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Introduction by Clifford Venho *xiii*

Lecture One

Anthroposophy and Contemporary Spiritual Life THE HAGUE, APRIL 7, 1922

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.

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Lecture Two

The Position of Anthroposophy among the Sciences THE HAGUE, APRIL 8, 1922

Anthroposophy has a different starting point from mysticism and occultism. The attitude of mathematizing as a starting point. Three-dimensional space originates in the human being and is nevertheless objective. The forming of the three dimensions of space in childhood. Transfer of the process to sense perception. Ascent to Imaginative cognition. An overall view of the qualitative in the world is already supersensible. Spatial structures are its first stage. The fourth dimension is more than an abstract continuation of the other three. The fourth, fifth, and sixth dimensions cancel the third, second, and first. Space becomes spirit-filled. The contrast between analytic and synthetic geometry clarifies the contrast between perceiving the sensory and the spiritual worlds. Perceiving through mathematizing becomes an axiom of clairvoyance. Scientific thinking has been founded on mathematics. Two older ways of cognition: yoga breathing exercises and Greek thought experience. Result of the first way was a vivid conceptual world. For the Greeks thought was not separated from the sense world. Only through practice did it separate. The Seven Liberal Arts of the Middle Ages.

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.

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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.

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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. Exercises 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.

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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 observations 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.

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

Aim of striving: the human being wants to become completely human. I-perception: 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: anthroposophy 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 phenomenon in human development. The necessity of pure phenomenism in natural science. Renunciation of constructions behind phenomena. Archetypal phenomena. Atoms as inertial phenomena of thinking. Justification of phenomenal 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 phenomenism. 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 phenomenism. The powerless mental images of agnosticism leave our feelings weak. Sentimentality and untruthfulness in art. Indecision. Anthroposophy adds Imagination, Inspiration, and Intuition to phenomenism. The indwelling of the Christ in the body of Jesus. Otherwise, phenomenism leads to agnosticism. Phenomenism, *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.

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Questions & Answers
THE HAGUE, APRIL 12, 1922

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

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