

ON HIS BOOK

BY THE AUTHOR THE YEAR HE WROTE IT. --AGE 33

→ "To you I must say the following: if you had rejected my book, it would have been incomparably painful for me. You tell me the book is too short, and that a whole book could have been made of each chapter. I cannot contradict this remark in as far as it is objectively meant. The explanation lies in my own subjectivity. I don't teach; I relate what I have inwardly experienced. I relate it as I have experienced it. Everything in my book is personally thought out. Also the form of the thoughts. Anyone with a teaching disposition could extend it. Perhaps I could, too, at the right time. For the time being, I want to describe the biography of a soul wrestling its way up to freedom. One cannot do anything for those who want to accompany one over the cliffs and abysses. One must get oneself over. Too great a yearning for the goal burns within one for it to be possible to stop and explain to others how they can get across most easily. I believe that if I had simultaneously tried to find a suitable way for others, I should have fallen. I went my way as well as I could; it was this way that I described. After that I could perhaps find a hundred ways which others might take, but I did not want to put down any of them on paper immediately. Haphazardly and quite individually, I have jumped over many cliffs, and have worked my way through thickets in my own fashion. It is only when one reaches the goal that one knows that one is there. Perhaps the time for teaching in these matters is over. Philosophy interests me now almost exclusively as the experience of the individual."

Source:

Rudolf Steiner, from a letter to Rosa Mayreder -
November 4, 1894, Weimar

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STUDY IS THE FIRST STAGE ON THE PATH OF INITIATION

"Study in the Rosicrucian sense is the ability to emerge oneself in a content of thought not taken from physical reality but from the higher worlds. This is called the life of pure thought. Modern philosophers for the most part deny this. They say that every thinking must have a certain vestige remaining from sense perception. This however is not the case. No one, for example, can see a true circle. A circle must be seen in the mind, on the blackboard it is only a collection of tiny particles of chalk. One can only attain to a real circle if one leaves aside all examples, all actual things. Thus, thinking in mathematics is a supersensible activity. But one must also learn to think supersensibly in other fields.

Great teachers have always exercised this kind of thinking in regard to the being of man. Rosicrucian theosophy is such supersensible knowledge. Its study, with which we are now occupied, is the first stage of the Rosicrucian training itself. I am not bringing forward Rosicrucian theosophy for any external reason, but because it is the first stage of the Rosicrucian initiation.

People think often enough that it is unnecessary to talk about the principles of man's being; or about the evolution of humanity or the different planetary evolutions, they would rather acquire for themselves beautiful feelings, they do not want to study earnestly. Nevertheless, however many beautiful feelings one acquires for one's soul, it is impossible to rise into the spiritual worlds by that alone. Rosicrucian theosophy does not try to arouse the feelings, but through the stupendous facts of the spiritual worlds to let the feelings themselves begin to resound.

The Rosicrucian considers it a kind of shamelessness (Schamlosigkeit) to take people by storm with feelings. He leads them along the path of mankind's evolution in the belief that feelings will then arise of themselves. He calls up before them the planets journeying in universal space, knowing that when the soul experiences these facts, it will be powerfully gripped in feeling. It is only an empty phrase, to say one should address oneself to the feelings, this is just indolence. Rosicrucian theosophy lets the facts speak, and if these thoughts flow into the feeling nature and overpower it, then that is the right way. Only what the human being feels of his own accord can fill him with rapture.

The Rosicrucian lets the facts in the cosmos speak, for that is the most impersonal kind of teaching. It is a matter of indifference who stands before you; you must not be affected by a personality, but by what he tells you of the facts of the world-becoming. Thus the Rosicrucian training strikes out direct veneration for the teacher,

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he does not claim it nor require it. He wishes to speak to the pupil of what exists quite apart from himself.

One who will press forward into the higher worlds, must accustom himself to the kind of thinking in which one thought proceeds from another. A thinking of this nature is developed in my Philosophy of Spiritual Activity and Truth and Science. These books are not written in such a way that one can take a thought and put it in another place. They are written as an organism arises, one thought grows out of another. These books have nothing at all to do with the one who wrote them. He gave himself up to what the thoughts themselves worked out in him, how they linked themselves one to another.

STUDY, then, for one desiring to take a somewhat elementary approach, means: making oneself familiar with the elementary facts of spiritual science; whereas, for one who wishes to go further, it means: learning to immerse oneself in a thought-structure which lets one thought grow out of another, out of itself.

SOURCE:

Rudolf Steiner, members' lecture, June 6, 1907, Munich Theosophy of the Rosicrucians, XIV, Nature of Initiation English, 1953, p. 159; German, 1951, p. 149

(The use here of the term 'Rosicrucian' was characteristic of those early years. It was employed to distinguish western from oriental theosophy. Note the use of 'spiritual science' as synonym in the last paragraph.)

ON THE FAITHFUL REPRODUCTION OF THE THOUGHTS IN THE
'PHILOSOPHY' JUST AS THEY ARE GIVEN

"The re-fashioning of the *astral* body indirectly through meditation and concentration, is called by an ancient name: katharsis or purification. This has as its purpose the discarding from the astral body all that hinders it from becoming harmoniously and regularly organized, thus enabling it to acquire higher organs.

It is endowed with the germ of these higher organs; it is only necessary to bring forth the forces which are present in it. We have said that the most varied methods can be employed for bringing about Katharsis.

A person can go very far in this matter of Katharsis, if, for example he has gone through and inwardly experienced all that is in my book, Philosophy of Spiritual Activity, and feels that this book was for him a stimulation and that now he has reached the point where he can himself actually reproduce the thoughts just as they are there presented.

If a person holds the same relationship to this book that a virtuoso, in playing a selection on the piano, holds to the composer of the piece, that is, he reproduces the whole thing within himself - naturally according to his ability to do so - then through the strictly build up sequence of thought of this book - for it is written in this manner - katharsis will be developed to a high degree.

For the important point in such things as this book is, that the thoughts are all placed in such a way that they become active. In many other books of the present day, just by changing the system a little, what has been said earlier in the book can just as well be said later.

In the Philosophy of Spiritual Activity, this is not possible. Page 150 can as little be placed 50 pages earlier in the subject matter, as the hind legs of a dog can be exchanged for the forelegs, for this book is a logically arranged organism, and the working out of the thoughts in it has an effect similar to an inner schooling.

Hence, there are various methods of bringing about Katharsis. If a person has not been successful in doing this after having gone through this book, he should not think that what has been said is untrue, but rather that he has not studied it properly or with sufficient energy or thoroughness."

SOURCE:

Rudolf Steiner: Cycle of Hamburg Lectures, May 31, 1908
"Gospel of St. John" Hamburg
Beginning of Lecture XII.

EXACT THINKING: BASIS FOR NEW CLAIRVOYANCE

"If a pearl is lying on the roadside and a chicken finds it, the chicken does not particularly value the pearl.

Most of the men and women of today are chickens in this respect.

They do not value the pearl that lies there in full view before them. What they value is something quite different.

They value their own concepts and thoughts.

But no one could think abstractly, no one could have thoughts and concepts if he were not clairvoyant.

For in our ordinary thought the pearl of clairvoyance is contained from the very start.

These thoughts and Ideas arise in the soul through exactly the same process as that which gives rise to its highest powers.

It is immensely important to learn to understand that clairvoyance begins in something that is common and everyday: We have but to recognize the supersensible nature of our concepts and Ideas.

We must realize that concepts and Ideas come to us from the supersensible worlds; only then can we look at the matter rightly.

When I tell you of Beings of the higher hierarchies (of Seraphim and Cherubim and Thrones, right down to the Archangels and Angels) - these are the Beings that must speak to the human soul from higher spiritual worlds.

And it is from these worlds that concepts and Ideas come; they come into the soul from higher worlds, not from the world of the senses.

In the 18th century, what was considered a great word, was uttered by a pioneer of thought: "O man, make bold to use your understanding. Today a greater word must resound into men's souls: "O man, make bold to claim your concepts and Ideas as the beginning of your clairvoyance!"

And what I have just expressed, was expressed by me many years ago, publicly and openly in my books "Truth and Science", and "Philosophy of Spiritual Activity", where I showed that human Ideas come from supersensible cognition.

It was not understood at the time, and no wonder, for those who should have understood it, were - well, like the chickens."

SOURCE:

Rudolf Steiner, Occult Foundations of the Bhagavad Gita
May 19, 1913 lecture 2, midways. British typescript trans.

MORPHOLOGICAL THINKING AS THE STAGE BEYOND ORDINARY SCIENTIFIC THINKING
ITS DEVELOPMENT IN MEDITATION AND USE IN THE WRITTEN STYLE OF THE BOOKS

"I might describe the new way of thinking which is added to the old way of thinking in the following way:...In the early 90's, I wrote my "Philosophy of Spiritual Activity" in order to show that freedom really lives in man's ethical, moral life. There it has its roots.

The "Philosophy of Spiritual Activity" called forth many misunderstandings because people simply cannot penetrate into the way of thinking employed in this book. It already employs that form of thinking which must be gained by systematic practice in order to reach a knowledge of the higher worlds. It is a first beginning in this direction, a first step leading to a knowledge of the higher worlds.

...Ordinary thinking really consists of spatial conceptions. In ordinary thinking everything is arranged spatially. Even time is led back to space. For time is expressed by the movements of the clock. The same process is contained in our physical formulæ. In short, we must finally come to the conclusion that ordinary thinking is a combining way of thinking, one that collects scattered elements. We use this way of thinking in our ordinary sound conditions of life and in ordinary science.

But, the kind of thinking which should be used for the cognition of higher worlds and which is gained with the aid of exercises I have described, is one which I might call MORPHOLOGICAL THINKING, one in which we think in forms.

This way of thinking is not limited to space; it lives within the medium of time, in the same way in which our ordinary thinking lives in the medium of space. This thinking does not link one thought with the other, it sets before the soul a kind of thought-organism.

When we have a conception, an idea or thought, we cannot pass over at will to another. Even as in the human organism, we cannot pass over at will from the head to any other form, but must first pass over to the neck, then the shoulders, thorax, etc., even as in an organism everything has a definite structure which must be considered as a whole, so the thinking which I have characterized as morphological thinking, must be inwardly mobile. As stated, it lives with the medium of time, not space. But it is inwardly so mobile that it produces one form out of another, by constantly growing and producing an organic structure.

It is this morphological way of thinking which should be added to the ordinary way of thinking. It can be attained through exercises of meditation which are described in principle in some of my books. These exercises strengthen and intensify thinking. The morphological way of thinking, the thinking activity which takes its course in forms and pictures, enables us to reach the first stage of the knowledge of super-sensible world, the stage described in my books as imaginative knowledge.

SOURCE:

Rudolf Steiner: Public Lecture to University Students:
English Pamphlet: Paths to Higher Knowledge, November 26, 1921 p9
German: Das Goetheanum 1944 #31-36

"We stand face to face with Nothingness, with this loss of the old intuitions, So what is to be done? Seek in the Nothingness the All! Seek to draw out of this Nothingness something which is not given to one, but something for which we must work to achieve. And no longer can one work with those passive powers which once existed. On the contrary, now, only with the strongest cognitional forces of pure-thinking.

For in the case of this pure-thinking, thinking itself is transformed directly into will. However, to call forth this pure-thinking, to rouse this elemental, original activity, for this, we need energy.

Here, the lightning of the will must strike squarely into the thinking. But this lightning stroke of will must also *come* solely from out the single human individuality.

And we must develop the courage to call upon this pure-thinking, which indeed becomes pure-will. And therewith a new capacity is born: the capacity to gather moral impulses directly out of the human individuality - impulses which no longer are passively given as in the past.

The present age knows that which man has produced from within by his own labor, under no other name than that of IMAGINATION (Phantasie). Therefore, in this age which little countenances the expression of this inner work, the future moral impulses must be born out of MORAL IMAGINATION. This means that man must be steered away from mere poetical, artistic imagination to a genuinely productive moral imagination.

All old intuitions were always given only to groups. There exists a secret and mysterious connection between the primeval revelations and human groups. The ancient intuitions were given in group-contexts. The new intuitions which from now on must be elaborated, must be worked for on the stage of every single individual soul. That means: every individual human must himself be made into the source of the ethical. And this must arise out of the Nothingness which we face within ourselves, from out of which the intuitions themselves must be drawn.

...That to which must be appealed is the creativity in man, - so to speak the creation of an inner man within the outer man. The outer man earlier received his moral impulses from outside, nowadays, man must himself create an inner man. With this inner man he henceforth receives the new moral intuitions.

So it is that from out of the Age itself there is born something such as a "Philosophy of Spiritual Activity", something which at the same time must - in the strongest sense of the word - place itself in opposition to the present age."

SOURCE:

Rudolf Steiner, October 7, 1922 Stuttgart
Educational Youth Course, lecture V

THE DIVINITY IN WILL-FILLED THINKING

AND THE GOD-FORSAKEN PASSIVE THINKING -MOST PEOPLE LOVE

... "You see, in what I call 'anthroposophical spiritual science' in the Preface to the "Philosophy of Spiritual Activity", you encounter something which you cannot comprehend when you simply employ that passive thinking of which most people today are so especially fond -- that GOD-FORSAKEN THINKING, to which most people are so devoted, which was god-forsaken already in a previous life; on the contrary, you only comprehend what I call 'spiritual science' if you develop in freedom an inner impulse, to bring activity into your thinking. You simply don't come along, you simply don't take part in what lives in spiritual science, if that spark, that lightning doesn't strike, by which the thinking is filled with activity. Through this activity we must again conquer for ourselves the DIVINITY OF THINKING.

Anthroposophic literature demands that we shall think actively. Most can only think passively and discover that 'active-thinking' won't work. It permits no drowsiness and intellectual dreaming. You must set the thinking in motion, and where that is done, you come along. Here, what I call modern clairvoyance ceases to be anything spectacular. That this ever appears as something wonderful, is simply because people don't choose to rouse the energy needed to carry activity into their thinking. At times, it is enough to through up your hands in despair!

One often feels, when this demand is made for active thinking, that the one you address reacts as in the following anecdote: a character lay in the street gutter, eyes shut, hands and legs immobile. He was asked by a passerby: "Why so sad?" He answered: "Because I want to do nothing!" The questioner was somewhat astounded, as the character lay there and did nothing, and had evidently been doing it for some time. But, apparently he wanted to 'do nothing' even more. So he said: "But, you already are doing nothing." And he got the answer: "I must rotate with the earth, and I don't want even to do that!"

Thus it seems to be with those who distinctly don't want to activate their thinking, don't want to rouse that force which alone - from out of man - can bring about a connection again between the human soul and the divine spiritual world-content. Many of you, young people, have learnt

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to look down on thinking, having run across it only in its passive form. That is true only of head-thinking, where the heart isn't in it. But, experiment sometime with active-thinking, and see how the heart is engaged.

Most intensively do men of this epoch enter into the spiritual world, when they succeed in developing active thinking. For, through this active thinking we come to have heart-forces in our thoughts again. When you don't seek the spirit on the thought-path, which must be trod with heart-forces, however difficult; if you don't seek the spirit life on this path, which from primeval times has flowed through mankind, then, you are like the infant who believes he can suckle his nourishment out of his thumb instead of from his mother's breast.

You only arrive at a substance-filled Movement, when you find the secret of developing such activity in your own inner life, a Movement which allows you to draw real spirit nourishment, a real spirit draught from out the world existence. However, to begin with, this is a will-problem. A will-problem to be experienced in a feeling way. Today, immensities depend upon the good will, the energetic will. And nothing theoretical can fulfill that which today we seek; on the contrary, solely and alone the courageous will, the strong will can bring fulfillment."

SOURCE:

Rudolf Steiner, Educational Youth Course, lecture VIII
October 10, 1922, Stuttgart

ON THE CREATIVE WILL ELEMENT IN ANTHROPOSOPHICAL THINKING .

AN APPEAL TO YOUTH WHICH REJECTS MODERN INTELLECTUALISM

... "Thus the basis for all anthroposophical spiritual science is this inner activity, this appeal to inner activity, the calling upon that in man which can still be active when all the senses are quiet. This is the thinking activity which alone is then in motion.

Here, however, something of extraordinary importance is involved. Imagine, you could do such a thing. I won't flatter you and say you can do it. But assume hypothetically that you could think so that your thoughts occurred solely in an inner thought-stream.

In my "Philosophy of Spiritual Activity" I spoke of pure-thinking, but this designation was already unacceptable for the cultural conditions current then. Eduard von Hartmann once actually told me: "Such a thing does not exist at all, you can only think on the basis of outer perceptions." I could only answer: "One must try it and learn how, and eventually be able to do it."

Assume that you can have thoughts in a pure thought-stream. Then for you begins the moment, when you have guided your thinking to that point, where it no longer needs to be called thinking at all. Then with a twist of the wrist - or say a think-twist - it has become something else. Then does this justifiably named pure-thinking become at the same time pure-will.

If you have come so far in the soul that you have freed the thinking from outer perceptions, then it has become forthwith pure-will. You hover, as it were, with your soul in the pure thought-course (Verlauf). This pure thought-process is a will-process. But now begins, however, the effort of practicing, not only a thought exercise, but a will exercise. And such a one that seizes hold of the very center of man.

Here you will observe a curious fact: for the first time, you will be able to say, the thinking of ordinary life is a head-activity. You have no right at all before this, to say that thinking is a head-activity. For you merely know this outwardly, through physiology or anatomy etc. But now, you will feel inwardly, that you no longer think so high up, but that you begin for the first time to think with your chest. You actually interweave your thinking with the breathing process. There is roused of itself, that which the Yoga exercises attempt to achieve artificially.

You notice, as the thinking more and more becomes a will-activity, that it emerges at first from the human breast, and then more and more from the entire body. It is as though you were able to draw this thinking from out of the last cell fiber of your big toe.

And when you study with such inner participation something like this book - which with all its imperfections came into world - I won't defend the virtues of my "Philosophy of Spiritual Activity" - When you allow such a writing to work upon you and experience what this pure-thinking is in fact, then you will feel that there is born within you a new inner man, an inner man which can bring forth a will activity out of the spirit itself.

How does a man otherwise know that he has a will? He 'has' one not, for sure! He is given over to instincts which go along with his organic development. He often dreams that he does this or that out of a soul-impulse, while he does it, in fact, because his stomach is in good or bad shape. Now, however, you can know for sure that you have permeated the physical organism with what you also have filled your consciousness. And to do this you need not be a clairvoyant. You need only permit the "Philosophy of Spiritual Activity" to work on you with genuine inner participation.

This "Philosophy of Spiritual Activity" can not be read as other books are read. It must be so read that one has the feeling: this is an organism - one thought-member develops itself out of the other one, and you enter into something that itself is living. If such a thing is expected of people, they immediately get goose-pimples. They say: "When I do this, a certain something gets into me which I won't have. There I get unfree."

...One needs not wonder that what ever goes beyond the intellectual today, will be met with prejudice, that people get goose-pimples when they are told that a book must be read differently than other books, - that it must be read so, that something is experienced while reading it.

And what must be experienced? The awakening of the will out of the spiritual! In this connection my book should be an educational device. It should not simply impart information or content. It should speak in a very special way. In order that it can work educationally. For this reason, you find in my "Philosophy of Spiritual Activity" a discussion of the art of building concepts (Begriffskunst) by which is meant a description of that which occurs in the human soul-life when one not only lays hold on outer impressions by means of concepts, but when one can actually live in the free thought-stream.

That, however, is an activity which aims at knowledge in a much deeper sense than the external knowledge of nature. And which is at the same time purely artistic in character, - is completely identical in fact with artistic production. At the moment, when the pure-thinking is experienced as will, the human being finds himself in an artistic condition of mind (Verfassung). And this artistic mental state is also the very one which the present day teacher requires."

SOURCE:

Rudolf Steiner, "Educational Youth Course" Lecture X October 12, 1922 - Stuttgart

THE INDIVIDUALITY EXPERIENCED IN THE LIFE OF PURE THINKING

... "We live in the age of the consciousness soul, and the first treasure we acquire for our soul in this age, consists in intellectual concepts, actually in abstractions.

... We must therefore get out of this mode of thinking through the development - mentioned yesterday - of completely purifying the thinking and shaping it into WILL.

We must struggle through to making our individuality ever more forceful, and this can be achieved only, when we work our way through to this PURE THINKING.

... Whoever does work through to such pure thinking, as I have described in my "Philosophy of Spiritual Activity", will find that it brings about in no way merely the possession of plentiful concepts which constitute a philosophic system.

On the contrary, it signifies a real apprehension of the human individuality itself and its pre-earthly existence.

There is no need for one immediately becoming clairvoyant, that would first occur when one is able to look into pre-earthly existence.

But the correctness of what is here said can be confirmed if one achieves the strength of will, which is acquired in the pure thought-stream.

There the individuality itself emerges.

And here we feel not at all comfortable with a philosophic system, where one concept latches on to another and all takes on rigid contours, one the contrary, one feels compelled to exist as a being in a living and weaving.

This is a special kind of soul-life, which we here make our own, when we have lived through in the proper way, that which is intended in the book: "Philosophy of Spiritual Activity."

Source:

Rudolf Steiner, "Educational Youth Course"
lecture 11, October 13, 1922, Stuttgart

AND THE IMPORTANCE OF READING IN THE RIGHT WAY

"And although I have stressed ever and again that ordinary unbiassed human intelligence can understand the experiences of Anthroposophy ... I have also stressed that for everybody today a consciousness can be reached through which he himself can attain to a new kind of thinking and a new kind of willing which transport him into the world of which Anthroposophy speaks.

That which would have been necessary, my dear friends, is that we would have ceased reading a book like my "Philosophy of Spiritual Activity in the same attitude of soul in which we might read some other philosophic presentation.

We would have had to read it with a soul attitude through which we become aware that we thereby enter into a completely different manner of thinking and a different way of looking at the will. Then we would have become aware that we raised ourselves by this other attitude of consciousness from the earth into another world. And then there arises out of this consciousness that inner firmness which permits us to speak with conviction of that, which spiritual science can investigate.

If the "Philosophy of Spiritual Activity" is read in the right way, we then may speak about what the investigator of the spirit has to say, as one who simply can explore more deeply than a beginner can. But, such a beginner everyone can become through the proper reading of the "Philosophy of Spiritual Activity"

This beginner can then speak about the statements of the advanced spiritual investigator, as one who has learned chemistry, speaks about the results of research which he has not seen for himself but about which he has learned, and whose connections with the real spheres of life he understands.

Always, whenever Anthroposophy is concerned, that which matters is a certain attitude of soul, not just our insistence upon a world-conception differing from the one in ordinary consciousness.

That, however, is just where people have not gone along: they have not read the "Philosophy of Spiritual Activity" in another way than other books are read. And that it is whereon, with all possible sharpness, stress must be laid!

Otherwise, it is simply the case: The development of the Anthroposophical Society will completely and totally fall behind the development of Anthroposophy itself. Then through the channel of the Anthroposophical Society, Anthroposophy must be completely misunderstood by the world. And then, out of it all can come, only conflict upon conflict."

SOURCE:

Rudolf Steiner: Neues Denken und neues Wollen,
February 6, 1923 - Stuttgart. page 13

WE THINK WITH OUR SKELETON - WHEN WE THINK CONCRETELY

"You see as paradoxical as it may sound, I must nevertheless say, that such a book as my "Philosophy of Spiritual Activity" can not be comprehended by mere logic. It must be understood by the entire man. In fact, what is said about thinking in the "Philosophy of Spiritual Activity", no one will understand who does not know that actually the human being experiences his thinking itself through inner cognition, through the inward feeling-experience of his bony system. We think not with the brain, we think in reality with our skeleton when it comes to thinking in sharp thought outlines. When the thinking becomes concrete, as it does in the "Philosophy of Spiritual Activity", then it passes over into the entire human being."

SOURCE:

Rudolf Steiner, January 12, 1924, Dornach
"Mystery Centers of the Middle Ages, lecture V

WHICH MUST BE MADE TO STUDY ANTHROPOSOPHIC LITERATURE IN THE RIGHT WAY

" I have often be reproached with the fact that the books I have written and the lectures I have delivered on Anthroposophy, were not sufficiently on popular lines - as the common phrase goes.

Now, I do not write my books nor do I give my lectures in order to please people, nor to give them the heart to heart talks that they enjoy. I write my books and deliver my lectures in the manner best fitted to present Anthroposophy to the world at large.

Spiritual science has existed in the past, as I have often had occasion to point out, although it arose from sources that differ from those of Anthroposophy today. Changes have been inevitable due to human progress. In the old days, only those were admitted to the places where science of spirit was taught, who were considered sufficiently mature. Such a procedure would be quite meaningless today.

Nowadays, our life is public, and it goes without saying that all subjects of investigation must be brought out into the open. It would be folly to practice any sort of secrecy. The only secrecy which can be admitted is that which is already customary in public life, namely, that to those who have already begun to study, the opportunity be given of hearing more in lectures addressed to smaller audiences. But this is done in the universities; it is what is practiced in ordinary life. And it is as warranted to speak of secrecy in this respect as it would be in connection with university lectures.

But, the books are written and the lectures are delivered in such a way that a certain effort is needed on the part of those to whom they are addressed, and a certain amount of thought is required of them in their approach to spiritual science.

Otherwise, anyone who shirked the trouble of going into the matter seriously, could understand, or rather imagine he understood it, from reading those popular works that are so palatable to him. I am well aware that much of what I say must seem bristling with scientific terms to those who do not want that sort of thing. But this has to be done in order that Anthroposophy may take its place in the mental and spiritual culture of the day.

And, if here and there Anthroposophy is being cultivated by large and small groups of men and women who, having no claim to speak with a certain authority, it is little wonder if spiritual science incurs the contempt and misunderstanding and calumny of men of science.

Something special, something significant must therefore be felt, even in the manner in which the subject is imparted. And it must be felt in fact that an inner activity and actual doing of the soul is required in order to grasp how the essential part of the soul really lives as something which can use the body as an instrument, but is not one and the same as the body."

SOURCE: Lecture by Rudolf Steiner - February 26, 1916 Berlin
"Why is Spiritual Investigation Misunderstood?" Eng. Pam. p.25

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THE AUTHOR, THE BOOK AND THE STUDENT

..." Let me here point out emphatically, that it is by no means necessary for everyone who seeks to make spiritual science or Anthroposophy fruitful in his soul, to become a spiritual investigator himself. The relation between the spiritual investigator and the man who does not himself investigate, but only assimilates the results of spiritual research, is not the same as the relation between the scientist and one who merely studies the results of scientific research. The relation is quite different and I shall try to express it figuratively.

The spiritual investigator himself merely prepares, as it were, the instrument which communicates the knowledge of the spiritual world. By dint of certain faculties which he has unfolded, the spiritual investigator is able to form instruments by means of which any man who is unprejudiced enough to use them aright, can penetrate to the spiritual world. We must evolve, however, the correct representations concerning the nature of this instrument.

Whereas the man who prepares the instruments for an external chemical or biological experiment uses external objects through which a secret of nature can be made evident, the spiritual investigator prepares an instrument of pure soul and spirit. This instrument consists of certain conceptions (Vorstellungen) and connections between conceptions which, used in the right way, open up the entrance into the spiritual world.

For this reason the spiritual-scientific literature is to be understood in a different manner from other literature. The literature of natural science communicates certain results of which man informs himself. Spiritual-scientific literature is of another kind. It can become an instrument in the soul of every individual. If a man permeates his being with anthroposophical conceptions, he is no longer confronted by a dead result which can be learned, but he has something which, through an inner life, unites him with the spiritual world he is seeking.

Whoever reads an anthroposophical book will observe, if he reads in the right way, that the substance living in the book can become in his life of soul, the means of bringing this soul-life itself into participation with spiritual existence; he now grasps spiritually that which he formerly merely grasped with his senses and the intellect bound to the senses.

- If this is still but little recognized and the spiritual-scientific literature is taken in the sense of any other literature, the reason lies solely in the fact that we are standing at the very beginning of the spiritual-scientific development. As this progresses, it will be recognized

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more and more that in a book written in a genuine spiritual-scientific style, we are confronted with something different from that found in other books, something like an instrument which not merely communicates the results of cognition, but by which a person through his own effort can reach such results.

It must be realized however, that this spiritual-scientific instrument is one of pure soul and spirit, consisting of certain conceptions and Ideas, enlivened in a particular way, which are distinct from all other conceptions and Ideas because they are not pictures like the latter, but living realities.

-It is true that it must be emphasized that even at the present stage of spiritual science, everyone who makes the effort, can himself become a spiritual investigator to a certain extent. This is not necessary in order to make spiritual-scientific knowledge fruitful for the soul in the sense described above.

Source: Written essay by Rudolf Steiner, Human Life in the Light of Spiritual Science (Anthroposophy)
adapted by him from a public lecture given in Liestal near Basel, October 16, 1916

THE WRITTEN WORKS AS SUBSTANCE FOR MEDITATION

"This life of the soul in thought, which gradually widens into a living in a spiritual state of being (Wesenheit), is called by Gnosis, by Spiritual Science MEDITATION (contemplative reflection). This meditation is the means to supersensible knowledge.

But the student in such moments must not merely indulge in feelings. He must not have indefinite sensations in his soul. That would only hinder him from reaching true spiritual knowledge. His thoughts must be clear, sharp and definite. In this he will be helped if he does not cling blindly to the thoughts which arise within him. Rather must he permeate himself in such moments with the lofty thoughts with which men, already advanced and possessed of the spirit, were inspired. He should take as his starting point the writings which themselves had their origin in such revelation during meditation. In the mystic, gnostic, and spiritual scientific literature of today, the student will find such writings. In them are given the substance for his meditation. The seekers of the spirit have themselves set down, in such writings, the thoughts of the divine science; the spirit has permitted them to be proclaimed to the world through his messengers."

SOURCE:

Rudolf Steiner, "knowledge of Higher Worlds
and its Attainment", revised 1918
Chapter I, Section B
on Inner Tranquility

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THE NEW THINKING

ITS ARCHITECTURAL-SCULPTURAL CHARACTER

"The clairvoyant develops a new thinking which is related with nothing so much as the forms in which the architect thinks and with which he shapes and builds.

The thinking which rules in ordinary life has nothing to do with genuine seership.

The thinking that governs seership encloses space in its living creative experience. (Erleben)

The seer knows that with these forms, which are living thought-forms, he penetrates into the supersensible reality behind the sense-world; that, however, he must first develop this thinking that lives itself out in space-forms.

The seer senses: in all that which lives itself out in proportion and form-harmonies, there works will and emotional-feeling.

He learns to know the forces of the world in such proportion and number-ratio permeated shapes, as they live in his thinking.

He therefore feels himself in his thinking, related with that which the architect builds.

In a certain way - in as much as a new feeling-life works in him, although not the one in ordinary consciousness - he feels himself related with that which the architect and sculptor create in forms.

For supersensible cognition there becomes born an Objective-Intellectuality that thinks in space-forms, which curve themselves, which by means of their own life give themselves shape.

These are thought-forms through which the soul of the seer dives down into spirit reality; these, one feels are related with what lives in the forms of the sculptor.

One can characterize how it is with the thinking and the new sensing (empfinden) of the seer if we keep an eye on our experiences with architecture and sculpture."

SOURCE:

Rudolf Steiner - Public lecture, Munich, May 6, 1918
"Sources of Artistic Phantasy and Sources of
Supersensible Cognition"
(German: Ph.A.V. 1941 p.6)

THE PROPER STUDY OF ANTHROPOSOPHY

AS THE REAL SOURCE FOR UNITY AND TOLERANCE

"Thus does it become understandable, - precisely from a comprehension of the characteristics of higher worlds - that strife and conflict can very easily arise in just those societies whose inner substance is spiritual. Also that it is necessary to educate oneself for such societies in a manner which leads one to tolerate another person in immeasurably greater degree than is customary in the everyday world.

To become an Anthroposophist does not simply mean to become acquainted with Anthroposophy as theory, but demands in a certain sense a transformation of soul. Some people are not willing to undertake this.

For this reason there has never been any understanding, when, for example, I have said that there are TWO WAYS of working with my book "Theosophy".

One way is to read it, or if you please, even to study it so that the ordinary attitude of mind is brought to bear upon it, and judgments are formed about it from this point of view. In this case, what takes place in the soul is precisely the same, whether one reads a copy of "Theosophy" or some cookbook.

As to the value for experience, there is no difference between the reading of "Theosophy" and the reading of a cookbook, except that in pursuing the course with respect to "Theosophy", one simply dreams - but does not live - on a higher level.

And when one thus dreams of higher worlds, there does not then come among men from the higher worlds the greatest unity, the greatest possible practice of tolerance as a quality one has achieved, but instead of unity, which can be the very gift bestowed by a study of higher worlds, there results ever more widespread strife and conflict.

Here, my dear friends, you have the conditions giving rise to strife and conflict in societies based upon a sort of insight into the spiritual worlds."

SOURCE:

Rudolf Steiner, February 28, 1923, Stuttgart
"Community Building". Ed. 1942, p.23

ON THE SOBER AND DRUNKEN STYLES IN LITERATURE

" At the present moment I happen to be writing articles about my life in the Goetheanum Weekly.

These articles strive quite purposefully to recount events in as simple a way as possible without any ornament and without any special emphasis on one thing or another.

A critic now, has turned up who finds fault with this in particular; who says that I do not present truth and poetry as Goethe did in his auto-biography, but truth in cold sobriety.

Yes, this is just what I want to do. I have no ambition at all to accomplish what is demanded by such a critic. For him there is only present that which in contrast to a sober style is really a drunken style.

And actually, this drunken style is prevalent almost everywhere today. Speakers are not interested any more in affecting people through the inner content of their statements, but use words in order to overpower their listeners.

This is where the unjustified influence begins.

If one writes the way I am trying to write, you affect the ego which has the possibility of free will. If you write in a drunken style, you affect the astral or wntient body which is not free but unfree. You can affect the astral body particularly, if you talk to people in such a way that they like it.

Speakers who really do not want to arouse understanding but who simply want to overwhelm others with their thoughts, they use words and sentences -- well in such a way to please their audience. He who wants to say the truth can not always say what pleases.

In our time as a rule, truth does not please people.

From the manner in which a man composes his sentences we can already see that if he writes so that they are logical, and if one sentence follows from the other, he will affect the human ego which is free.

But if a man writes his sentences so that they are not logical but aims simply at what pleases others, arousing in them desires, instincts, cravings and passions, then he affects the astral body which is not free.

And this is characteristic of our times; there is so much talk about freedom and yet the greatest sin against freedom comes from the very careless way in which people talk and write for the general public.

In public speaking and writing today the word and script suffer great abuse.

SOURCE:

Rudolf Steiner, from Workers' Lectures - "Nature & Man"
Lecture #8 February 20, 1924 - On the Relation of the Higher Members of Man to His Physical Body. On Opium and Alcohol.

MY DRY MATHEMATICAL STYLE

... "But an anthroposophical book is designed to be taken up in inner experience. Then by stages a kind of understanding comes about. This may be very weak. But it can - and should - arise. The further confirmatory deepening through exercises described in 'Knowledge of Higher Worlds' is simply a confirmatory deepening. For progress on the spiritual road this is necessary; but a rightly composed anthroposophical book should be an awakener of the life of the spirit in the reader, not a certain quantity imparted. The reading of it should not be a mere reading; it should be an experiencing; with inner shocks, tensions and resolutions.

I am aware how far removed is that which I have given in the books from calling forth by its inner forces such an experience in the soul of the reader. But, I know also that with every page my inner battle has been to reach the utmost possible in this direction. In the matter of style, I do not so describe that my subjective feelings can be detected in the sentences. In writing I subdue to a dry mathematical style what has come out of warm and profound feeling. But only such a style can be an awakener, for the reader must cause warmth and feeling to awaken in himself. He cannot simply allow these to flow into him from the one setting forth the truth, while he remains passively composed."

Source:

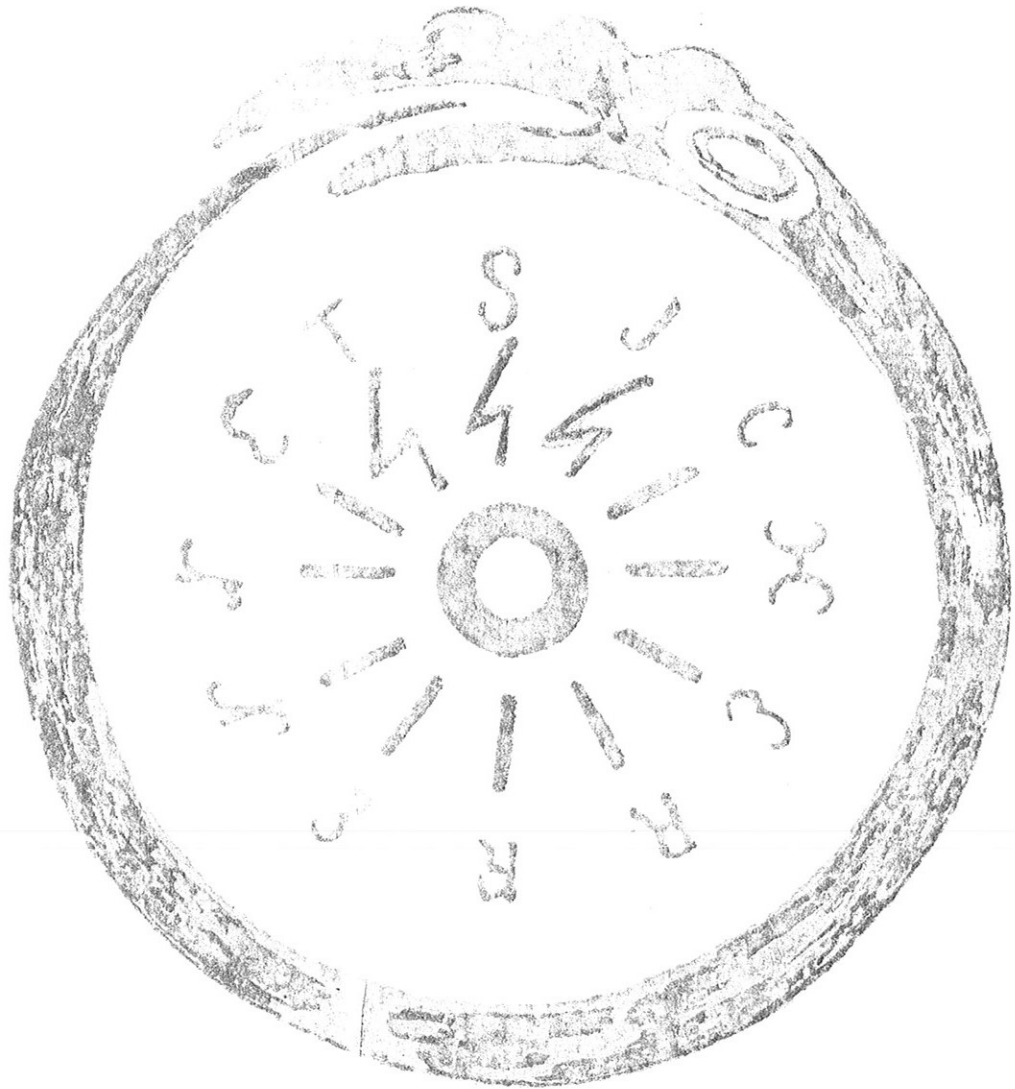
Rudolf Steiner, The Course of My Life, Chapter 33, page 330

ON THE MATHEMATICAL NATURE OF MODERN SPIRIT-KNOWLEDGE

"The task of spirit-knowledge is now to bring, in full clarity of mind, via the will-to-knowledge, the living-in-Ideas (Idee-Erleben) up to and (directed) upon the spiritual world. The knower has then a soul-content which is so lived-into as in the mathematical. He thinks like a mathematician. But he thinks not in numbers or geometric figures. He thinks in pictures of the spirit world. It is, in contrast to the wake-dressing ancient spirit-knowledge, the fully standing-within in the spiritual world."

Source:

Rudolf Steiner, The Course of My Life, Chapter 32, page 326



The SEAL - 4th Mystery Drama

THE SUBJECT MATTER, THE SUBSTANCE AND THE ORGANIC SHAPE

Only the form that lives, makes a work which conveys
futurity, immortal.

This presupposes receptive waiting of the artist and the
nearing approach of the Creative Powers.

Concerning the living shape which must permeate the dead
letters, even while reading quietly to oneself,
only the fewest of men have awareness.

To most, the content of the readings suffices.

Such stuff-consumers must first be brought around to
learning to read.

Albert Steffen, "Selbsterkenntnis und Lebensschau" 1940 p.94

The STUFF everyone sees.

The CONTENT only he who adds something of himself.

The FORM remains a secret to most.

Goethe, "Sprueche in Prosa".