sphere the world-spirit or cosmic intelligence reveals itself once more in its purely spiritual essence, but in a shadowy form.* In the course of the cultural-historical process these macrocosmic workings became microcosmically conscious, as the twelve fundamental world-views (cf. Fig. 168 below). As they move with their inspirative working through the intelligences of the planets, these intelligences are modified in various ways and bring about in the human being the different nuances of world-views. What is brought forth by the planetary intelligences Rudolf Steiner calls “moods” of the world-views; they have more of a soul-quality and are seven in number. The human being can experience 12x7 nuances of world-views in all. But all of them are modified yet again by the threefold working of Earth, moon and sun. Finally, the Earth lends its stamp to whatever man can think, with the result that he thinks anthropomorphically.

2. The World-Cross of the World-Views.

As the outcome of a long evolution the human being became a concretized thought of the hierarchies, and it is given to him to know this thought. This is the essence of self-knowledge. Its chief characteristic consists in the fact that it can only be mobile. The thought of the hierarchies is limitless and cannot be known in its totality, just as it is impossible to know the absolute truth. As the human being advances along the path of knowledge towards the truth, he becomes its individual, living embodiment. And this process is evolutionary in its nature. In the movement of the world-views through individual consciousness it has a purely spiritual character. Such is also the movement towards freedom. Rudolf Steiner says that, thanks to epistemological monism “we hold the world-process by its outermost point”; human freedom is one of its highest achievements.

The loftiest cosmic intelligences, the being of the first hierarchy and the Divine Tri-unity, bring into being – transmitting their activity, which is world-thinking, through the thinking of the hierarchies below them – a system of the forms of consciousness, which embodies the life of the world through the course of seven aeons. This system is, as we

* It reveals itself indirectly and substantially in the twelvefoldness of the sense-organs and of man’s physical body.

already know, seven-membered. But connections must exist between its members. On the universal cosmic level these are called Pralayas.

Fundamentally speaking, these are also states of consciousness. We explained earlier why there are five of them, and not six.

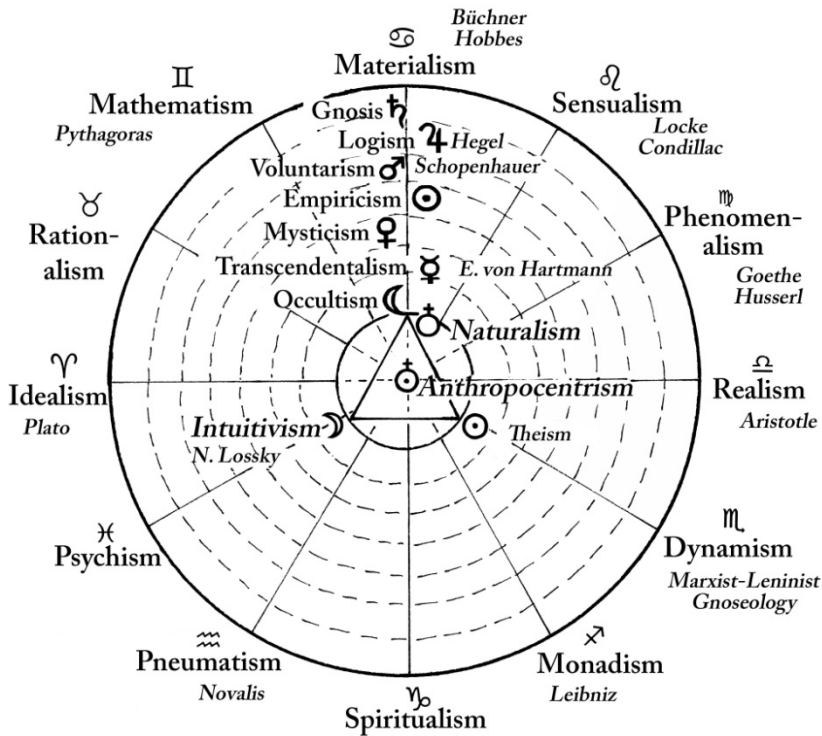


Fig. 168

In the course of the evolutionary cycle the human being passes through all these twelve stages of consciousness, whereby he realizes within himself his macrocosmic nature. Five years before he made known his doctrine of evolution in ‘An Outline of Occult Science’ Rudolf Steiner said the following in one of his lectures: “There are seven levels of human consciousness: trance-consciousness, deep sleep, dream-consciousness, waking consciousness (of outer objects – G.A.B.), psychical and then (imaginative), trans-psychical and spiritual consciousness. Actually, there are in total twelve stages of consciousness; the other five are stages of creative consciousness. They are those of the Creators, the creative Gods. They are connected with the twelve signs of the Zodiac. The human being must pass through these twelve stages, one after the other” (GA 93A, 26.9.1905). It is also these twelve

stages which reveal themselves to the cognizing spirit of earthly man in the form of the twelve world-views shown in Fig. 168. We have thus arrived at a, for us, immensely important unity in which the antithesis between ‘I’ and world is overcome on a universal level. There has been revealed to us a system of three twelvefoldnesses, constituting the absolute with which the human being is bound up in inseparable unity. This system encompasses the human being who moves on the circle of the twelve world-views, and gives to these colourings which – again on the level of world-views, but still more on the soul-level – give rise to the influences of the planets in him. His soul and the thinking spirit thus merge together in ideal creative activity. Standing behind this activity is work at the twelve stages of consciousness. And, finally, the ultimate twelve-membered system is the evolutionary cycle itself, beyond the limits of which lie the Pralayas of the two outermost aeons,* and the evolutionary cycle does not, therefore, lose its reciprocal relation to what precedes and follows it. In our own evolutionary cycle these trans-temporal conditions are present as the highest system-organizing principle. This is, as it were, the thirteenth element, positioned at the crossing-point of the world-axes, and this stands higher than all system-forming elements and connections. Nikolai Losky states the following: “Wherever there is a system, there must be something that transcends the system”.¹⁶⁷ The latter is determined neither by time nor by space. It is, in the case discussed here, the all-determining principle which “does not fall within the category of a system”.¹⁶⁸ It is the absolute, God. In all sub-systems of the world-whole the projections of the absolute are their personified system-forming principles. Within the system of the earthly aeon this is Christ himself. He is the unity of the three twelve-membered elements mentioned above, as He descended to their “world-view centre” in which stands the human ‘I’.

Our task now is to identify the concrete reciprocal relationship in which the three twelve-membered elements described by us above, stand towards one another. We can only do this hypothetically because we have no more than one – in our opinion extremely important – indication to guide us. This is the fact that the names of the consciousness-conditions of two future aeons coincide with the world-views corre-

* The great Pralayas are not simply connecting links between the aeons. They correspond to the “vertical” of the spirit. In systems of a lower kind the connections are also different.

sponding to the Zodiac signs of Pisces and Capricorn: the psychic consciousness-condition of future Jupiter and the psychism of Pisces, and the spiritual consciousness of Vulcan and the spiritualism of Capricorn. Moreover, the pneumatology of the sign of Aquarius corresponds on a higher level to the supra-psychic consciousness-condition (aeon of Venus).

We can also say, based on the results of our earlier investigations, that the Libra-Aries axis corresponds to the world-symmetry that is valid for the entire evolutionary cycle (Fig. 169). It divides the Zodiac into two parts, both in the sphere of the Manvantaras and in that of the Pralayas. What we see in Fig. 169 is, again, the system of nature, but one that is more universal than that we showed earlier. Thanks to it, the nature and significance of the human thinking spirit is revealed to us in a new depth. This is macrocosmic in character, even in its shadow-like, abstract nature.

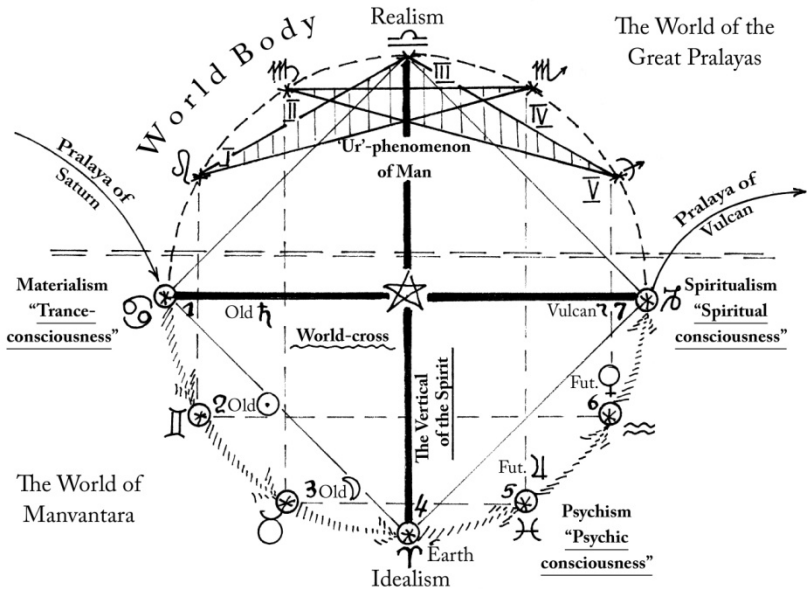


Fig. 169 (cf. Fig. 40)

Typical of the human being – especially in modern times – is a sceptical attitude towards the world-views, as they seem to him like pieces in a purely intellectual game. But if he falls into the other extreme, he is ready to turn any world-view whatever into a credo. Marx described the history of the world-views as a history of ideologies, which is, in the end, a game of the intellect, but one with extremely serious social and political aims. But the history of Marxism has itself

demonstrated that in social relations of any kind the thinking subject plays the primary rôle. In whatever direction his thinking may move, he also strives to steer the movement of his entire surrounding world.

Dialectical materialism in the form of Marxism-Leninism is a world-view of dynamism or, more precisely, of logism in the sphere of dynamism. The constellation of Scorpio was called in the far-distant past the constellation of the Eagle. This fell into decline as man's thinking forfeited its cosmic nature and became intellectual.

Marxism-Leninism is a narrowly dogmatic world-view that is oriented towards, not knowledge, but actions.* It maintains, nevertheless, that the dialectic of concepts is a reflection of the dialectical movement of the factual world and that the categories of materialist dialectic also possess an ontological content, whereby they fulfil the following epistemological function: they reflect the objective world and help us to gain knowledge of it.¹⁶⁹ In statements of this kind one can trace the claim of this world-view to a kind of cosmism. But how can it achieve this? The attributes of spirit are transferred to matter, and this is absolutized and elevated as it were to a spiritual principle. That is the "scorpion" in contrast to the "eagle". But even in this form the world-view of dynamism, when given the opportunity to determine being – social reality – turned nearly half the world on its head. All the relativist and neo-positivist conceptions of our time are no match for it as they are not cosmic, and not subjective in the more negative sense of the word. The cosmos of dynamism can only be rescued by spiritual science with its theory of knowledge, its teaching of the evolution of consciousness and its method of the dynamic of beholding, which restores to human thinking the logism of true, living cosmism. In it, contradiction is regarded as a creative principle, and negation or setting-aside is viewed as a form of movement to something that is also qualitatively new.[†] Its ontology is the doctrine of sensible-supersensible being.

The main contradiction of being is the contradiction between spirit (not just the abstract kind) and matter. But matter is condensed spirit; it is secondary relative to spirit and merely one of several forms of perception. The world-spirit is that which is, the world of intelligible, hierarchical thought-beings; in them is rooted the ontology of the world as viewed in thinking. Both the World-spirit and the human consciousness are immanent to the phenomenology of World-being. The higher con-

* Marx expressed it roughly as follows: Before him people had sought ways to know the world; but he was seeking ways to change it.

[†] None of the contradictions made sociological by Bolshevism attained a synthesis. Emphasis was always placed on obliteration of the antithesis by the thesis – i.e. on a kind of religious-political fundamentalism.

tradition between that which is and the materialization of being comes to expression on the lower level in the contradiction between concept and percept. The dialectical autonomous movement of thinking is rooted in the spirit that is. In the striving towards that which is, towards the knowledge of it which can become the form of spiritual (i.e. higher) being, it negates matter in its striving to overcome death through life and thus gain possession of being. Such is the world of the synthesis, and such are merely a few features of the dynamism of the resurrected constellation of the Eagle.

Space does not permit us to undertake a detailed study of all the world-views of the Zodiac. More important for our own purposes is to follow how ‘that which is’ creates, by way of the system of human views of the world, a series of contradictions and polarizations. Within the context of this task we have also considered the world-view of dynamism. Standing behind this is the cosmic realm with which is connected the sphere of thinking and the nerve-senses system in the human being. The activity of intellectual thinking – or, figuratively speaking, the sting of the scorpion – proves to be lethal for this realm. The world-view of Scorpio, if used as an instrument for the activity of schematic, abstract-logical systems, has the ability to destroy any form of being.*

The special dangers inherent in it lie in the fact that the sphere of Scorpio is located in that part of the Zodiac which corresponds to the world-Pralayas – the world in which the laws of development in the Manvantaras arise and from where they come. A heightened significance and influence is also characteristic of the other world-views belonging to this realm.

Sensualism in its higher sense – that is, uninfluenced by naturalism – contains within it the problems of supersensible perception, the problems of the development of the organs of higher perception. In this sense, the ‘Philosophie der Freiheit’ and ‘How to Attain Knowledge of Higher Worlds’ can also be viewed from the positions of sensualism. Indeed, the main theme of the ‘Philosophie der Freiheit’ is the method and experience of the expansion of the sphere of perception, development of the higher sense-organs – primarily the sense of thought – and advancement beyond the sphere of the twelve-membered system of sense-perception. The principle of ‘beholding’ is, ultimately, inherent

* A further variant of dynamism appearing on the earthly level is the pan-Americanism originating in the political policies of Woodrow Wilson.

in all perception; its training consists in the development of this quality. A coarse and uneducated sense-perception is egoistic and enclosed within itself; the character of the sense of touch is dominant in it. Consequently, only the surface of things is accessible to it, the way which our inner being, led exclusively by the experience of what is pleasant or unpleasant, reacts to the workings of the external world upon our sense-organs. Educated feeling is able, to this degree or that, to identify lovingly with the object of perception – be it the light, a colour, a sound, a word, the ‘I’ of another human being. For this reason, the power of judgement in beholding, when it leaves behind the sphere of the system of sense-perception, is actually no more than a continuation of their activity. It is not new; it simply arises as a completion of the evolutionary process, which began in the Lemurian epoch – the process of the development of the ‘I’ within the system of the sense-perception. Following upon this are higher sense-perceptions: those of the Imaginative, the Inspirative etc. All these are merely stages in the growing identification of the ‘I’ with the world.

Concerning the rôle of Goethean phenomenism (Virgo) for the renewal of civilization as a whole, we have already spoken, but its significance extends through the entire aeon. Monadism in its spiritual-scientific essence is the doctrine of the ‘I’-being which, as a system and in self-determination, advances towards freedom; it is also a constituent part of the Anthroposophical teaching of evolution.

In its totality the Zodiac of world-views is a system of the evolutionary cycle, in which God, who passed through the Mystery of Golgotha, took upon himself the cross – as the relation of the “horizontal” of development to the “vertical” of the spirit – and placed man at its centre, so that the human being should from the present time onwards fill the system of evolution with his growing self-consciousness, and master the seven stages of consciousness as an active, dynamic, good and creative force which increases the harmony and beauty of the world.

The horizontal of the world-cross is characterized by the outermost aeons of the evolutionary cycle. From the world-view aspect, Old Saturn, which laid the foundation for the physical substance that condensed to the mineral state in the Earth aeon, is reflected in the object-oriented consciousness of earthly man as materialism. It is in the world-view of spiritualism that the human being strives to sense, to feel in advance, the future state of the world, when all matter will be spiritualized. These two world-views are diametrically opposed to one another if one sees them from the position of the earthly aeon, in which the human consciousness that takes upon itself the cross of the world must

make a decision on the basis of knowledge of the primacy of the spirit over against matter. This decision is of world-historical significance, since it does not deny matter, but transforms it.

The Ahrimanic and Luciferic spirits strive to divert man away from the world-encompassing synthesis. The former want to extend the laws of the left side of the evolutionary cycle to the right, for which purpose the world-views of the (see Fig. 169) “upper” part of the Zodiac must be set aside or corrupted, and the human being must not be allowed to advance to the “creative” stages of consciousness; this striving finds its expression in the battle against the power of judgement in beholding, against Goetheanism and Anthroposophy.

The Luciferic spirits – the eternal enemies of matter – aim to force evolution back to its earlier state, to spiritualize being: not, however, through a process of further development involving increased complexity of the human spirit, but through its most radical reduction. The views of Ahriman and Lucifer on the character of what is real, their relation to the world-view of realism (Libra), are diametrically opposite. They have each their own designs on the vertical of the spirit, since God, through becoming man, entered into the most direct relation to the human being. Through this circumstance the battle of the world-views intensifies enormously. It is waged not so much over the right to hold this or that opinion, as over the real destiny of the world in the future. In this battle the ‘Philosophie der Freiheit’ places the human being in the only right position, by making clear to him his true constellation within the world-antitheses. He bears in himself the polarity of past and future as stages of the reality of his freedom. Standing over against one another in the natural and soul-being of man are absolute conditioning, and the possibility, the forces needed, to condition the world-process itself, starting out from the human ‘I’. The ontology of the individual spirit arises here as the highest fruit of the evolution of species, which leads to spiritual ontogenesis.

The power to ascend the truly vertical “cliffs” of the world-antitheses can be acquired by the human being when he seeks his support in the vertical of the spirit. In the past, this was transcendent to human consciousness, but in the present one must simply change the type of consciousness in order to enter into immanent connection with it. This axis represents the unity of two opposites. In terms of world-views it occurs in the monism of ideal-realism, upon which are based and built up, fundamentally speaking, the idea and the reality of freedom.

3. Idealism and Realism.

Conscious conceptual acquisition of the vertical of the spirit began in philosophy with its first steps. In reality, the insight was gained into the fact that intelligible beings can reveal themselves to man in the form of ideas. Then the question arose as to what is to be looked upon as reality. In time, percepts were naive-realistically given the priority and this led to the realism of materialism (the direction Libra-Cancer- (cf. also Fig. 169) and denial of the reality of ideas, of Platonic idealism. On the other hand, the determination grew (in German idealism) to break through to real being by the sole means of thinking and operation with ideas. Thus, dualism and metaphysics developed.

Goethe wrote in a letter to Schultz dated 18th. Aug. 1831 that he was thankful to idealistic philosophy for having turned his attention to himself, and that it represented without doubt a mighty achievement of the human spirit; but, says Goethe, it does not reach through to the object. The overcoming of this deficiency is, as Rudolf Steiner explained, to be sought in the joining together of what we have called the vertical and the horizontal of evolution. "Every ideal," he says, "is a seed for a nature-process in the future; every natural occurrence is the fruit of a spiritual event in the past. – Only by means of this rule can the bridge be found between idealism and realism." (GA 183, 2.9.1918).

In the language of esoteric philosophy these words mean that this bridge is conditional on the immanence of the vertical of the world-cross to its horizontal. But for the present this is still not understood and, for this reason, the realists – to express it in Rudolf Steiner's words – do not grasp the fact that the objective is idea, and the idealists fail to see that the idea is objective" (GA 1). These two thoughts of Rudolf Steiner characterize better than any other the relation in which realism and idealism stand towards one another in the system of the world. At the highest point of the Great Pralaya the reality of ideas is not obscured by any manifestation, and in this perfect state all that grows to maturity, which in the world of appearance, the Manvantara, is active as laws of development in the broadest sense of the word, when both the 'ur'-phenomenon and the type, and also the free spirit emerge as principles that determine development.

The real ideal is revealed to the individual spirit by way of perception and thinking. In the free spirit with the capacity for moral phantasy the highest realism of the world comes to immediate appearance in the "other". As a result of this, something quite exceptional starts to happen in the course of the Manvantara – the transformation (not modification) of its laws. In the past (which never actually disappears) something of this kind only happened once. It was brought about through the Mys-

tery of Golgotha. This was when the laws of the Manvantara were changed during the Manvantara itself, without its spiritualization. This means that the beings of the hierarchies did not alter their position and their relation in the state of the Great Pralaya. Indeed, it was God himself who did this when he descended first to the sun and then to the Earth.

Incredible though this may seem: the free human spirit is called upon to carry out actions similar to those of God. The Mystery of Golgotha took place in order to endow the human 'I' with this capacity. Thanks to it, the gift of the Gods to man, his higher 'I', was filled under the conditions of otherness-of-being with the absolute content of the universal 'I'. And as this 'I' comes increasingly to life in the developing human being the laws of the universe will change: the moral intuitions will begin, with their universal being, to individualize in the sphere of the earthly aeon. Such is Earthly idealism.

The descent of God to the earth led to a change in the position of all the hierarchies, and in their relations to one another. This also came to expression in the great process of the descent of the cosmic intelligence to the earthly plane. The planetary intelligences began to fall away from the pan-intelligence of the sun, as Christ had left the sun and had become the spirit of the Earth. A division occurred even within the hierarchy of the Angels. Some of them abandoned – to express it in accordance with Fig. 169 – the vertical of the spirit, which is the vertical of the pan-intelligence, and surrendered one-sidedly to evolution, whereby their polarization into two groups occurred: those of the Ahrimanized and those of the Luciferized Angels. As the Angels are the guides of individualized human beings – i.e. guardian Angels –, the great antithesis developed in the earthly sphere between materialism and spiritualism.

The two world-views call upon the human being to understand the world of his ideas in a one-sided manner; thus, both of them distort knowledge of the real. This polarity of materialism and spirituality must, at all costs, be brought to a synthesis, whereby the position of ideal-realism needs to be adopted; this world-view is mobile and remains always in connection with the world-process. Our idealism, as Rudolf Steiner says, sees in the idea the real foundation of the world and it can even assume the character of positivism, "because it wishes to come to the content of the idea, not through a priori construction, but through approaching it as a given element" (*ibid.*).

As we are examining the social aspect of the ‘Philosophie der Freiheit’ and, additionally, from the esoteric standpoint, it is justified to point out that there comes to expression in the book the standpoint of the Christian soul guided by an Angel who has remained faithful to the pan-intelligence of the Archangel Michael. This philosophy prepares us for knowledge of the Mystery of Golgotha.

In order to make inward the idea of freedom, the human being must engage in the battle that even divides the beings of the hierarchies. For, the revelation through which the world was kept in movement for three and a half aeons has come to an end. God himself has, through entering its sphere, given humanity new principles of development, and expressed them, for example, as follows: “And [you] will know the truth, and the truth will make you free” (John 8,32), or “I have said, you are gods” (John 10,34).

The battle for the truth, the Christian truth that makes the human being free and godlike, began five centuries before the coming of Christ. It was the time when Platonism and Aristotelianism arose in Greek philosophy, two world-views which made the vertical of the spirit thinkable. To experience them as a unity has been since then the chief task of the thinking spirit. It was fulfilled in the ‘Philosophie der Freiheit’. In the past, says Rudolf Steiner, there even emerged, so to speak, two types of human being who, in their view of life and the world, oriented themselves towards either Plato or Aristotle. Rudolf Steiner describes them as Platonists and Aristotelians. Their contribution to culture was immense, and this also was twofold. The centuries-long interaction of these two streams and the world-views they represent, also prepared the vessel needed for the cosmic intelligence in its descent to earth. Thanks to the working of the Platonists and Aristotelians, metahistory was closely interwoven with history; but also the battle against them, in which they must remain steadfast for centuries, is cosmic in its scale.

4. The Crisis of the Cultures.

The Greco-Latin cultural epoch – the one in the middle of the post-Atlantean root-race – was in many respects a turning-point in the evolution of mankind. In this epoch the human being began to unfold the intellectual soul, which resulted in his falling away from the Divine, inspirative group-’I’, the dying-out of the traditional forms of social life and the turning towards individual experience of thinking.

Rudolf Steiner divides the Greco-Latin culture into three periods: from 747 B.C. (the year of the founding of Rome) to 27 B.C.; from 27 B.C. to 693 A.D. and from 693 to 1413. Already in the first period the

peoples around the Mediterranean, where the most important foci of culture were developing, lost their connection with the universal spiritual world. This unleashed a real crisis in human souls: once the human being had begun to experience himself as a separate personality he fell into great confusion because he found chaos in his soul, as came to heart-rending expression in the myth of Oedipus and, later, in the Biblical story of Judas Iscariot. And when the Mystery of Golgotha took place something unheard-of happened: the cultural human being of that time was completely oblivious of it. As time went on, the Christ event was accepted externally, but culture, which then shifted northwards, lost its spiritual roots. In this second period humanity was to be led to the belief that all human cognition, all human feeling is only adapted to sensory, this-worldly reality (GA 181, 30.7.1918). As a consequence of this attitude a kind of darkening descended on European humanity's understanding of the relation between soul and spirit.

In the third period of the Greco-Latin culture its spiritual creative activity was oriented towards the principle that one cannot hope to understand spiritual reality with ideas and concepts. Revelation alone is able to say anything about it. The power of the Church grew on the basis of this conviction. Civilization lives with the heritage of this conception to this day when, with the development of the natural sciences, the supersensible is denied outright. And the Church has now declared as heresy any discussion of the supersensible. In the lecture quoted above, Rudolf Steiner continues: "The modern Marxist, the modern social democrat, who is the true son of this world-view, which is nothing other than the consequence of the Catholicism of earlier centuries, which says: spiritual science is, at most, social science" (ibid.).

The crisis of cultural development also has a supersensible metahistorical side. In that realm there has taken place in the course of the last two or three millennia an intensive, substantial etheric-astral separation of the human being from the group-soul nature which, on the outer level of historical life, became what we may call a socialization of original sin. And those forces that had led mankind to its expulsion from Paradise as necessitated by evolution, now approached the individual human being as opponents of his personal destiny. To attain freedom it is absolutely essential to develop under such conditions, which entails, of course, enormous risks. Rudolf Steiner does say, incidentally, that life is "a dangerous process".

With the beginning of the Ancient Greek culture the influence in the above-mentioned sense of Luciferic beings in particular on the human being grew enormously. While they separate the human being from the spiritual cosmos and lead him to shut himself off egoistically within

himself, they try at the same time to prevent him from entering into a closer connection with the sense-perceptible cosmos. They were the beings who opposed the development of natural science and stood behind the people who condemned Galileo and Giordano Bruno. In the case of the Ancient Greeks they hoped to seize hold of all their soul-forces, refine their souls and deprive them of the possibility of developing an individual 'I'. According to Rudolf Steiner, their sole aim was to fill "the entire being of the Greek" with "distilled imaginations, so that the Greek would, so to speak, have been totally absorbed into a soul-world, an everyday thinking, feeling, willing that would have consisted entirely of fine imaginations, refined to the point of phantasy-contemplation" (GA 171, 17.9.1916).

Similar phenomena were encountered – as described in the Acts of the Apostles in the New Testament – by the Apostles of Christ, who vigorously protested against them.

If the Luciferic spirits had succeeded in their intentions, they would have been able to entice human beings away from the Earth into their realm where, without earthly gravity, in supersensible lightness, they would have lived a life of phantasy –, but not of the kind to which we are led by conscious moral intuition and an 'I'-controlled imagining. The earth and all the culture existing on it would then have fallen into total decline. What prevented this, was the fact "that the immense genius of Greek philosophy infiltrated the mania and self-apotheosis of the Greek poets – as Plato expressed it... they (the philosophers) rescued Greek culture from a total spiritualization in the life of phantasy. ... They are the power that brought to bear the strongest forces for preservation of the Greek culture within Earth evolution" (ibid.).¹⁷⁰ In this, the principal rôle was played by Socrates, Plato and Aristotle.

Activity of the Luciferic spirits is of necessity accompanied by increasing pressure on the part of their antipodes, the Ahrimanic spirits. In their attacks they used as an instrument the Roman Empire. Their goal was to bring about, as it were, a rigidification of the spiritual life and foster blind subordination to Rome. They helped Rome to bring all human activity under its control. This was in a certain sense – as Rudolf Steiner characterized Roman imperialism – "proceeding from Europe, a great and widespread state machine, that was meant at the same time to [absorb] all religious and artistic life and [subject] them to its authority. A great state machine [in which] it was intended to bring about the death of all individuality, so that every human being, every people would be merely a cog within this great state mechanism"

(ibid.).* These Ahrimanic forces were, Rudolf Steiner continues, opposed by Roman ideals: juristic, political, soldierly. The collision of the two sides filled Roman history with ruthless egoism and extreme emotionalism. As a result, chaos and the conflict of egoisms (the Luciferic element) beat back the onslaught of the Ahrimanic forces. When during the epoch of the Papacy their new attacks were launched, they were neutralized by the invasion from the North. Thus was the human 'I' rescued at the time of the supremacy of the Roman culture. But later, in the Middle Ages and up to our own time, the battle against the 'I' in culture and civilization, but also behind the scenes, has continued; to-day it has intensified and become still more refined. It is for this reason, and with the aim of rescuing the human 'I' in this new battle, that Anthroposophy came into the world.

In our own time the idea that the crisis of epistemology provokes a crisis of civilization is met with protest on the part of people who think materialistically, and those with religious feelings. Neither of these groups is able to see in ideas the true foundations of being. The reason for this inability is the same in each case, and it arose already in the epoch of Hellenism. Its consequences in the modern age, however, are the following: Human beings will either find a conscious, spiritual-scientific relation to the vertical of the spirit, to the monism of ideal-realism, and thereby renew all the factors of civilization and culture, or this will be brought about by a conflict of egoisms, a chaos of world wars and revolutions. As an alternative to spiritual science, to the acceptance of the 'Philosophie der Freiheit', there is emerging with colossal power, resurrected in the new epoch, the old Imperium Romanum, with the old tendencies and contradictions of development transposed into the fifth, European culture-epoch. They have metamorphosed considerably, but one must of necessity recognize them, beginning with these sources. In the 'Philosophie der Freiheit', there is a merging together into a unity of the – one may justifiably say – principal world-views of humanity, realism and idealism, thanks to the fact that man's self-consciousness is moving from the thinking-through of ideas to the perceiving of them. Plato and Aristotle – the founders of these world-views – travelled the path from 'beholding', from imagination, to thought; they wanted to have self-consciousness in the thoughts. In modern times the inability to move on to the beholding – and thus to the experiencing – of ideas has led philosophy to a realm of fantasy, to

* Today the intentions of Ancient Rome are being revived in pan-Americanism, a phenomenon that is multi-faceted on an ethnic, political, religious and occult level.

solipsism, which afflicts even the idealism of Fichte. When the path of beholding and of thought-monism is followed the metamorphosis of the conscious to the free human being begins.

Plato's assumption was that the world of ideas lies behind the objects of perception, hovers above the things. By contrast, Aristotle held to the view that the idea works in the things, and in the human being as the entelechy – as its actual principle. In this connection Rudolf Steiner characterizes the two philosophies as follows: Plato strove to wrest “the content of the human spirit out of the human being” and to conceive it “as a world in its own right”, “as a higher, true, other-worldly realm...” Aristotle, on the other hand, regarded it as a contradiction “to transpose into a supersensible world beyond, the ideas of things that arise in the human spirit” (GA 30). Inherent in Plato's views, therefore, was a certain degree of transcendentalism. The world-view of the ‘*Philosophie der Freiheit*’ unites the point of departure of Plato's philosophy – the beholding of ideas – with the immanentism of the Aristotelian philosophy, to create a living synthesis.

In the Greco-Latin epoch people doubted whether one dare at all apply that which comes from the spiritual world – i.e. the ideas – to the physical world. Aristotle dared to do so, and became the founder of logic. But in logic the life of concepts came to a standstill. And although Aristotle himself distinguished the form from matter, Aristotelianism degenerated in the Middle Ages to nominalism.

Plato was filled with enthusiasm for the world of eternal ideas and turned away from perception because this is not able to reveal the essential nature of things. And in the modern age, in Kant – as Rudolf Steiner remarks – the one-sided view of Plato led to paralysis of cognition. “Plato holds fast to the world of ideas because he believes that the true, essential nature of the world must be eternal, indestructible, unchangeable, and can only ascribe these qualities to ideas. Kant is satisfied if he can posit these qualities to the ideas. They no longer need to express the essential nature of the world” (GA 6).

The consequences of Kantian agnosticism and dualism for the practical life of humanity in the last two centuries are simply incalculable. It was precisely for this reason that the idealism of the Kantian philosophy became the chief opponent of Rudolf Steiner's theory of knowledge, and the overcoming of dualism became the prime condition for acceptance of the idea of freedom. Steiner found a support in Goethe, because in his world-view the purified Aristotelianism of the Greeks was reborn. Like Aristotle, Goethe valued the world of perception not for its own sake, but as a condition for ascent to the spirit. For, outside the human being there does not exist a sense-world bereft of the idea.

5. The Archangel Michael and the “Number of the Beast”.

In the age of Plato, Aristotle, Alexander the Great human intelligence was dependent upon perception of spiritual revelation. The greater majority of people at that time did not feel that they themselves formed ideas; these they experienced in a half-dreaming state of consciousness that came from above. The initiates, however, the hierophants of the Mysteries, knew that thoughts are administered in the heights by the Archangel Michael. Of course, Michael was known to the Greeks by another name, but they were well aware that he lives on the sun, administers from there the cosmic pan-intelligence and sends them to Earth with the sun’s rays. But one gift was lying in store for human beings – acquisition of intelligence as individuals. This was prepared by Aristotle. His teaching, once it had become a possession of the individual soul, brought about a separation of the earthly working of intelligence from its cosmic unity. Thus the foundation-stone was laid for what Goethe was to speak of later: the relation in thought and perception to the earthly object. With his logic Aristotle created for the cosmic intelligence a kind of thought-framework or skeleton – and thereby brought into being something that is terrible from the standpoint of one-sided spiritualism, and which was, indeed, later to lead to the emergence of materialism. But this is no more than the outermost shell of Aristotelianism, which only formed in the history of philosophy and was therefore still one-sided.

The most important aspect of Aristotle’s teaching is, as Rudolf Steiner explains, that as he was laying the foundation-stone of individual experience of intelligence he was conscious of its relation to the pan-intelligence of Michael. This was the most important thing about Aristotelianism, and remains so. As to the applicability of Aristotle’s views in the present culture-epoch, it would be a mistake to ignore the gigantic, world-historical, evolutionary changes experienced by humanity in the last two and a half thousand years.

In this connection Rudolf Steiner raises the question: If Aristotle or Alexander had been asked what they think about immortality, how would they have answered? Leaving terminology aside, their answer would have been as follows: “Our soul is received (after death – G.A.B.) by Michael, and we live on in the company of Michael. – Or they would have expressed it cosmologically: ... The soul of the human being is intelligent on earth, but this intelligence is a drop in the fullness of what Michael pours like an intelligent rain that streams down over human beings. And this rain comes from the sun, the sun takes back the human soul again into its own being. It rays down from the sun to the earth. They would have sought the rulership of Michael on

the sun. This is how they would have answered cosmologically” (GA 237, 8.8.1924).

The spirit of Michaelic Aristotelianism was carried eastwards by Alexander in his military campaign. Through the Greek people and its culture which tended to cosmopolitanism (and the pan-intelligence is cosmopolitan by nature), the Archangel Michael himself created the condition for the forming of the earthly human intelligence. But Alexander marched eastwards because, with the emergence of the individual intelligence of the human ‘I’, the West had been given the task of becoming the leading centre of universal human culture. From then onwards, the saying “From the East comes the light” would need, more and more, to give way to the principle “From the West comes the light”. With his march eastwards Alexander was, in fact, showing the world that times had radically changed. And nearly two and a half millennia later Goethe says the same in his ‘Fairy Tale’.

The cultural-historical destiny of what Aristotle and Alexander accomplished was complex and contradictory because, as Rudolf Steiner says, when the human being begins to acquire certain forces that were hitherto the preserve of the Gods, the “Prince of this world” also has the possibility of steering in his own direction the processes taking place.

As Ahriman is the spirit of matter, he already, in a certain way, united in ancient times with what, as Divine wisdom, was creating the world of the natural kingdoms. That wisdom was the Divine will, cosmic intelligence imbued with will. But since in those epochs everything was determined from above, Ahriman had to content himself with the rôle of the densifier of matter. But when the human being begins with his – as yet still weak – ‘I’ to acquire intelligence, Ahriman harbours the intention of using such a human being in his battle with the hierarchies.

The dragon that envelops the human being in sulphurous clouds at St. John’s Tide, indwells man himself and enslaves the elemental beings we “breathe into” ourselves in the process of perceiving nature. On their path through the human being they are liberated if he thinks individually and spiritually; but if he thinks in a materialistic, natural-scientific manner, he drives them into the sub-natural sphere, where Ahriman is preparing his antithesis to the coming aeon.

Nature itself, as a reflection of Divine spirituality, is without sin, but it serves the human being, who has burdened himself with guilt through the sins of egoism and separation from the Divine harmony of the world. Through the guilt of man, countless elemental spirits are handed over to the Ahrimanic dragon, who “hungers” and “thirsts” for them;

“he would like to slink around everywhere, he would like to lick all the plants and minerals in order to be able to suck into himself the elemental beings of nature. In nature outside man he cannot do this”, because their group-‘I’s remain in the spiritual world. “He can only do so in man’s inner nature because there he has the possibility of existence” (GA 223, 28.9.1923). If this continues, warns Rudolf Steiner, the earth is doomed to downfall.

Through the influence of Ahriman the human being becomes immensely clever and an atheist; mean-spiritedness and cowardice emerge in him. People experience the working of the dragon in them, as a burdened soul, as depression, and if it attacks man’s physical organization it gives rise to illnesses – infectious ones, for example, but also many other which have to do with inhibition of the life-processes, and with scleroticization.

The more the working of the laws of measure, number and weight intensified in the being of nature, the more Ahriman seized hold of intelligence for himself. But he was unable to inwardize this intelligence. When human beings began to develop logic in their own ‘I’ and also in the realm dominated by Ahriman (sensory reality), quite other perspectives opened up for Ahriman. Logic operates, so to speak, for itself; it has nothing to do with the soul of man, with love or compassion. It is correct to the extent that the laws of material nature are correct. But logic in thinking consciousness becomes the property of the individual spirit, and thereby becomes “the arbitrary will of one being instead of an expression of the cosmos” (GA 26). For this reason, the logic of beholding thinking, in order to overcome the presence of Ahriman in the thinking, contains within it the element of love for the object of cognition, metamorphoses the apparatus of thinking into an organ of ideal perception. Such a logic brings the thinker into unity with the world; it comes about, thanks to it, that the intelligence of Michael can take hold of the heart, the soul, just as well as the head, the spirit. Therefore, Michael asks of the human being that he should not do what Ahriman does, “he should bring into this content (of the intelligence – G.A.B.) nothing of subjective arbitrariness, of wish or desire”. “Michael moves, with all the earnestness of his being, his attitude, his action lovingly through the world. Whoever remains loyal to him cultivates love in relation to the outer world. And love must unfold initially in relation to the outer world, otherwise it becomes self-love. Once this love is there in the mood of Michael, then love for the other will also be able to radiate back into one’s own self. This will be able to love without loving itself. And it is by way of such love that Christ can be found through the human soul” (ibid.).

In his service to the word, Michael brings his working in relation to rhythm, in harmony with the cosmic, historical and human (etheric) rhythms. But because of this, Ahriman, who disputes Michael's right to the intelligence, also strives to bring his actions into harmony with the cosmic rhythms. Rudolf Steiner explains how he does this. We must take into account the fact that Jesus Christ was born 333 years before the middle of the Greco-Latin culture-epoch. This is, for its part, the fourth or the middle one in the entire fifth root-race. Into its centre is projected the world's axis of symmetry – the absolute middle of the entire evolutionary cycle, which coincides with the fourth sub-race of the Atlantean (the fourth) root-race. It is projected into human consciousness, with the acquisition of which the human being takes upon himself the cross of world-evolution. Thus are united in the number 333 entirely universal, macrocosmic and human principles of development, and this number is, therefore, that of the Divine Trinity. But through doubling of the number 333 the chief antagonist of Christ is active, who in esotericism is called the “Sun-demon” – the retarded Spirit of personality. He is also known as Sorat; he is the Apocalyptic “Beast from the abyss”, whose number is 666.* His nature is predominantly Ahrimanic, but he brings to a unity the normally polar opposite working of Lucifer and Ahriman. As he knew that the transition from abstract logic to beholding thinking is possible when the human being, resting on the support of the stable intellectual soul, develops the consciousness-soul, he attempted already in the year 666 A.D. to anticipate prematurely the development in man of the consciousness-soul; prematurely, because the epoch of the intellectual soul prevailed at that time, and all objective laws of evolution were oriented towards the gradual, harmonious development of the intellectual soul and of the lower ‘I’, which has as its basis the life of thought, feeling and will.

As Rudolf Steiner describes, Sorat attempted at that time to seize hold of human civilization. According to his plan, the intellectual soul was to be brought to its highest development, and then, “through this being, Sorat, the Beast ... which had already fully developed the consciousness-soul ...” the soul-spiritual achievements were to be given to man, “which the human being did not then have by virtue of his intellectual or mind-soul, but can only acquire with the consciousness-soul, which human beings can only come into possession of in a later age (i.e. in the fifth culture-epoch – G.A.B.)” (GA 184, 11.10.1918).

* Further details as to the origin and significance of this number can be found in GA 96 (27.4.1907), GA 104 (29.6.1908), GA 182 (16.10.1918) and GA 205 (17.7.1921).

As the human being in the seventh century had, in all three sheaths, no basis as yet for the development of the consciousness-soul, this would have had in him a merely illusory character, and have been unable to affect his real, individual evolution. If the human being had anticipated his future in this way, he would not have been able to acquire his consciousness-soul at the right time when the epoch was ready for it; he would have remained hopelessly behind world-evolution and blocked his own path into the coming aeons. What Sorat wished to create was a type, a race of human beings who would no longer have been interested in anything spiritual; they would have lived out their intellectuality in a merely materialistic fashion – on the level of “information”, as we say today. If Sorat had succeeded in pouring the wisdom of the consciousness-soul into the intellectual soul, he would have bound for ever the cosmic intelligence of Michael to the Earth and to matter.

This intention grew evident with immense force in the 20th century, but already in the year 869 it had considerable success at the ecumenical Council of Constantinople, where the picture of the trichotomy of the human being was destroyed. One can say that the unavoidable consequence of this Council was the emergence of materialist dialectic in the 19th century.

Essentially, the year 666, says Rudolf Steiner, “represents that point in the time when the ‘I’ struck down into the intellectual or mind-soul of man, as it developed between the year 747 before the birth of Christ and the beginning of the consciousness-soul age in the 15th century. This year 333 stands right in the middle of it” (GA 346, 11.9.1924). This “striking down” of the ‘I’ into it was a deeply shocking experience for the human soul. This was when the entire relation hitherto of man to the Divine (in the civilized world, of course) began to change dramatically: it became unstable and an object of contention. This became evident in a particularly striking way in the dispute between Athanasius and Arius. Arius, Rudolf Steiner explains in the above-mentioned lecture, wanted to find an answer to the question: Must one really regard Christ as a Divine being? His answer was in the negative. This position, which opens up a chasm between God and man, is held to the present day by the majority of human beings. By contrast, Athanasius saw in Christ an unequivocally Divine being, “the true, Divine Sun-spirit ... the God who is equal to the Father-God ... ” (ibid.). But at the time of the Council of Constantinople even this view of Athanasius had paled, it had lost its sharpness of focus and in the present it is one-sidedly understood, because recognition of the cosmic character of Christ is declared a heresy.

On the other hand, we see how, 333 years before the dispute between Athanasius and Arius, ancient Rome, which at the time of Caesar Augustus (in the epoch of the Mystery of Golgotha) had tried to prevent the human being from developing the intellectual soul, wanted now by means of cults that darken self-consciousness to make him remain behind on the level of the sentient soul, which corresponded to the Ancient Egyptian culture-epoch.

When in the 4th century Rome adopted Christianity officially, it fled from Rome inwardly, eastwards to Byzantium, and the form of Christianity that remained in Rome degenerated, became an instrument of the state, and merged together with the ancient claims to rulership of the Roman Empire,* which was based on the principle of Caesaro-Papism.

Rome, having lost the Christ impulse, now prepared all that was developing in a shadowy fashion up to the year 666. In this stream, which departs from the true goals of human development, focus on the Father God gained the upper hand, and consequently on natural man and animal man (a theme which then Darwinism was to engage with), who is also capable of super-intellectualism.

Thus arose the colossal danger that the 'I', the gift of the Spirits of form, which was uniting with the intellectual soul, would not be permeated with the Christ. This danger insinuated itself into the stream of cultural-historical development. This was the time of the founding in Persia of the Academy of Gondishapur, little known historically, but of immense importance for metahistory. Actively involved in its founding was a group of people who played the rôle of implementers of the intentions of Asuric beings. One of them was Emperor Justinian (527 – 565), who was an enemy of all that sprang from the higher wisdom of Hellenism. In the year 529 he shut down the Athenian school of philosophy and the lofty Platonic-Aristotelian wisdom migrated to Persia. Before Justinian, Emperor Zeno Isauricus had closed the school of philosophy in Ephesus. A veritable witch-hunt was carried out on the Greek philosophers.

As a result of all this, Rudolf Steiner continues, gathered in the Persian Academy of Gondishapur were representatives of the highest Greek learning, who did not have the remotest idea of the Mystery of Golgotha. If this Academy had succeeded in its aims, "there would have arisen here and there extremely learned people ... men of extraordinary genius ..." From this a wisdom would have emerged, "compared to which all that we know in the world today is a mere triviality"

* A fate resembling this in many ways also befell Christianity in Byzantium.

(GA 182, 16.10.1918). In such a case a nature would have been imposed on man, which would have made it impossible for him to find the way to Spirit-self, Life-spirit and Spirit-man. They would then even have started the calendar with the year 666.*

Fortunately, the impulse of Gondishapur was neutralized outwardly to a significant degree through the emergence of Mohammed and Islam. But “something remained behind for humanity, of what was meant to happen then and which was only blunted (by Islam) ... Something happened to humanity, ... namely, that at that time humanity, which was affected by the impulse of Gondishapur, this neo-Persian impulse which brought back at the wrong time the Zarathustra impulse ... , received an inner flaw right down into the bodily nature. ... That sickness was injected into humanity which, when it lives itself out, leads to denial of the Father God” (ibid.), that is, to thoroughgoing atheism. Under the influence of this illness the 8th world Council held in Constantinople cast a veil of darkness over knowledge of the Mystery of Golgotha, and this works on in all Christian confessions, to this day.

6. Arabism – Platonism – Aristotelianism.

Despite all its tragedy, one should not, of course, see in the complicated back and forth of the cultural-historical process only a play of one-sidednesses. Mankind was destined to dive deeply into matter, and pass through the epoch of materialism. The question of freedom can only be raised from the moment when the human being attains an increasingly clear consciousness of the “nothingness” of his conceptually-thinking spirit. Without freedom of choice between good and evil, the reality of freedom is no more than an illusion. Freedom is bound up unavoidably with a risk in development. Retardation is one of the most essential principles of development in our evolutionary cycle. Here, the Good often fails to remain in its place and therefore changes into the bad. Those beings who fulfil the tasks of development, and even anticipate it, take it upon themselves to correct its errors, whereby they find

* This attack was repeated in Russia in 1917 with colossal power. As a quite different situation prevailed in the world at that time, the attack assumed a quite different outer form. But here we are concerned less with the form than with the essence of the matter. For example, it is deeply significant for the esotericist that the sum of the digits in 1917 is 18 – three times 6. This kind of arithmetic of numbers brings to light world-rhythms which the forces of darkness also reckon with. – One must count as the latest manifestation of the aims of Gondishapur, the vigorously asserted claims to world-domination.

the motivations for their deeds in the world of moral intuitions, the world of the absolute Good.

As early as the 8th century B.C. – that is, at the beginning of the Greco-Latin culture-epoch – it became necessary, according to Rudolf Steiner, to introduce into development forces of hindrance that would darken man's consciousness of his relation to God. The relation hitherto had its root in man's group-consciousness, and the Mystery of Golgotha can only be experienced with the individual spirit.

The entire universe is involved in the world-historical development. For this reason, the necessity of darkening the semi-clairvoyant, non-individual human experience of a relation to the Divine world transmuted into the horrendous mystery of Sorat, in whom the powers of Lucifer and Ahriman unite and thereby grow stronger. But the human being in the process of developing thinking consciousness was not handed over helplessly to the whims of fate. Behind him, God himself descended to Earth, and the cosmic pan-intelligence poured itself out over the Earth. The Mystery of Sorat was encountered by the incomparably stronger Mystery of Christ, and from the Mystery of Christ there was also extended to man the Mystery of the Archangel Michael. Michael leads within man the fight against all three counter-forces – the Dragon –, and it behoves the human being to stand in this battle on the side of Michael. He can do this through experiencing the pan-intelligence within himself, but in the Michaelic spirit – that is, in the way described continually in our book.

Rudolf Steiner says that “Ahriman ... at the present time (exerts) a strong influence on human beings when in some way or another a diversion of consciousness takes place” (GA 237, 3.8.1924). One could say the same of the other two forms of evil. The counter-forces must, out of evolutionary necessity, become bearers of culture for a certain period of time. This is a saddening truth, but Rudolf Steiner stresses that it is important to know it, so that one does not follow blindfold this iron necessity while working in laboratories, banks, factories and, of course, also universities, but uses it as a means of attaining freedom.

In this connection a deep understanding is needed, of the new manifestation of Jahve in the form of the religion of the sickle moon, which has brought pre-Christian impulses into later, Christian times. In the religion of Mohammed, which was carried by the Arabs via Africa to Spain, there is in a certain sense a revival of what could be seen in the One, unitary God of Moses. Islam neutralized the gnostic wisdom of Gondishapur, but was, itself “a combination ... a synthesis of all that was taught by the Egypto-Chaldean priest-sages ... and the teachings of the Ancient Hebrew Jahve religion” (GA 124, 13.3.1911). At the same

time, it threw overboard everything that tended towards clairvoyant observation, and all that was left was the rational, intellectualized element.

This moon cult that had penetrated into Europe brought with it all that then arose in the way of natural science, materialistic medicine. And “only out of the combination of the Christ religion and the Mohammed religion was it possible, in the period in which we have to register a decisive turning-point, for that to arise which is actually our modern culture” (ibid.). The sun symbol blended together with the moon symbol. Their coalescence was of course due to a world-historical necessity connected with the peculiar nature of the emergence of human freedom, but only for a single phase. Apart from this, however, Christianity remains the leading factor in the human soul-life that is liberating itself from the group influence. This came to expression, for example, in the character assumed by the final wave of Greek culture which, as it ‘caught up’ with the next period, gave rise to the cultural rebirth (Renaissance) at the beginning of the new, European epoch of the consciousness-soul. But the character of the Christian epoch manifested still more decisively in Goetheanism. We can, said Rudolf Steiner, “describe Goethe as the last great spirit, who united within his soul the fullness of science, the fullness of Christianity and the fullness of Renaissance culture ... Goethe would present to us in his soul the harmonious combination of Renaissance culture, science – that is to say, intellectualism as it was fertilized by Arabism – Christianity”. (ibid.).

As we consider this aspect of development, we must of course not forget that the sting of atheism is lodged in humanity, that Arabism brought to Europe the doctrine of the Father God transformed into materialism, and that the moon religion has within it “the will to eliminate all freedom for all time, the will to determinism ... ” (GA 346 11.9.1924).

Together with Arab learning, the stream of Gondishapur with its hostility to Christianity also came to Europe. Its representatives were Avicenna (980–1037), Averroes (1126-1198) and Maimonides (Moses ben Maimon) (1135-1204),* who taught that the single human being is not permitted to acquire a consciousness-soul as an individual; this has to descend to all from above like a revelation. Precisely this, however, is the wisdom of Gondishapur. Averroes and his successors, the Mo-

* Bearers of the Gondishapur impulse in modern times were, for example, Woodrow Wilson, Gurdieff, Trotsky, Stalin. Both the latter were born in 1879, when the Michael epoch began. Lenin was born only nine years earlier.]

hammedan neo-Aristotelians declared that the intelligence is something universal. It is pan-intelligence, and can only be mirror-reflected in the individual human head, which does not possess a particular world of thought. “When the human being dies (so their teaching continues) the substance of his soul merely streams out into the universal spirituality; the human being has no personal individuality; all that is soul in the single human being is only a reflection of the one universal soul” * (GA 184 12.10.1918).* Averroes based his teaching on Aristotle, whose writings had been translated into Arabic in Gondishapur.

The main error in this philosophy lies in its anachronistic character. To speak in this way of the pan-intelligence and the soul was possible at the time when Aristotle lived – i.e. one and a half millennia before Averroes. In the 10th, 11th and 12th centuries the inner constitution of man was changing radically. The Scholastics strove to understand this, and they opposed the Arabian representatives of Aristotelianism. Their teaching was also based on Aristotle and, in their battle against Averroism they brought forward the argument that now every human being possesses an individual power of understanding. The philosophy of high Scholasticism suffered enormous harm from the fact that it was received into the bosom of the Catholic Church. But its significance in the spiritual life of Europe is universal. One can plainly recognize in it the roots of German idealistic philosophy. Modern natural science, observes Rudolf Steiner, would be unthinkable without it. Haeckel, Darwin, Du Bois-Raymond are in their way of thinking indebted to Scholasticism.

What is of particular significance in Scholasticism is the way its creators operate with pure thinking; the way it moves with mathematical precision from judgement to judgement. The precise logic, the acute dialectic of the Scholastics stems from the philosophical heritage of the Greeks. With the aid of this thinking they attempted to prove things for which there is no external evidence, and this actually belongs to the sphere of esoteric Christianity. Thomas Aquinas was imbued through and through with Aristotle. As Rudolf Steiner describes him, his aim is “to weave Aristotelian thoughts on a profound level into the Christian evolution of ideas ... According to this view, revelation contains the highest truths, the doctrine of salvation in the Holy Scriptures; but it is possible for the power of reason to penetrate deeply into things in an Aristotelian manner and draw out from them their idea content. Revelation descends so far and reason can raise itself so far, that the doctrine of salvation and human knowledge merge together at a boundary. Thus,

* Exactly this is contained in the occult novels of Carlos Castañeda.

Aristotle's way of penetrating things enables Thomas to reach up into the sphere of revelation" (GA 6).

In this way, there came to expression exoterically what was taking place on a purely spiritual level behind the veil of the outer senses: the descent of the sun-intelligence into the souls and the heads of individual people. Thomas and his like-minded colleagues prepared in the heads of human beings the vessel appropriate for it. They were genuine realists in the sense of the vertical of the spirit that we have been studying.

The philosophy of Scholasticism is important less on account of its content than as a training in thinking. But in it questions were also asked, that have world-historical significance in our time. The most important, according to Rudolf Steiner, were the following: "How does Christ enter human thinking? How does Christ lead one's own human thinking up into the sphere where it can join together with what is only the spiritual content of belief?" (GA 74, 23.5.1920).

One can find in the lectures of Rudolf Steiner deeply stirring descriptions of how, on the level of world-views and religion, the battle is waged to this very day in the earthly and supersensible world over the return of the cosmic intelligence to Michael. It is also a battle over the free individuality, and over the ideal-realist monism that leads the human being to the new metamorphosis of species. Here, the goals of cognition and the goals of being merge into one.

We learn from these indications of Rudolf Steiner that the Academy of Gondishapur experienced a special flowering under the Caliph Haroun al-Rashid (763-809). Active in this together with him was his helper, an initiate. After their death the individualities of Aristotle and Alexander the Great made great efforts in the spiritual world to lead these souls onto the path of Christian development. In 869, when the Council of Constantinople was convening, "the heavenly council, so to speak, took place between Mohammedanized Aristotelianism and Christianized Aristotelianism". Also of concern at that time was "what needed to come at the end of the 19th century, in the 20th century, where the rulership of Michael can be on Earth again" (GA 240, 27.8.1924).

The efforts of Aristotle and Alexander were not successful. The impulses of Gondishapur and Arabism, which on the outer level had suffered defeat in Europe (the Arabs had been driven back out of Europe by Charles Martel), gained access in another way. Haroun al-Rashid was reincarnated as Francis Bacon (of Verulam), and his initiate advisor as Johann Amos Comenius, author of "Pansophia" and pedagogical reformer.

The profound and intensive influence of Bacon on European spiritual life has not weakened to this day. With regard to the character of scientific research and the sense for scientific rigour, people living after Bacon think and feel as he did. His “Novum Organum” became in a certain way the general methodological foundation of the most up-to-date natural science – whereby Bacon’s world-view was nominalistic.

Rudolf Steiner says in this connection: “Bacon had a sense and understanding only for the single details of nature. Through gathering together things that display a continuity of sameness or similarity within spatial and temporal multiplicity, he thought he would be able to arrive at general rules that apply to processes in nature. ... But he does not believe that these values have their foundation in the idea-content of the things and are real, creative forces of nature. Bacon’s significance is to be sought in the fact that he points to the method of observation that is disparaged by the one-sided Platonism we have referred to. And also that he emphasized that in it lies a source of truth. But he is not able to do justice in a similar way to the world of ideas over against the world of observation. He declared the realm of ideas a subjective element in the human mind. His way of thinking is Platonism in reverse. Plato sees reality only in the world of ideas, Bacon sees it only in the world of perception free of ideas” (GA 6).

From the communications of Rudolf Steiner we know also of a number of other well-known representatives of western science, culture, and even politics, who were in the past bearers of the impulses of Arabism and Gondishapur, and who brought these with them in their reincarnation in the modern age. Rudolf Steiner advises us, for example, to compare Woodrow Wilson’s 14 points, which have brought so much suffering and misery into the world, with certain formulations in the Koran; then, he says, “you will find many things understandable, once you know what the connection is in these things” (GA 240, 9.4.1924).*

But not only the heritage of Arabism influences western civilization. Also the development of Michaelic Christianity follows paths of its own. In it, via the complex route of cultural activity and reciprocal supersensible influence, the souls of human beings who worked as Scholastic realists are united with representatives of the Platonist stream. In the 12th century the Platonists gathered around the outstanding teachers of the school of Chartres, such as Bernard of Chartres, Peter Compos-

* But also later, in our own days, facts such as the following ought, in the light of what has just been described, to give one food for thought: why did Berlin become, at the end of the 20th century, the third largest Turkish city after Istanbul and Ankara?

tella, John of Salisbury and others. In collaboration with the not yet incarnated souls of the Scholastic realists, they prepared the spiritual ground for their activity. In Chartres, as Rudolf Steiner describes, the following was taught: Man's body consists of elements, in which elemental beings are at work; the soul rules over an organization of elements, but is itself subject to the influences of the planets. In Chartres one turned from the nature-Goddess Proserpina upwards "to the intelligences, the geniuses of the planets, to which one looked up when one wanted to understand human soul-life" (GA 238, 12.9.1924); but one tried to understand the spirit through turning to the fixed stars.

The seven liberal arts were also taught in Chartres, where they still felt themselves to be standing in living connection with their Muses. But they knew also that times were approaching when it would be forbidden to behold these Muses, and nothing else would be left but the knowledge of dialectic, rhetoric, astronomy etc., because in the future Aristotle would be working, who was already in antiquity on a level with the concepts and ideas of the fifth culture-epoch. Thus, the twelve-foldness of a new spirituality was emerging in cultural history (cf. Fig. 169).

Concerning the cosmic intelligence and how it can be introduced into earthly civilization, was a question reflected upon in the esoteric circle of King Arthur. In the circle of the guardians of the Holy Grail they firmly expected that the intelligence would finally dwell on earth and no longer stream down from heaven.

King Arthur's knights strove to consolidate the cosmic rulership of Michael; the knights of the Grail wanted to prepare for Michael a path to human hearts so that, in them, the intelligence can, in time, be restored to him. There still hovered above the school of Chartres the inspirations of King Arthur's Round Table, as the living nature conception of the teachers of Chartres had still preserved something of the old, natural, "heathen", "pre-Christian" Christianity cultivated in Arthur's circle. At the same time, they taught in Chartres of the being of Christ in the spirit of the Mystery of the Holy Grail.

In the 12th century the Platonists of Chartres departed from the physical plane and, in the spiritual world, handed over the guidance of culture to the Aristotelian Scholastics who were descending into incarnation (cf. GA 240, 21.8.1924).

At a later stage, the Archangel Michael prepared in the supersensible world the ground for the souls of the Aristotelians and Platonists, together with the bearers of the Grail and King Arthur streams, to be united in the 20th century and thereafter for the purpose of the renewal of Christianity in the Anthroposophical movement. The latter therefore

has the task of bringing to a synthesis two streams of human souls and in uniting in the monistic doctrine of ideal-realism the two principal world-views of mankind. This enables the 'I' not only to know a holistic reality, but also to create it. The book that makes it possible for Platonists and Aristotelians to find and recognize one another is the 'Philosophie der Freiheit'. But the nominalists also lay claim to this book. Only attainment of ideal perception with the help of the power of judgement in beholding, which leads to the capacity to act out of moral phantasy, can protect humanity from the danger of losing itself in the darkness of group-consciousness, which is experiencing a rebirth in modern civilization under the impulse of the ancient Academy of Gondishapur.

Chapter 14 – (7.) Individuality and Species

The fundamental contradiction upon which this chapter is built can already be seen in its title. This is the final objection to ethical individualism. But if we approach the problem of individual freedom, not from the philosophical standpoint, but from the opposite direction – from biogenesis – this final objection proves to be the first (this comes to expression with special clarity in the experience of nationalism, for example). The solution to the problem is possible if one brings both directions to a synthesis. In the evolutionary and cultural-historical process of development, the metamorphosis of general biological and species-based phylogenesis move across in their further growth to an individualistic ontogenesis. The human being as a soul-spiritual entity is the highest wholeness in a series of wholenesses in nature. To begin with, his idea, his system-forming principle, lies outside him – in the group, national, tribal element. It is then, of course, an element within other systems (race, people). But why can their system-forming principle not be developed in the *individual* human soul? The answer to the question how this can happen is given in the ‘*Philosophie der Freiheit*’. It is the human being’s task to develop the concept of the free individuality and unite it with the percept of himself as a being of thought, feeling and will. Then he lays as a simple being the foundation-stone for the becoming of a new world. As he attains the capacity to receive moral intuitions, he acquires in so doing the first attribute that belongs, also, to the Creator of the world.

The contrast between the free individuality and the generic remnants that prevail in social institutions and in the consciousness of the masses is initially vast and very hard to reconcile. All generic instincts are hostile towards the free individuality. All the traditional – but even modernistic – views of the value of life attempt to prevent its coming-into-being. And, finally, even the philosophy that is lacking in the power to grasp the intuitive nature of observation denies the idea of freedom the right to exist. But all this is overcome by the ‘*Philosophie der Freiheit*’ in the human subject and through the human subject, which it cognizes. The content of Part II of the book can, like that of the first Part, be experienced as unfolding from the middle in both directions – to the be-

ginning and to the end. Thus, chapters 8 and 14 form its periphery, where through the world of *their ideas* it comes into contact with the outer world. In Chapter 8 this was the world of Part I. Chapter 14 takes as its point of departure the ideas prevailing in civilization regarding man's conditioning by the groups to which he belongs. Having now been strengthened in the process of complex experiences in cognition, the soul must return to the somewhat bland realism of the life in the world around in order, in the transformation of this world, to set new goals of development and serve it in a qualitatively new way. In fact, we feel already – assuming that the experience of cognition has not passed us by completely – more or less connected with the idea of freedom; but the generic factor again presses brusquely into the foreground and imperiously demands its rights. In this case a certain period of adjustment is crucially important, during which *moral technique* must also become effective in us for the first time. This is the first trial which the aspiring philosopher of freedom has to undergo.

We could also study the second Part in the reverse direction. And, to be sure, we would then have first to *declare* the possibility of individual freedom; after this, in our inquiry into the value of life, we would have to pass through the temptation by optimism and pessimism and then by Darwinism, in order finally to entrust ourselves to the support of the monism of ideal-realism and with it – as Dante in the ‘Divine Comedy’ with Virgil – as our guide, brave the descent from the heights of moral intuition into the dark abysses of the direct egoism of the sentient soul, protected by the armour of a new understanding of the rôle of thinking, feeling and willing in our individual life. Then the generic conceptions would approach us in the guise of naïve and metaphysical realism. What kind of inner experience such a reverse journey would engender in us, we cannot tell in advance. We mention it here in order to show that, in the holistic reality of cognition, we have to do with the *organism of thinking*.

The fourteenth chapter has much in common with the seventh and is merely more substantial by comparison: there we were concerned with the limits of *knowledge*, and here with the limits of the *personality*. In both chapters the relation to the world of concepts and percepts plays a decisively important rôle.

Structurally, Chapter 14 is uncomplicated – it is, after all, the periphery of the system. It consists of a single Cycle. The individual and the generic form its thesis and antithesis as mutually exclusive opposites. In a calm and measured way the synthesis overcomes the opposition by approaching it from the point of view of evolutionism.

Element 1

The idea that the human being has the potential to become a completely self-contained free individuality

Element 2

seems to be contradicted by the fact that he appears in the world as a member of a natural whole (race, tribe, nation, family, male and female sex), and that he is active within a whole (state, church etc.). He bears the general traits of character of the community to which he belongs and gives his actions a content that is determined by the place he occupies within a majority.

This being so, is individuality at all possible? Can one regard the human being as a wholeness in himself, when he grows out of a whole and members himself into a whole?

Element 3

The member of a whole is determined, as to its characteristics and functions, by the whole. A nation is a wholeness, and all the human beings belonging to it bear the characteristics intrinsic to the national group. What the single individual is like and how he acts is an expression of the national character. In this way the physiognomy and the actions of the individual assume something of a generic nature. If we ask for the reason why this or that in a person is the way it is, we are referred away from the individual to the group to which he belongs. This explains for us why something in him appears in the form we have observed. However, the human being frees himself from this generic element. For, the generic in man, if rightly experienced by the human being, is not something that restricts his freedom, nor should it be so through the working of factors imposed artificially. The human being develops in and for himself qualities and functions the basis for which can only be sought in him. The generic element serves him as a medium for the expression of his particular being. He uses as a basis the characteristics given him by nature, and endows it with a form that corresponds to his own essential being. Now we seek in vain in the laws of the species the reason for an action. We have to do with an individual, who can only be explained through himself. If a human being has achieved this liberation from the generic, and we still want to explain everything about him in terms of the generic character, then we have no organ for what is individual.

The ‘beholding’ in this chapter – as in many others in the second Part – is extremely active and intense.* Its content is the object of ve-

* Element 4 is a means whereby one cancels oneself, overcomes the lower and the abstract in oneself. This can manifest in different ways. In many cases

hement arguments, even of social conflict. This is the sphere in the social life of civilized nations where relics of the generic element come to expression with particular force; at the same time, its de-individualizing effect often remains unnoticed and underestimated.

Element 4

It is impossible to understand a human being completely if a generic concept is used as the basis for one's judgment. We are the most stubbornly inclined to judge in terms of the generic where the sex of the human being is concerned. The man sees in the woman, and the woman sees in the man, almost invariably, too much of the general character of the opposite sex and too little of what is individual. In practical life this does less harm to men than to women. The social standing of the woman is generally so lacking in dignity because, in many points where it should be otherwise, it is not an expression of the unique characteristics of the individual woman, but of the general image we have of the natural task and the needs of the woman. A man's activity in life is adapted to his own individual capacities and inclinations, while a woman's is supposed to be determined exclusively by the fact that she is a woman. A woman's lot is to be enslaved to the generic, the universal-feminine. As long as men continue to debate whether women "according to their natural disposition" are suited for this or that profession, the women's question, so-called, cannot move beyond its most elementary stage. What a woman according to her nature can will to do, should be left to her to decide. If it is true that women are only suited for the profession now open to them, they will hardly be able through their own resources to attain a different one. However, they must be in a position to decide for themselves what is compatible with their own nature. To anyone who fears a collapse of our social system from the prospect that women are treated, not as human beings in a generic sense, but as individuals, we must reply that social conditions which condemn one half of humanity to an existence unworthy of the human being are greatly in need of improvement.*

* As soon as this book appeared (1894) it was objected to the above statements in this book that, within the generic element, women can even now live out their impulses just as they wish, with far greater freedom than men, who are already de-individualized by school and then by war and profession. I know that this objection will be raised perhaps even more strongly today. Yet I must leave the statements as they stand, in the hope that there are also some readers who recognize how much the above objection flies in the face of the freedom concept developed in this book, and who judge my statements above by other

it is enough creatively to lose patience, grow tired of oneself – and one can find oneself in the sphere of ideal perception.

criteria than the de-individualizing of men by school and profession.

The 'beholding' character of element 4 receives a special nuance from element 5, where the thinking principle takes over from the emotional-moral.

Element 5

Whoever judges human beings according to generic characteristics, reaches as far as that boundary beyond which they start to be beings whose activity rests upon free self-determination. All that lies below this boundary can, of course, be the object of scientific investigation. The characteristics of race, tribe, nation and gender are the content of special sciences. Only human beings who wished to live as nothing more than specimens of a given species could coincide with a general picture that emerges from this kind of scientific inquiry. But all of these sciences are unable to reach through to the special content of the single individual. At the point where the realm of freedom (of thought and action) begins, the determining of the individual according to laws of the species comes to an end.

The individualizing of the idea takes place in strict accordance with the principles established earlier, of the ascent to freedom. The element of individualization has to do with the individuality – for us this is already a classical example.

Element 6

The conceptual content which the human being has, by means of thinking, to bring into connection with the percept in order to take hold of the full reality (see Chapter 5, Cycle 4 ff.), cannot, by anyone, be fixed once and for all and handed down to humanity in a finished form. The individual must acquire his own concepts through intuition. How the single individual has to think, cannot be drawn from any generic concept. This, only the individual himself can decide. Just as little can one determine from general human characteristics, what concrete goals the individual wishes to pursue in his action. Whoever wants to understand the single individual must enter into his particular being and not remain in the realm of typical characteristics. In this case, every single human being is a problem to solve. And all the science that operates with abstract thoughts and generic concepts is no more than a preparation for the knowledge we acquire when the human individuality communicates to us the way he views the world and for the different knowledge we gain from the content of his willing. Where we have the feeling: here we have to do with that element in the human being that is free from a typical way of thinking and generic willing, there we must stop making use of any concept from the

content of our own mind if we wish to understand his true being. Cognition consists in the union of the concept with the percept, by means of thinking. In the case of all other objects, the observer must acquire the concepts through intuition; where the understanding of a free individuality is concerned, all that is necessary is to lead over into our own mind or spirit his concepts, according to which he determines himself, in their purity – i.e. with no admixture of our own conceptual content. Those who immediately mix their own concepts into any judgement of another person can never come to an understanding of an individuality. Just as the free individuality frees himself from the characteristics of the species, so must cognition free itself from the way the generic is understood.

The principle of all-unity, expressed in element 7, embraces the entire first and also the second Part of the book, and actually embodies its completion. There is no necessity for it to make a transition to an octave. With it, the “sounding” of the content comes to completion. This is the all-unity, not of the chapter, but of both Parts of the book, both sevenfoldnesses.

Element 7

Only to the extent that the human being has, in the way described, made himself free from the generic element, can he be regarded as a free spirit within a human community. No human being is entirely generic and none is entirely individuality. But every human being gradually releases a greater or lesser sphere of his being from both the generic element of animal life and the imperative commands of human authorities.

Regarding that part of him for which the human being is unable to gain this freedom, he constitutes a member within the natural and spiritual organism. He lives in this respect in imitation of what he sees others do, or in obedience to what they command. An ethical value in the true sense lies only in that part of his actions which springs from his intuitions. And what he possesses in the way of moral instincts through the inheritance of social instincts becomes ethical through being taken up by him into his intuitions. It is from individual ethical intuitions and their absorption into human communities that all moral activity of humanity springs. One can also say: the moral life of mankind is the sum total of products of the moral phantasy of free human individualities. This is the outcome of monism.

XVII Love, Moral Phantasy, Freedom

Love, Moral Phantasy, Freedom.

The world of polarization, of opposition, of negation is secondary in its nature; it is a “derivative” of the higher, Divine world in which unity and harmony of relationships prevail. Nikolai Losky writes as follows: “The multiplicity in this (higher – G.A.B.) realm is due only to the ideal differences between one constituent member and another – i.e. to individualizing contrasts, with no part played by mutually conflicting contrasts ... Here, there is no egoistic separation and mutual exclusion. Each part of this realm exists for the whole and, conversely, the whole exists for each single part. But we must go still further: as a consequence of the complete mutual permeation of everything by all, the difference between the part and the whole disappears: here, every part is the whole. Realization of the principles of organic up-building has been carried through to its ultimate consequence. This is a truly perfect organism”.

And further: “If one increases the complexity and the connectedness, one can arrive finally at the thought of being of a new type. ... Here, there is no retardation of life, as is characteristic of temporal quiescence, but there is also no transition from one state to another in the sense of the loss of the one state when one is not yet in possession of the other. ... In it is the tranquillity (blessed contentment) of stillness and, together with this, the fullness-of-being of activity: this is an activity without loss or groping in the dark, and without a state of being deprived or unfulfilled”.¹⁷¹

Rudolf Steiner describes this world as the unitary Divine individuality, whose constituent members are the higher ‘I’-beings, the Divine hierarchies. When the human being achieves mastery of the higher ‘I’, he fulfils the principal task of his existence: he enters this world of the universal individual, and makes the laws of its existence into his own laws. But also in imperfect being, these higher laws are not foreign to man, only their working here is other than in the higher world. In the created world the unity between law and manifestation is often disturbed; law separates itself from the appearance and directs it. In the higher world “the active agent is immediately and livingly present in the effect. And ... the outcome of the activity regulates itself” (GA 2).

Such is the existence of the self-conditioning 'I'-being, which is independent of the nature-processes outside and within itself because they are conditional on the activity of the other 'I'-beings that is placed outside this 'I'-being. For this reason, the human being on the way to freedom cannot but stand in opposition to nature in order to free himself from it, thereby creating within himself a higher nature. Like everything else in man, this consists of three parts: the intellectual part, the aesthetic and the moral. The latter part is the youngest in the human being. It raises the deepest element in man – his will – into the sphere of conscious being. This is why freedom is not possible without the development of morality. Conditional on the higher nature in man is yet another tri-unity which, alone, opens up the possibility of freedom. It is formed of morality, spirituality and the power of judgement in beholding. This threefold membering shows that true freedom is a synthesis of morality and individualised spirituality, in which intellectual thinking has risen from reflection to beholding, ideal perception. But spirituality begins with the growth of egocentricity, of separation. If we set aside egocentricity before the time is ripe, we run the risk of losing 'I'-consciousness. If, on the other hand, we surrender ourselves to conceptual thinking in the (lower) 'I', we destroy ourselves. We find a way out of this situation by turning to the moral ideas of the thinking will.

With his individual but abstract thinking, man is located at the periphery of the universe. What can bring us back to its centre? Rudolf Steiner answers this question as follows: "When we think the world, we only have pictures: when we act morally, we place realities (which would not exist without us – G.A.B) into the world. ... The Gods have relegated us to the physical plane and made our soul-experiences into a world of unreality, so that we may have the possibility of placing the moral impulses as reality into the unreality. There you have creation out of nothingness and creation into the nothingness. ... The beings of the higher hierarchies are not merely thought-beings, they are real beings, they have substance, and what they have as substance we experience, not in our thoughts, but in our will, namely in the will that is permeated and guided by love. In our will! And when we place moral impulses into the world that is, otherwise, only a picture-world for us, we draw down the substance of the higher beings into our world" (GA 156, 19.12.1914).

The higher beings have worked with great power and intensity, have made cosmic sacrifices to enable the human being, proceeding from spiritual freedom, to perform moral deeds on the earth. When he succeeds in this, his actions radiate out a substance of warmth that rises up

to the highest hierarchies. Through our moral deeds we repay our debt to the spiritual world.

In a short preparatory draft of his lectures on the Apocalypse, Rudolf Steiner wrote the following: “The great cosmic laws of the spirit are not given in such a way, that they are imposed from outside on the human being. The intention is that man should receive them inwardly and develop himself in accordance with them. A quite definite law of nature decrees that oxygen and hydrogen combine to form water; but the human will can bring about the conditions of their union and he can therefore be the reason for the laws to come into effect. When he enters deeply into the laws of nature, he himself becomes an enactor of these laws. He takes them up into his spirit and thereby becomes, himself, a co-creator of nature. It is no different with spiritual laws. ... We fulfil our human task through our knowledge of the laws of nature. These would exist and be valid without our knowledge. But without this knowledge, nature would overwhelm us. We would remain in our dullness of mind, able only, with no will of our own, to be instruments of her creative working. The great spiritual laws would also be active for the world without our cognition. ... But handed as a gift to the human being is the possibility of coming closer to his Divine goal through observation of these laws. ... A father does not keep his knowledge to himself, but imparts it to his child. ... And the love of God for human beings lies in the fact that his will may be revealed in the human soul. ... And the human will must make the revelations of the Godhead into driving forces of its own willing. ... For, God did not exclude human action from his universal plan, but included it within this from the very beginning” (B.16).

Thus, knowledge of the Divine revelation, and of the will and wisdom of God makes us into creatively active beings, who proceed from understanding of the fact that the love of God for us can prevail in our earthly willing. His love and our will must become one. Then the human being will begin in his deeds to act as does the Divine creative power – freely to bring forth new formations out of nothingness. This is the final goal of the central core of human freedom.

In freeing ourselves in our ‘I’ from the conditioning influence of nature, and in rising to living thinking and on to free (new) imaginations, we do not yet completely fulfil the task of our true spiritual development, because this task is twofold. For the present, only Anthroposophy can help us to understand it fully. Rudolf Steiner describes this task as follows: *“To be a free human being, to be able to transform oneself from the physical-bodily back into the soul-spiritual, means basically to be able to die; whereas love means to be able to transform oneself from*

the soul-spiritual into the physical-bodily. To be able to love means to be able to live, viewed from a cosmic standpoint” (GA 202, 11.12.1920).

Through love for the object of cognition we alter the quality of the thinking spirit and ascend to a higher level of consciousness where the bodily element is set aside. And we do this in order to return anew to all that has been created outside us and within us, and to contribute to its transformation into something higher, selflessly, out of pure love for the deed (i.e. like the Gods). In this way we repay, at the same time, our debt towards all that has remained behind and served us as a support in our ascent. Only then, will this ascent be one in a true sense. Rudolf Steiner says: “We gain from deeds of love nothing for our egoism, but the world gains from them all the more. Occultism says: Love is for the world what the sun is for outer life. No souls would be able to thrive any longer if love were to disappear from the world. Love is the moral sun of the world. ... The only wise thing we can do is to promote love on the earth. ... But we should not preach love; it must and it will come into the world, this love, through the fact that we spread abroad knowledge of true spiritual things” (GA 143, 17.12.1912).

In another lecture Rudolf Steiner brings a picture to illustrate the essence of love. Imagine, he says, two glasses, one of which is half full while the other is empty. You start to pour the content of the one glass into the other, but the content does not grow less. A soul who gives out of pure love never grows empty, but on the contrary grows still more full for the accomplishment of deeds of love (cf. GA 150, 5.5.1913).

But there is not only a spiritual, but also a sensual love. The former has a freeing influence on the ‘I’, the latter enslaves. In spiritual love the presence of the individual element is rightful and necessary, as it leads the human being into the spiritual world. The basis for such a love is found, not in the being who loves, but in the being who is loved. Through the power of this love ripens the consciousness-soul, which is able to experience the interests of mankind as a whole as its own, personal interests. Directly opposite in character to this, is eroticism, which is mistakenly called love. Love between the sexes arises, essentially, through natural necessity. Thanks to it, sensory being emerges, and this has to be spiritualized by man. Spiritual love has its genius. Eroticism is merely its lower-ranking servant. In modern civilization this is made demonic, thereby heralding the destruction of civilization; the genius of love is now interpreted as sexuality. Rudolf Steiner says in this connection: “I would point out that it lies within the human being’s power to deny his own essential nature. He denies it when he sinks down from the genius of love to the demon of sexuality – by

which I mean, categorically, the way of feeling about these matters that is generally prevalent in our time” (GA 225, 22.7.1923). Science, he remarks in another lecture, has led these things to the point of “abomination”.*

Aesthetics, an aesthetic education reins-in eroticism to the appropriate level. One should experience the beauty of the world and stand within it as a free being, also possessing a body of one’s own but without being oppressed by it – which is the actual nature of eroticism (cf. GA 302, 16.6.1921).

Love must therefore, combined with beauty and spiritual insight, permeate the soul in all its three parts when, through it, the will-endowed ‘I’ grows upwards to the free spirit, the higher ‘I’. *“But love has its root predominantly in the intellectual soul and the etheric body. It is the outer, macrocosmic form for Buddhi”* (B. 67/68), – a form, we repeat yet again, of the love of God for man. As it works within the soul of man, love forms the foundation and the centre of all human morality. It is, to speak in terms of methodology, the system-forming principle of the organization of the moral human being, who is oriented towards spiritualization, liberation from spatio-temporal conditions. All the elements of this system are three-membered. This brings to expression the return of development with all its seven-membered elements to the original three-membered configuration, the lap of the triune God. The constituents of these three-membered elements active within the system of ethical man have been drawn by us from various lectures of Rudolf Steiner and shown in Table 19 in connection with the world-cross of evolution; as we now know, the movement on each of its axes runs in both directions. The system of human morality is, therefore, dynamic.

Present, of course, within the moral structure of the human being are also numerous other virtues, through whose working and interaction the soul is built up and lifted higher. We will not undertake the task of studying them in full detail. Our aim is to discover the nature of morality as a new creation in man, that frees him from the wheel of coming into being and passing away on this side of the threshold.

* However, we would remark that in politics these “abominations” lead, sooner or later, to subjugation, dictatorship and terror. Here, one need only study history attentively.

MANAS Astral body	BUDDHI Ether-body	ATMA Physical body
Sentient soul	Intellectual soul	Consciousness soul
Feeling Wisdom	Thinking Piety	Will Self-confidence, Power
Heart-warmth <u>Faith</u>	Mindfulness <u>Love</u>	Justice <u>Hope</u>
Instinctive Wisdom	Courage	Moderation
<u>The Good</u>	<u>Beauty</u>	<u>Truth</u>
Reason Egoism	Individuality	Morality Beholding
'I' - 1	'I' - 2	'I' - 3

Table 19

Morality, as we stressed already, must not be dependent on the bodily nature; its task consists in the latter's transformation. Morality, says Rudolf Steiner, works "more directly upon what we call the 'I'. From there, it then works down into the astral body, the ether-body and from there into the physical body. Here it becomes movement, it becomes what the human being does outwardly, which can be perceived only by the so-called motor nerves. Morality is really something that works directly from the spiritual world into the human being ... working more strongly from the spiritual world than ... beauty and truth" (GA 170, 5.8.1916). Truths, including spiritual ones, come to us via an indirect route, through the head. The moral element, when already grasped as a moral idea, does not come on circuitous paths, but works directly upon the whole human being. In this sense, naive realism must be regarded as the appropriate way of perceiving moral intuitions.

It would take us too far, were we to attempt here to study what Rudolf Steiner says about the connection between morality and fourfold man.* This cannot be done, because we are close to the end of the book.

* The three bodies and the 'I'; in another case, the three souls and the 'I'.

We will therefore limit ourselves to a few key thoughts, which can illumine for us the “mechanism” of the working of moral phantasy.

The morality of the world works through the ‘I’ upon the entire being of man, but especially upon the spiritual substance of the blood, in which the human ‘I’ lives. In the blood the forces of the ‘I’ encounter morality, in such a way that this emerges as a force that works counter to the movement of the ‘I’ in the blood: they come up against one another, so to speak. In anyone who finds himself under the influence of a mighty moral impulse, its immediate manifestation (the effect upon the blood) is preceded by perception in the head, of the moral process. Rudolf Steiner said: “Aristotle, who always saw these things still more exactly – not just physical, but also moral things – made a wonderful statement: namely, that morality rests upon a developed capacity; that is to say, it is independent with respect to its actual activity, and independent of the intellectual judgement” (ibid).

When morality has met up against the forces of the ‘I’ and has united with them, it enters the head, or rather, the whole body, but at all events via the head. It therefore behoves the human being to be awake. In sleep, we withdraw from the head with our ‘I’ and astral body. Therefore, in a sleeping person morality enters the head, the physical body, not spiritually, but via the physical and ether bodies, with which it has nothing in common. Moral impulses can only assert themselves in the waking state.

In another lecture Rudolf Steiner describes how the moral content of a person forms in the astral body a kind of face that is directed inwards. This is the spirit indwelling man, that over time acquires his physiognomy, on which is imprinted all that is good, but also all that is immoral. And when pure egoism “bares its teeth”, the head, as a product of the cosmos, does not accept this spiritual physiognomy, and thrusts it downwards, “ ... and the human being forms in his etheric a body like the one sculpted for Ahriman, where the head is stunted and made subject to the instincts. Everything enters the lower members of the etheric body. ... That is the remarkable thing, that the human being in his head, already in the warmth-ether of the head, repels the physiognomy of immorality, will not allow it to rise” (GA 221, 17.2.1923).

Through immorality, hatred, sexuality (the antithesis of love) the human being does something unnatural: that which works in him out of the heights tries to bind him fast in the sphere of spatio-temporal evolution, relativize morality and declare that the moral is an “offshoot” of natural necessity (for example, in psychoanalysis). But in such a case, the human being figures in the world, not as a creator, but as a destroyer of the Divine. This is why love incarnate came to his aid in the

world of space and time – the Christ. “Something that was not necessary for the Christ himself,” says Rudolf Steiner, “this was accomplished by Christ. ... It was a deed of Divine love! We must be clear about the fact that, for the present, no human feeling is able to experience the intensity of love that was necessary for the God, who had no need of it, to make the decision to be active on earth in a human body” (GA 131, 14.10.1911). Christ came from the primordial home of the human soul in order, on the earth, to endow this soul with what it had forfeited as a result of the Luciferic temptation and the course of Ahriman’s evolution. Therefore “Christ ... brought to the earth those non-earthly forces which can provide us with the stimulus to develop that to which the Earth itself can never inspire us” (GA197, 22.11.1920). These forces are spiritual freedom, love and moral phantasy. One can, therefore, follow Christ into the worlds of higher being, only if one develops these virtues.

The human being is reborn many times on the earth and undergoes, thanks to this fact, the most radical metamorphoses. For example, what we develop as our trunk in the one incarnation, becomes our head in the next. The immoral person, who Ahrimanizes himself in the physical and etheric bodies, can in his individual development not move upwards in the direction of greater perfection in the life that follows. He is then the slave of the natural process, the “horizontal” of development. In his world-view he will tend towards materialism, dualism, nominalism, agnosticism – even materialistic mysticism. By contrast, that which arises in man from moral phantasy permeates him from below upwards, right up into the head, and has a liberating effect. “The vertical direction brings it about. In the vertical dimensions, “says Rudolf Steiner, “nothing immoral actually flows. ... “only the moral flows in the vertical direction. And it is the case that, already in the ether, in the warmth-ether of the blood in the vertical direction, the physiognomy of what is immoral is repulsed. The head does not receive it. But what is moral ascends with the warmth of the blood into the head, already in the warmth-ether, still more in the light-ether and especially in the chemical and life-ether. The human being imbues his head with his own essential being” (GA 221, 17.2.1923).

How this happens concretely we have already adequately described, and we would now complete our book with a formula in which the principles of our Jachin and Boas pillars with their decisive importance for individual development, are expressed micro and macro-cosmically: “Wisdom is the precondition of love; love is the outcome of wisdom that has been reborn in the ‘I’” (GA 13).

'Die Philosophie der Freiheit'

Final Questions

Part III

The Consequences of Monism

That we have to do in Part III of the 'Philosophie der Freiheit' with a synthesis of the first Parts, needs no demonstration. It is perfectly sufficient to read it and to have in one's memory, at least in broad terms, what the first two Parts were about. The main synthetic thought that comes to expression in it, is the following: The knowledge of freedom *can be united* with the reality of freedom, they are nothing other than two parts of the same whole – the free individuality. Their unity is also rooted in the belonging together of concept and percept. Only, instead of the inner representation, we arrive this time at the real individuality, the incarnate, personified inner representation, which sounds thus at the end of this Part: "He (the human being) is *free*." The unity of the three Parts is dialectical in an essential, not an abstract sense. *It corresponds to the unity of elements 2, 4, 6 in the seven-membered Cycle of thinking.* What comes to expression through it in the lemniscate of the form of living thinking is the vertical axis, along which takes place the ascending transformation, while elements 1, 3, 5 and 7 can be assigned to the horizontal axis of becoming in space and time (Fig.170).

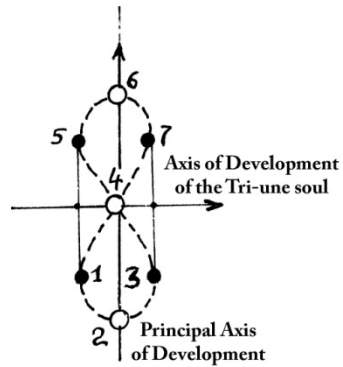


Fig. 170

When we speak of the law of the emergence of the sevenfoldness out of the tri-unity and its return to it, we mean by it that existent Tri-unity which is never something that 'has become' (because it is rooted in the 'I'). The dialectical tri-unity is its "derivative".

The existent Tri-unity of the 'Philosophie der Freiheit' is so structured, that

- Part I is given in accordance with the principle of element 2;
- Part II in accordance with that of element 4;
- Part III in accordance with that of element 6.

The entire first Part is the *total antithesis to the world of 'what has become'*, with its ideas of the *impossibility of freedom*. The second Part is the *negation of the negation*, not merely of the idea, but of the thinking subject himself in Part I. Thus cognition is born in 'beholding', and thus takes place the ascent from the lower 'I' to the higher 'I'. In the first Part we were thinking, and the thoughts came to us for the first time – astrally. In the second Part we received them as memory pictures – i.e. etherically. For this reason it was better here to think mainly in 'beholding' – intuitively. And now the question still remains open: with what substance is the third Part connected?

We said earlier that the human being of body, soul and spirit is involved in the development of the three Parts of the 'Philosophie der Freiheit'. Here, the bodily element works as an instrument of reflective consciousness. But the human being unites himself in the developmental process with the three Parts in their sequence, also with his three sheaths. In this sense the cognizing subject's 'I'-spirit, which attains in the third Part the synthesis of the other two, reaches through to the *physical* (not material) structures of the body, influences its *phantom*.... Through *a new kind of work in thinking* it prepares within itself the *resurrection body*. What kind of work in thinking is meant here, we have learnt from the content of the 'Philosophie der Freiheit': it possesses, in contrast to the fruits of abstract thinking, real being. Consequently, in such thinking the human being lives out simultaneously his feelings and also his will-impulses. Therein consists also the higher unity of the human being: in thinking he identifies, with his entire soul, with all his feelings, with this process; he lives and therefore also acts within it; *such a form of thinking alone is deed*.

The final and highest individualization attained by the thought-forms (thought-beings) of the 'Philosophie der Freiheit' in its third Part, expresses the *individualizing of the cognizing subject himself*. It permeates the system of his triune soul with the help of three ingredients: thinking, feeling and willing; and in such a way that, in the dominant life of thinking, feeling and willing are present at the same time. Thus the *conceptual basis* of the triune soul is individualized. In the dominant life of feeling, thinking and willing are present. Thus the *characterological disposition* of the triune soul is individualized. In the will impulses of the soul, thinking and feeling are present. The interweaving of thinking, feeling and willing is present in all soul-life. The special nature of the free spirit consists in the fact that they are made conscious and are individualized in it – i.e. they do not depend on the natural bodily organization given to it, but, on the contrary, work in

their totality upon the threefold bodily nature and continually transform it into threefold spirit.

Thus the ‘Philosophie der Freiheit’ in its entirety embodies a tri-unity. Two of its elements (Parts) are sevenfold, the third is onefold. Threefoldness as an all-determining principle also pervades both sevenfoldnesses. Each seven-membered lemniscate is formed out of *four* threefoldnesses, tri-unities which pass over into one another. The fourth threefoldness is formed by the lower and upper loops of the lemniscate together with the transitional point from the one to the other (Fig.171).

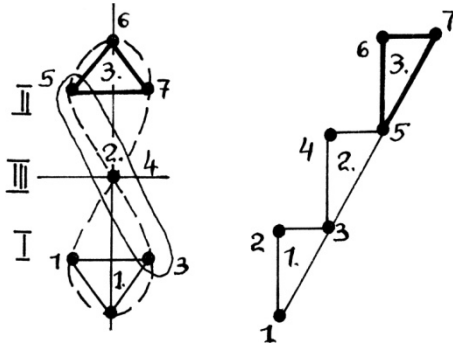


Fig. 171

In this case we have in each Part of the ‘Philosophie der Freiheit’ four tri-unities. The three Cycles of the third Part can only be taken in the general (the fourth) tri-unities of their lemniscates, as the tri-unities of their elements are, content-wise, in no way comparable to the chapters. And, finally, all three Parts of the book taken together form a further tri-unity. Thus we can see that the book as a whole consists

of *twelve tri-unities*. Therein consists its completeness and its macrocosmic character.

In Fig.171 we see that the tri-unities within the sevenfoldness are connected in such a way that the last member of the previous tri-unity is the first in the one that follows. Thanks to this fact, the laws of dialectic themselves undergo a *metamorphosis* in the seven-membered system of thinking. In the first triad, dialectical logic comes to expression in its formal purity. Its synthesis (element 3) forms the thesis for the following triad, in which the contradiction is no longer formed conceptually, but arises through the methods of thinking – the conceptual and the ‘beholding’ thinking. This synthesis of the higher dialectical* contradiction is ideal perception. To realize the first triad one must be

* Thinking negates ‘beholding’ and vice-versa.

able to think well; to bring about the second, one must change the quality of thinking – i.e. to a certain extent become a *different human being*.

In the third triad, ideal perception is the thesis. This has the character of the universal. Its antithesis is its own individualization. In this comes to expression the collision discussed in Chapter 14 between the generic and the individual, but carried over into the world of intelligible beings. We have something similar in analytical scientific thinking. The world of percepts reveals itself in it as an undifferentiated whole, a passive multiplicity. With the help of concepts we *individualize* the percepts, separate them out from the universal through our thinking. This applies also to ideal perception. It appears to us initially against the background of the undifferentiated multiplicity of the *entire* world of ideal perception; in this it also resembles a dogmatic judgment. But in contrast to the latter and also to sense-perception, it has *itself* the tendency to individualization in our ‘I’, since it possesses the qualities of a thought-being. In a certain sense there is, also here, nothing else we can do than to ‘behold’ how it does this. But as distinct from element 4, where the ‘I’ and the object of beholding form, despite everything, two different sides of reality, in element 6 the individualizing of the idea is at the same time an individualization of the ‘I’.

Something similar occurs, also with the moral intuitions. In themselves they are all universal and bear no relation to sense-reality. When they individualize themselves in the ‘I’, which prepares itself for this with the help of earthly experience, they enrich this experience with higher, concrete meaning and content.

The contrast between element 5 and 6 is that between the *universal and the particular*. Their synthesis is realized in the higher universal, which has the peculiar feature that it *universalizes* the particular, *but without overcoming it* (aufheben). Thus in the aeon of the future Vulcan all individual ‘I’s will flow together into an absolute unity with God, without losing themselves in the process. The absolute receives, thanks to them, a multiplicity of new shades of colour and qualities. The seventh stage of the gnosological lemniscate also serves as a preparation for such an all-unity of the totality of existing human ‘I’s.

Two Parts of the ‘Philosophie der Freiheit’ form two great sevenfoldnesses, whereby the second is by no means simply a repetition of the first with new material. The character of the triads in the two lemniscates is quite different. Any development that follows a path of metamorphosis, *ascends higher* from cycle to cycle. We have observed this within the chapters, where the thought-cycles also form a seven-membered metamorphosis and each of them plays the rôle of the one or the other element – i.e. is qualitatively distinct from the other Cycles,

with which it is united in a single wholeness. The Cycles of the two Parts stand towards one another in the relation shown in Fig.172. Characteristic of the first of the two is the fact that its first three chapters express with especial purity the principle of the logical-dialectical triad, while the last three express the ontological; they appeal in a higher degree to the power of judgement in beholding, than do the first three. In the transition to the second Part we observe in its first three chapters an enhancement of the ‘beholding’ principle. One can say that this, viewed within the context of the book as a whole, reaches here its highest point. But in the content-focussed elements of the second loop (in chapters 12 and 14) the power of judgement in beholding grows weaker, and the conceptual-dialectical principle of thinking returns again – admittedly with one peculiar feature: Chapter 13, which connects these two

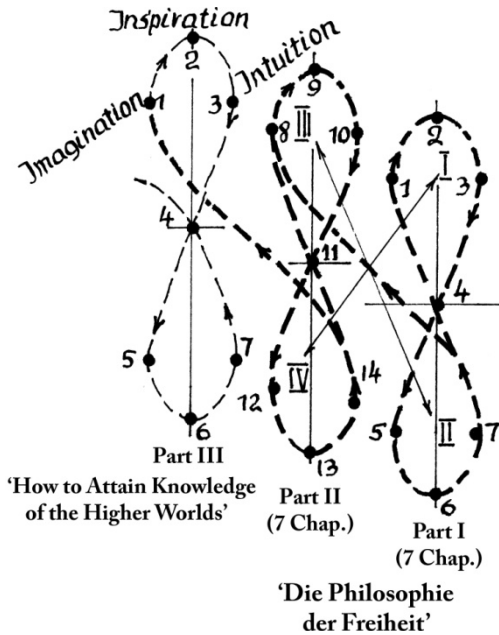


Fig. 172

Thus the mutual relation of the two lemniscates of the book is *not symmetrical*. Their Parts *correspond to one another in the forms of a cross*, as we see in Fig.172. If we now ask ourselves: And what would the third Part look like, if it also had to consist of seven chapters? – we need to bear in mind that from the *gnoseological* point of view the principle of ‘*beholding*’ could lead to no more than a repetition of what has already been discovered.

elements, arises according to the laws of the transformative elements 2, 4, 6. For this reason we must see in it the climax of ‘beholding’. Its emergence is prepared for in chapters 9 and 11.

The return of the conceptual-dialectical principle of thinking at the end of Part II is essential because the book must, at its “periphery”, enter into direct contact with the surrounding world of cognition and experience. (In Part III the task is a different one – i.e. primarily methodological.)

Any method of thought and cognition has its limits. When our method has *exhausted* itself within the chapters in the totality of the seven Cycles, it is urged on by the mutual relations of the Parts of the book, already in the polar opposition of thinking and ‘beholding’, towards a synthesis of such a kind that leads *beyond the boundary of sense-experience*.

Rudolf Steiner finds a way out of this situation by bringing the sevenfoldnesses of the first two Parts of the book back to the tri-unity, as he is not at all setting himself the task of reaching beyond the limits of ‘beholding’ thinking in the ‘Philosophie der Freiheit’. But if we wish to do this, and were keen therefore to have seven chapters also in the third Part, then we would have to reach for another of Rudolf Steiner’s books – namely, ‘How to Attain Knowledge of Higher Worlds’ (GA 10). Then in the third lemniscate we would have to speak in the first three chapters about the imaginative, inspirative and intuitive states of consciousness (in the purely esoteric sense). In its further chapters one would, in this case, speak of still higher stages of initiation. But maybe one would have to speak in the first three chapters about the method of development of the organs of supersensible perception and turned, only after this, to Imagination etc.

Thus the ‘Philosophie der Freiheit’ represents for us a wonderful school for the training and transformation of thinking, without which in our modern times it is simply too risky to approach the stages of initiation. Only in exceptional cases is this possible, and only for people who have already completed the necessary preparation in thinking, in previous incarnations.

The ‘I’-spirit of the human being, as the image and likeness of God, is unitary and tri-une. In harmony with its structure, the third Part of the book embodies a unitary thought-form which conceals within itself three thought-cycles. It lends to the dialectical-ontological unity of the monism of the ‘Philosophie der Freiheit’ its final, completed expression.

In Cycle I thinking and the *conceptual basis* of the soul play the leading rôle. The soul can develop its character as a wholeness thanks to the acquisition of its system-forming principle, which proves to be the morality that can be experienced intuitively. With its help the human being can lead a holistic, “self-contained total existence in the universe”. As we know, a thinking of this kind has the nature of perception and is pure will.

We do not intend to split up this Cycle with additional commentaries. The metamorphosis of its elements is expressed in a typical way and is not at all difficult to experience if the reader has succeeded in realizing inwardly at least a part of our numerous practical exercises. He will then notice, himself, that literally everything in the Cycle is pervaded by the principle of individualization, which proceeds *from the reader himself*.

CYCLE I

1. The unitary or holistic world-explanation, or monism as here understood, draws from human experience the principles it needs for an explanation of the world. It also seeks the sources of action within the world of observation – namely, in the human nature accessible to our self-knowledge and, more specifically, in moral phantasy. It refuses to seek, through abstract reasoning, *outside* the world given to perception and thinking, for the ultimate grounds underlying it. For monism, the unity brought by the thinking observation accessible to direct experience, towards the multiplicity of percepts, is, at the same time, the unity that is demanded by the human need for knowledge and through which it seeks entry into the realms of the physical and spiritual world.
2. Anyone who seeks yet another unity behind the one that is to be sought in this way, shows only that he does not recognize the correspondence between what is found through thinking and what is demanded by the instinctive striving for knowledge. The single human individual is not, in fact, separated from the world. He is a part of the world, and there exists a real connection with the totality of the cosmos which is merely interrupted for our perception. We see, to begin with, this part as a separately existing entity, because we cannot see the ropes and pulleys through which the movement of our wheel of life is brought about by the basic forces of the cosmos. Whoever remains attached to this standpoint sees the part of a whole as a really independently existing being, the monad, which receives knowledge of the world, in some way from without.
3. The monism intended here shows that the independence can only be believed in so long as what is perceived is not woven by thinking into the fabric of the conceptual world. Once this happens, the existence as a part reveals itself as a mere *appearance due to perception*. Only through intuitive thought-experience can the human being find his self-contained, total existence in the universe. Thinking destroys the appearance arising from perception and integrates our individual existence into the life of the cosmos. The unity of the conceptual world, which contains the objective percepts, absorbs into itself, also, the content of our subjective personality. Thinking gives us the true

form of reality, as a self-contained unity, while the manifoldness of the percepts is no more than an appearance due to our organization (see Chapter 5, Cycle III).

4. Knowledge of the real world as opposed to the appearance of the percept has been at all times the goal of human thinking. Science tried to recognize the percepts as reality through discovery of the laws governing the relations between them. But wherever the opinion arose, that the connections established through the medium of human thinking only have a subjective significance, the true ground of the unity was sought in an object lying beyond the world of our experience (an inferred God, will, absolute spirit etc.). – And, on the basis of this opinion, the attempt was made to gain, in addition to the knowledge of connections that can be grasped within the realm of our experience, a second form of knowledge, that reaches beyond experience and discovers (not through experience, but by way of a metaphysic based on inductive reasoning) the connection of the world of experience with the entities that can no longer be experienced by us. The reason why we are able to grasp the connections in the world by means of a disciplined thinking is seen, from this standpoint, in the fact that a primordial Being constructed the world in accordance with logical principles, and the grounds for our action are seen in the will of this Being.
5. But one failed to recognize that thinking embraces both subjective and objective, and that in the joining together of the percept with the concept, we obtain the total reality.
6. Only so long as we see in the abstract form of the concept the lawful principle that pervades and determines the percept, do we have, in fact, to do with something purely subjective. What is not subjective, however, is the content of the concept, which is gained by means of thinking and added as a complement to the percept. This content is taken, not from the subject, but from reality. It is that part of reality which cannot be reached by perception. It is experience, but of a kind that has not been mediated by perception. Whoever cannot imagine that the concept is something real, is only thinking of the abstract form in which he holds it in his own mind. But it is just as much due only to our organization that it exists in this isolated form, as is the case with the percept. The tree which we perceive, also has no separate existence for itself. It is only a part within the great functioning mechanism of nature, and only possible in a real connection with it. An abstract concept has, for itself, no reality, just as little as a percept has. The percept is the portion of reality that is given objectively, and the concept the part that is given subjectively (through intuition, see Chapter 5, Cycle VI). Our spiritual organization splits reality apart

into these two factors. One factor appears to perception, the other to intuition. Only the combination of the two, the percept that is integrated into the universe in accordance with law, is full reality. If we look at the mere percept by itself, what we have is not reality but a disconnected chaos; if we look only at the laws that apply to percepts, we have to do with nothing more than abstract concepts.

7. It is not the abstract concept that contains reality, but thought-imbued observation, which looks, not one-sidedly at the concept, nor simply at the percept by itself, but at the connection between the two.

At the beginning of the second Cycle we are concerned with the same as in Cycle I – concept and percept and what we gain through the union of the two. But the character of this theme changes radically, and its direction changes. What begins to dominate now is the personal life of the soul, as it develops in the *characterological disposition*. This is underlined in the Cycle through the terminology used: “We *live*, as we find the ideas that belong to the percepts, in reality”; “the single world of ideas *lives itself out*” in all perceiving subjects “as in a multiplicity of individuals”; the “*life* in reality that is filled with the content of thought”, etc. All this is, clearly, embedded in the characterological disposition of the consciousness-soul, where – as is shown in Chapter 9 – the spring of action (not the motive) is the inner representation itself. The system-forming principle of the characterological disposition is the same as that of the conceptual basis, though there are differences of nuance. In the case of the conceptual basis the objective element of the world becomes the possession of the subject; in the case of the characterological basis the inner content of the subjective life, as it ascends to pure thinking, merges with the universal-objective. These two bases (dispositions) are therefore completely indispensable for the ‘I’-spirit. We will now experience Cycle II, also, as a whole.

CYCLE II

1. That we live in reality (are rooted in it with our real existence) will not be denied by even the most orthodox subjective idealist.
2. He will only dispute the fact that in cognition we can reach with our ideas to what we live through in reality.
3. Monism shows, however, that thinking is neither subjective nor objective, but is a principle that encompasses both sides of reality.
4. When we permeate our observation with thinking we enact a process that is itself a part of the stream of real events. We overcome, by

means of thinking within experience itself, the one-sidedness of mere perception. Through abstract, conceptual hypotheses (through purely conceptual reflection) we cannot fathom the essence of what is real, but we live in reality when we find the ideas that belong to the percepts. Monism does not try to add to experience something that cannot be experienced (that belongs to a world beyond); but it finds in concept and percept what is real. It does not spin out a metaphysic from mere abstract concepts, because it sees in the concept by itself the one side only of reality, which remains hidden from perception and only has a meaning in conjunction with the percept. But it calls forth in the human being the conviction that he lives within the world of reality and does not need to seek outside his own world for a higher reality that lies beyond experience. He refrains from seeking the absolutely real anywhere else than in experience, because he recognizes the content of experience itself as the real. And he is satisfied with this reality, because he knows that thinking has the power to stand as guarantor for it. What dualism looks for behind the world of observation is found by monism within that world itself. Monism shows that with our cognizing activity we grasp reality in its true form, and not in a subjective image that interposes itself between the human being and reality. For monism, the conceptual content of the world is the same for all human individuals (see Chapter 5, Cycle 4). According to monistic principles one individual regards another as a fellow human being because it is the same world content that lives itself out in him. In the single world of concepts there are not as many concepts of the lion as there are individuals who think "lion", but only *one*. And the concept which A adds to the percept of the lion is the same as B's, only grasped by a different perceiving subject (see Chapter 5, Cycle 4). Thinking leads all perceiving subjects to the shared ideal unity of all manifoldness. The single world of ideas lives itself out in them as in a multiplicity of individuals. So long as the human being grasps himself only in self-perception, he sees himself as this particular person; as soon as he looks at the ideal world which lights up in him and encompasses all particular things, he sees lighting up in him in a living way the absolutely real. Dualism defines the primordial Divine being as that which pervades human beings and lives within them all. Monism finds this Divine life that is common to all, in reality itself. The ideal content of another human being is also my own, and I regard him as another only so long as I perceive, but as soon as I think, I do so no longer. Each human being embraces with his thinking only one part of the entire world of ideas, and, to this extent, individuals also differ from one another through the actual content of their thinking. But these contents form part of a self-contained whole, which encompasses the thought-contents of all human beings.

5. Thus, the primordial Being which is common to, and pervades all

human beings is taken hold of by man in his thinking. Life in reality that is filled with the content of thought is, at the same time, life in God. The world 'beyond', which is merely inferred and cannot be experienced, rests upon a misunderstanding on the part of those who think that the world 'on this side' does not bear within itself the ground of its existence. They do not recognize that they can find through thinking all that they require for the explanation of the perceptual world. For this reason, no speculation has ever yet come up with a content that is not borrowed from the reality given to us. The God assumed to exist on the basis of abstract inference is simply a human being transposed into the 'beyond'; the will of Schopenhauer is the human will absolutized; Hartmann's unconscious primeval Being composed of idea and will is a combination of two abstractions from experience. Exactly the same is to be said of all other transcendental principles based on a thinking that is not livingly experienced.

6. The truth is that the human spirit never steps beyond the reality in which we live – nor does it need to, for everything that is required to explain the world lies within the world itself. If philosophers finally declare themselves satisfied with an explanation of the world from principles which they borrow from experience and transpose into a hypothetical realm 'beyond', then such satisfaction must also be possible if the same content is left where it is, on "this side", which is where it belongs from the point of view of thinking that can be livingly experienced. Any act of stepping out beyond the world is no more than apparent, and the principles projected outside the world do not explain the world any better than those that lie within it. A thinking that understands itself, however, does not at all require such a movement 'beyond', since a thought-content has only to seek within the world and not outside it a perceptual content in combination with which it forms something real. Even the objects of phantasy are contents which are only justified when they become inner representations that point to a content of perception. Through this perceptual content they become integrated into reality. A concept designed to be filled with the content that is supposed to lie outside the world given to us, is an abstraction to which there is no correspondence in reality. All that we can produce with our thinking is the *concepts* of reality; if the latter is to be found, we also need perception. A primordial world Being for which a content is conjured up in thought, is an impossible supposition for a thinking that understands itself.
7. Monism does not deny the ideal – it even considers that a perceptual content which is lacking in an ideal counterpart is not full reality; but within the entire realm of thinking it finds nothing that could make it necessary for us to step out of the experiential sphere of thinking through a denial of the objective spiritual reality of thought. Monism

sees in a science which confines itself to a description of percepts and does not reach through to that which complements them ideally, as only half of what it should be. But it also regards as half finished all abstract concepts which do not find their completion in perception and do not integrate themselves into the network of concepts that embraces the entire observable world. It therefore has no knowledge of ideas that point to an objective sphere lying beyond our experience and are supposed to form the content of a merely hypothetical metaphysics. All such ideas that humanity has produced are, for monism, abstractions from experience, whereby the fact of their having been borrowed from it is overlooked by their creators.

In the third Cycle we are concerned with the *setting of goals* (which is connected with the will), so that the 'I'-spirit can draw the aims of its activity entirely from out of itself.* It then finds itself to be the system-forming principle of the entire four-membered human being, united on the level of essential being with the spiritual Hierarchies. This means that it belongs to the "vertical" of the spirit and, working out from this, guides the process of evolution immanently and through system-forming activity. It is subject and object and, at the same time, something that embraces both. For this reason, while the free spirit is, hierarchically and through its form of existence, separate from the Absolute, the Absolute nevertheless comes to expression in him in its 'ur'-phenomenal revelation. Such a human being lives, himself, in a shadowy form of being in God.

By virtue of his trans-systemic character, the free spirit leads a purely ideal existence. He organizes the system of the phenomenal world without being, himself, one of its elements or a combination of its elements. To the question: What is he then? – We answer in the words of Nikolai Losky: "He is concrete-ideal being."¹⁷² Within the system of his subject he *comes into being* according to the law of the relation between the fourth and fifth element of the seven-membered logic of 'beholding' thinking, but from then onward leads an existence that is dependent on nothing of a thinkable or sense-perceptible nature.

In contrast to this, the connections of the elements in the system of organic thinking – i.e. the *laws* of the transformation of its elements – possess "abstract-ideal being", to quote Losky once more. 'Beholding', in which the thinking subject is superseded (aufgehoben), is also of this nature. But immediately after this it appears as the possessor of concrete-ideal being. One could say that the free spirit becomes an *intelli-*

* Out of both bases (dispositions) of the soul, when they extend into the sphere between the consciousness-soul and the Spirit-self.

gible being, a real being within the totality of the cosmic Intelligence. Let us permit Nikolai Losky to speak again: “Such a concrete-ideal being possesses, as it is the active source of temporal processes, strength (i.e. has the nature of will – G.A.B.), and as what it expresses belongs to it, it can be characterized in the old philosophical terminology as *substance* or, to say it more clearly, as *substantially creative*.”¹⁷³ It is a principle that is creative according to the image and likeness of God, an ‘I’-being, and it can therefore take upon itself the cross of evolution.

CYCLE III

- 1.-2. It is just as little possible, according to monistic principles, for the goals of our action to be drawn from a realm ‘beyond’, that lies outside the human being. Insofar as they have been thought, they must stem from human intuition. The human being does not make the purposes of an objective (other-worldly) primal being into his own individual purposes, but follows his own, which have been given him by his moral phantasy. The idea that comes to realization in his action is drawn by the human being from the single world of ideas and made the basis for his act of will.
3. Thus he lives out in his action, not the commands that have been implanted into this world from the world ‘beyond’, but the human intuitions that belong to this world.
4. Monism has no knowledge of a world ruler outside ourselves, who sets the goal and direction of our actions. The human being finds no such primal ground of existence in a world ‘beyond’, whose counsel he could seek after in order to learn from it what goals he should pursue in his actions.
5. He is thrown back upon himself. He himself must give a content to his actions.
6. If he seeks outside the world in which he lives, for grounds according to which to determine his will, then he is searching in vain. He must, if he advances beyond the satisfaction of his natural drives, which mother Nature takes care of, seek within his own moral phantasy, unless his own love of ease and comfort prefers to let itself be determined by the moral phantasy of others – that is to say, he must refrain from all action or act according to motivations given to himself from his world of ideas, or given to him by others from the same source. When he moves beyond his sensual life of instinct and obedience to the commands of others, he is determined by nothing apart from himself. He must act out of an impulse that is determined by himself and by nothing else. As an idea, this impulse

is determined from within the single, universal world of ideas; but in factual terms it can only be drawn from this ideal world and translated into practical reality by the human being.

7. The ground for the actual translation of an idea into reality by the human being, monism can only find in the human being himself. For an idea to become action, the human being must first will it before it can happen. A will-impulse of this kind has its ground, therefore, in the human being himself. The human being is, then, the ultimate determining factor of his action. He is *free*.

Thus we see that the “triangle” of the science and the reality of freedom consists of: intuitively (perceptually) experienceable thinking, the unqualified higher individual life in the sphere of ‘beholding’ thinking and the setting of a goal determined solely by the ‘I’.

The third Part of the ‘Philosophie der Freiheit’ has two Additions and two Supplements. For reasons of space we must omit any consideration of the Supplements.

The analysis of the structure of the second Addition we will leave as a voluntary task for the reader. Just a final reminder: The Additions fulfil the rôle of an impulse which strengthens the individual activity of the subject who is acquiring knowledge of the ‘Philosophie der Freiheit’.

1st Addition to the 1918 Edition.

1. In the second Part of this book the attempt was made to provide a foundation for the idea that freedom is to be found in the reality of human action. This required us to single out from the entire realm of human action those parts in relation to which one is justified, in the light of unprejudiced observation, in speaking of freedom. They are those actions which represent the realization of ideal intuitions. Unprejudiced consideration will not speak of other actions as free.
2. But the human being will have, in the light of unprejudiced observation, to see himself as bearing the potential to progress on the path towards ethical intuitions and their realization.
3. *This* unprejudiced observation of the ethical nature of man cannot, however, pronounce a final verdict on the question of freedom. For, if intuitive thinking were itself to spring from some other being, and this being were not one that has its own ground in itself, the consciousness of freedom flowing from the ethical element would prove to be an illusion.
4. But the second Part of this book finds its natural support in the first.

This places before us intuitive thinking as a livingly experienced inner activity of the human being.

5. But to understand *this* essential nature of thinking *in living experience* is equivalent to knowledge of the *freedom* of intuitive thinking.
6. And once one knows that this thinking is free, one can also see how it extends the sphere of the willing to which one can attribute freedom. The human being in action will be considered free by one who can on the basis of inner experience ascribe to the intuitive experience of thought an essential being that subsists within itself. A person who cannot do this will be unable to find a way to the acceptance of freedom that is not open to question.
7. The experience to which we are pointing here finds *within consciousness* the intuitive thinking that has reality not merely in the consciousness. And with this it finds freedom as a hallmark of the actions that flow out of the intuitions of consciousness.

2nd Addition to the 1918 Edition.

The discussions presented in this book are based on the intuitive thinking that can be experienced on a purely spiritual level, and through which any object of perception is placed into reality in the act of cognition. The intention was, to present no more in the book than can be viewed as a whole from the vantage-point of the experience of intuitive thinking. But it should also be pointed out, what kind of formative principle is required by this livingly experienced thinking. And it requires that its character as a self-sustaining experience within the process of cognition should not be denied. Nor should one deny its ability, in conjunction with the percept, to experience reality, instead of seeking this in a world that lies outside this experience and has to be inferred, and relative to which human thought-activity is something merely subjective.

In this we have identified thinking as the element through which the human being lives his way spiritually into reality. (And no-one should actually confuse this world-view based on experienced thinking, with mere rationalism.) But, on the other hand, it follows from the whole spirit of these discussions that the perceptual element is only given the determination of 'reality' for human cognition when it is taken hold of in thinking. The attribution of 'reality' cannot lie outside thinking. It should therefore not be imagined that the sensory form of perception is the guarantor of the sole reality. Whatever arises as percept, the human being on his life's path must simply *wait for*. But the question could be asked: might one be justified in *expecting*, from the point of view arising merely from intuitively experienced thinking, that the human being, besides the sensory, could also perceive the spiritual?

This can, justifiably, be expected. For, even if, *on the one hand*, intuitively experienced thinking is an active process taking place in the human spirit, it is, *on the other hand*, at the same time a spiritual percept taken hold of without a sense-organ. It is a percept in which the perceiving subject himself is active, and it is an independent activity of the self, which is at the same time perceived. In intuitively experienced thinking the human being is transposed into a spiritual world, also as an actively perceiving subject. The percept that, within this world, comes towards him in the same form as the spiritual world of his own thinking, this the human being recognizes as a world of spiritual perception. *This* world of perception would have the same relation to thinking as has, on the sensory side, the world of sense-perception. The world of spiritual perception, as soon as he experiences it, cannot be something foreign to the human being, because in intuitive thinking he already has an experience of a purely spiritual kind. Such a world of spiritual perception is spoken of in a number of writings published after the present book. This 'Philosophie der Freiheit' is the philosophical foundation for these later writings. For, in this book the attempt is made to show that living thought-experience, if rightly understood, *is* already living experience of the spirit. It therefore seems to the author that anyone who can, in full seriousness, assume the standpoint of the author of this 'Philosophie der Freiheit', will not fail to gain entry into the world of spiritual perception. To deduce by means of logical argument what is presented in the author's later books, from the content of this book, is not possible. However, in a living way to take hold of the intuitive thinking spoken of in this book, will result quite naturally in a further living entry into the world of spiritual perception.

CONCLUSION

Despite the length of this book, one page is sufficient for its conclusion. This is accounted for by the fact that the process of reflection must now give way to a meditation – a highly economical and comprehensive form of thinking.

J (Jachin)

In pure thinking you will find
The self, that can sustain itself.
Through changing the thought to picture.
You will experience creative wisdom.

B (Boas)

When you condense feeling to light
You reveal the formative power.
When you transform will into concrete being
You create in the being of worlds.

(GA 40)

When in the light-filled realms of spirit
The soul gives free rein
To the pure force of thinking,
It grasps knowledge of freedom.
When in the full unfolding of life
Man in awareness of freedom
Forms his willing into being
The reality of freedom essentially lives.

(ibid.)

Readers who find this conclusion difficult are advised to end the book by reading the Introduction to the first edition of the ‘*Philosophie der Freiheit*’.

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- ¹⁴⁷ Andrej Belyj. Rudolf Steiner i Gete v mirovoznrenii sovremennosti. Moskau 2000, S. 59-60.
- ¹⁴⁸ Ebenda, S. 61.
- ¹⁴⁹ Ernst Marti. *Das Ätherische*. Verlag die Pforte. Dornach 1994, S. 49 f.
- ¹⁵⁰ Hier drängt sich eine Bemerkung anlässlich der verstärkten Propaganda auf, die mit allen Mitteln der Subkultur (Massenmedien, „öffentliche Meinung“, „einfühlsame“ Einstellung eines Teils des Klerus, politischideologischer Druck) zur eingeschlechtlichen „Liebe“, wenn man sich so ausdrücken darf, betrieben wird. Bis zu den *kosmisch* bedingten Elementen und Prozessen zerstört der Mensch in diesem Fall sein Wesen, hemmt seine *artenmäßige* Evolution und kann letzten Endes aus ihr herausfallen, d.h. nicht nur sittlich, sondern recht eigentlich als Art zurückbleiben. Wie tragisch eine solche Entwicklung wäre, lässt sich kaum übertreiben. Wenn die Neigung zum gleichen Geschlecht durch Krankheit bedingt ist, dann muss man diese zu den schweren, in den „Hemmungen“ des Karma wurzelnd, zählen.
- ¹⁵¹ P. H. Holbach. *Sistema prirody*. Moskau 1940, S. 3.
- ¹⁵² J. W. Goethe. *Die Natur*. NS. Bd. II, S. 5-7.
- ¹⁵³ P. H. Holbach. *Sistema prirodi*, a.a.O., S. 345.
- ¹⁵⁴ E. Haeckel. *Mirovoznrenie Darvina i Lamarka*. Anlässlich des 100. Geburtstags Darwins gehaltene Ansprache. St. Petersburg 1909, S. 44.
- ¹⁵⁵ P. H. Holbach. *Sistema Prirody*, a.a.O., S. 7.
- ¹⁵⁶ J. W. Goethe. *Dichtung und Wahrheit*. Buch 11. Weimarer Goethe-Ausgabe 1891-1896. 1. Abt., Bd. 28, S. 70.
- ¹⁵⁷ N. O. Losskij. *Mir kak...*, a.a.O., S. 342.
- ¹⁵⁸ Ebenda, S. 344.
- ¹⁵⁹ A. Brunswig. *Das Vergleichen und die Relationserkenntnis*. Leipzig und Berlin 1910, S. 184 f.
- ¹⁶⁰ N. O. Losskij. *Mir kak...*, a.a.O., S. 362.
- ¹⁶¹ J. W. Goethe. *Sprüche in Prosa*. NS, Bd. 4, Abt. 2, S. 378.
- ¹⁶² Lorenz Oken. *Lehrbuch der Naturphilosophie*. Jena 1831, S. 389.
- ¹⁶³ N. O. Losskij, *Svoboda voli*, a.a.O., S. 592.

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- ¹⁶⁴ W. Solowjew. *Opravdanie dobra*. Werke in zwei Bänden. Band 1, Moskau 1988, S. 267.
- ¹⁶⁵ Ebenda.
- ¹⁶⁶ Ernst Hagemann. *Die Evolution der Geisteswesenheiten in der Periode der Erdenentwicklung*. Lübeck 1959. Das Buch bedarf schon lange einer Neuauflage.
- ¹⁶⁷ N. O. Losskij. *Mir kak...*, a.a.O., S. 385.
- ¹⁶⁸ Ebenda.
- ¹⁶⁹ Vgl. Karl Marx, F. Engels. *Sotschinentia*. Moskau 1955-1981, Band 21, S. 302.
- ¹⁷⁰ Wie groß jene Gefahr war, hat die Geschichte Russlands im 20. Jahrhundert gezeigt. Das sogenannte „silberne Zeitalter“ seiner Kultur war eine Wiederholung desselben altgriechischen „Taumels der Poeten“. Sein unwahrscheinlich starker Ästhetismus und der Höhenflug der Genialität waren ihrem Wesen nach furchtbar luziferisiert und bargen viel Dekadentes in sich. Dabei fanden sich in Russland keine Philosophen, welche jenen „Taumel der Poeten“ hätten zügeln können. Man „hatte nicht die Zeit“, W. Solowjew zu verstehen, man „kam nicht dazu“, Nikolaj Losskij zu bemerken. Man folgte Nikolaj Berdjajev, der selbst ein Produkt des „silbernen Zeitalters“ war. Die Rettung hätte von der Anthroposophie kommen können, doch gegen diese zog der „Haupttharst“ der „silbernen“ Intelligenz zu Felde. Als Andrej Belyj eine Lanze für den Goetheanismus brach und ein Buch verfasste, in dem er die Farbenlehre Goethes und Rudolf Steiners gegen die leeren und snobistischen Ausfälle E. Metners verteidigte, des Chefredakteurs der symbolistischen Zeitschrift *Musaget*, schrieb der größte und zweifellos auch tiefste russische soziale Denker, Iwan Iljin, einen „offenen Brief an Bugaew“ (d. h. Belyj), in dem es hieß: „Mit einem Gefühl äußerster Scham und tiefsten Ekels las ich das von ihnen (absichtlich kleingeschrieben) verbrochene Buch gegen Emil Karlowitsch Metner... Ihr neues Werk... bietet keine Grundlage dafür (und kann sie auch gar nicht bieten), dem wesensmäßigen Verständnis Goethes näherzukommen... Sie hielten es für angemessen, die russische Literatur um eine Schmähchrift zu bereichern... Seien *sie* sich gewiss, dass ich sie bei einem Treffen nicht kennen und ihnen nicht die Hand reichen werden!“ Metner reagierte auf Iljins Brief wie folgt: „Erst jetzt wird mir die ganze Schamlosigkeit des A. B. so richtig klar.“ (Zitiert nach den Kommentaren zur im Jahre 2000 erfolgten Neuauflage von Belyjs Buch *Rudolf Steiner i Gete v mirovossreni sovremennosti*, a.a.O., S. 540-541.) Russland schwang sich nicht ins

Reich Luzifers auf, sondern stürzte in die ahrimanisch-asurische Hölle des Bolschewismus. Doch bis heute widersetzen sich die Russen dem Verständnis der geistigen Quellen des Jahres 1917. Darauf haben wir in unserem Buch *Die wartende Kultur* (Moskau-Basel Verlag 1995) hingewiesen.

¹⁷¹ N. O. Losskij. *Mir kak...*, a.a.O., S. 398, 402.

¹⁷² Ebenda. S. 370.

¹⁷³ Ebenda.

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