Anthroposophy arose out of the needs of science. The course examines whether it also serves the current needs of life. Contemporary humanity has lost its youth. Conflict of young and old. People do not understand each other. Conflict of the modern scientific spirit with the spheres of art and religion. Demand for harmony in the depths of the soul. Art and religion today are not creative but originate from the creative. The pole of self-consciousness. Hegel and Eduard von Hartmann. Thought generates self-consciousness but loses reality in the process. Powerlessness of the I. Modern scientific methods lead only to mechanization. Intensification of thinking leads from the loneliness of self-consciousness into the world from which it originates. Intensification of the will takes hold of us in the same way we take hold of a machine. Longing for Imaginative thinking in order to understand ourselves. Inspired cognition understands the child, Intuitive cognition understands life before the change of teeth. Without such forms of cognition our youth is lost to us.
anthroposophy’s path of practice is a continuation of the path that led from yoga exercises to the practice of the liberal arts. Anthroposophy is a necessary step in the history of humanity.

pages 21–39

Lecture Three
The Visual Arts
THE HAGUE, APRIL 9, 1922

The intention of a building for anthroposophy. A building in the traditional style would have denied the deeper aims of anthroposophy. Anthroposophy also wants to speak from an artistic spirit. The building: comparison with the nut core and its shell. Dangers of symbolism and allegory. Contrast: every form should be something in itself. Visual art begins from the human form and leads back to it. Plastic art underlies all visual art. Plastic space is different from mathematical space. Perception within our organism finds the three dimensions of ordinary space. Through Imaginative cognition we find the configuration of the circumference. Counter-image of three-dimensional space: pictures arise from aggregations of stars. The space that works plastically in surfaces. The body of formative forces. “The essence of beauty.” Its formation from the periphery. Enhancement via plastic art. Formation of the head, chest, and limbs from the sculptural perspective. Forms imprinted from the cosmos. The forming of the legs is inartistic. Garments are artistically necessary. Representing eyes, forehead, nose, and mouth. The form taken by the skin is the result of the peripheral forces from outside and the centrifugal forces from inside. Sculptural space creates form out of itself. The forces that form the human embryo are as little in the mother’s body as those that direct the magnetic needle are in the needle. The body of formative forces requires the artistic element. Sculpting a plant is amateurish—the animal can be formed plastically. Sculpture and painting. The emergence of eurythmy from anthroposophy. The revelation of the essence of the human being in speech and song can be expanded. Goethe’s doctrine of metamorphosis. Plastic art creates from outside to inside; eurythmy from inside to outside. The shepherds and Imaginations of the stars. From this emerged sculpture. Anthroposophy experiences the soul’s tragedies and exultations: eurythmy. Science, religion, and art.

pages 40–61

Lecture Four
The Anthroposophic Research Method
THE HAGUE, APRIL 10, 1922

Intellectual modesty and training the powers of cognition. What has taken place from early childhood must be continued. What is necessary for research is not necessary for understanding its results. First axiom of this research method in
the book *The Philosophy of Freedom*. To seek out the moral as well as the mathematical. Novalis’ respect for mathematics. Moral impulses are elementary Intuitions and, at the same time, Inspirations and Imaginations. Transformation of the life of mental images. Sense perception and memory. Arbitrarily bringing mental images into consciousness as vividly as sense impressions. Imagination. The emergence of soul life, which was already creative in the small child. The immense tableau of the supersensible human being. The empty yet awake consciousness. Expectation and penetration of the spiritual world. In contrast to visions and hallucinations, common sense remains. The astral body. One side of eternity: “unbornness.” The bodily organs as reflections of the spiritual world. Experiences of the will. How the will lives in the human being. Motor nerves do not exist. The image of death in Intuitive cognition. Immortality. The world of spiritual beings. The moral is a supersensible element accessible to ordinary consciousness. Anthroposophy does not want to be in opposition to natural science. It wants to grasp the soul of nature beyond its physiognomy.

pages 62–83

Lecture Five

Important Anthroposophic Results

THE HAGUE, APRIL 11, 1922

The etheric body as a time-organism. Objective and subjective lose their meaning in the etheric world. The riddle of sleeping and waking. Fatigue. The etheric body in sleep. Oversaturation in the body and in the external world brings about sleep. Waking up: desire for the body. Connection with the last moments before an incarnation. Waking up: thinking takes hold of senses and nervous system, feeling takes hold of rhythmic system. The will is in the metabolic system in waking and in sleeping. Dreaming: the soul takes hold of the etheric body, but the physical only partially. In waking the thinking part of the soul disappears into the physical, in feeling only partially; willing remains completely as it was. Learning to think without the physical apparatus. Motor nerves perceive just like sense nerves. While awake, substance is formed by the spirit and is deposited among other substances. Matter creation and matter destruction. The threefold human being. The brain is a picture of the spiritual life; its furrows are in a perpetual process. The rhythmic organization is less of a picture, the metabolic organism least of all. The animal is not threefold but twofold. Thoughts as images produced by the spirit. In higher cognition you stand outside yourself. The difference between subject and object disappears. The foundations of cosmology. The sun-like pervades the whole cosmos. The descending life through the moon-like. Relationship to organ metamorphoses. Following their interactions results in a rational doctrine of remedies. Anthroposophic medicine builds on existing medicine. Loss of the spirit from language. Fritz Mauthner’s *Critique of Language*. From an anthroposophic view of history: the loss of a spiritual co-experience of physical development in old age. Support of the spiritual life
in earlier times. Humanity is becoming younger. Indications for this from ob-
servations of life and history. Contrast to the biogenetic basic law. Demand for
a pedagogy that conveys concepts in such a way that they continue to grow
throughout life.

pages 84–111

Lecture Six
Anthroposophy and Agnosticism
THE HAGUE, APRIL 12, 1922

Aim of striving: the human being wants to become completely human. I-per-
ception: like a black spot on a white background. The force of thinking resides
only in the body’s gaseous physicality. The ability to remember comes about only
through the full immersion in the organism. The impulses of will destroy matter
in the liquid organism, which changes the state of equilibrium. Movement of the
body as the effect. Example: pronouncing the German word “hier.” Imaginative
cognition perceives how thoughts take hold of the breath. Inspiration perceives
the soul in the organism and Intuition perceives what creates our lives, what we
have become. The planned part of life. Karl Ludwig Knebel. Our self-being.
Repeated earth lives. Since when and how long they will persist. Evidence is
necessary only where direct perception is lacking. A reproach of Gnosis: anthro-
posophy cannot be Gnosis because it reckons with natural science. Both oppose
agnosticism, but in different ways. Herbert Spencer’s agnosticism. Agnosticism
as the corrupter of our genuine humanity and agnosticism as a necessary phe-
nomenon in human development. The necessity of pure phenomenalism in
natural science. Renunciation of constructions behind phenomena. Archetypal
phenomena. Atoms as inertial phenomena of thinking. Justification of phenom-
enal atomism. Reading in the sense world. Goethe. William James. The “as if”
philosophy. Greeks saw ideas active in the world. Cognition in the older sense
is not phenomenalism. The objection of the young Rudolf Steiner against the
teleologist Cossmann: The clock and the clockmaker. The spirit is to be sought
in other ways than the laws of the clock. Anthroposophy endeavors to fully
substantiate phenomenalism. The powerless mental images of agnosticism leave
our feelings weak. Sentimentality and untruthfulness in art. Indecision. Anthro-
posophy adds Imagination, Inspiration, and Intuition to phenomenalism. The
indwelling of the Christ in the body of Jesus. Otherwise, phenomenalism leads
to agnosticism. Phenomenalism, The Philosophy of Freedom, and the Intuitive
experience of moral impulses. Modern ideology and Indian maya are two poles
of the same thing. When thinking has only an image character, it can no longer
be the cause of action. Education to freedom. In order to establish the concept
of destiny, the concept of freedom was first necessary. True spirituality is sought
only when instinctive spirituality has disappeared. In anthroposophy, at first,
simple human souls found their paths. Difficulties for scientists. Experience with
a learned theosophic botanist. The more recent anthroposophic scientists. Survey of the applications of anthroposophy. Discerning critics are welcome.

**pages 112–137**

**Questions & Answers**

THE HAGUE, APRIL 12, 1922

1. Concerning multidimensional space
2. Concerning the time-body

**pages 138–143**

**APPENDIX**

Documents 146

My Dutch and English Journey 154

Editorial and Reference Notes 159

Rudolf Steiner's Collected Works 170

Significant Events in the Life of Rudolf Steiner 185

Name Index 199